Introduction

I am writing this short article from Tibetan sources as a remembrance of the great efforts and sacrifices that the people and Kings of Tibet made to bring over Pandita Atisha Dipankara Sri-Jnana so that he might reform and re-invigorate the old religion of Tibet which had become lax and corrupt at that time, by infusing the strength and wisdom of the vigorous then flourishing schools of Indian Buddhist philosophy. I hope to write a separate paper on the work of the great pandita at a future date.

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HOW THE TIBETAN BODHISATTAVA KINGS INVITED ATISHA DIPANKARA SRI—JNANA TO TIBET

Buddhism was first introduced in Tibet in the year 332 A.D. during the reign of the 31st King of Tibet, King Iha-tho-rin-myan-btsan. Later in the seventh century at the time when Srong-brtan-sgam-po, a re-incarnation of Avalokitesvara and the 33rd King of Tibet was reigning, the art of writing and Buddhist Sanskrit literature was brought to Tibet.

The religion spread rapidly and it is recorded that by the 8th century during the reign of Ksji-srong-lde-btsan, the 38th King of Tibet and founder of the Bsam-pa monastery, it was flourishing throughout the whole of Tibet.

The 44th King of Tibet, King mNga’-brug-dpal-bshes-btsan had a son named Kyi-lde-nyi-ma-ngon, who on his way to the western part of the country mNga-ris-tod was escorted till GTsang-bde-ma-gyung-drung by the two ministers shang-pa-tshab-rinchen-bde and Chog-ro- legs-ngru-lha-bgs. When the ministers were seeking their leave the Prince told them that if he were made King of the northern province of Tibet, each of them were to send a daughter to be made his queens. The people of the northern province of Tibet, mNga-ris-tod, on hearing of the Princess arrival, requested him to be their King and on accepting their request he became King of the northern province of Tibet. The two ministers kept their promise and sent their daughters, Pa-tshab-bza and Chog-ro-bza to be his queens.

Queen Pa-tshab-bza had no issue, but Queen Chog-ro-bza had three sons, bKra-shis-ngon, dPal-gyi-ngon and IDe-gyug-ngon. The
three were known as the Lords of the upper country, tBox-dg-yi-mgon-
gyum.

The district of Pa-ung was given to Prince bKe-sras-pi-mgon and the
districts of shag-bzang and mug-yul to Prince dpal-rgyal-mgon and
Prince dpal-bge-gi, respectively. The three provinces were known
as mNga-'gro-skogs-gyum.

bKe-sras-pi-mgon had two sons, mNga-bsgr-gsho-rje and Seongs-nga,
mNga-bsgr-gsho-rje, in turn had two sons, Dawa-rje and Ngegsar. Seongs-nga's son, Lha-bde-ba, had three sons, Hod-lde, Pho-brang-shi-ba-
hod and Lhu-bstan-byang-chub-hod.

When mNga-bsgr-gsho-rje (12th century) became king he was
aware of the great works done by his ancestors in the preaching and
spreading of Buddhism. He gave up his worldly life along with his two
sons, and was thereafter known as Lha-bde-ba-chub. Lord Buddha
prophesied as mentioned in the manuscript, Tsa-agbud, that there would
come a ruler in Tibet by the name of Lha-las-ya-chus-hod.

Lha-las-ya-chus-hod became very religious (Dharma-Ri) and
learnt the Sutra and Tantra. During his time there was a great
counter-roy going on between those practising the Tantra and those practi-
cing the Sutra, each stating that the other form of practice was in-
correct.

