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 Dipamkara 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 BODHSATTAVA 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 Lha-tho-ri-myes-btsan. Later in the seventh century at the time when Srong-btsan-sgam-po, a reincarnation 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 Khri-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-'bdag-dpal-bshes-btsan had a son named Kyi-lde-nyi-ma-mgon, who on his way to the westernmost province of mNga-ri-stod was deserted till gTsang-bye-ma-gyung-drung by the two ministers shang-po-tshab-rinchen-lde and Chog-ro-rgya-rgya-btsan. 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 his queens. The people of the northern province of Tibet, mNga-ri-stod, 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-btsan and Chog-ro-btsan to be his queens.

Queen Pa-tshab-btsan had no issue, but Queen Chog-po-btsan had three sons, bsRa-shis-mgon, dPal-gyi-mgon and lDe-gtung-mgon. The
three were known as the Lords of the upper country, sTod-gyi-mgon-gum.

The district of Pa-xang was given to Prince bKa'as-drin-mgon and the districts of zhang-ling and mang-yul to Prince dPal-bu-gyi-mgon and Prince dDe-dup-mgon respectively. The three provinces were known as mNgas-'bras-sklo-gum.

bKa'as-drin-mgon had two sons, mNgas-bul-g-le-khor-ge and sNang-nge, mNgas-bul-g-le-khor-ge, in turn had two sons, dPhun-po and Ngedrak. sNang-nge had three sons, bLha-bde bdud three sons, Lod-ldane, sPho-bzang-bshi-bshad and sLhu-bstan-bzung-chub-bshad.

When mNgas-bul-g-le-khor-ge (11th 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 sLha-ba-snying-bshad. Lord Buddha prophesied as mentioned in the manuscript, Tsa-ngreod, that there would come a ruler in Tibet by the name of sLha-ba-mu-ye-khi-bshad.

sLha-ba-mu-ye-khi-bshad became very religious (sDharm-Rje) and learnt the Sutra and Tantra. During his time there was a great controversy going on between those practising the Tantra and those practising the Sutra, each stating that the other form of practice was incorrect.

Ye-khi-bshad, in order to correct his mistake, selecting seven men who were skilled in the art of writing, set up a printing house and invited seven learned men toKham. These were sent to India in search of the perfect religious and scientific knowledge of the Tantric sciences. They were charged with the task of bringing the Tantric literature to Tibet. They were also to invite to Tibet other Pandits from other lands, those who had travelled extensively, to India, and in the course of their journey, to make contact with the famous Tantric masters. In the process, they were to invite them to Tibet.

They had to write down the instructions they heard from the masters and bring them to Tibet. The instructions were to be divided into three parts: the doctrine, the practice, and the instruction. The instructions were to be written down in the manner of the Tantric masters and the practice was to be carried out in the manner of the Tantric masters.

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They went to Vikramasalas monastery and made enquiries about Panditas from whose teachings the Tibetan people would benefit. The name of Atisha Dipankara Shri-rupa was mentioned as being the most renowned Buddhist Pandita and the most suited to be invited to Tibet, but they said would decline the invitation to Tibet. Lo-chok-rin-chen-boang-po and Lo-chung-sa-lugs-pa-shis-rab knowing the name of the Pandita who could be invited to Tibet, but whom they could not invite, returned to Tibet. On their return they reported to King Yet shis-hod about their failure to fuel any Pandita from whose teaching the Tibetan people would be benefitted, except Atisha Dipankara, who meanwhile had been invited from Boddhgaya to Vikramasalas monastery by King Mahapala.

