

The gwa-s-yig of Lahul,
called "the clear description of the place of pilgrimage
of Ghandhola and of the holy place of Dri-bu-ri, or
"Bell-shaped mountains"

A prophecy made by Urgyan Padma, 'jigs-rten
mGon-po, & God-tshay-pa, grub-thob rgya-ras,
'Bri-guy-pa, ghyi-pa Gu-ya-pa, sGang-pa and
Marpa, the Indian and Tibetan scholar who had
attained to perfection.

Salutation to the Teacher / Padmasam-
bhera /!

I bow to Buddha, the Teacher, the Dharmas,
the Sangha, to the Tutelary deities, and the
dākinīs. Having paid honour, I place myself under
the protection.

The Yogi, following worldly deeds, this description
called "clear-meaning-lamp" has composed,
in faults of committing it to writing, I beg to
pardon, those possessing the eye of wisdom.

At the time of the originating of this sphere of the free
world, at the time of conferring power to all living
beings by the multitude of fierce deities and
the great Lord (Īśvara), adverse to subdue those

Samantabhadra himself, having gone to the
 summit of the most excellent mountain of
 dōlls, the subjugation of these fierce deities,
 dissolution (thim-pa) and enjoying of prosperity,
 at the end (he) was completely satisfied
 (འགྲུབ་པ་). About this time of the twenty four
 regions of the underground, the earthly surface,
 and the middle region (?), the 32 places of
 pilgrimage, the eight great cemeteries, the eight
 lofty mountains, a hundred stupas miraculously
 produced, the eight spots of assembly of the dōkinis,
 thirteen, with blessings the eighty hidden caves
 of dōkinis, at the beginning of this Kalpa, the
 demon Rata, and the Holy Heruka, himself,
 having gone to the summits of the Himalayas,
 performed as above, until the present Kalpa
 demons and gods, heretics and others, the Teacher
 Gāyāmuri himself, having gone to a rugged country
 (gñan-yod-du?), did according to the plan.
 Again in former times, in the province of dōlls of
 Tibet, to the congregation of fierce demons, flesh-
 eating, Ugyan Padme himself at Samye and
 Lhasa went to the summit of the mountain,
 and did as above.

and said: of these, this is the country of
 dākṣiṇī-garṣā, etc! This is the noble Garṣā,
 The region of dākṣiṇī! The mountain Gaṇadhola
 equal to Vajrasana, the wonderful holy bell-
 shaped mountain, a place blessed by Buddhas,
 of all sūtras and tantras - the region of prophecies,
 The middle mountain is similar to the Teacher
 sitting on a throne, The yonder mountain is
 similar to the assembly of the Bhā-gavad.
 The mountains to the right have a fierce appearance,
 The mountains to the left are similar to haughty
 goddesses, The assembled three mts are similar
 to a foreign land, The meeting place of the three
 rivers is similar to an isthmus / a promontory /
 all is similar to upper Tāri. The high summits
 of mts are as if stretching to heaven. The rocky
 passages are as if cutting gates. moving similar
 to the host of Tāri, grows p fruit trees, as if
 sized sounds, magnificent waterfalls as if
 roaring, slate (gyā-spay) similar to drawn
 curtain of ether, as if attired in the dress of clouds
 and fogs, looking at the sky as if eight-spoked
 wheel, looking at the earth as if eight-petalled
 lotus, looking elsewhere as if the eight happy

signs. All the male beings are similar to heroes. all females are similar to dākinīs. a great variety of languages, as if an assembly of lotsawas, many different country usages, as if mixed up Indian and Tibetan customs, different appearances, similar to adornments of a child, thus it was said.

well heard, gods and happy men, all, all men are similar to this.

distinctive signs of the twelve, four great places, in the lower valley - the thrones of Vajravārahi, distinctive signs of the thirty places of pilgrimage in the upper valley - the muscular Shams, the Goddess of the region.

signs distinctive of the eight accomplishments, fire, water, wind, trees, clouds and stupas, mountains and all wealth assembled by demons (ཏི་ཏི་)

signs distinctive of the eight lofty mountains, Gandhola and do-ye dri-bu-ri,

signs distinctive of the eight stupas,

the muscular stupa of the great Enlightenment,

signs distinctive of the place of assembled demons

In the similarity of signs, the dākinīs are truly assembling.

The signs distinctive of the eighty hidden caves,
The hidden cave of the dakinis - the great
lofty cave,

the signs of receiving the blessing of the Buddhas,
men who did not practice meditation
have remains and rig-tsel.

