

He was put under the care of eight nannies who nursed him with milk, curd, butter, the froth of the butter and other principle items because of which he grew up quickly like a water- lily. On attaining adolescence he learned alphabet (Yi-ge), arithmetic (Grangs), and astrology (rTsis) among many others, and then went beyond these empirical fields of study. He quickly acquired the knowledge of Vedas and became a man of transcendent genius in elucidating and overwhelming the opponents. Being pleased at his achievement, it felt upon the Brahman sKar-rgyal that his son has become highly learned and he therefore entrusted him with some five hundred Brahman boys and made him to study the secret Brahmanical doctrine (Bram-ze'i gSang-tshig).

## CHAPTER- II

### A CONCISE BIOGRAPHY OF MAUDGALYAYANA

In the ancient times, in a place called Shing-thags-can, there lived a wealthy Brahman 'Dun-na-'don-gru-'dzin who owned large property and was prosperously established. He was known to rival Vaisravana(rNam-thos-kyi bu) for his riches. He took a wife of the same caste and inspite of their happy and amicable life, they could not produce any son or daughter. When their desire for a son was evidently felt, they prayed to the Peaceful deities (Zhi-ba), the gods of the water (Chu-lha), Brahma (Tshangs-pa), Indra (brGya-byin) and others. It was said that as a result of such worship of worldly gods, one would be gifted with a potentiality to produce son and daughters. Accordingly, the Brahman earnestly made his prayer. A sentient being endeavouring at the final stage of the transmigratory existence, who embodied the principal path for emancipation, who was disinclined towards the worldly existence, who had transmigrated from all the realms of sentient beings, who does not seek for rebirth and who was in the final bodily existence, having passed away from the realm of god, entered into the womb of sKye-dgu'i bDag-mo.

Skye-dgu'i bDag-mo was filled with joy and told her husband of her pregnancy. As he was leaning to the right side of her ribs which certainly means this would be a male child, she therefore besought him to rejoice. The Brahman was filled with joy and was in a great expectation to see the face of the son, for whom he had wished for a long time. Therefore, for the complete development in his embryonic stage while at the top of the mansion which was generally cold, appropriate provisions for its cold and for the heat, food prescribed by the physician and a place like a pleasure garden, where the goddess covered with ornaments excelled in performance, undisturbed by even the least undesirable sound were ceremoniously followed through.

After eight or nine months have elapsed a boy of splendid body, pleasant looking, with radiant features like a refined gold, the head like a parasol, long arm, distinctive forehead, joined eye-brows and a lofty nose was born to her. After his birth

their relatives got together and for twenty one days they celebrated his birth on a large scale. Then they discussed on the name to be given to him. As the child was obtained by supplication to gods (Lha dPang-du Blang-nas Thob-pa) he was given the name of dPang-nas -skyes. Therefore, some made mention of him as the Brahman son Maudgalyayana, while others made mention of him as the Brahman son dPang-nas-skyes.

He was put under the care of eight nannies who nursed him with milk, curd, butter, the froth of the butter and other principal items because of which he grew up quickly like a water- lily. On attaining adolescence , he was taught by his father on alphabet (Yi-ge), arithmetic (Grangs), and astrology (rTsis) and became an erudite master. He learned quickly the wisdom of the Vedas and became a man of transcendent genius in elucidating and overwhelming the opponents.

Overwhelmed with joy the Brahman Gru-'Dzin felt that his son has acquired a great discriminating awareness. He therefore entrusted him with some five hundred Brahman boys and made him to study the secret Brahmanical doctrine (Bram-ze'i gSang-tshig).

### CHAPTER-III

#### THE RENUNCIATION OF HOUSEHOLD AND EMBRACING MONKHOOD BY ARYA SHARIPUTRA AND ARYA MAUDGALYAYANA

When the Brahman son Nye-rgyal, also known as Shariputra was teaching to five hundred disciples on the secret Brahmanical doctrine in Nalanda, at the same time the Brahman boy dPangs-nas-skyes, also known as Maudgalyayana was also teaching to five hundred boys on the secret Brahmanical doctrine at Shing-thags-can in Magadha (rGyal-po'i-khab), and also at the same time the festival of the Naga Raja Ri-bo and Yid-hong was being observed, which they also attended. In the midst of the distinctive sounds of music, the artists performed songs and dances accompanied by the musical instrument Tok-tra-ka. But the two Brahman son remain unaffected by the noise. This was noticed by the assembled people who commented "the two Brahman's son are either a great fools or a great persons of steadfast awareness". After musical show was over, people proceeded to their respective homes singing and dancing. The dPang-nas-skyes asked Nye-rgyal whether he perceived the dances, an elegant songs, and an elegant sounds of musical instrument. To which Nye-rgyal answered, " those who had seen and heard might had perceived but whose senses were unaffected would not perceived them". He then said how he could not perceived the sound.

"To the dead skin of the musical instrument.

the laughter and the charms of those assembled here who are  
destined to die.