Ye-shis-chod, in order to correct this misunderstanding, holding selected
seven most intelligent or boys of the age-group of ten, taught them how
to read and write. They were ordained as monks and each escorted by
two attendants, were sent to Kham in search of religion and to study
the doctrine of Vajrayana (Dud-lc) and Guyo-rin-pa (mNga-bsgr-gsho-
ras). They were told to invite Phubags-pa from Sakti India and Bone-
ra-ri-nchen-rel-ri of Kham no matter what it cost them in gold to
bring the Pundits to Tibet. They were also to invite to Tibet other
Pundits who were said to be of benefit to the Tibetan people. The
seven monks along with their attendants, totalling twenty-one, started
on their mission to India. The journey being long and difficult, nine-
teen of the members died on the way leaving only Lo-chung-rin-chen-
bang-po and Lo-chung-drong-pa-bshi-bis-chung. In the course of time these
two became very learned having taken instructions on Buddhism from
many Indian Pundits. As the time came for their return to Tibet
they were in search of the Pundits to invite to Tibet. They then beg-
ged to get instructions for them regarding Punds who would teach
Buddhism to the Tibetan people and lead them in the right direction.
They went to Vikramasila monastery and made enquiries about Panditas from whose teachings the Tibetan people would benefit. The name of Atisha Dipankara Shri-rana was mentioned as being the most renowned Buddhist Pandita and the most suited to be invited to Tibet, but when they said they would decline the invitation to Tibet, Lo-chos-rin-chen-boang-po and Lo-chung-dega-pshi-shis-rgb knowing the name of the Pandita who could be invited to Tibet, but whom they then could not invite, returned to Tibet. On their return they reported to King Yet shin-hod about their failure to find any Pandita from whose teaching the Tibetan people would be benefitted, except Atisha Dipankara, who meanwhile had been invited from Bodhgaya to Vikramasila monastery by King Mahapala.

King Ye-shis-hod having been impressed by the information given about Atisha, sent Lotsawa-rGya-ston-drus-sengge along with a hundred attendants to India, giving him a lump of gold weighing sixteen Rangas (16 tulas roughly) and several other pieces of gold, to invite Atisha to Tibet. Lotsawa-rGya-ston-sengge (Viryasimha) proceeded to India and on arriving at the Vikramasila monastery had an audience with Atisha. He presented the lump of gold to Atisha from King Ye-shis-hod and conveyed Ye-shis-hod's message requesting Atisha to come to Tibet.

Atisha refused to accept the invitation impulse of the tears of Lotsawa-rGya-ston-sengge and returned the lump of gold. Many of the attendants who accompanied Lotsawa died in the meantime due to heat, and much of the gold pieces were utilized. Lotsawa returned to Tibet and returned the lump of gold to King Ye-shis-hod. He related to him his unsuccessful mission to India. Ye-shis-hod was very grateful to Lotsawa for having undertaken the hazardous journey to India and risking his life. He said he would try to invite Atisha again, failing which, some other renowned Panditas would be invited.

During that time Neg-tsho Lotsawa Tana-khrisrgyal-va (Kashyapa) requested Lotsawa-rGya-bton-seng to teach him Avadharm. The request was declined as Lotsawa-rGya-bton-seng was proceeding to India to obtain religious instructions from Atisha. Neg-tsho pleaded to be allowed to accompany Lotsawa-rGya-bton-seng to India and so he along with four or five other attendants went to India with Lotsawa-rGya-bton-seng. At this time King Ye shishod made a visit to the visit to India the Nepalese border to collect gold for inviting Atisha. The King of Garlog being aware of the purpose of Ye shishod's visit, and knowing that King Ye shishod's ancestors were responsible for the introduction and spreading of Buddhism in Tibet, had Ye-shis-hod captured and imprisoned.
King Yeshu hod's nephew, learning of his uncle's arrest and imprisonment, went to his rescue with a hundred hundredmen.

The King of Gurlag said, "I will offer you an alternative choice. You must either refrain from inviting Phodrak and surrender to me as my subject or you must bring gold equal in weight to your uncle's body as ransom for his release." The nephew, b-h-y ng-chub-hod chose to pay gold to the king of Gurlag. He offered the king of Gurlag a hundred thousand gold and asked for the release of his uncle, but the king refused and insisted on having gold equal in weight to his uncle's body. The b-h-y ng-chub-hod then offered more gold but still the king of Gurlag was unsatisfied and asked for additional gold equal in size to the captive's head.

