‘Light’ on the Human Body

The Coarse Physical Body and its Functions
in the Aural Transmission from Zhang zhung on the Six Lamps

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The Instructions on the Six Lamps: sGron ma drug gi gdam pa

This contribution starts from the premise that there is a fount of Tibetan knowledge on human physiology that is not explicitly medical or primarily available in medical texts. In this paper, I shall attempt to mine some of this knowledge outside medical treatises and render it more accessible for a non-tibetologist audience, by organising its quantitative data in tables and adding brief discussion. More in particular, we shall examine relevant knowledge of human physiology that is implicit in Bon Great Perfection (rdzogs chen) texts of the so-called Aural Transmission from Zhang zhung or Zhang zhung snyan rgyud; henceforth abbreviated to ZZNG. I should like to discuss one particularly spectacular example that appears in The Instructions on the Six Lamps from the Aural Transmission from Zhang zhung of the Great Perfection (rDzogs pa chen po zhang zhung snyan rgyud las sgron ma drug gig dangs pa), including information from some of the commentaries and dependents of this instruction text.

Doctrinal and Scholastic Matters

The Six Lamps appears in the ‘inner section’, on practical guidance in the secret instructions, of The Four Orally Transmitted Cycles (man ngag dmar khrid of ZZNG bKa’ brgyud skor bzhi). The four cycles are (see e.g., YTKC: pp. 336ff):

- **Outer**: the general definition of the view (phyi lta ba spyi gcod);
- **Inner**: practical guidance in the secret instructions (nang man ngag dmar khrid);
- **Secret**: perceiving awareness directly (gsang ba rig pa gcer mthong);
- **Ultra secret**: finally deciding on the way things are (yang gsang gnas lugs phug gcod).

The text, like most of the root texts in the *Four Orally Transmitted Cycles* is undated. It is supposed to have been revealed, in so-called ‘near transmission’, by dPon chen Ta pi hri tsa to sNang bzher lod po (placed in the 7\(^{th}\)/8\(^{th}\) c. AD). As the story goes, Ta pi hri tsa appeared to sNang bzher lod po when he resided at Brag sha ba gdong hermitage, in the North of Dra bye.

It will not come as a big surprise that six lamps, in total, are explained in *The Instructions on the Six Lamps*. There is no occasion to discuss all six teachings here. The first one holds most relevance to our study. Later sections of the text, on the other lamps are very much involved with varieties of ZZNG tantric Great Perfection subtle physiologies, a topic that need not detain us here.

### Which are the Six Lamps?

1. The lamp of the abiding base or primordial ground (*gnas pa gzhi’i sgron ma*);
2. The lamp of the flesh and the mind or heart (*tsi ta sha yi sgron ma*);
3. The lamp of the soft-white channel (*dkar ’jam rtsa yi sgron ma*);
4. The far-reaching water lamp (*rgyang zhags chu yi sgron ma*);
5. The lamp setting face to face with the pure realms (*zhing khams ngo sprod kyi sgron ma*);
6. The lamp of the time of the intermediate state (*bar do dus kyi sgron ma*).

### The Formation of the Human Body —
*Great Perfection ‘Cosmology’ avant la lettre*

At the first lamp, the lamp of the abiding base or primordial ground (*gnas pa gzhi’i sgron ma*), we find a curious brief discussion on cosmology and formation of the human body. This is not one of the more usual discussions of the gestation of the individual body after conception, such as appears in medical ‘embryology’ and other treatises (cf. Garrett 2008)—which are particularly ubiquitous in discussions of so-called intermediate states or *bar do* between death and rebirth, in the phase of ‘becoming’ or rebirth. This section is surprisingly articulate and—perhaps not so surprisingly—systematic on the constitution of the coarse human body and its (dis)functions. In the process, primordial light, sound and rays (*’od sgra zer*) mix with awareness (*rig pa*), and we witness a gradual ‘development’, ‘condensation’ or ‘coagulating’ of primordial light etc. and nescience-based mentation into coarse material or physical existence, while straying further and further from a non-conceptual primordial ground or base.
This text and its commentarial traditions develop a somewhat solipsistic perspective on the universe and how it came into being, for instance, deriving the material factors of existence, both internal and external, from light and mental factors. They discuss, amongst others:

- The emergence of the external world (phyi snod) and;
- The sentient beings contained in it (nang bcud);
- Their mentally and physically conditioned existence;
- And also the contextualisation and manifold relations of the former.

The systematic treatment of these topics, quite literally in the ‘light’ of Great Perfection view and vision, such as typical tropes of cosmogenesis and anthropogenesis from primordial light, of duality emerging from nonduality, may be revealing in several ways. Its treatment of the constitution of the body gives data on physiology in the ZZNG Great Perfection systems, but also reveals aspects of the wider episteme that is implied in this knowledge of the universe and the human body that is displayed here, and of its complex relationships to other Tibetan epistemes, such as we can find in medical treatises and scholastic digests of doctrinal matters in Buddhist traditions known as Abhidharma (Tib. mNgon par chos mdzod) but in Bon, where the ZZNG is native, mostly referred to by the abbreviated term mDzod.\(^1\) For more information on the Great Perfection see Germano (e.g., 1994); for an introduction to the lights or lamps in Buddhist Great Perfection traditions, see Scheidegger (e.g., 2007).

In the following, I shall also briefly touch on comparable materials from a Bon po text from the Mother Tantra, The Sun of Compassion of the Mother Tantra (Mṛgyud thugs rje’i nyi ma), which—considering its specific tantric background, not surprisingly—is equally much concerned with yogic techniques and also shares a similar Great Perfection view.

**The Instructions on the Six Lamps** richly deserves to be opened up to discussion from more explicitly medical, cosmological or scholastic perspectives and to be subsequently studied in more detail. With this first and admittedly very preliminary contribution, I intend to provide the raw materials for such a future discussion, and also attempt to trace the first epistemic clashes and outlines that have come into view. First, I shall present the major data regarding anthropogenesis and cosmogenesis, contained in this text, in tabular form, both in Tibetan and in English translation (cf. a conspectus of the text with commentaries in Appendix 1).

