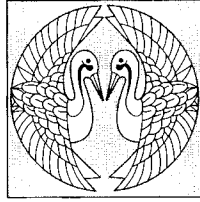


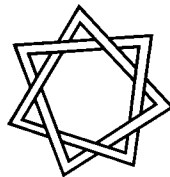
RUSSIAN ACADEMY OF SCIENCES
THE INSTITUTE OF ORIENTAL STUDIES
ST.PETERSBURG BRANCH



Manuscripta Orientalia

International Journal for Oriental Manuscript Research

Vol. 3 No. 2 June 1997



ТБЕСА
St. Petersburg-Helsinki

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THE OIRAT (KALMYK) VERSION OF “THE STORY OF GÜSÜ-LAMA”

In the Mongol literature of the seventeenth—early twentieth centuries there were several works describing “visions” of the Buddhist hell [1]. These works came into being for different reasons at different places and in different periods of time. Among them we find an Indian legend about Maudgalyāyana (Molon-Toyin) [2], Tibetan “The Story of Chojjid-dagini” [3], Mongol “The Story of Naranu-Gerel” [4] and “The Story of the Maiden Fair Lotus” [5] created under the influence of the Chinese novels. The subject of “visions” of hell has been many times used in the novels of the “Commentaries on the Use of Vajracchedikā (the Diamond Sūtra)” [6].

There circulated among the Mongol peoples a comparatively brief story about a visit to the Buddhist hell. It was more known under its short title “The Story of Gūsū-Lama”. In the opinion of Ts. Zh. Zhamtsarano, who acquired one of the manuscripts of this work in Buryatia and donated it to the Asiatic Museum (now the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences), it was “an example of purely folk religious literature at the early stage of the spread of Buddhism among the Buryat people” [7].

The other seven manuscripts of the story, written in Old Mongol script and preserved in the Manuscript fund of the above-mentioned Institute, also originate from Buryatia [8]. A copy of “The Story of Gūsū-Lama” has been found also in one of the manuscript collections of Tuva [9].

A search we made in the rich manuscript funds of Ulan-Bator produced, however, no copies of the said work, nor it is mentioned in any of the available catalogues of Mongolian manuscripts.

Until recently there has been no evidence if this work was familiar at all to the Western Mongols (Oirats). It is not mentioned anyway in H. Luvsanbaldan's ““Clear Script” and its Monuments” which includes a long list of materials from Mongolia written in the Zaya-pandita script [10].

The only copy of “The Story of Gūsū-Lama” written in “Clear Script” is found in the Manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies [11]. There is no record about its origin and the time when it came to the collection. We may only suggest that it was copied in Kalmykia, because, according to the available evidence, the Oirat version had been circulated there in the past [12].

When comparing the Buryat and the Oirat (Kalmyk) versions one can notice a number of textual divergencies. Besides deliberate re-working of the text manuscript C 391 contains numerous mistakes, omissions of words, sometimes of whole passages, which makes the text rather incoherent and obscure. Presenting here the transliteration of the Oirat version of “The Story of Gūsū-Lama”, we considered it necessary to indicate all omissions and mistakes of the copyist, as compared with the text of the work preserved in one of the seven Buryat manuscripts from the Manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies [13].

Transliteration

(1a) *Töböddi-yin xutuqtu Gūsū blama nirvān boluqsani tuuji oršibo.*

(1b) *Töbödi-yin xutuqtu Gūsū blama nir'vān boluqsani aji nir'vān boluqsan xoyino teqši burxani oron-du ese kürči dorogši tamu-du čü ese kürči: tere xo-yoriyin dundadu xōsun tamu-du unaji tegēd unaq-san-yēn xoi-no medeji: yurban erdeni'-yi sanaji oṃ maṇi padme huṃ.: kemēn unḡšād zūreken-dēn sed-kiji sanaqsan-yēn tulada: öndür oulayin beldü yar-či dēqši yarči üzetele nigē ada-biši tenggeri-dü tul-jī bai-xu mösün uulan üzeq-debei.: basa tere kötöldü emegen kümün-dü zolyoji: blama zarliq bolboi ai emegen ere mö-sün uula youni tula bütüqsen oula bui geji asaqbā: tere emegen xo-riu ögüülebei: xutuqtu Gūsū (2a) blama či ese medeqsen buyu: xoyor zayāni dundadu mösün oula geqči ene bui: xutuqtu Gūsū blama asaqbā: emegen tere kötöl dēre yeke xui [C 236: qoriyan] doto-ro xamuq bügüde arātani beye üzeqdebe: tere youn bui (geji) asaqbā: tere dēdü altan körgö youn bi geji asaqbā: töüni dorodu xoyitu yuuli[n] körgö youn bi geji asaqbā: töüni dorodu zes körgö youn bi geji asa-qbā: töüni dorodu tömür kōr-gö youn bi geji asaqbā: cayān ca'ng deledüqči bürē tataq-či nom unḡšiq-či zuryān [ü]zü-gi tōloji nāduqči xamuq bla-ma baṇdi-yin xuraq-san čuulyān youn bi geji asaqbā: basa töüni cādu cayān bayišing dotoro yeke kengger-ge deledüqči: youn bi geji asaqbā: nādu ye-ke (2b) dalai youn bi geji asaqbā: basa dorodu xara[n] gyui körgö youn bi geji asaqbā.: tere emegen xa-riu ögüülebei: bi ükēd dolōn on bolboi bi: či blama sünesün-yēn beye-ēce xayačuul-jī abči odxui-yi ese üzebüči ē: či tere kötöli bü dāri dārixula mou bui buyān kešiq yurban er-*