Thus failing to appease the king of Gurlag, b-h-y ng-chub-hod visited the jail where his uncle was, and looking through the chink in the door said, "Oh my glorious Uncle, this is an unfortunate event that has fallen upon you due to your former karma. It was so tight and so fierce this evil king then there would be much bloodshed and the result that we would both be retained in indescribable states. On the other hand it is better for you to give up your life rather than to become a subject of this heinous king of Gurlag. I have chosen to buy your release with gold and have already offered a quantity equal to your body's weight. However, the king wants more gold equal in size to your head, which I shall now go and collect and offer to him for your release. Until then I request you to think that this is the fruit of your former karmas and pray to the three jewels (Chen-re-yi-bshad-gsum) to strengthen your moral courage."

His uncle King Ye-she-bod laughed and said, "I thought you were a spoilt child with the disposition of a prince and that it was difficult tasks with diligence, but now I see that even if I die you are capable of committing the excellent acts listed by your notions. Moreover, what you have said is very impressive and has a great meaning and I am satisfied with it. Formerly I thought that I should not die before I established perfect religious customs in this country, but now I am an old man and even if I did not die this time, I would have only fifteen years to live. In none of my former lives have I died for the sake of the Dharma and now it is very good to die for it. It is very amazing that you have found gold as much as my body's weight but now it will not be possible to find additional gold equal to the size of my head. Do not give any gold to this heinous king, rather take the gold to India and try to persuade Phodrak Atithi to come to Tibet. Please convey this message to the Phodrak that, "I have satisfied my life, to this heinous king of Gurlag for the sake of you and the Dharma; please look upon me and bless me whenever I shall be in the future and grant
me the boon of meeting you during my immediate re-birth. It is my principle intention that you should come to Tibet and make Buddhism flourish here and I request you to graciously fulfill my wishes." He told his nephew to convey this message to Atisha and forget about him but to think of the doctrine of Buddhism. The nephew looking through the crack in the door saw that the uncle Yeshi-hod was bound by a rope. His hair had become white and his body was shrunken and unrecognizable. Lha-brtan byung-chub-hod was much grieved by this sight, said "Ho-lag-i" (yes) and departed. At that time Nag- ma-tso Lotrava Taih-khim-gyul-ha was residing at Gung-chang pur- gyi-lhakhang and learning about this Lha-brtan byung-chub-hod called on him. He requested Nag-ma-tso Lotrava to sit on a high pedestal and he offered him praise for his erinnning goodness and nobility. Lha-brtan byung-chub-hod then said "My ancestors were kings and ministers who were re-learnings of Bodhisattvas. They introduced Buddhism into Tibet and under them it flourished. However, nowadays Buddhism in Tibet has greatly deteriorated and men with evil natures are on the increase. Most of the learned and venerable people have passed away and this situation brings great distress to us. To remedy matters my uncle and I selected many men whom we sent to India with present, and at least hundred Sargas of gold, to invite Atisha to Tibet. Unfortunately most of them died during the journey due to snake-bite and heat and all the gold was lost. Hence could you please carry my uncle King Yeshi-hod's message to Atisha and tell him that my uncle has given his life to the hevelical king of Gaz-eg for Buddhism and for Atisha. Please also tell him that we have lost many men and much property and if we common men have so much moral courage, then what about him Atisha, most gracious one of boundless mercy and protector of living beings." Then Lha-brtan byung-chub-hod gave him seven hundred Sargas of gold (equivalent to 179.6 tala) and said "Please take this gold to Atisha. Tell him how difficult it is to find gold even of the size of a pea without great effort in a poor country like Tibet, this is the last of our men and gold and as if he does not come this time even then, he is without mercy and we will have to go out away without the guidance of Buddhism." He repeatedly requested Nag-ma-tso Lotrava to convey this message to Atisha even if he did not want to come. While speaking he was shedding tears. On hearing all that was said to him, Nag-ma-tso Lotrava went till his own face was covered with tears and his body shivered and he could not bring himself to face Lha-brtan byung-chub-hod as he knew what he said was the truth. Hence forgetting about the difficulties and dangers to his life he agreed to undertake the hazardous journey and said "Ho- lag-i" (yes). The Nag-ma-tso Lotrava took seven hundred gold Sargas and started his journey to India with six attendants. Lha-brtan byung-chub-hod went a long distance to see them off and said "Most venerable one, you have done a great service by accepting this mission"