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\(^1\) Note that for ideological reasons Sanskritic terms usually are avoided in Bon discourse.
Table Ia — Anthropogenesis and Cosmogenesis in *The Instructions on the Six Lamps*

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<thead>
<tr>
<th>rig pa</th>
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<tr>
<td>snang ba’i yul gsum</td>
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<td>dran rig blo yi shes pa yul la rmongs — ma rig dbang gis shes pa yul la ’gyus</td>
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<td>khams gsum lus su shar tshul/ nyon mong s yid kyis mi gtong ’dzin par byed</td>
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<td>khams gsum</td>
<td>9</td>
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<tr>
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<tr>
<td>yul gzugs</td>
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<td>sgra’ od zer gsum rig par ’grel ba las lus ngag yid dang gsum du mong n par grub</td>
<td>8</td>
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<td>sgra ’od zer gsum rig par ’grel ba las lus ngag yid dang gsum du mong n par grub</td>
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<td>sgra’ od zer gsum rig par ’grel ba las lus ngag yid dang gsum du mong n par grub</td>
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<tr>
<td>de las bag chags nus pa rags brtas pas snang ba ’od kyi lus su mong n par grub</td>
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Cf. other ZZNG treatises: (the *Man ngag gsum [dang] sGron ma bzhi* and the *Kun gzhi’i zhal shes gsal ba’i sgron ma* and the *Byang chub sems kyi gnad drug ces bya ba’i lag len*. Items in italic font are culled from the commentary and do not appear in the root text. Order rearranged as numbered.
<table>
<thead>
<tr>
<th>'od lnga (only implied)</th>
<th>dkar</th>
<th>ljang</th>
<th>dmar</th>
<th>sngon</th>
<th>gser</th>
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<td>nam mkha'</td>
<td>rlung</td>
<td>me</td>
<td>chu</td>
<td>sa</td>
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<tr>
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<td>nam mkha'i 'od ...</td>
<td>nam mkha'i 'od dang rig pa 'brel ba las gya gyu rlung shig phyad dang phyod du byung</td>
<td>phyod pa'i shugs las tsha ba'i me ru byung</td>
<td>me rlung tsha grang thabs pas rlan te chu ru byung</td>
<td>chu'i bcud las skyed pa'i sa gzhi byung</td>
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<td>rlung sens 'brel pas gya gyu'i dbugs su byung</td>
<td>dbugs kyi shugs las drod de me'i khams</td>
<td>dbugs drod 'dus pas khrag de chu'i khams</td>
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<td>glo ba</td>
<td>mchin pa</td>
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<td>rlung gi rten glo la bcas</td>
<td>me'i rten mchin pa la bcas</td>
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<td>rlung gi rtsal du rkgang pa g-yas pa shar</td>
<td>me'i rtsal lag pa g-yas pa shar</td>
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<td>sa'i rtsal lag pa g-yon par shar</td>
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<td>lag pa g-yas</td>
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<td>rlung gi bcud rgyu long du bsags</td>
<td>me'i bcud mkhris pa bsags</td>
<td>chu'i bcud lgang par bsags</td>
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<td>me'i sgo ice la dod</td>
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<td>bad kan</td>
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<td>yid du ’ong ba ’dod chags</td>
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<td>mig gzugs la bag chags &lt;br&gt;brtas pas lha dang lha ma yin</td>
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<td>brtas pas lha dang lha ma yin</td>
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<td>lus reg la bag chags btras pas byol song gi snang bar ’khrul</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>brtas pas yid bzags snang bar ‘khrul</td>
<td>lus reg la bag chags btras pas byol song gi snang bar ’khrul</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>gti mug sha</td>
<td>lus reg la bag chags btras pas byol song gi snang bar ’khrul</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>dang ‘brel pas gzugs kyi phung po bskyed</td>
<td>lus reg la bag chags btras pas byol song gi snang bar ’khrul</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>gti mug sha</td>
<td>lus reg la bag chags btras pas byol song gi snang bar ’khrul</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>dang ‘brel pas gzugs kyi phung po bskyed</td>
<td>lus reg la bag chags btras pas byol song gi snang bar ’khrul</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>gti mug sha</td>
<td>lus reg la bag chags btras pas byol song gi snang bar ’khrul</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rigs drug</td>
<td></td>
<td>11</td>
<td>dmyal ba</td>
<td>byol song</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>lha (ma yin)</td>
<td>byol song</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ni</td>
<td>byol song</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>yi dzugs</td>
<td>byol song</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rigs drug gi sdu g bsgal</td>
<td>23</td>
<td>tsha grang</td>
<td>byol song</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>’thab rtsod</td>
<td>byol song</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>’pho ’gyur</td>
<td>byol song</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>bkres skom</td>
<td>byol song</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>glen lkugs</td>
<td>byol song</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Nb. the five lights (’od Inga, red & bold font) are only implied, but cf. discussion in The Four Wheels, there the five lights are explicitly mentioned and appear central to the system. Items in italic font are culled from the commentary and do not appear in the root text. Order rearranged as numbered.
### ‘Light’ on the Human Body

Table Ib — Anthropogenesis and Cosmogenesis in *The Instructions on the Six Lamps*

<table>
<thead>
<tr>
<th>awareness</th>
<th>0</th>
</tr>
</thead>
<tbody>
<tr>
<td>the three domains of appearance: the triad sound light and rays</td>
<td>1</td>
</tr>
<tr>
<td>perception of the wakeful cognition is deluded by the object</td>
<td>2</td>
</tr>
<tr>
<td>the way the three realms rise as the body by unremittingly clinging to afflicted mind</td>
<td>8</td>
</tr>
<tr>
<td>three realms</td>
<td>form realm</td>
</tr>
<tr>
<td>as the power of their conditioning grows coarser, discursive thought manifests as a mental body</td>
<td>9</td>
</tr>
<tr>
<td>consequently, as the power of conditioning becomes stronger, they manifest as a material body of flesh and blood</td>
<td>under influence of hatred one strays in <em>samsāra</em> of the form realm</td>
</tr>
<tr>
<td>because the three domains of appearance stir, the five elemental causes arise</td>
<td>3</td>
</tr>
<tr>
<td>from the potential of the five causal elements arise the domains of ...</td>
<td>4</td>
</tr>
<tr>
<td>after the five domains appear, the five agencies of perceptions arise</td>
<td>5</td>
</tr>
<tr>
<td>the six senses inquire into their domains the open the gates of all kinds of manifold ... because of clinging to self and other, disturbing emotions</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>7</td>
</tr>
</tbody>
</table>
and five mental poisons arise