deniyigi iteq̄-či nigen üzür-tü čing sedkil bariqsan kümün dāri-xula yai ügei bi: töün-ēce busu kilincetü ami-tan dari-xula xamuq bügüdē arātan zouxu zam bui: tere dēdū al-tan kōrgō burxani yazar-tu od-xu zam bui: töüni (xoi-tu) youli[n] kōrgō umara zügiyin Abidabā burxani buyan xurāxu yazartu odxu zam bui: töüni dorodu zes kōrgō yučin yurban tenggeri-yin yazar-tu odxu zam bui: töüni dorodu tömür kōrgō Erliq xān-du odxu zam (bui): tere cang deledüq̄çi bürē tataq̄çi nom: unğışiq̄çi zuryān [ü]züq̄gi tōloji (3a) nāduq̄çi xamuq ulus blama bañdiyın xurāqsan čuulyān uridu amidu caqtān blama bañdi xoyor xamuq erkin [=irgen] ulus bügüdēr xamtu buyan üyiledü-qseni küčün-yēr jir-yaqsan udxa inu ene bui: tere cayān bayışing dotoro yeke: kenggerge deledüq̄çi Erliq xāni beye tere tenggeri bui: nādu yeke dalai nere inu šesün da-lai bui: basa tere xutuqtu Gūsü blamadu emegen ögüülebei: tere tömür kōrgöyın zam-yēr odxu či Erliq xāndu zolyo: tamuyın erke yeke buyu: öčüü-ken buyu: üzeji zolyo: töüni xoyino xutuqtu Gūsü blama tömür kōrgöyın zam-yēr yarči üzeq̄detele xutuqtu Gūsü blamayın xoyino-ēce ere eme olon kümün daxaji iretele tere tö-mür kōrgō xubil-ji kil-yasuni činēn bolji tere tere olon ere eme kümün gişiküdü tere: (3b) kilyasun tasuraji tamu-du unaji tere kōrgō xubilji kilyasuni činēn boluqsan udxa inu tere bui: uri-du amidu caqtān kilincē keqsen blamayigi dorom-jiloqson yurban erdeni-yin-gi ülü bišireq̄çi amitani kilyasun kōrgō tere bui: tere xutuqtu Gūsü blama tömür kōrgöyın zam-yēr odxu-ji: Erliq xāni xālyadu kürči bayiba: töüni xoyino Erliq xān uq[tu]ji ireji zolyobo:: tere xutuqtu Gūsü blamadu Erliq xān zarliq bolboi: amidu zayāni mungxaq a-mitan yaqca kümün mingya nasulaxuyın činēn sanaji kilincē olo keji bu'i: blama nomi xudal bui: geji kelekü bui: oluqsan zōqsōn-yēn baraq-daxu (4a) činēn ülü sanaxu bui: [ü]müsüqsen debil-yēn eleküyın činēn ülü sanaxu bui: morin-yēn ükükiyın činēn ülü sanaxu bui: bi töüni tu-lada zōb-tü buruu-tui-gi ilyayā geji xoyor zayāni dumda souqsan bui: bi xutuqtu Gūsü blamadu Erliq xān zarliq bolboi: či amidu zayāni erkin [=irgen] ulustu suryal kelē jiryal-tu burxani yazar-tu odboi bi geji kele zobolong-tu tamuyın yazartu odboi bi geji kele:: nom buyani keqsen kümün-ni beye inu tenggeri-yin dēre niyour inu na-rani gereldür adali bui: nom buyan ügei kümüni inu tamuyın dotoro: niyour inu zouraqsan (4b) šabar-tu adali bui: Erliq xāndu Gūsü blama zarliq bolboi: tere cādu čusu-tu yeke dala'i dotoro olon kümü-ni toloyoi üzeq̄deji bayınam tere youni tulada tegeji bayixu bui: geji asaqbā:: basa tere cādu cayān taladu ide-kü ügei ümüskü ügei ou-xu ügei olon kümün ü-zeq̄dem: idekü ügei-dēn yazar uxuji sounam tere uxuqsan xuryuni eleji buyouduni kürči buyou-ni eleji toxoi-duni kürči toxoi-ni eleji müren-düni kürči bayınam: tere: youni tulada tegeji bai-xu bui: geji asaqbā: töün-ēce nādu olon kümüni basa üzeq̄deji bayixu youn bui: köl inu cöm muxur bayınam tere youni (5a) tulada tegeji bayixu bui: geji asaqbā: basa yeke dalayın tende olon kümün üzeq̄denem: amani [C 236: iman-i] činēn alxutu alxu ya-daxu költöi ai-liyın tödüi terigüütü: oulayın tödüi beyetü asuri narin kilyasuni činēn xōloi-tu olon kümün üzüq̄dem tere: youni tulada tegeji bayixu bui: geji: asaqbā: töüni dorodu xarang-yui yazar-tu olon kümün xoxui ezei axai yoyō yoyō abai axai geji bayınam: tere youni tulada tege-ji bayixu bui: geji asaqbā: basa zöün tali olon kümün xuraji čuq-laji bayınam (5b) nom