King Ye-shis-hod having been impressed by the information given about Atisha, sent Lobsang-gya-bston-drup-seng-gye along with a hundred attendants to India, giving him a lump of gold weighing sixteen gungs (13 tulas roughly) and several other pieces of gold, to invite Atisha to Tibet. Lobsang-gya-bston-seng-gye (Virvasumha) proceeded to India and on arriving at the Vikramasalas 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 Lobsang-gya-bston-seng-gye and returned the lump of gold. Many of the attendants who accompanied Lobsang died in the meantime due to heat, and much of the gold pieces were utilized. Lobsang 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 Lobsang 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 Lobsang Taniel-khir-srong-gyal-sa requested Lobsang-gya-bston-seng-gye to teach him Avigamsha. The request was declined as Lobsang-gya-bston-seng-gye was proceeding to India to obtain religious instructions from Atisha. Neg-tsho pleaded to be allowed to accompany Lobsang-gya-bston-seng to India and so he along with four or five other attendants went to India with Lobsang-gya-bston-seng. At this time King Ye-shis-hod made a visit to the visit to the Nepalese border to collect gold for inviting Atisha. The King of Garlog being aware of the purpose of Ye-shis-hod’s visit, and knowing that King Ye-shis-hod’s ancestors were responsible for the introduction and spreading of Buddhism in Tibet, had Ye-shis-hod captured and imprisoned.
King Ye-shu hod's nephew, learning of his uncle's arrest and imprisonment, went to his rescue with a hundred hundredmen.

The King of Ga-log said, 'I will offer you an alternative choice. You must either refrain from inviting Padma 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.' He then by his chiseled chisel chose to pay gold to the king of Ga-log. He offered the king of Ga-log a hundred strung 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. Thereupon, by his chiseled chisel offered more gold but still the king of Ga-log was unsatisfied and asked for additional gold equal in size to the captive's head.

Thus failing to appease the king of Ga-log, the-bu-nag-chog-hod visited the jail where his uncle was, and looking through the chink in the door said, 'Oh my gracious Uncle, this is an unfortunate event that has fallen upon you due to your former karmas. If it was to fight and defeat this evil king then there would be much bloodshed and the result that we would both be reborn in undesirable 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 Ga-log. 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 (dchen-nor-bzhag-gum) to strengthen your mental courage.'

His uncle King Ye-shu hod laughed and said, 'I thought you were a spoiled child with the disposition of a pliable and diffident task with diligence, but now I see that even if I die you are capable of continuing the excellent customs established by our ancestors. Moreover, what you have said is very impressive, and it is a great blessing 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 do not die at this time, I will 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 Padma Amshu to come to Tibet. Please convey this message to the Padma, that, 'I have satisfied my life to this heinous king of Ga-log for the sake of you and the Dharma so please look upon me and bless me whenever I shall be in the future and grant
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 his uncle Yeshi-hod was bound by a rope. His whole had become feeble and his body was shrunken and unrecognizable. Lha-bstan-bys-rgyud-hod much grieved by this sight, said "Ho-leg-tso" yes and departed. At that time Bagchung-pa'gyur-tshogyen-gyud-la was residing at Gang-shung-pa'gyur-lha-shang and learning about this Lha-stsun-bising-chub-hod called on him. He requested Ngar-ma Lota'sa to sit on a high pedestal and he offered him praise for his serving goodness and nobility. Lha-bstan-bising-chub-hod then said "My ancestors were kings and ministers who were re-learners of Buddhism and under them it flourished. However, nowadays Buddhism in Tibet has greatly deteriorated and men with evil minds 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 presents, and at least hundred Stanza's 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 benefits of Tibet and for Atisha. Please also tell him that we have no money 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-bstan-bising-chub-hod gave him seven hundred Stanza's of gold (equivalent to 739 cattas) 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, that this is the last of our man and gold and so if he does not come this time even, then he is without mercy and we will have to go our way without the guidance of Buddhism." He repeatedly requested Ngar-ma Lota'sa 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, Ngar-ma Lota'sa went till his own face was covered with tears and his body shivered and he could not bring himself to face Lha-bstan-bising-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-leg-tso." (Yes). The Ngar-ma Lota'sa took seven hundred gold Stanza's and started his journey to India with six attendants. Lha-bstan-bising-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 Lota Va net a man who said, "It appears to me that you are undertaking a very hazardous journey of great importance. Hence, therefore, the following pieces and you shall have a safe journey and success in attaining your object. The mantra is 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 Lota Va asked him who he was and he replied, "You shall know later on". Journeying onwards Nag-mtso Lota Va reached a place bordering Nepal. There he asked an Acarya for shelter and was accommodated along with his attendants in a bamboo house. The Acarya knew that Nag-mtso Lota Va 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 Lota Va 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 Vikramasthali monastery and Nag-mtso Lota Va accompanied him. When they reached the river Ganges, the King, using his influence, boarded a boat first with his attendants and parted leaving the others behind. By their night was approaching and Nag-mtso Lota Va got worried as he was carrying much gold. He concealed the gold in the sand and slept somewhere else after praying to the Thre 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 Lota Va 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 Vikramasthali monastery and you will not be robbed". Hearing this they departed and at midnight reached the gate of Vikramasthali. Lota Va ri-ras-tsog 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- ri-stod, 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 Lota Va entrusted all the gold to the boy. Whereas 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, Lota Va ri-ras-tsog is at the Tibet Hostel, so please inquire where he is, and go there".
Saying this the boy left. Nagmetsu lotşa went in search of the Tibet Hostel. While passing a narrow road he met an old, saintly Rishi having long orange hair and beard and carrying a walking stick of driftwood. The Rishi asked him where he had come from and the purpose of his visit. Nagmetsu Lotśa said, "We have come from Nagmetsu to invite Atisha to Tibet. Could you please tell me where the Tibet Hostel is?" Thereon the Rishi said, "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 Hostel he departed. Nagmetsu Lotśa was surprised and perplexed by the Rishi's appearance. When he reached Lotśa rgyu-btsun-seng's residence, he presented him some gold and told him the purpose of his visit to India. Then Lot śa rgyu-btsun-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一定能 called Khavön Ratnakara who would not allow Atisha to leave India. He further advised Nagmetsu Lotśa to call on Sahrön Ratnakara with a presentation of half Sng. ng 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 on when Atisha came there, they could make their request to him, 