<table>
<thead>
<tr>
<th>five lights (only implied)</th>
<th>white</th>
<th>green</th>
<th>red</th>
<th>blue</th>
<th>yellow</th>
</tr>
</thead>
<tbody>
<tr>
<td>five elemental causes</td>
<td>space</td>
<td>wind</td>
<td>fire</td>
<td>water</td>
<td>earth</td>
</tr>
<tr>
<td>the way it arises as the external container of the world from thinking</td>
<td>from the combination of the luminosity of space ...</td>
<td>from the combination of the luminosity of space and awareness arises swirling wind that moves to and fro</td>
<td>from the energy of fluctuation it arises as hot fire</td>
<td>from the mixing of fire and wind, hot and cold, vapour arises as water</td>
<td>created from the essence of water the foundation of earth arises</td>
</tr>
<tr>
<td>the way it arises as the internal world of living beings</td>
<td>from the combination of the luminosity of space and awareness arises quivering recollection of thinking and swirling pneuma arise</td>
<td>from the energy of fluctuation it arises as swirling breath</td>
<td>by the energy of respiration it becomes heat, the with characteristics of fire</td>
<td>from the condensation of breath and heat it becomes blood, with the characteristics of water</td>
<td>from the essence of blood it arises as flesh, with the characteristics of earth</td>
</tr>
<tr>
<td>from the combination of body and mind it appears as the five essential organs</td>
<td>heart</td>
<td>lungs</td>
<td>liver</td>
<td>kidneys</td>
<td>spleen</td>
</tr>
<tr>
<td>which make up the support of the five types of elements</td>
<td>the heart is the support of space</td>
<td>the lungs are the support of wind</td>
<td>the liver is the support of fire</td>
<td>the kidneys are the support of water</td>
<td>the spleen is the support of earth</td>
</tr>
<tr>
<td>from the potential of the five elements it arises as the five limbs</td>
<td>as the potential of space the head functions</td>
<td>as the potential of wind the right foot functions</td>
<td>as the potential of fire the left hand functions</td>
<td>as the potential of water the left foot functions</td>
<td>as the potential of earth the left hand functions</td>
</tr>
<tr>
<td>five limbs</td>
<td>head</td>
<td>right foot</td>
<td>right hand</td>
<td>left foot</td>
<td>left hand</td>
</tr>
<tr>
<td>it accumulates in the internal organs as the essence of the five elements</td>
<td>the essence of space accumulates in loin and womb</td>
<td>the essence of wind accumulates in the bowels</td>
<td>the essence of fire accumulates in the gall bladder</td>
<td>the essence of water accumulates in the bladder</td>
<td>the essence of earth accumulates in the stomach</td>
</tr>
<tr>
<td>five (lower) internal organs</td>
<td>loins and womb</td>
<td>bowels</td>
<td>gall bladder</td>
<td>bladder</td>
<td>stomach</td>
</tr>
<tr>
<td>the agency of the five elements</td>
<td>the agency of space projects</td>
<td>the agency of wind projects</td>
<td>the agency of fire projects</td>
<td>the agency of water projects</td>
<td>the agency of earth projects</td>
</tr>
</tbody>
</table>
### ‘Light’ on the Human Body

<table>
<thead>
<tr>
<th>Furthermore project into the five senses</th>
<th>into the eyes</th>
<th>into the nose</th>
<th>into the tongue</th>
<th>into the ears</th>
<th>into touch</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>five agencies/senses</strong></td>
<td>eye</td>
<td>nose</td>
<td>tongue</td>
<td>ear</td>
<td>body</td>
</tr>
</tbody>
</table>

| The five potentials of the five perceptions develop individually | 20 | the potential of eye perception that engages form develops | the potential of nose perception that engages smell develops | the potential of tongue perception that engages taste develops | the potential of ear perception that engages sound develops | the potential of body perception that engages touch develops |

| From the potential of the five causal elements arise the domains of ... | 4 | form | smell | taste | sound | touch, altogether five |

| After the five domains appear, the five agencies of perceptions arise | 5 | eye perception | nose perception | tongue perception | ear perception | and body perception, altogether five, arise |

| Realised as the four types of birth from the four causal elements | 11 | from wind, miraculously born | from fire, born from heat | from water, born from an egg | from earth born from a womb |

| Four births | miraculously | heat | egg | womb |

| From flesh blood heat and breath, these four, the four types of disease arise | 12 | from breath as the wind disease | from heat as the bile disease | from blood as the phlegm disease | from flesh it arises as the combined disease |

| Pathogenic factors/the four types of 'gatherings' | wind | bile | phlegm | combination |

| Five elements | space | breath | heat | blood | flesh |

| From the combination of the five elements and thinking the five disturbing emotions come forth | 21 | from the combination of space and thinking hatred comes forth | from the combination of breath and thinking pride comes forth | from the combination of heat and thinking envy comes forth | from the combination of blood and thinking desire comes forth | from the combination of flesh and thinking ignorance comes forth |

| Because of clinging to self and other, disturbing emotions and five mental poisons arise | 7 | repugnant hatred | self-centred pride | envy centred on others | repugnant desire | ignorance that is neither of those two |

| Five afflictions/five poisons | hatred | jealousy | pride | desire | ignorance |

| Because of the combination of the five mental poisons and the five elements the five | 22 | because of the combination of hatred and space the aggregate | because of the combination of pride and breath the aggregate | because of the combination of envy and heat the aggregate | because of the combination of desire and blood the aggregate of | because of the combination of ignorance with flesh the aggregate of |
aggregates come forth

<table>
<thead>
<tr>
<th>perception comes forth</th>
<th>volition comes forth</th>
<th>apperception comes forth</th>
<th>feeling comes forth</th>
<th>form comes forth</th>
</tr>
</thead>
</table>

five aggregates

| perception | impulses | apperception | feeling | form |

because of the accumulated habitual tendencies, one goes astray in the apparitions of the six realms

| 10 | because of the increased habitual tendencies in eye and form, one goes astray in the apparitions of hell | because of the increased habitual tendencies in nose and smell, one goes astray in the apparitions of gods and titans | because of the increased habitual tendencies in tongue and taste, one goes astray in the apparitions of humans | because of the increased habitual tendencies in ear and sound, one goes astray in the apparitions of hungry ghosts | because of the increased habitual tendencies in body and touch, one goes astray in the apparitions of animals |

six realms

| hell | titans | men | hungry ghosts | animals |

suffering of the six realms

| 23 | heat and cold | strife | change | hunger and thirst | stupidity |

- **Contextualising The Instructions on the Six Lamps**

When we review this peculiar ontological-cosmological classification in more detail, below, it will quickly become apparent that it is difficult to relate to other extant Bon systematisations of the world and the human body.

- There appear to be only very minor matches with Bon ‘Abhidharma’ or mDzod.
- There is even less overlap with medical texts.
- There is a modest degree of overlap with discourse on intermediate states (bar do).
- Indeed, this ‘system’ does not seem to relate to much else, outside its own ZZNG Great Perfection environment or texts on comparable yogic expertise (Mother Tantra).