unğışixui-yi sonos-xu biši: šibineldüji bayınam: tere youni tulada tegeji bayixu bui ge-ji asaqbā: xutuqtu Gūsü blamayın xoyino Erliq xān zarliq bolboi:: tere čusu-tu yeke dalai dotoro olon kümüni to-loyoi üzeq̄deji bayiq̄çi tere xoyor kümüni xō'r-dumda cusur üge keleq̄çi xobloq̄çi alalduji üküldüji yabuq-san kümüni toloyoi genei oqtoloji čusuni (urusči) dalai boluqsan udxa' inu tere bui:: tere cādu dergedüki olon kümün üzeq̄deji yazar uxu-ji souxu udxa inu ene bui: blamadu amidu:: (6a) caqtān idēn undan ümüskü züüküi-yi xayiralan yabuji töüni tula idekü üdesü ü-gei uuxu ügei ümüskü ügei ülü oldoxu bolxuyın ud-xa inu ene bui: töüni tula yar inu eleji möri-dü kürüqseni tere bui: töüni nādu tuladu olon kümün muxur boluqsani amidu caqtān blamayın ö-mönö-ēce köl-yēn jiyiji burxani nomi kölgöni giš-gi-leji yabuqsani tula köl ügei boluqsan udxa inu tere bui: basa tere yeke dalayın cādu amani [C 236: iman-i] činēn al-xutu alxun yadaxu költü ai-liyın caq terigüütü oulayın caq beyetü asuri narin kilyasuni caq xōloi-tu boluqsan udxa inu: altan mönggön idēn bayiri (6b) xaram-laqsani biridti töröq-sōn udxa inu tere bui: nādu dorodu xarangyui yazariyın olon kümün yoyō xoxui xala-xai yākiyā axai abai geji yasa-luqsan udxa' erüütü tamu geq̄çi tere bui: (uridu amidu caqtān ecege-youyān alaqsān kümüni ene erüütü tamu geq̄çi-dü urayaxu udxa' ene bui::) basa yosu ü-gei amitan ami tasuluqsani tu-la tamudu unayaxu udxa inu tere bui: zöküle olon kümün šibinel-düji bayiq̄çi amidu caqtān nom un[g]-šixui-yi unğšāçi yabuqsan blamayigi blamayın zarligi büši bui: geji sanaqsan kümüni čikindu inu xayiluqsan širemü čudxuxu doun doun-yēn ülü sonos-či šibineldükü udxa inu ene bui: basa tere xutuqtu Gūsü blama Erliq xāndu zarliq bolboi: bi Erliq xāni zarliq-yēr amiduyın zayāni ergen [=irgen] ulustu suryal kele-sü bi: tende tamu-du odči sayın mou-gi üzeji irēd: (7a) zarliq bolsu: tende kürüqseni xoyino širemün toyon-du: olon kümüni činaji bayixui-yi tamuyın ezēd-ēce asaqbā: youni tula činaxu bi geji asaqbā: činaxu-du yasu maxani ö-börö öbörö ilfireqsen-dü blama öbörö-yēn beyebēn metü sanaji öröšöji tere xutuqtu Gūsü blama uyilaji tamuyın e-zēd keleküdēn xutuqtu blama či youni tulada uyilanai či geji asaqbā: xutuqtu Gūsü blama zarliq bolboi: ene kümüni širemün toyon-du činaxui-gi üzüji uyilababi gebe: blama youni tula uyilaba: ene uri-du amidu caqtān süme burxani ebdeji nom erdeni-yi tüleji doroljilöji [=doromjilöji] yabuq-sani tula činaxu udxa inu tere bui: xutuqtu Gūsü blama canān odči üzetelē šöböğö oula-du [zoun] nayiman tö-mür: (7b) degēgi dēq̄ši xandoulji dēdū degēdü kümü ölgüji dorodu degēdü salkindu kiy-skeji bayixu-du san-jil zaŋi bayixu-du inu zu(ru) qdaji kiyime boltolo: tataji bayixui-yi xu-tuqtu Gūsü blama tedeni beye abxu-du yasun ü-sün inu turči xocorči töüni xoi-no basa edegēji ki-rödöji urtu nüdüji sü-kes-yēr colgiji tēmedeji uyilaji čurkiraji bar-kiraji bayixui-yi xutuq-tu Gūsü blama üzüji röbēn (?) ebeçi doq̄šin bur-xani züreke tarni sedkiji [C 236: usu] tarnidaçi cacuxu-du te-re nayiman xaluun tam'ui-gi xōsun bolyoji tamu-ēce tonilyōji burxani yazartu kürgebei:: basa tere töüni cāna üzetele (8a) küyitōn tamudu unayāji lingxo metü kürüqseni xoi-no tamuyın-nara yarangxui [=xarangyui] urida xou tataji abxudu arasun üsü'ni torči xo-corči töüni xutuqtu Gūsü blama üzeji öröšöji usu tarni-daji cacuxudu nayiman küi-tōn tamu-ēce yarči basa gesüqsüni xoi-no tamudu unayāqsadi bur-xani yazartu zāji öq̄çi::

