

gold enough, and began to work a gold mine which had just then been discovered by his minister. There, however, he came into conflict with a Muhammadan king of Garlog (Turkestan), who claimed the mine for himself. In the ensuing war, Ye-shes-'od became a prisoner of the king of Garlog, who said he would release him only on condition that a ransom, consisting of solid gold of the size and shape of the captive king's person, was paid. Gold was now collected all over Tibet, but when melted and cast to form a statue, the gold fell short of the quantity that would be required to make the king's head. The king of Garlog, who was not satisfied with the amount of gold offered, threw Yse-hes 'od into a gloomy dungeon to make him more miserable.

There he had an interview with the new king, Byang-chub-'od (the king of the Tabo inscription) who had continued collecting gold for his uncle's release. Ye-shes-'od advised his nephew not to use the gold for his own release, but for bringing an Indian pandit to Tibet. He said: "I am now grown old, and am on the verge of the grave. In none of my former births, I believe, did I die for the sake of Buddhism. This time let me, therefore, be a martyr in the cause of my religion." Thus they parted, and Lha-bla-ma-Ye-shes-'od died in prison.

Then we hear of another embassy of Tibetans to Vikramaśīla, who were almost robbed of their gold on the journey, and a religious assembly at this Indian monastery is described with its brilliant stars of wisdom and holiness who were all eclipsed by Atīśa. As the Indian monks would not have allowed their master to leave the country, Atīśa disguised his intention of going to Tibet by saying that he was going on a pilgrimage to the eight places of Buddhist sanctity,<sup>1</sup> which pilgrimage took him to Nepal. He was much honoured by the king of that country, called Ananta-kīrti, and performed various miracles and acts of piety on the journey. Thus he made all the robbers who wished to assassinate him, dumb and motionless like statues, until he had passed by, and at times, he lifted himself into the air a cubit above the saddle with a view to be distinguished from the others. A smile was ever on his face and Sanskrit *mantras* were ever on his lips. At a deserted camping ground, he saw three puppies left uncared for. He took them in the folds of his robes, saying "Ah, poor little ones, I pity you," and resumed his journey. The breed of these puppies, says the historian, is still to be seen at Rva-sgrengs in Tibet.

When the party entered Guge, they found one hundred horsemen all decorated with white ornamental equipments, sent by King Byang-chub-'od. The escort carried small flags and twenty white satin umbrellas. The band consisted of musical reeds, bag-pipes, guitars, and other instruments. With sonorous and grave music, and uttering the sacred mantra, *Om maṇi padmē hūm*, they approached the holy sage to offer him a respectful welcome in the name of the king of Guge.<sup>2</sup>

<sup>1</sup> The eight great places of pilgrimage (Sanskrit *mahāsthāna*) are 1st the Lumbini Garden (modern Rummidei in the Nepal Tarai) where Buddha was born; 2nd Bōdh Gayā where he attained enlightenment; 3rd the Deerpark (modern Sarnāth) near Benares where he preached his first sermon; 4th Kusinārā (modern Kasia?) where he reached Nirvāna; 5th the Jētavana near Śrāvastī (modern Sahēth-Mahēth), where the great miracle took place, 6th Vaiśālī (modern Basārh) where he was fed by a monkey; 7th Saṅkāśya (modern Sankisa) where he descended from heaven, and 8th Rājagriha (modern Rājgir) where he subdued the wild elephant. [Ed.]

<sup>2</sup> This reception seems to be represented among frescoes in monasteries of those times.