But, for all its uniqueness, the classificatory system employed here, structurally, is a variety of the fivefold tantric system (with some parts in threes), in which the Great Perfection partakes. It also resonates with the latter’s involvement with death and dying. Expertise on death, dying and intermediate states (bar do), in its history, appears closely entwined with the type of Great Perfection discourse that later, both in Buddhism and Bon, has become systematised as ‘leaping beyond the highest’ (thod rgal). But it relates best to another early ZZNG text, which is more explicitly cosmological, *The Union of the Four Wheels* (*Khor lo bzhi sbrag*).
‘Light’ on the Human Body

Systematisation of Bon Great Perfection ‘Abhidharma’
The Union of the Four Wheels (’Khor lo bzhi sbrag)

ZZNG Great Perfection ‘Cosmology’

The systematisation in The Instructions on the Six Lamps relates well to the one employed in The Union of the Four Wheels. Both texts are included in The Four Orally Transmitted Cycles (bKa’ brgyud skor bzhī) of the ZZNG. Considering the subject matter—straying from a (non-dual) primordial state—the data presented above relate especially well to the second, i.e., the ‘samsaric’ part of the Four Wheels: the wheel of the interdependence of realisation and illusion (rtogs ’khrul rten ’brel gyi ’khor lo). The second part presents the way that a lack of realisation arises as samsāra (ma rtogs ’khor bar shar tshul) and indeed looks like a more systematic discussion of very similar material categories.

Great Perfection cosmology, such as appears in the Four Wheels and the Six Lamps, usually is phrased as a process of straying from original awareness or the primordial state. It is in fact, just another solution to the conundrum of bridging the gap from transcendent origins, beyond existence and non-existence, to existence in space and time, which every system of transcendence has to account for in its grand historical narratives, one way or the other.2

As said, the Great Perfection ZZNG cosmological approach deviates considerably from regular Bon mDzod (‘Abhidharma’), which is the basic text on Bon mDzod, The Inner Treasury of Existence (Srid pa’i mdzod phug) and finds no satisfactory match.3

Usually, Bon cosmology and theogony involve imaginative narratives on primordial eggs and mythic episodes of darkness and light, rather than this typically Great Perfection, epistemologically slanted ‘evolution through nescience’. In the Tibetan world, the egg theme appears most often in Bon traditions, but the egg imagery has a much wider and more universal currency as well, in China, North Asia and elsewhere (see Blezer 2000).

Let us look at some extracts from the nirvanic and samsaric sections of the Four Wheels cosmology, in Tibetan, followed by Karmay’s (1998a) rendering.

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2 Incidentally, the cosmological parts of the ZZNG neatly match the architecture of the post hoc restructuring or even new invention of the earliest, transcendent origins of the ZZNG lineages. They reveal the same doctrinal or intellectual sensibilities of the Great Perfection and, of course, pertain to the period of creation of the narratives. The manner of construction of the ZZNG lineage around transcendent origins I discuss elsewhere (Blezer 2010).

3 Likewise not in the rTsa rgyud gsal ba bsen thub or the rTsa rgyud nyi zer sgyon ma (which follows the latter in this respect).
### Table II — Systematisation of Bon Great Perfection ‘Abhidharma’

**The Union of the Four Wheels (‘Khor lo bzhi sbrag’)**

<table>
<thead>
<tr>
<th>16x5=80</th>
<th>dkar po</th>
<th>ljang khu</th>
<th>dmar po</th>
<th>sngon po</th>
<th>ser po</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>snang ba’i ’od lnga</strong></td>
<td>0</td>
<td>2) rang bzhin gsal ba las ’od dkar po</td>
<td>5) phrin las thug pa med pa las ’od ljang khu</td>
<td>1) snang ba’i ’od lnga ni rang shes rig gi rgyal po ngo bo stong pa las ’od mthing kha</td>
<td>3) thugs rje ’gag pa med pa las ’od dmar po</td>
</tr>
<tr>
<td><strong>’byung ba’i dbyings lnga</strong></td>
<td>1</td>
<td>’od dkar po las ye shes kyi ’byung ba nam mkha’i dbyings su shar</td>
<td>’od ljang klu las ye shes kyi ’byung ba rung gi dbyings su shar</td>
<td>’od dmar po las ye shes kyi ’byung ba me’i dbyings su shar</td>
<td>’od sngon po las ye shes kyi ’byung ba chu’i dbyings su shar ro</td>
</tr>
<tr>
<td><strong>ba ga’i klong lnga</strong></td>
<td>2</td>
<td>’od dkar po las nam mkha’i lha mo’i klong du shar</td>
<td>’od dmar po las me’i lha mo’i klong du shar</td>
<td>’od sngon po las chu’i lha mo’i klong du shar</td>
<td>’od ser po las sa’i lha mo’i klong du shar ro</td>
</tr>
<tr>
<td><strong>rten pa’i gzhis lnga</strong></td>
<td>3</td>
<td>’od dkar po las nam mkha’i yan lag dbu’i rnam sprul shar</td>
<td>’od ljang klu las dbugs rung gi dangs ma rten pa’i gzhis/ lung thun seg ’dzin du shar</td>
<td>’od dmar po las drod me’i dangs ma rten pa’i gzhis/ she thun drod ’dzin du shar</td>
<td>’od sngon po las khrag chu’i dangs ma rten pa’i gzhis/ rka thun drod ’dzin du shar</td>
</tr>
<tr>
<td><strong>phyag rgya chen po’i yan lag lnga</strong></td>
<td>4</td>
<td>’od dkar po las nam mkha’i yan lag dbu’i rnam sprul shar</td>
<td>’od ljang klu las dbugs rung gi dangs ma rten pa’i gzhis/ lung thun seg ’dzin du shar</td>
<td>’od dmar po las drod me’i dangs ma rten pa’i gzhis/ she thun drod ’dzin du shar</td>
<td>’od sngon po las khrag chu’i dangs ma rten pa’i gzhis/ rka thun drod ’dzin du shar</td>
</tr>
<tr>
<td><strong>kun ’byung gi mdzod lnga</strong></td>
<td>5</td>
<td>’od dkar po las gsal byed gdos bral yid ’dzin gyi mdzod shar</td>
<td>’od ljang klu las ’dgos byed sgröl ma dbugs ’dzin gyi mdzod shar</td>
<td>’od dmar po las gsal byed ’bar ma dbugs ’dzin gyi mdzod shar</td>
<td>’od sngon po las gsal byed kun gsal byed ’bar ma dbugs ’dzin gyi mdzod shar</td>
</tr>
<tr>
<td><strong>zag pa med pa’i dbang po lnga</strong></td>
<td>6</td>
<td>’od dkar po las kha dog gsal good sphyan gyi dbang po’i sgo mo shar</td>
<td>’od ljang klu las ngad ldan gsal gsal good shangs kyi dbang po’i sgo mo shar</td>
<td>’od dmar po las kun grol ’khor lo’i shes pa’i sgo mo shar</td>
<td>’od sngon po las shes pa’i sgo mo shar ro</td>
</tr>
<tr>
<td><strong>sgrib pa med pa’i dbang shes lnga</strong></td>
<td>7</td>
<td>’od dkar po las ye shes sphyan gsal sphyan gyi rnam par shes pa shar</td>
<td>’od ljang klu las thangs rje dri gsal shangs kyi shes pa shar</td>
<td>’od dmar po las shes kyi thangs pa’i sgra gsal sphyan gyi shes pa shar</td>
<td>’od sngon po las shes kyi thangs pa’i sgra gsal sphyan gyi shes pa shar</td>
</tr>
<tr>
<td><strong>rnam par dag pa’i yul lnga</strong></td>
<td>8</td>
<td>’od dkar po las dbugs rnam par dag pa sphyan gyi sphyod yul shar</td>
<td>’od ljang klu las dri mam par dag pa shangs kyi sphyod yul shar</td>
<td>’od dmar po las rnam par dag pa shangs kyi sphyod yul shar</td>
<td>’od sngon po las rnam par dag pa sphyod gsal sphyod yul shar ro</td>
</tr>
<tr>
<td><strong>grub pa’i lha lnga</strong></td>
<td>9</td>
<td>’od dkar po las dbugs phyogs gshen lha’i rigs su shar</td>
<td>’od ljang klu las phyogs gsal gshen lha’i rigs su shar</td>
<td>’od dmar po las phyogs gsal bshungs phyogs gsal gshen lha’i rigs su shar</td>
<td>’od sngon po las phyogs gsal gshen lha’i rigs su shar ro</td>
</tr>
<tr>
<td><strong>gnas pa’i</strong></td>
<td>10</td>
<td>’od dkar po las</td>
<td>’od ljang klu las</td>
<td>’od dmar po las</td>
<td>’od sngon po las</td>
</tr>
</tbody>
</table>
### 'Light' on the Human Body