From the twenty one sutras and tantras it
is said,

On the middle mountain as if the teacher
sitting on a throne.

all living creatures having been converted,
- sign of salvation.

The yonder mountain similar to the assembly
of the teaching.

The sign of being the throne (abode) of the
kha-bgyud teacher.

The right mountain similar in appearance
to fierce deities.

sign of being a place of residence of heroes,

The left mountain similar in appearance
to fierce goddesses.

Sign of being the abode of a Yaksha queen.

The southern mts similar to mutually
associating magi signs.

The sign of combining with the acquisition of
Energy and Wisdom.

Similar to the white-snow peak of Tise / Kailāsa /,

Sign of having no difference from the Tise,

The collected three mts are similar to Laphyi.

Sign of having no difference from Laphyi,

The meeting place of the three rivers,

Sign of having no difference from the isthmus,

Everything is similar to Tsari.

Sign of being similar to Tsari,

The lofty peaks stretch out their summits to heaven,

Sign of walking without effort on the path of
liberation leading to Paradise.

Similar to a door cut - the narrow trail and rocks,

Sign of cutting a doorway through an coil passage,

Similar to the agitated host of Tsari

Sign of turning the face in the fight of
five poisons of misery. drawn

Fruit trees and groves similar to seized weapons,

Sign of destroying the root of avidyā and vidyā,

Similar to the roaring voice of a mighty waterfall.

Sign of supressing although and low,

Similar to a drawn curtain of silk,

Sign of being the residence of one possessing
blessings

Similar to being attired in the garment of clouds,
and mist,

Sign of protecting from the fever of the misery of
in heaven similar *aridya*,
to a eight-spoked wheel,

Sign of going to the sphere of the understanding
of eight borders,

Similar to the eight-petalled lotus of the four
spheres

Sign of many marks of the eight directions,
This is the sign of the eight signs of happiness.

Sign of the following train bringing all
wishes to fulfillment.

All males have the appearance of fierce deities,
This is the sign of heroes of all males,

All females have the appearance of *daikinis*,
This is a sign of being heroines.

Many languages - similar to an assembly of
lotsawas.

Sign of being the language of heroes and
heroines,

The customs of the country are manifold
similar both to India and Tibet.

This is a sign of being near to the border
of India and Tibet.

The manners are similar to the play of a child,

This is a sign of a religious teacher.

Thus it was said.

The lord of the three Worlds, 'Bri-guy-pa said:-
From here proceeding towards the sunset,
north of the city of Dzalandra, there is a place
of dākinīs called Garśa. it is a matchless
marvellous place. The upper part of the valley
leads eastward. The lower part turns to the
west - such is the shape of the country.
In the upper part there are two passes,
In the lower part there are three,
In the center there is the guy-jug dbu-ma
chen-po's rigs.

Here dwells without a second, an assembly
of gods,

Back of this dwells an assembly of religious
protectors.

Back of this there is a ^{hidden} pradaksina road of
dākinīs.

None goes by this pradaksina road according
to stages.

There are signs and images of gods and
goddesses.

There is the water of Energy and Wisdom and
 The spring of true attainment,
 Underlying water, and the water of eight branches
 / medical water /,
 Knowledge of the vowels and consonants,
 There is also a marvellous and miraculous
 image.

Thus knowing language, going to this excellent
 place.

Thus having said, he retired again
 and again.

In this place one shows the blessing (phan-yon)
 of measuring (?).

This is similar to a precious teacher.
 If one wishes to attain great gains, one
 should meet here!

if (you) go to the virtuous sphere of having no distinction and the lower region, you should go here!

This place here is similar to *Pi-ryal thun-po*. If you desire a nest (?) of all, you should come here!

This place here is similar to a wishing tree.

If you wish your wishes to be fulfilled, you should visit it.

This place here is similar to a Precious War Lord.

If you rout the battle of the world, you should visit it!

This place here is similar to a precious horse,

If you desire a virtuous vehicle - you should meet here!

If one performs *pradarsina* a single time, there is doubt about subduing the most excellent sphere.

If you remain without desires (ཉམས་པོ་)

the five spaces (འཕགས་པོ་) also in one's language, being thus, one should try to place it in one's own mind. The statement on the blessings of the place is finished.

Urqyan padma, 'Jig-rten mgon-po, 'god-tshang-pa, Grub-Thob 'Gya-ras, 'Bri-guy-pa, 'g'ding-pa Gu-ya-pa, 'sgay-pa, 'Gya-Bod mkhas-grub Marpa made the following prophecy of the place.