Nagmetsu lotśa did as he was advised and accompanied by Lotśa rgyu-btsun-seng visited Sahrön Ratnakara, paid him his respects and presented him half of a Sng. ng of gold. He spoke as he had been told to, and Sahrön Ratnakara 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 Pradhānas cannot convert beings into perfection. India is 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 Tibetan have such great respect for Indians", he further added many sweet words.

One day Atisha was distributing food offerings among the beggars. Nagmetsu Lotśa 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 bread offerings among beggars. One begger boy...
not getting a share, ran after Atisha calling him ‘Atisha, bha铷o bha铷o he!’ Ngyenjos Lotsava saw Atisha and though, the Pandita must be Atisha and ran after him. Lotsava 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, Ngyenjos Lotsava 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 nozzi 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. Ngyenjos Lotsava asked Atisha, ‘who was this 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 Ngyenjos Lotsava went to the Northern part of Buddha Gaya and after some time a Yogini holding a drum in her hand came there along. Lotsava went to her and asked her about the boy. She replied that it was very surprising that he a Tibetan, should ask her an Indian, such a question and went away.

One day Atisha went to Nalanda Monastery and Ngyenjos Lotsava followed him. He saw Atisha sitting in front of the Maha Buddha statue. On his right was the same boy who appeared previously and on his left a greenish blue coloured girl. Both were getting their elbows 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. Ngyenjos Lotsava knew that some divinities had appeared in the form of the boy and the girl and was delighted to have seen them but was 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 protector 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 yarn at the Southern gate of Vikramashila Palace whom he should go and ask. Ngyenjos Lotsava went to the Southern gate of the Palace and asked the girl all about what happened in the past. The girl asked him ‘Who is the celebrated dge-ba-yen upaṅka in Tibet?’ He replied, ‘There is a celebrated Upaṅka called dge-ba-yen-chos-bphel from Central Tibet (dBus) residing in East Tibet (Kūnzan)’. The girl asked him, ‘Which race does he belong to?’
and Nag-mo Lotawa replied, "He is called hpho-mston-pa."

The girl then told him that this was the person whom she was asking her about and told him not to pretend as he did not know who he was.

Then Nag-mo Lotawa knew that all those who had helped him were manifestations of hpho-mston-pa. The man who had got him out of the bamboo house in Nyal, the boatman, the gate keeper boy, Lotawa rGya-bstan-sang, on the night of his arrival at Vikramashila Monastery, the boy who was wearing clothes made of herdsman's blanket, the Old Rishi in the narrow street of Vikramashila, the beggar boy, the boy who was holding the crystal arrow and also the boy and girl with Athisa in Buddha Gyé, were all manifestations of hpho-mston-pa who himself was a real re-embodiment of Pàcchita (the patron deity of Tibet). Nag-mo Lotawa prayed to him deeply and was relaxed.