<table>
<thead>
<tr>
<th>sku lnga</th>
<th>bon gyi sku ru shar</th>
<th>ngo bo nyid kyi sku ru shar</th>
<th>yang sprul pa'i sku ru shar</th>
<th>mgon par grub pa'i sku ru shar</th>
<th>longs spyod rdzogs pa'i sku ru shar ro</th>
</tr>
</thead>
<tbody>
<tr>
<td>shar ba'i rigs lnga</td>
<td>11 'od dkar po las dbus phyogs de bzhin rigs su shar</td>
<td>'od ljang khu las byang phyogs las kyi rigs su shar</td>
<td>'od dmar po las nub phyogs padna'i rigs su shar</td>
<td>'od sanong po las lho phyogs rin chen rigs su shar</td>
<td>'od ser po las shar phyogs g-yung drang rigs su shar ro</td>
</tr>
<tr>
<td>nyam nga med pa'i stobs lnga</td>
<td>12 'od dkar po las byams pa chen po'i stobs su shar</td>
<td>'od dmar po las yangs pa chen po'i stobs su shar</td>
<td>'od dmar po las bshin pa chen po'i stobs su shar</td>
<td>'od sanong po las bshin pa chen po'i stobs su shar</td>
<td>'od ser po las ye shes chen po'i stobs su shar ro</td>
</tr>
<tr>
<td>gsal ba'i ye shes lnga</td>
<td>13 'od dkar po las stong pa nyid kyi ye shes su shar</td>
<td>'od dmar po las so sor rtsogs pa'i ye shes su shar</td>
<td>'od sanong po las bbya ba nan tan gyi ye shes su shar</td>
<td>'od ser po las ygyur ba med pa'i sku ru shar ro</td>
<td></td>
</tr>
<tr>
<td>bla na med pa'i 'bras bu lnga</td>
<td>14 'od dkar po las 'khrul pa med pa'i thugs su shar</td>
<td>'od dmar po las rang bzhin 'gags pa med pa'i 'gungs du shar</td>
<td>'od sanong po las btsal lhun gyis grub pa'i phrin las su shar</td>
<td>'od ser po las 'gyur ba med pa'i sku ru shar ro</td>
<td></td>
</tr>
<tr>
<td>rdzogs pa chen po'i dkyil 'khor lnga</td>
<td>15 'od dkar po las gsal byed kun gsal nam mkhai'i dkyil 'khor shar</td>
<td>'od dmar po las de yangs byed bzhin 'gags pa med pa'i 'gungs du shar</td>
<td>'od sanong po las dbangs pa chen 'las pa'i dkyil 'khor shar</td>
<td>'od ser po las 'gyur ba med pa'i sku ru shar ro</td>
<td></td>
</tr>
<tr>
<td>mgon du shar ba'i zhing khaps lnga</td>
<td>16 'od dkar po las dbus phyogs lhun gyis grub pa'i zhing khaps su shar</td>
<td>'od dmar po las nub phyogs bde ba can gyi zhing khaps su shar</td>
<td>'od sanong po las lho phyogs mgon par dga' ba'i zhing khaps su shar</td>
<td>'od ser po las ye shes chen po'i stobs su shar ro</td>
<td></td>
</tr>
</tbody>
</table>

The second part, which relates to the way lack of realisation arises as *samsāra* (ma rtogs 'khor bar shar tshul)

---

<table>
<thead>
<tr>
<th>ma rtogs 'khor bar shar tshul</th>
<th>'Khor lo bzhid sbrag</th>
</tr>
</thead>
<tbody>
<tr>
<td>16x5=80</td>
<td></td>
</tr>
<tr>
<td>dkar po</td>
<td>ljarg khu</td>
</tr>
<tr>
<td>de yang snang ba'i 'od lnga dang rig pa 'breli ba'i rtsal las</td>
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</tr>
<tr>
<td>snod kyi 'byung ba rgyu lnga</td>
<td>1 'od dkar po'i rtsal las phyi'i 'byung ba nam mkhar shar</td>
</tr>
<tr>
<td>nang gi 'byung ba'bras lu lnga (teud kyi 'byung ba'bras lu lnga)</td>
<td>2 'od dkar po'i rtsal las nang gi 'byung ba nam par shes pa'i khaps su shar</td>
</tr>
<tr>
<td>rten pa'i don lnga 3 nam mkhai'i rten snying la bcas</td>
<td>3 rlung gi rten glo ba la bcas</td>
</tr>
<tr>
<td>rtsal du shar ba'i yan lag lnga</td>
<td>4 nam mkhai'i yan lag mgo bor shar</td>
</tr>
</tbody>
</table>
**Revue d’Études Tibétaines**