ilgebē: basa xutuqtu Gūsū blama basa xarangyui yaza-riyin tamu-du odči: yeke dou doulaǰi urgšixu-du yurban erdeniyin küčün-yēr xarangyui tamui-gi gegēn bolyoǰi töüni cāna üzetele xayircaqtu tamu-du kürči tere xayircaq-tu tamuyin [=tamuyin xayircaq] nēlügē nēji ü=zebe basa üzeküdü xayir-(8b)-caq dotoroki olon kümüni nigen nigen-yēn ideldüji kebtéküi-yi xutuqtu Gūsū blama üzeǰi tere: tamuyin ezēd-ēce asaǰbā: tere tamuyin ezēd kelekü-dēn uridu amidu caqtān [C 236: ene tamu datora idilčejü kebtégči amitan ber urida amidu büküyin jayaǰan-dur bey-e bey-e-yin ed-iyen idege-yi adal mal-i ary-a jali qudal qayurmay-iyar qongǰju idilčigsen-iyer: edüge qayirčay-tu tamu-dur unaju öberün öberün bey-e-yi idelčejü kebtég-sen-ü udq-a tere bui kemebe: qutuy-tu Gūsū blam-a nigen ekitü nom ungšiqui-dur qayirčay-ud inu ebderčü böged: tere tamu-yin amitan-i tonilyaju burqan-u yaǰar-i jiyaju ilgebei: basa qutuy-tu Gūsū blam-a tegünče činayši odbasu: bayasun šigesün-ü dumda olan kümün-i kebtē-küyin dergede kürčü qutuy-tu Gūsū blam-a üjegend: tere tamuyin ejed-eče asayubai: tede amitan yayun-u tula teyimü boluysan bui kemebesü: tamuyin ejed ügülerün] uridu amidu: caqtān blama burxani bu-zarlaǰi yabuqsani tulada šēsün bāsuni dumda tō-toqsoni udxa inu tere bui: basa xutuqtu Gūsū blama cāna üzetele olon eme xurāǰi uran [=C 236: dörbön] kümün-yēr tömür ulayilyaǰi dörbön züq büri tataǰi šoukinatala xāriji souxui-yi xutuq-tu Gūsū blama üzeǰi ta-muyin ezēd-ēce asaǰbā: te-re tamuyin ezēd keleküdēn uridu amidu caqtān altatu mönggötüyigi ümüsümüi altatu [=amtatu] idēni ideǰi ali-yēn üi-lei-yi sayišāǰi yabuqsanam (9a) tula xārixu udxa inu: tere bui: basa xutuqtu Gūsū blama nigen ekitü nom nomloxui-du züq büri tataǰi dörbön kümün barixu yariyā aldajǰi tamu-ēce tonilyoǰi burxani yazartu zāǰi öǰči ilgebe: basa xutuqtu Gūsū blama: töün-ēce cāna üzetele maliyin tamu-du kürči tere mal usu üzeküle oun ülü čidaxu öböšü üzeküle iden ülü čidaxu xutuqtu Gūsū blama üzeqsen-dü tere tamuyin zergedü altan mal'jai-tu burxani olon aqsanaǰi: tere altan malay'ai-tu burxani-ēce xutuqtu Gūsū blama asaǰbā: čǰi eyimi xutuqtu burxan söüǰi [-souǰi] böǰötölö ene mali youni tula tamudu unayāba: čǰi gebe: tere altan malayai-tu burxan xutuqtu Gūsū blamadu xa=riu (9b) öǰüülebei: uridu ami-du caqtān kilinceyin: küčündü tamu-du unaqsani ud'xa inu tere bui: :: (kemebe) xutuqtu Gūsū blama ni'gen (ekitü) nom nomloxui-du tere tamu-ēce tonilyoǰi burxani yazar-tu töröül-bei: tere xutuqtu Gūsū blama tende-ēce xa=riǰi ireǰi Erliq xāni xālyadu kürči soutala Tang-yudiyin Nirzamca blama nirvā[n] bolǰi oqtoroyoyin dēǰüüber adabiši yeke čimēn yarčǰi odxui-yi Erliq xān sonoči ars'lan terigüütü küböün-yēn ilgebe ars'lan terigüütü elči Erliq xān-du ireǰi kelebe: tere uri-du amidu caqtān er[ke]tü blama aqsanaǰi: yeke tamui-yi xōsun bolyoǰi naran yaruqsan metü ödö bolǰi odbo: bi asaǰ-xudān iyimi yeke tamui-yi (10a) xōsun bolyoǰi odxu ken neretü kümün bui geǰi asaǰbā: bi: tere Tangyudiy Nirzamca blama zarliq bolboi: amidu caqtān xatuujin: diyān soulayibi tere kü-čüni tula oqtoroyoyin dēǰüür ödö bolxu mini ene bui geǰi zarliq bolǰi yabuba: basa ni-gen bars terigüütü čid-kür ireǰi Erliq xān-du ügē kelebe: xoi=no-ēce mini buyan-tu: blama ödö bolǰi āšin amidu caqtān zuryān [ü]züǰiyin küčüni tula xamuq amitan yučin: (10b) yurban tenggeriyin-neriyin dēre tataǰi: abči yarba: geǰi tere bars terigüütü čidkür Erliq xān-du ayilad-xaba: Erliq xān zarliq bolboi teyimi yeke blama nada zolyo-tuyai geǰi yadaǰši mürgüǰi bayibai: nigen cayān kümün nigen xara kümün xoyor Erliq xāndu zolyoboi burxan zarliq bolxudān cayān kümün xara kümün xoyor kilincē ügei bui: geǰi kelebe: čidkür keleküdēn ene xoyor kümüni ki-lincē inu olon bui geǰi kelebe: Erliq xān zarliq bolxudān burxan čidkür xoyor bulāl-duuni čǰi cayān kümün čǰi nada ügēn kelege-be: (11a) bi: tere cayān kümün kele-küdēn bi amidu caqtān noyon kümün belei bi nada kilincē ügei gebe: tenggeri burxan-du takil örgülei bi yuyilyači-du kümün-dü yui-laya öǰü-lei bi zoun nayiman nom biči-bei bi: basa Erliq xān zarliq bolǰi: kelekü-dēn ene kümün itegel ügei kümün bayinam gebe: bičǰi'čin bičǰiq nēji üzeǰi keleküdēn buyani olon bayinam geǰi ke-lebe: tolidu üzeǰi čǰi(ng)nüürtü čingneǰi üze=ǰi üzeküdü tabin nai-man nomi nigen kilin-cē-luya teneg bolǰi: basa Erliq xān [zarliq] bolboi: ene cayān kümün sayin itegel-tü kümün bayinam (11b) zarim kümün xara beyēn üküküyin činēn ülü sanaǰi bayinam ed barān-yēn ülü eleküyin činēn ülü sanaǰi unuqsan morin-yēn eceküyin činēn ülü sanaǰi yurban erdeniyin-yi sanaxu-la töüni aci üre inu ene bui: cayān sedkil-tü kümün-lügē ali kümün nigen čü burxan-du šü-tüküle ende cuululcaǰi umara züǰiyin Abi-dabā burxani yazartu kürkü bui: basa Erliq xān zarliq bolboi: xara kümüni ese itegeǰi bičǰičini bičǰiq nēji üzebe: basa čing-nöür-tü čingneǰi üze-be: töüni xoyino üze-küdü uridu amidu (12a) caqtān buyan üyiled-küdü dara [=dura] ügei Sanǰi burxan blama xoyor-tu mürgükü dura ügei mürgü-kü kümüni ülü tālaǰi ya-buqsani tulada tamu-du unayāba geǰi kelel-dü-be xara sedkil-tü kümü-ni ken zöbšöǰi tede büǰüde arban nayiman tamu-du orkixu udxa inu ene bui: Erliq xān-du cayān eme xara eme xoyor zolyoǰi burxan zarliq bolxudān ene xoyor eme-dü kilincē ügei bui: uridu amidu caqtān buyan burxan nomdu du-ratai: geǰi cidkür ke-leküdēn üküülkü kilin-cēn inu olon bui: gebe: burxan blama nomi ü-gei geǰi kelebe: Erliq xān zarliq bolxudān burxan (12b) čidkür xoyor bulāldunam čǰi cayān eme ügēn kelege-be: tere cayān eme kelekü-dēn bi uridu amidu caq-tān dolōn köbütei be-lei bi dolōn buyan üi-ledbei: bi burxani takim belei bi toyidi kündüleǰi belei bi: mini xoi-no do-lōn küböümini dolōn buyan üyiledkü bui: geǰi kele-be: Erliq xān zes körgö-yin zam-yēr yučin yur-ban tenggeriyin-neriyin yazartu ilgebe: xara emei-yi bičǰičin bičǰiq nēji keleküdēn ene xara eme uridu amidu caqtān blama bur-xani doromǰiloǰi yabuqsan aǰi xarangyui mingyan kilincē üyiledči yabuqsani tula xarangyui tamu-du unayāxu udxa ene bui: Erliq xān zarliq bolboi: bi ene zöb-(13a)-tü buruutui-yi ilya-ya geǰi ene xoyor zayāni dumda souq-san bui bi: xutuqtu Gūsū blama čǰi amidu za-yāni ulustu suryāl kele-gebe: buyan kiqsen kümüni burxani yazartu tö-röülkü mini ene bui: xarangyui mungxaq üyiled-küle xara sedkil-tü kü-müni xarangyui tamudu or-kixu ene bui: geǰi kelebe: xutuqtu Gūsū blama xariǰi iretelē inu xo-yor zayāni xör-dumdu endeki emegen zolyobo xutuqtu Gūsū blama zarliq bolboi: ai emegen uridu zayān čini mini eke belei čǰi ödügē ene zayādu burxani yazartu tö-rökü geǰi: xariǰi odsu xu-tuqtu Gūsū blamayin Erligiyin zakā töǰüsbē: ::