and I shall return this favour when you come back to Tibet. Please pray to Avalokiteshvara continuously for your safe return." On the way to Nepal, Nag-mtso Lotawa met a man who said, "It appears to me that you are undertaking a long hazardous journey of great importance. Hence, therefore, the following mantras and you shall have a safe journey and success in attaining your objective. The mantras are as follows, 'I bow before the Buddha, Dharma and Sangha and bless the sources of all the Buddhas, the doctrine of Buddhism will spread in the snow faced land of Tibet'. The Nag-mtso Lotawa asked him who he was and he replied, 'You shall know later on'. Journeying onwards Nag-mtso Lotawa reached a place bordering Nepal. There he asked an Acaarya for shelter and was accommodated along with his attendants in a bamboo house. The Acarya knew that Nag-mtso Lotawa had gold. He was planning to set fire to the bamboo house at night. While they were asleep, a white robed man entered the bamboo house, and said, "Please do not sleep here, go away immediately otherwise your life will be in danger, I am a patron deity of all the Tibetans'. The Nag-mtso Lotawa and his attendants offered prayers to Avalokiteshvara and immediately fled from there. At day break they met a petty king from Nepal who was on his way to Vikramashila monastery and Nag-mtso Lotawa accompanied him. When they reached the river Ganges, the king, using his influence, boarded a boat first with his attendants and departed leaving the others behind. By that night was approaching and Nag-mtso Lotawa got worried as he was carrying much gold. He concealed the gold in the sand and slept somewhere else after praying to the There Jewels (dkon-mchog-sum). After some time a white robed boatman came and said, "I have come to fetch you all." So taking the gold they boarded the boat and crossed the Ganges. When they reached the other side of the river Nag-mtso Lotawa asked the boatman "who are you? I think you are not an ordinary person". The boatman replied, "You will know me afterwards. To-night you can sleep under the portico of Vikramashila monastery and you will not be robbed". Hearing this they departed and at midnight reached the gate of Vikramashila. Lotawa rgya-brtse-seng knowing that they had arrived, looked out from a window above the gate and asked them where they had come from. On being told that they from Ngag-"\[\text{r}i\]-stock, he told them to entrust all valuables with the gate keeper boy and to go to sleep and that in the morning the gate would be opened. The Nag-mtso Lotawa entrusted all the gold to the boy. Whereon the boy said, "The best friend is one who can be trusted. Please do not worry and sleep well". Early next morning the gate was opened and a Tibetan boy wearing clothes made from herdman's blanket came and said, "We Tibetans are very talkative and cannot keep secrets but you know that if one wishes to achieve a very important task, one must be extremely cautious and secretive. Now, Lotawa rgya-brtse-seng is at the Tibet Hostel, so please inquire where the is, and go there."
Saying this he boy left. Nagmetsen lotshawa went in search of the Tibet Hotel. While passing a narrow road he met an old, haggard man who saluted him and carried a walking stick of driftwood. The man asked, 'Where have you come from and the purpose of your visit?' Nagmetsen Lotshawa said, 'We have come from Mיפו標 to invite Atisha to Tibet. Could you please tell me where the Tibet Hotel is?' The man replied, 'This morning what the boy told you was the truth. There is no hope of achieving your objective because you Tibetans tell the truth even to strangers in the street. This time no harm has been done as you have spoken to me. However, in future do not tell anyone of your mission except to Atisha himself.' Then showing the Tibet Hotel he departed. Nagmetsen Lotshawa was surprised and perplexed by the man’s appearance. When he reached Lotshawa’s residence, he presented him some gold and explained the purpose of his visit to India. Then Lotshawa rgyi-brtan-seng advised him not to disclose to anyone the purpose of his visit, but to say that he had come to further his studies. This advice was given because Atisha had a powerful patron called Shrihara Ratanakara who would not allow Atisha to leave India. He further advised Nagmetsen Lotshawa to call on Shrihara Ratanakara with a presentation of half a small bag of gold and tell him, that they had come from Tibet and requested permission to get a perfect education in Buddhism from Atisha as they had not succeeded in inviting him to Tibet. Then they should relax, study, and be patient and later, when Atisha came there, they could make their request to him.