After some time he went to see Athisa and told him, "Today we are earnestly requesting you to have pity on us and come to Tibet.

Athisa replied, "You Lotawas are very wretched. Monkeys yesterday, Lotawas rGya-bstan-sang too, came to see me and made an insistent request telling me about all that the Tibetans had undergone. After hearing him there came to my mind a picture of those Tibetan Dharma Raj Buddhas and I feel deeply sorry for them. That sinful heretical king of Gar-bog will have no place other than hell to go to. Those noble Bodhisattvas who have faced great hardships must by now be in Tatta Paradise (kChen-lhun). What Dharma Raj Lha-Shum-Rong-chub-lod rgyal-srid is very true."

With tears in his eyes he further added, "Now I shall think of these Dharma Rjas and Lotawas and not permit all their sacrifices to have been in vain!"

After three days the Lotawas again repeated their request to Athisa at rGya-bstan-sang's house and by this time Athisa had decided to go to Tibet. It took some time for Athisa 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 them accompanied them, then Sathavir Rin chen knew that Athisa was going to Tibet and may stop him. Besides, to transport all the loads, they needed beasts of burden and so Nag-mo Lotawa was very worried. Suddenly two Tibetan herdsman, father and son, wearing long pointed caps came with thirty Yaks, and they suggested that all the loads should be loaded quickly so as not to attract the people's atte nti on. 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 Athisa went to see Schonbra Rintaka 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 holy places and he asked permission to leave. Schonbra Rintaka told him it was
very good idea but requested Aishu 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 Aishu said to Sakti Ramkara, “Now I am going to see the Mira Temple which is very far away from here and hence it will be very difficult for you to come.” Sakti Ramkara then realised that Aishu now wished to go to Tibet. He turned to Nagemto Lottava and said, “You told me that you had come to study but you have come to steal my Pandita. This time I can stop Aishu if I desire, but will not since I love the Tibetan Dharma. He Bodhisattwa 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 Aishu for three years and then you must bring him back to me, otherwise the course between us as teacher and pupil will cease.”

Nagemto Lottawa was very unhappy at what Sakti said. Ramkara said, “For 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 by this but at the same time they had to proceed onwards to Tibet. After passing the Mira Temple they reached a border region between Nepal and India. There eighteen Tirthika Tattvikas came and, using their miraculous powers, tried to harm Aishu and his thirty-four disciples because they were jealous that he would spread Buddhism in Tibet. Aishu performed a series of rites propitiating the Goddess Tara (Grottha) and made their bodies stiff like idols. Later on when they had entered Nepalese land he set them free by uttering mantras on a handful of sand.

One day an emanation in the form of a herdsman came with a Buddha image (Jo-wi-hi-muos-rdo-rje) and a letter from the king of Khotan (Lizuil) to Aishu. When they reached Swayambhu, the celebrated Buddhist sanctuary (byung-ma-ying-kun) all the loads were piled one above the other and beautiful canopies and tables were laid out. Six horsesmen who were sent by Lhasa (Lhun-tsha) went to receive Aishu and his party with food and tea in the Tibetan manner. They set up a high cushion for Aishu under the shade of a P.fir tree, and other beautiful canopies were arranged in three rows to the left, right and behind Aishu. A ceremony was held on the right side where Lottava rui-brom-rim and other Tibetans were seated. Pandita Vesa Chandra and other Indians were seated on the left and at the head of the middle row was seated the great king Tsumga of Nepal on a throne especially prepared for him.