<table>
<thead>
<tr>
<th>sog pa'i snod</th>
<th>5</th>
<th>nam mkha'i bcd sog pa'i snod bsam bse'u shar</th>
<th>rlung gi bcd sog pa'i snod rgyu long du shar</th>
<th>me'i bcd sog pa'i snod mkhris par shar</th>
<th>chu'i bcd sog pa'i snod lgang par shar</th>
<th>sa'i bcd sog pa'i snod pho bar shar ro</th>
</tr>
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<tbody>
<tr>
<td>dbang po sgo</td>
<td>6</td>
<td>nam mkha'i sgo mo mig gi dbang por shar</td>
<td>rlung gi sgo mo sna'i dbang por shar</td>
<td>me'i sgo mo le'i dbang por shar</td>
<td>chu'i sgo mo ma ba'i dbang por shar</td>
<td>sa'i sgo mo lus kyi dbang por shar ro</td>
</tr>
<tr>
<td>lnga</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>good pa'i shes</td>
<td>7</td>
<td>nam mkha'i rtsal las mig gi mam par shes pa shar</td>
<td>rlung gi rtsal las sna'i mam par shes pa shar</td>
<td>me'i rtsal las le'i mam par shes pa shar</td>
<td>chu'i rtsal las ma ba'i mam par shes pa shar</td>
<td>sa'i rtsal las kyi mam par shes pa shar ro</td>
</tr>
<tr>
<td>lnga</td>
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<tr>
<td>spyod pa'i yul</td>
<td>8</td>
<td>nam mkha'i yul grup la spyod</td>
<td>rlung gi yul dri la spyod</td>
<td>me'i yul ro la spyod</td>
<td>chu'i yul sgra la spyod</td>
<td>sa'i yul reg la spyod do</td>
</tr>
<tr>
<td>lnga</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>rgyud lnga'</td>
<td>9</td>
<td>nam mkha'i rtsal las nyon mong pa zhe sdang shar</td>
<td>rlung gi rtsal las nyon mong pa nga rgyal shar</td>
<td>me'i rtsal las nyon mong pa phrag dog shar</td>
<td>chu'i rtsal las nyon mong pa phrag dog shar</td>
<td>sa'i rtsal las nyon mong pa phi mug shar ro</td>
</tr>
<tr>
<td>lnga</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rkyen las spyod lnga</td>
<td>10</td>
<td>zhe sdnag las mgang sens gdu gsem log par lta ba'i las su shar</td>
<td>nga rgyal las ngag 'khyal tshig rtsub 'pha ma rda'un gyi las su shar</td>
<td>phrag dog las che chung nung khyad good kyi las su shar</td>
<td>'dod chags las ser sna 'jung goigs 'dizin chags kyi las su shar</td>
<td>gsi mug las dang 'brei bas ghags kyi phung por shar ro</td>
</tr>
<tr>
<td>'bras bu phung po lnga'</td>
<td>11</td>
<td>zhe sdnag las dang 'brei bas mam par shes pa phun phung por shar</td>
<td>nga rgyal las dang 'brel bas du byed kyi phung por shar</td>
<td>phrag dog las dang 'brel bas du shes kyi phung por shar</td>
<td>'dod chags las dang 'brel bas tshor ba'i phung por shar</td>
<td>gsi mug las dang 'brei bas ghags kyi phung por shar ro</td>
</tr>
<tr>
<td>'du ba'i nad lnga</td>
<td>12</td>
<td>nam mkha'i rtsal las nad du ba mam bzhis shar ro</td>
<td>rlung gi rtsal las nad 'du ba rlung nad du shar</td>
<td>me'i rtsal las nad du ba mkhris nad du shar</td>
<td>chu'i rtsal las nad du ba bad kan gyi nad du shar</td>
<td>sa'i rtsal las nad 'dus pa'i nad du shar ro</td>
</tr>
<tr>
<td>skye ba'i sgo lnga</td>
<td>13</td>
<td>nam mkha'i rtsal las dnya'i ba sgo mo shar</td>
<td>rlung gi rtsal las zhi dang lha dang lha m[en du 'gro ba'i lam du shar</td>
<td>me'i rtsal las drod las skye ba sgo mor shar</td>
<td>chu'i rtsal las sgo nga las skye ba'i sgo mor</td>
<td>sa'i rtsal las mngal nas skye ba sgo mor shar ro</td>
</tr>
<tr>
<td>rgyud pa'i lam lnga</td>
<td>14</td>
<td>nam mkha'i rtsal las dnya'i bar 'gro ba'i lam du shar</td>
<td>rlung gi rtsal las lha dang lha m[en du 'gro ba'i lam du shar</td>
<td>me'i rtsal las skye ba mi ru 'gro ba'i lam du shar</td>
<td>chu'i rtsal las yid btags [yi dvags] su 'gro ba'i lam du shar</td>
<td>sa'i rtsal las byol song du skye ba'i lam du shar ro</td>
</tr>
<tr>
<td>smin pa'i rigs lnga</td>
<td>15</td>
<td>zhe sdnag gi dbang gis dnya'i ba'i rigs su smin</td>
<td>nga rgyal las dnya'i gis lha dang lha men rigs su smin</td>
<td>phrag dog dbang gis mi i rigs su smin</td>
<td>'dod chags dbang gis yid btags [yi dvags] rigs su smin</td>
<td>gti mu dbang gis byol song rigs su smin ro</td>
</tr>
<tr>
<td>smin pa'i 'bras bu lnga</td>
<td>16</td>
<td>zhe sdnag gi dbang gis dnya'i ba'i rigs su smin</td>
<td>nga rgyal las dnya'i gis lha dang lha men rigs su smin</td>
<td>phrag dog dbang gis 'bras bu'i rigs su smin</td>
<td>'dod chags dbang gis bkes lha dang lha men rigs su smin</td>
<td>gti mu dbang gis byol song rigs su smin ro</td>
</tr>
<tr>
<td>(mgon du) shar</td>
<td>17</td>
<td>zhe sdnag gi dbang gis dnya'i ba'i rigs su smin</td>
<td>nga rgyal las dnya'i gis lha dang lha men rigs su smin</td>
<td>phrag dog dbang gis 'bras bu'i rigs su smin</td>
<td>'dod chags dbang gis bkes lha dang lha men rigs su smin</td>
<td>gti mu dbang gis byol song rigs su smin ro</td>
</tr>
</tbody>
</table>