Nagmetsen Lotshawa did as he was advised and accompanied by Lotshawa rgyi-brtan-seng visited Shrihara Ratanakara, paid him his respects and presented him half of a small bag of gold. He spoke as he had been told to, and Shrihara Ratanakara replied, 'It is very good that you have come to study. We are not short of men but if there is no Atisha then the other Pandhas cannot convert beings into perfection. India the source of Buddhism will deteriorate If Atisha leaves the country, otherwise we have great affection towards the Tibetan people. We know how much wealth and men have been lost by the Tibetan Dharma Raj and we are greatly ashamed of this. It is wonderful that you Tibetans have such great respect for Indians!'. He further added many sweet words.

One day Atisha was distributing food offerings among the beggars. Nagmetsen Lotshawa was present and asked a beggar 'Is this Atisha?' One of the beggars replied, 'What are you talking about? We shall not allow you to take Atisha to Tibet. We are not going to sacrifice our food share as we are poor and unprotected. This is not Atisha, he is a great person and lives elsewhere.' The next day Atisha was again distributing food offerings among beggars. One beggar boy
not getting a share, ran after Atisha calling him 'Atisha, bhoo bha lo be!' Nug-mtso Lotawa saw Atisha and thought, the Pandita must be Atisha and ran after him. Lotawa shedding tears and disappointment, he seized Atisha robe. Then Atisha said, "Do not cry. What you speak is indeed the truth. I am most ashamed at not being of help to the king and people of Tibet. But now as you see I am becoming old and moreover, I am holding many keys for the Monastery. However, I am still thinking of you so please pay to the Three Jewels." When Atisha spoke these words, Nug-mtso Lotawa was filled with hope and could not speak for sometime. Atisha then said, "Let us go to the Buddha Gaya" and they went. On reaching Buddha Gaya, there suddenly appeared before them a boy wearing white clothes and holding a crystal rosary and arrow in his hands. He bowed before Atisha and said, "Oh, Lord, please go to Tibet for these Tibetan venerables are indeed much to be pitied." Saying this the boy departed. Nug-mtso Lotawa asked Atisha, "Who was that beautiful boy who spoke Tibetan?" Atisha replied, "You Tibetans are very hard to satisfy. Tomorrow there will be a Yogini at the North of Buddha Gaya, ask her." The next day Nug-mtso Lotawa went to the Northern part of Buddha Gaya and after some time, at a Yogini holding a drum in her hand came dancing along. Lotawa went to her and asked her about the boy. She replied that it was very surprising that he was a Tibetan, should ask her an Indian, such a question and went away.