(13b) Ene nomi Atuyur bičibei ene ödür yurban: nom bütübei.

Translation

(1a) A Story about the Deceased Saint Tibetan Gösü-Lama

(1b) The saint Tibetan Gösü-lama died. On his death he did not reach the land of Buddhas, did not go to the Lower Hell, but fell to the Hell of Void between them. On falling down [he], due to his contemplation about the Three Jewels and the incantation of *om maṇi padme hum*, penetrating [into its meaning], reached the slopes of a high mountain. Ascending higher up he saw a mountain completely of ice, which seemed to support the sky. On that slope he met some old woman. Lama asked: “Oh, old woman, what this mountain of ice has been made for?” The old woman answered: (2a) “Saint // Gösü-Lama, don't you know? [It] is called “The Ice Mountain between Two Rebirths”.

Saint Gösü-lama asked [again]: “Old woman, on that slope, within a huge enclosure, all have the appearance of beasts of prey. What is that? What is the high golden bridge over there? What is that lower bridge of yellow copper behind it? And lower there, what is that bridge of red copper? Below it, what is that iron bridge? What is that gathering of lamas and monks who are merrymaking, beating cymbals, trumpeting, reading sacred books and counting six syllables (*maṇi*)? What is the white house behind them where they are beating a great drum? Closer // (2b) here, what is this great sea? What is that gloomy bridge there below?”

The old woman answered: “Seven years had passed since the time I had died. I see that you also, lama, detached your soul from your body. Do not go to that slope. If you go, it will be bad. The virtuous ones and those who respected and firmly remembered about the Three Jewels, even if they go there, no harm will befall them. All the other sinful creatures, if they go there, all will turn into beasts of prey. That high golden bridge conducts to the land of Buddhas. The bridge of yellow copper, which is behind it, leads to the realm of the virtue of Amitābha, the Buddha of the northern quarter. The bridge of red copper leads to the realm of thirty-three *tengris*. The lower [most] iron bridge leads to Erlig Khan. As for the gathering of all these lamas, monks and laymen, who are merrymaking there, // (3a) beating cymbals, trumpeting, reading sacred books and counting six syllables (*maṇi*), before, when they were alive, the lamas, monks and all the people — all together — were performing virtuous deeds. That is why they have a blissful existence. In that white house stays a *tengri* in the appearance of Erlig Khan beating a great drum. The sea which is closer here is called “The Sea of Urine”. // And the old woman also said to Gösü-lama: “Going by that iron bridge you will meet Erlig Khan. You will see if the power of Hell is great or little, and [then] meet [Erlig Khan]”.