Aishu was served with a big bowl of white molasses, and tea in a valuable cup decorated with a dragon by the chief ngas-rtogs-pa.
named Sumpa. After this a beautiful white horse, called mThong-smon-chung-gling-gyuk, led with a piece of white silk in the manner of Siddhartha horse in Ngag-drub (KARDOHAKA), was brought to him by the head of the six mNgag'-ring-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 Lobsang rGyal-brtan-seng took ill and died suddenly. Atisha was very much grieved. When Atishas' party reached the plain of Palpa called rGyal-gyi-shung, he offered his elephant Glang-po-che mThong-smon (Dritsa-ldam-thub-btsi) to the king Drag-po-mthab-yas (Ananatkariki) of Nepal and asked him to use the elephant only to carry building material like wood and stones for the construction of the Tsang Vihara Temple and for other religious purpose. 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 Tsang Vihara.

The king was very happy to hear what Atisha told him and promised to fulfill Atisha's wishes. King Ananatkariki offered his son prince Pa-mai-hod (Padma Prabha) to Atisha for ordination. Atisha ordained him and called him Lai-dbang-po (Devinda). He was the first initiate by Atisha since he left India. When the party reached Bal-po-rang, three hundred horsemen wore in white robes and white ornaments and holding religious articles were sent by Lha-brtan-gyung chub-hod to receive Atisha. Leading them was the minister Jai-lo-thro (Devamati) who presented newly made painting of Avalokiteshvara to Atisha. Each of the other officers offered Atisha a white silk scarf. The party then proceeded on till they reached mThab-ma-btsun, (Manasarovara) where he was warmly and lavishly welcomed by Tibetan men. While Atisha was staying at mThab-ma-btsun, Lha-brtan-byang-chub-hod decorated the monastery of Yang-gling-gSep-gyi-lha-kang and the village and road leading to the monastery in preparation to welcome Atisha. When Atishas' party reached mTholing-gser-gyi-lha-kang the people of mNgag'-ris came to welcome him. Atisha was accompanied by king Ananatkariki of Nepal and his officers Ngag-mtsho and other learned monks clad in Padmas robes. There were in all five hundred men on horseback. In the middle of the procession was Atisha riding his white horse mThong-smon-chung-gling-gyuk. At the sight of him the people of mNgag-bris were struck with wonder; they uttered the words "skyi-ba-steng-chul-po" (meaning I take refuge in you) and "O Lord Atisha, master of Buddhist teaching's, please look upon us Tibetan
people with compassion". Atisha was delighted by the deep faith shown by the Tibetan people in him.

Later on Atisha asked king Anumakriti of Nepal to return to his country and start building the Vihara at Bel-pot-chang. He gave him full instructions concerning the building and furnishing of the Vihara and installation of icons and paintings. On hearing that the king of Nepal was about the leave, the minister Lha-btsun-kyi-bug sent a messenger to Lha-btsun-kyi-bug-chub-hod asking him to come immediately to receive Atisha and to meet king Anumakriti of Nepal. When Lha-btsun-kyi-bug-chub-hod got the message he at once left for nepal-bug with six hundred and fifty attendants on horseback. At nepal-bug he said his respects to Atisha and king Anumakriti and gave them a grand reception. Lha-btsun-kyi-bug-chub-hod presented thirty two horses to the Nepalese king and a gold byung to each of the Pandita 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 Lha-btsun-kyi-bug-chub-hod invited Atisha to his Palace byung-kyi-khang. The party that proceeded hence consisted of about nine hundred horden carrying different religious banners.

Thereafter, for the next six months and twenty five days, Atisha fulfilled Lha-btsun-kyi-bug-chub-hod's wishes by giving religious instructions. Following this he returned to Yang-lung-ge-gyi-lha-khang. There he met Lha-bon-ston-po who had come there from dbus. Many disciples and attendants had prophesied that Lha-bon-ston-po would become his chief disciple. Lha-bon-ston-po cleverly delayed Atisha's immediate return to India, by requesting him to teach him many subjects one after the other. Meanwhile Lha-bon-ston-po wrote to scholars (ge-ba) in dbus asking them to come "indigis immediately" to see Atisha. Thereafter many great scholars (ge-ba) came to dbus one after another and requested Atisha to visit dbus and gTsang. Fortunately for the Tibetans just at that time the border between Tibet and Nepal was closed due to internal feud in Nepal and so Atisha being unable to return to India, consented to visit dbus and gTsang. 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 dba-glam-po sect which soon spread throughout the country.