One day Atisha went to Nalanda Monastery and Nug-mtso Lotawa followed him. He saw Atisha sitting in front of the Maha Bodhi statue. On his right was the same boy who appeared previously and on his left a greenish blue coloured girl. Both were setting their elbow on Atisha's knees and glancing at each other. Then the boy said, "This is the time for Atisha to go to Tibet," and went away. Nug-mtso Lotawa knew that some deities had appeared in the form of the boy and the girl and was delighted to have seen them but was very sorry that they had now left. He told Atisha, "The last time I asked the Yogini about the boy who spoke Tibetan, but my doubts remained unsolved. Today too I am still ignorant of his identity. Since I started on my journey to India, there have been many emanations of protectors who have appeared to me and given me guidance and protection but I do not know who they are. I request you to tell me all about them and to make preparations for your journey to Tibet". Atisha told him that there was a girl weaving cotton on at the Southern gate of Vikramashila Palace whom he should go and ask. Nug-mtso Lotawa went to the Southern gate of the Palace and asked the girl all about what had happened in the past. The girl asked him, "Who is the celebrated dge-lugs-pa in Tibet?" He replied, "There is a celebrated Upasika called dge-lugs-pa-chen-po from Central Tibet (Shan) residing in East Tibet (Kham)." The girl asked him, "Which race does he belong to?"
and Nge-mi lotwa replied, "He is called lhomon-pon-pa". The
girl therefore told him that this was the person whom she was asking her
about and told him not to pretend as he did not know as he knew the peo-
sons name, place and race. Then Nge-mi lotwa knew that all those
who had helped him were creations of lhomon-pon-pa. The
man who got him out of the bamboo house in Npot, the boatman, the
gate keeper boy, lotwa rgya-bron-sang, on the night of his arrival at
Vikramashila Monastery, the boy who was wearing clothes made of
herdman's blanket, the Old Rich in the narrow street of Vikramashila,
the beggar boy, the boy who was holding the crystal arrow and also the
boy and girl with Aisha in Buddha Gyis. were all omnisciences of lhomon-
pon-pa, who himself was a red reincarnation of Archakarzam (the
patron deity of Tibet). Nge-mi lotwa prayed to him deeply and
was relaxed.

After some time he went to see Aisha and told him, "Today
we are earnestly requesting you to have pity on us and come to Tibet".
Aisha replied, "You lotwas are very truthful. Moreover yesterday,
lotwa rgya-bron-sang too, came to see me and made an urgent
request telling me about all that the Tibetans had undergone. After
hearing him there come to my mind a picture of those Tibetans Dharma
Raj budh-pattri and Ksh deeply sorry for them. That pious hereditary
king of Gar-log will have no place other than hell to go to. Those
noble Bodhisattvas who have laden great burdens must by now be in
Tulku Paradise (dGe-lha). What Dharma Raj lha-bum Rong-
chub-rod bhaltig is very true". With tears in his eyes he further added,
"Now I shall think of those Dharma Rajs and lotwas and not permit
all their sacrifices to have been in vain".

After three days the lotwas again repeated their request to
Aisha at rgya-bron-sang's house and by this time Aisha had decided
to go to Tibet. It took some time for Aisha to finish his work for the
Monastery. Finally when they were ready to start their journey they
had a problem regarding their loads. There were so many loads and
if all of it accompanied them, then Svat avi Rigs-pa would know that,
Aisha was going to Tibet and may stop him. Besides, to transport the
sixty loads, they needed beasts of burden and so Nge-mi lotwa
was very worried. Suddenly two Tibetan herdmans, father and son,
were wearing long pointed caps came with thirty Yaks, and they suggested that
all the loads should be loaded quickly so as not to disturb the peoples'
attire. At about midnight all the loads were loaded on the Yaks and
sent on their journey towards Tibet. It is not known how they crossed
the Ganges river. The next morning Aisha went to see Svatavi
Ratnakara and told him that he would like to show the holy places to
the Tibetan venerables and at the same time offer prayers at the
places and he asked his permission to leave. Svatavi Ratnakara told it was a
very good idea but requested Atisha to wait for a few days as he also wished to join the party. So later on they all went together to see the many pilgrimage centres. Finally Atisha told to Sadhana Ratnakara,

"Now I am going to see the Mitra Temple which is very far away from here and hence it will be very difficult for you to come."