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4 Cf. the *Srid pa'i mdzod phug*, Chpt.7, pp. 36.19ff. and pp. 44.1ff., Dolanji 1966.
5 Cf. items 9 and 11 combined with the *Srid pa'i mdzod phug*, Chpt.3, pp. 17.19ff., Dolanji 1966.
6 Cf. the *Srid pa'i mdzod phug*, Chpt.8, pp. 51.16ff., Dolanji 1966.
The Eighty Elements of the "Qualitative State of Enlightenment (MYA NGAN LAS 'DAS PA’I YON TAN)—NB. in Karmay p. 104, in reverse order and different arrangement (see numbers)

<table>
<thead>
<tr>
<th>16x5=80</th>
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<th>3) white</th>
<th>4) green</th>
<th>5) red</th>
<th>1) blue</th>
<th>2) yellow</th>
</tr>
</thead>
<tbody>
<tr>
<td>five spaces</td>
<td>1</td>
<td>of space</td>
<td>of air</td>
<td>of fire</td>
<td>of water</td>
<td>of earth</td>
</tr>
<tr>
<td>five spheres</td>
<td>2</td>
<td>of the sky goddess</td>
<td>of the wind goddess</td>
<td>of the fire goddess</td>
<td>of the water goddess</td>
<td>of the earth goddess</td>
</tr>
<tr>
<td>five ‘arteries’ ([rten])</td>
<td>3</td>
<td>for heart</td>
<td>for pneuma</td>
<td>for heat</td>
<td>for blood</td>
<td>for flesh</td>
</tr>
<tr>
<td>five limbs</td>
<td>4</td>
<td>head</td>
<td>right foot</td>
<td>right arm</td>
<td>left foot</td>
<td>left arm</td>
</tr>
<tr>
<td>five types of vessels</td>
<td>5</td>
<td>of spirit</td>
<td>of breath</td>
<td>of life [srog-dzin, cf. drod-dzin]</td>
<td>of blood</td>
<td>of flesh</td>
</tr>
<tr>
<td>five organs</td>
<td>6</td>
<td>eyes</td>
<td>nose</td>
<td>tongue</td>
<td>ears</td>
<td>body</td>
</tr>
<tr>
<td>five faculties</td>
<td>7</td>
<td>of eyes</td>
<td>of nose</td>
<td>of tongue</td>
<td>of ears</td>
<td>of body</td>
</tr>
<tr>
<td>five objects</td>
<td>8</td>
<td>form</td>
<td>smell</td>
<td>taste</td>
<td>sound</td>
<td>touch</td>
</tr>
<tr>
<td>five divinities</td>
<td>9</td>
<td>gsheg-tsha</td>
<td>gar-gnas</td>
<td>gnam-gnas</td>
<td>rgyud-gnas</td>
<td>gnas-rje</td>
</tr>
<tr>
<td>five families</td>
<td>11</td>
<td>? [de-bzhin-rigs]</td>
<td>wheel ['khor-ba’i rigs, cf. las-kyi-]</td>
<td>lotus</td>
<td>jewel</td>
<td>swastika</td>
</tr>
<tr>
<td>five powers</td>
<td>12</td>
<td>love</td>
<td>tranquillity</td>
<td>[equanimity: switched with next]</td>
<td>[generosity: ditto with previous]</td>
<td>wisdom</td>
</tr>
<tr>
<td>five results</td>
<td>14</td>
<td>mind</td>
<td>[quality: switched with action]</td>
<td>speech</td>
<td>[action: switched with quality]</td>
<td>body</td>
</tr>
<tr>
<td>five mandalas</td>
<td>15</td>
<td>of space</td>
<td>of wind</td>
<td>of fire</td>
<td>of water</td>
<td>of earth</td>
</tr>
</tbody>
</table>

The Eighty Elements of the "Samsaric Interdependence" (KHOR BA’I RTEN 'BREL)—NB. in Karmay 1998 p. 105, in different arrangement (see numbers and compare to the order in Table II)

<table>
<thead>
<tr>
<th>16x5=80</th>
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<th>5) white</th>
<th>1) green</th>
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<td>five external elements</td>
<td>1</td>
<td>space</td>
<td>air</td>
<td>fire</td>
<td>water</td>
<td>earth</td>
</tr>
<tr>
<td>Number</td>
<td>Category</td>
<td>Description</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>--------</td>
<td>-------------------------------</td>
<td>------------------------------------------------------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Five internal elements</td>
<td>Consciousness, Breath, Heat, Blood, Flesh</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Vital parts</td>
<td>Heart, Lung, Liver, Kidneys, Spleen</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Limbs</td>
<td>Torso [khog-pa, cf. mgo-bo, Head], Right foot, Right arm, Left foot, Left arm</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Vessels</td>
<td>Womb [mngal-ba, above: ham be’i] Large intestine, Bile [cf. mkhris-pa, Gall bladder]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Organs</td>
<td>Eyes, Nose, Tongue, Ears, Body</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Faculties</td>
<td>Of eyes, Of nose, Of tongue, Of ears, Of body</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Objects</td>
<td>Form, Smell, Taste, Sound, Touch</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Passions</td>
<td>Anger, Pride, Jealousy, Desire, Torpor</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Practices</td>
<td>Perverse view, Chatter; Harsh words, Denial [nb. rua, Khyad-haad], Meanness; Parsimony [nb. so-nu], Killing; Stealing; Improper Sex</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Aggregates</td>
<td>Consciousness [rnam-shes-kyi phung-po], Action [div-byed-kyi phung-po], Thought [‘du-shes-kyi phung-po], Feeling [‘du-ba’i phung-po], Form [gzugs-kyi phung-po]</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>11</td>
<td>Illnesses</td>
<td>Of four humours [nad ‘du-ba rnam-bzhi], Of Pneuma, Of bile, Of phlegm, Unidentified [‘dus-pa’i nad, cf. combination]</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>12</td>
<td>Types of birth</td>
<td>The four births (see next), Supernatural birth, Birth from heat, Birth from eggs, Birth from womb</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Paths</td>
<td>Of hell, Of deva and the asura, Of humans, Of pretas, Of animals</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Consequences</td>
<td>Hell, Deva; Asura, Human, Preta, Animal</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Worlds</td>
<td>World with misery, World in conflict, World with fortune [cf. brad-ladan, with merit], World with famine, World with violence [cf. myos-ladan, intoxicated]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Parallels in The Sun of Compassion of the Mother Tantra
(Ma rgyud thugs rje nyi ma)