After that saint Gösü-lama went by the iron bridge. But as soon as he went forth, a multitude of men and women followed him. But that iron bridge became thin as a hair, and when that great number of men and women stepped on it, // (3b) it broke, and [they all] fell down to Hell. This is the reason why the iron bridge became thin as a hair. For those living beings who committed sins in their lives, abused lamas and were not respecting the Three Jewels, the bridge of hair [is designed].

Saint Gösü-lama went by the iron bridge and approached the gates of Erlig Khan. Erlig Khan came to meet him and spoke to saint Gösü-lama: “In their lives stupid living beings and men commit numerous sins thinking that they will live a thousand years. Saying that lamas and the sacred teaching are lying, they do not think about the loss of what they have gained. // (4a) They think that their dress will never be worn out and their horse will never fall. To distinguish between the true and the false I am staying here, between the two kinds of rebirths”. [After that] Erlig Khan ordered saint Gösü-lama: “Take my admonishment to all the people now living. Tell them that you have visited the blessed land of Buddhas and the realm of torturous Hells. The body of a righteous man is better than [the body] of a *tengri*. His face is like sun-shine. The body of a man who performed no virtuous deeds is in Hell. His face is like a mixed // (4b) clay.

Gösü-lama asked Erlig Khan: “There, far away, what are these heads of numerous people amidst the great sea of blood? What for are they [placed] there? Further on, in the white plains, many people are seen having no food, no drink, and no clothes. Those who have no food are sitting, scraping the earth. Their fingers are torn to wrists. Their wrists are torn to elbows. Their elbows are torn to shoulders. What for it is done to them? What is the multitude of people closer here? Why have they been left with no legs? (5a) // By the great sea a multitude of people is seen. Their mouth is [like a pea], their feet are not able to walk a step, their heads are huge as a house, their bodies are huge as a mountain, their throats are like the thinnest hair. What for was it done to them? Below them, in a sombre realm, numerous people are crying ‘Oh, dear! Oh, dear!’ What for it is done to them? To the left [of them] there gathered many people. (5b) // They do not hear the recitation of sacred books, [but are only] whispering. What for it is done to them?”

After saint Gösü-lama had [asked about it], Erlig Khan said: “Those heads of many people visible in that sea of blood are the heads of those who, when alive, by spreading slander among people were making them commit murder. When [the slanderers] were beheaded for that, this sea was formed by the streams of blood. The reason why there, further on, numerous people are sitting and scraping earth, is the following. In their lives, // (6a) having food, drink, and clothes, they were giving neither food, nor drink, nor cloth to lamas because of their greed. For that their arms are torn to the shoulders. The stumps who are closer here, in their lives were stretching their legs in the presence of lamas and trampling over the sacred writings of Buddha. That is why they were left with no legs.

Those who are sitting by the great sea, their mouth small as a pea, with feet unable to walk a step, whose heads are huge as a house, whose bodies are huge as a mountain, whose throats are like the thinnest hair, were in their lives greedy for gold, silver, goods, and food. // (6b) That is why they were reborn as *birids*.

Closer here, in the sombre realm, many people are crying: 'Oh! Oh, father! Oh, mother!' This is the Torturous Hell. In their lives these people have murdered their fathers, also they were lawlessly taking lives of living beings. That for they collapsed into the Torturous Hell. The multitude of people, who are whispering on the left, in their lives were not following the instructions of lamas, who were reading sacred books. That for melted cast iron was poured into their ears. That is why they whisper not hearing a sound".

Saint Gösü-lama addressed Erlig Khan again: "By the order of Erlig Khan I shall go and take your instructions to the people living. [But first] I shall go to Hell and see what is good and what is evil". // (7a) When he reached the [Hell], he [saw] how a great number of people were boiling in a cauldron of cast iron, asking the masters of [that] Hell: "What for are we boiling?" When boiling meat was falling off from bones. Saint Gösü-lama was distressed and began to cry, as if his own body [was boiling there]. "Saint lama, why do you cry?" — asked the masters of [that] Hell. Saint Gösü-lama answered: "I cry, because I see those people boiling in a cauldron of cast iron". "They are boiling, because in their lives they used to destroy monasteries and buddhas' images and were abusing and burning sacred relics".

Saint Gösü-lama went further and saw how on a mountain [named] "Awl" // (7b) [C 236: a hundred and] eight hooks were raised with a man hanging on each. When strong wind blew, they were swinging and falling into pieces like hemp husk. When saint Gösü-lama touched their bodies, bones and hair fell off. After that they were restored to life, sawed, pounded in a mortar and cut with axes. [All] were crying, weeping and wailing. Seeing this, saint Gösü-lama considered the secret incantation of the fearsome Medicine Buddha, sprinkled holy [water] and devastated those eight Hot Hells. Liberating [all] from Hell, he sent them to the land of Buddhas. Then, looking into the distance, // (8a) Gösü-lama saw how those falling into the Cold Hell were becoming lotus-like. When they were dragged out from Hell, their skin and hair were falling off. In his mercy saint Gösü-lama sprinkled holy water, brought everyone out from the Cold Hell and, after instructing them, sent the fallen ones into the land of Buddhas.