Sadhana Ratnakara then realised that Atisha now wanted to go to Tibet. He turned to Nagmeni Lotta and said, "You told me that you had come to study but you have come to steal my Pandita. This time I can stop Atisha if I desire, but will not since I love the Tibetan Dharma and Bodhidatum who has sacrificed many men and much wealth for the sake of the Pandita. Besides you are also connected to me as my pupil. Therefore you can take Atisha for three years and then you must bring him back to me, otherwise the intercourse between us as teacher and pupil will cease."

Nagmeni Lotta was very unhappy at what Sadhana Ratnakara said, as he knew that the journey to, and from Tibet alone, would take about three years; besides, even if he were to spend three years in Tibet it would not be sufficient time for the Tibetans to obtain perfect knowledge of Buddhism. He was very worried about this but at the same time they had to proceed onwards to Tibet. After passing the Mitra Temple they reached a border region between Nepal and India. There eighteen Tirthika Tattviks came and, using their miraculous powers, tried to harm Atisha and his thirty-four disciples because they were jealous that he would spread Buddhism in Tibet. Atisha performed a series of rites propitiating the Goddess Tara (Grotima) and made their bodies stiff like idols. Later on when they had entered Nepalese land he set them free by offering mantras on a handful of sand.

One day an emanation in the form of a herdsman came with a Buddha image (Jo-wi-lha-m-ri-pa-ri-po) and a letter from the king of Khoten (Liyul) to Atisha. When they reached swayambhu, the celebrated Buddhist sanctuary (Phyag-pa-ling-kun) all the loads were piled one above the other and beautiful canopies and tables were laid out. Six horsesmen who were sent by Liu-bston-lha-nang-chu-kod to receive Atisha held a big ceremony and served him and his party with food and tea in the Buddhist manner. They set up a high cushion for Atisha under the shade of a Pomey tree, and other beautiful canopies were arranged in three rows to the left, right and beside Atisha. A ceremony was held on the right side where Lottowa rma-pa-ting and other Tibetans were seated. Pandita Vinya Chandra and other Indians were seated on the left and at the head of the middle row was seated the great king Dangka of Nepal on a throne especially prepared for him.

Atisha was served with a big bowl of white molasses, and tea in a valuable cup decorated with a dragon by the chief mages-ri-pa
named Sumpa. After this a beautiful white horse, called mThong-doen-clung-ggrel-glog, lead with a piece of white silk in the manner of Siddhartha horse in Ngag-rito (KANOHAKA), was brought to him by the head of the six mNgag-rig-pa. They had decorated the forehead of the horse with ornaments of pearls, a big turquoise and gold coins. They present this horse to Atisha. He was delighted at the offering and said that it was very auspicious.

During this time in Nepal Letsawa rGyos-brtan-seng took ill and died suddenly. Atisha was very much grieved. When Atisha’s party reached the plain of Pampa called bral-gyi-thang, he offered his elephant Glang-po-chen mthong-don (Dritsa-lad-bshi-ru) to the king Drag-po-mthab-bas (Anantakriti) of Nepal and asked him to use the elephant only to carry building materials like wood and stones for the construction of the Thang Xhara Temple and for other religious purposes. He forbade him to use the elephant for war and other sinful ends, but told the king that by keeping this elephant all his enemies would be subdued. As a compensation for the elephant Atisha told the king that he would have to bear all the costs incurred for building the Thang Xhara.

The king was very happy to hear what Atisha told him and promised to fulfill Atisha’s wishes. King Anantakriti offered his son Prince rPa-mai-hod (Padma Prabha) to Atisha for ordination. Atisha ordained him and called him Lai-dbyung-po (Devindra). He was the first to be initiated by Atisha since he left India. When the party reached rBa-po-rang, three hundred horsemen wearing white robes and white ornaments and holding religious articles were sent by lha-rtsun-dbyung chub-hod to receive Atisha. Leading them was the minister 1-Dei-lo-drin (Devamati) who presented a newly made painting of Avalokitesvara to Atisha. Each of the other officers offered Atisha a white silk scarf. The party then proceeded until they reached mTsho-ma-pham (Manasarova) where he was warmly and lavishly welcomed by Tibetan people. While Atisha was staying at mTsho-ma-pham, lha-rtsun-dbyung-chub-hod decorated the monastery of Yang-gling-gser-gyi-lha-kangs and the village and road leading to the monastery in preparation to welcome Atisha. When Atisha’s party reached mtholing-gner-gyi-lha-kang the people of mNgag-ris came to welcome him. Atisha was accompanied by King Anantakriti of Nepal and his officers Ngag-mtsho and other learned monks clad in Pandita robes. There were in all five hundred men on horseback. In the middle of the procession was Atisha riding his white horse mThong-don-clung-ggrel-glog. At the sight of him the people of mNgag-ris were struck with wonder, uttered the uttered the words "stkyi-sun-mchis-lo” (meaning I take refuge in you) and “O Lord Atisha, master of Buddhist teaching’s, please look upon us Tibetan
people with compassion". Athisa was delighted by the deep faith shown by the Tibetan people in him.

Later on Athisa asked King Anusakriti of Nepal to return to his country and start building the Vihara at Bal-pot-chang. He gave him full instructions concerning the building and furnishing of the Vihara and installation of icons and paintings. Hearing that the king of Nepal was about the leave, the minister Lhah-btsun-rgyal-bdug sent a messenger to Lhah-btsun-rgyal-ba-chog-hod asking him to come immediately to receive Athisa and to meet King Anusakriti of Nepal. When Lha-btsun-rgyal-ba-chog-hod got the message he at once left for the palace with six hundred and fifty attendants on horseback. At the palace he said his respects to Athisa and King Anusakriti and gave them a grand reception. Lhah-btsun-rgyal-ba-chog-hod presented thirty two horses to the Nepalese king and a gold banner to each of the Panditas who were returning with him to Nepal. He accompanied the party a long distance, to see them off. Before parting he requested three of the Panditas to meet him again in the near future. Returning back Lhah-btsun-rgyal-ba-chog-hod invited Athisa to his palace to meet him again in the near future. Returning back Lhah-btsun-rgyal-ba-chog-hod invited Athisa to his Palace to meet him again in the near future. The party that proceeded hence consisted of about nine hundred horsemen carrying different religious banners.

Thereafter, for the next six months and twenty five days, Athisa fulfilled Lhah-btsun-rgyal-ba-chog-hod’s wishes by giving religious instructions. Following this he returned to Yang-ling-rgyal-ba-khang. There he met Lhah-brtan-ston-pa who had come there from Bhus. Many disciples and students had prophesied that Lhah-brtan-ston-pa would become his chief disciple. Lhah-brtan-ston-pa cleverly delayed Athisa’s immediate return to India, by requesting him to teach him many subjects one after the other. Meanwhile Lhah-brtan-ston-pa wrote to scholars (Gyalse) in Bhus asking them to come immediately to see Athisa. Therefore many great scholars (Gyalse) came to Bhus one after another and requested Athisa to visit Bhus and Gyalse. Fortunately for the Tibetans just at that time the border between Tibet and Nepal was closed due to internal feuds in Nepal and so Athisa being unable to return to India, consented to visit Bhus and Gyalse. Thereafter he never returned to India, but spent the rest of his life in Tibet, spreading and consolidating the doctrine of Mahayana Buddhism.

He founded the excellent teachings of bKa-gsum-pa sect which soon spread throughout the country.

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