Then, upon coming to the Dark Hell, saint Gösü-lama [saw people] crying loudly. Reciting [a prayer], by the power of the Three Jewels he illuminated the Dark Hell. Then he went to the Box Hell. Opening a gash in that devilish box and looking inside // (8b) he saw that numerous people were lying in the box, devouring each other. Seeing that, saint Gösü-lama asked the masters [of that Hell] about [the reason of their suffering], and the masters of the Hell answered: "[Supplemented from manuscript C 236 — All living beings lying and devouring each other, in their former lives were feeding, acquiring property, food and herds by cunning and trickery, cheating each other. That is why now, falling into the Box Hell, they are lying there, devouring each other". When saint Gösü-lama recited the Sacred Book, the boxes fell apart. On liberating the living beings of that Hell he sent them to the land of Buddhas.

Then saint Gösü-lama went further and came upon numerous people immersed in urine and excrement. Seeing this, saint Gösü-lama asked the masters of that Hell: "What for these living beings are here?" "[These], in their former lives, were abusing buddhas and lamas. That for they are thrown into excrement and urine".

Looking further, saint Gösü-lama saw how, on bringing together numerous women, [C 236: four] men, heating iron red-hot, are stretching out and cauterising [them]. Saint Gösü-lama asked [about the reason for their suffering] the masters of [that] Hell, and the masters of the Hell answered: "They are cauterising them, because in their former lives they were decorating themselves with gold and silver, and were eating delicious food". // (9a) Saint Gösü-lama again recited the principal Sacred Book. The four men dragging [those women] apart let them go. Liberating [them] from Hell, saint Gösü-lama sent [them all] to the land of Buddhas.

Then saint Gösü-lama reached the Hell of animals. Those animals, seeing water, could not drink, seeing grass, could not eat. Looking around, saint Gösü-lama [noticed] by that Hell numerous buddhas in golden headgears. Saint Gösü-lama asked one of [those] buddhas in golden headgears: "Why, at the time when you, saint buddha, are sitting [here], these animals are being thrown into Hell?" "But they were overthrown into Hell for the sins they had committed in their lives" — answered that buddha in a golden headgear. // (9b) Saint Gösü-lama recited the principle Sacred Teaching, liberated those [animals] and sent them to be reborn in the land of Buddhas.

[After that] saint Gösü-lama came back and sat by the gates of Erlig Khan. At that time Erlig Khan heard the noise produced by a Tangut lama [named] Irdjamts, who died and was ascending to Heaven. [Erlig Khan] sent his lion-headed son [to have a look]. The lion-headed messenger came back and reported to Erlig Khan: "In his life he was a powerful lama. Now he is proceeding, devastating the Great Hell and rising there the sun. When I asked // (10a) the name of the man, who was devastating the Great Hell, that Tangut lama Irdjamts answered: 'In my life I have shown firmness staying in meditation. Due to this I now go to Heaven'".

There came also a tiger-headed devil and reported to Erlig Khan: "A virtuous lama is following me. In his life he innumerable times recited the six syllables (*mani*). Loading horses and cows he is going by the bridge of red copper. By the power of those six syllables he led all the living creatures // (10b) [to the realm] of thirty three *tengris*". When the tiger-headed devil thus reported to Erlig Khan, he said: "We should meet such a great lama", and coming out he bowed.

[After that] a white and a black man were brought to Erlig Khan. The buddha [who brought them] reported: "The white and the black man have no sins". The devil [who came with them] said: "These two men have numerous sins". Then Erlig Khan ordered: "A dispute arose between the buddha and the devil. [Therefore] you, white man, speak". // (11a) The white man told: "In my life I was a *noyon*. I have no sins. I made offerings to buddhas and *tengris*, gave alms to beggars, copied one hundred and eight sacred books".

Erlig Khan ordered again: “They say that this is not a virtuous man. Scribes, look in the record, how many virtues does he have”. When they looked at a mirror and weighed on scales, it turned that in fifty-eight books there was only one sin after him. Erlig Khan said: “This white man is truly virtuous. // (11b) Some people never think that their mortal body will die, that their property will wear out, their horses will get tired. If, however, one meditates upon the Three Jewels, the use that will come is this: every man with pure thoughts, who respects Buddha, comes to the northern realm of the Buddha Amitabha”.

[Then], by the orders of Erlig Khan, not trusting the black man, they looked in the record, weighed on scales and reported: “In his life // (12a) he was not inclined to perform good deeds. He disliked people worshipping buddhas and lamas. Therefore he is plunged into Hell”. On discussing, they plunged the man with the black soul into eighteen hells.

A black and a white woman were brought to Erlig Khan. The buddha [who brought them] reported: “These two women have no sins. In their lives [they] were respecting virtue, buddhas and the Sacred Writing”. The devil argued: “There are numerous mortal sins on them. They did not believe in buddhas, lamas and the Sacred Writing”.

“A dispute arose between the buddha and the devil. [Therefore] speak you, white woman” — ordered Erlig Khan. // (12b) The white woman told them: “I had seven sons in my life. I performed seven good deeds. I made offerings to buddhas, respected monks. After my [death] my seven sons will perform seven good deeds”. Erlig Khan sent her by the bridge of red copper to the realm of thirty-three *tengris*. [Then] the [*erliks*] looked through records on the black woman and reported: “Because in her life this black woman humiliated buddhas and lamas, committed a thousand black sins, [she] will be thrown into the Dark Hell”.

[After that] Erlig Khan said: “I stay here between the two kinds of rebirths to distinguish between the true and the false. You, o saint Güsü-lama, // (13a) take to the living people my instructions. Virtuous people will be reborn in the land of Buddhas. Dark, evil-minded people committing follies will be thrown into the Dark Hell”.

When saint Güsü-lama was going back [to the world of the living], then [on the road] between the two rebirths he met an old woman. Saint Güsü-lama said: “Oh, old woman! In your former rebirth you were my mother. In this rebirth you will be reborn in the land of Buddhas”. [And] on saying this, he returned [home].

This is the end of the messages of Erlig [Khan] and of saint Güsü-lama.

(13b) This book has been copied by Atugur. On this day he made copies of three books.

Notes

1. W. Heissig, *Geschichte der mongolischen Literatur* (Wiesbaden, 1972), i, pp. 87—146.
2. *Molon Toyin's Journey into the Hell*, trans. by Altan Gerel, introduction, transcription, text in facsimile by Lőrincz (Budapest, 1982). — *Monumenta Linguae Mongolicae Collecta*, T. VIII; *Öiratskaia versiia "Istorii o Molon-toyine"* (The Oirat Version of “The Story of Molon-toyin”), text in facsimile, transliteration, translation from Oirat, commentaries and study by N. S. Yakhontova (St. Petersburg, 1996). — *Pamiatniki Pis'mennosti Vostoka*, T. CVIII, Bibliotheca Buddhica, XLI.
3. W. Hiessig, “Zum Totentanzmotiv in Zentralasien: eine neue mongolische Version von Čoyičid dakini-yin namtar”, *Zentralasiatischen Studien*, III (1969), pp. 129—207; *Istoriia Choïdzhid-dagini* (The Story of Choyjid-dagini), facsimile of the manuscript, transliteration of the text, translation from Mongolian, study and commentary by A. G. Sazykin (Moscow, 1990). — *Pamiatniki Pis'mennosti Vostoka*, T. XC, Bibliotheca Buddhica, T. XXXVII.
4. Će. Damdinsürüng, “Monyol uran Jokiyal-un degeži jayun bilig orošibai”, *Corpus Scriptorum Mongolorum*, XIV (Ulayanbayatur, 1959), pp. 227—47; A. G. Sazykin, D. Ėndon, “Ranniaia versiia “Povesti o Naranu-Gerel” (rukopis' F 244 iz sobraniia Leningradskogo otdeleniia Instituta vostokovedeniia AN SSSR)” (“The early version of “The Story of Naranu-Gerel”: manuscript F 144 from the collection of the Leningrad Branch of the Institute of Oriental Studies of the USSR Academy of Sciences”), *Studia Mongolica*, XII (20), fasc. 3 (Ulan-Bator, 1987), pp. 34—106; A. G. Sazykin, “Mongol and Oirat versions of the description of Naranu Gerel's descent to the Buddhist hell”, *Acta Orientalia Hungaricae*, XLII/2—3 (1988), pp. 281—306.
5. Hiessig, *Geschichte*, pp. 100—4.
6. A. G. Sazykin, “Mongol'skie versii rasskazov o pol'ze *Vadzhrachchediki*” (“The Mongol versions of the stories on the use of *Vajracchedikā*”), *Pis'mennye pamiatniki i problemy istorii kul'tury narodov Vostoka*, T. 20, Pt. 1 (Moscow, 1986), pp. 70—4.
7. “Spisok materialam Ts. Zhamtsaranova i B. Baradiina. 1903—1904” (“A list of materials of Ts. Zhamtsaranov and B. Baradiyn. 1903—1904”, *Izvestiia Imperatorskoï Akademii nauk*, XXII, 3 (1905), p. 057.
8. A. G. Sazykin, ““Povest' o Giusiu-lame” v rukopisiakh mongol'skogo fonda LO IV AN SSSR” (““The story of Güsü-lama” in the manuscripts of the Mongol fund of the Leningrad Branch of the Institute of Oriental Studies of the USSR Academy of Sciences”), Pt. 1, *Pis'mennye pamiatniki i problemy istorii kul'tury narodov Vostoka*, 16 (Moscow, 1982), pp. 57—61; Pt. 2, *ibid.*, 17 (Moscow, 1983), pp. 84—91; A. G. Sazykin, “Die mongolische “Erzählung über Güsü-Lama””, *Zentralasiatischen Studien*, XVI (1983), pp. 111—40.
9. A. G. Sazykin, “Catalogue of the Mongol manuscripts and xylographs in the Library of the Tuvan Ethnological Museum “Sixty Heroes” (Kyzyl)”, *Acta Orientalia Hungaricae*, XLVII/3 (1994), M-89.
10. X. Лувсанбалдан, Тод үсэг, түүний дурсгалууд (Улаанбаатар, 1975), pp. 208—55.
11. A. G. Sazykin, *Katalog mongol'skikh rukopiseï i ksilografov Instituta Vostokovedeniia Akademii nauk SSSR* (The Catalogue of Mongol Manuscripts and Xylographs of the Institute of Oriental Studies of the USSR Academy of Sciences) (Moscow, 1983), i, No. 338.
12. “Poezdka v Aleksandrovskii i Bagatsokhurovskii ulusy astrakhanskikh kalmykov” (“A trip to the Alexandrovsky and Bagatsohurovsky uluses of the Astrakhan Kalmyks”). Report by N. Ochirov, *Izvestiia Russkogo komiteta dlia izucheniiia Srednei i Vostochnoi Azii*, Series 11, No. 2 (St. Petersburg, 1913), pp. 87, 89.
13. Sazykin, *Katalog*, No. 332.