The ‘subtle body’ part of these schemes in much richer detail also appears in a commentary to the Bon The Sun of Compassion of the Mother Tantra (Ma rgyud thugs rje nyi ma). As so often, its root text is divided into ground, path and result (gzhi lam ’bras). The commentary is attributed to Guru rNon rtse, believed to have been born in 1136 AD. Most relevant to us is the third section of the commentary on the ground (gzhi), the Ma rgyud thugs rje nyi ma las bon nyid thig le’i grel pa rtsa’i de nyid bzhis bcu rtsa lnga (pp. 317–356), on the ‘sphere of reality as it is’ (bon nyid kyi thig le). The ‘Bon body of reality as it is’ (pp. 319.6ff), is the first of four bodies of fundamental voidness, further

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7 Dolanji dPe cha edition (870pp.). Thanks to Colin Millard for pointing to possible Mother Tantra parallels.
specifying as spontaneously present. The other three bodies are discussed in later sections. The discussion of the first body of reality is subdivided into five parts (which begins on p. 319.6, near the very start of this section of the Ma rgyud cycle). Most pertinent is the fifth and last of these parts, on the manner of arising as the three mandalas of the pure abodes (p. 328.4: zhing kham sri dkyil ’khor gsum du ’char tshul). The three mandalas are: outer, inner, and secret (p. 328.5ff.). Of immediate interest is the mandala inside the body (pp. 331.3ff.), which has an elaborate discussion of the ‘subtle body’, of channels, winds and drops (rtsa, rlung, thig le) and the like, for instance, pointing out the basis of establishing the body in primordial wisdom (pp. 331.5ff), it includes detailed discussion of the five types of wind (rlung) in relation to the inner organs, etc. (pp. 333ff.), and, incidentally implies a classificatory system that is very similar to that of the Six Lamps. The five impure organs and substances (bdud rtsi lnga), skilful practice of ‘extracting the essence’ (bcud len) and their transformation from demons of disease into power of medicine (deities), are also discussed (pp. 337.7ff).

Instructional Drawings from The Union of the Four Wheels

We should compare the scheme in the Six Lamps to schematic pictorial representations in instructional drawings, such as those depicted and discussed in Karmay (1998: 85ff.) these are not infrequent. There is a clear reference to these teaching devices in Yangston dpal bzang’s classification of ZZNG texts: when discussing the second category of The Four Orally Transmitted Cycles (bKa’ brgyud skor bzhi): the ‘inner section’, on the practical guidance in the secret instructions, the Nang man ngag dmar khrid (as the fifth Bon section or bon sde), Yangston dpal bzang (13/14th c. AD) mentions these booklets of drawings with writing on their backs.

8 See p. 318, ll.1f: bon nyid bon gyi sku dang mi nub pa mongon par byang chub pa ’i sku dang mi ’gyur ba bde ba chen po’i sku dang skye med ngo bo nyid sku’o.
9 The Ma rgyud thugs rje rnyi ma’i nub thig le’i ’grel pa rlung gi de nuy, Ma rgyud thugs rje rnyi ma’i gzhis ye sangs rgyas pa’i rgyud las mi ’gyur thig le’i ’grel pa, and Ma rgyud thugs rje rnyi ma’i lis’las gzhis ye sangs rgyas pa’i skye med thig le’i ’grel pa.
10 This section discusses four topics: rten pa rtsa ’brel pa rlung gnas pa thig le’i grub pa yi ge dang bzhi (p. 331.3).
11 The manner how to produce the body from primordial wisdom was discussed earlier.
12 The laying out of the outer mandala precedes, on pp. 329.3ff., and the secret one is discussed on pp. 347.4ff.
13 See the rDzogs pa chen po zhang zhung snyan rgyud kyi rtsis byang thems yig rgyas pa, contained in the Zhang zhung snyang rgyud bon skor (sigla YST.1), pp. 12.4-13.1, esp. p. 12.4-7, Dolanji 1974: lnga pa snyan rgyud thugs kyi snyid rnam [gstan] nyams kyi man ngag gnyis ste/1) ’khor lo dpe’ chung gi skor dang/2) zhal bdams [gdams] ge highlighted do/ ad 1) ’khor lo la shag pa [sbrag pa] bzhi yod de/ de gang zhe na/ • gnas pa bzhi’i [gzhis’i] ’khor lo <b>rgyab yig dpe’ chung shag pa [sbrag pa] dang gcig/ • rtags ’khrul rten ’brel gyi ’khor lo <b>rgyab yig dpe’ chung shag pa [sbrag pa] dang gnyis/ • lus gnas rtsa’i ’khor lo rgyab yig dpe’ chung shag [sbrag pa] gsum/ • bar do dus kyi ’khor lo rgyab yig dpe’ chung shag pa [sbrag pa] dang bzhi’o/ de ltar shag [sbrag pa] bzhi po de las ’khor lo bzhi shag [sbrag] zhes bya’o/ ad 2) zhal bdams gcig rgyud yi ge ris su ma btab bla ma’i zhal la shes pa kho na’o/ de snyan rgyud kyi dam tshig yin pas/ geig rgyud ma yin [13] pa kun la mi ston par gsungs so’/ // Kun, “all” folks to which this is not to be shown, refers to all those who are not entitled to the single transmission (cig rgyud).
The Union of the Four Wheels, 'Khor lo bzhi sbrag
Detail of a Thangka from Amdo Sharkhog; perhaps 18th c. AD, Karmay (1998: 86)
The Union of the Four Wheels, ‘Khor lo bzhi sbrag
detail from the section on mya ngan las ’das pa’i yon tan
Detail 1, A recently copied Thangka in a private German collection;
20th c. AD
Where do these Great Perfection Classifications Come from?

How do the cosmological systematisations in the Six Lamps relate to those in the Four Wheels and to the basic text of Bon mdzod: The Inner Treasury of Existence (Srid pa’i mdzod phug) and to important syntheses of medical knowledge in Tibet, The Fourfold Collection (’Bum bzhi), transmitted in Bon traditions, and a very similar compendium The Fourfold Tantra (rGyud bzhi). These collections, in an early form, probably date back to the 11th–12th c. AD. There is a good chance that The Fourfold Collection preserves an earlier redaction of The Fourfold Tantra, which is to say that the latter at some stage may have passed through bon po hands (cf. Blezer 2007). We will first investigate:

- How The Union of the Four Wheels relates to The Instructions on the Six Lamps; then,
- How The Inner Treasury of Existence relates to The Instructions on the Six Lamps; next,
- How The Inner Treasury of Existence relates to The Union of the Four Wheels, and, lastly,
- How The Instructions on the Six Lamps and The Union of the Four Wheels relate to The Fourfold Collection (’Bum bzhi) and The Fourfold Tantra (rGyud bzhi).

The Union of the Four Wheels (’Khor lo bzhi sbrag) &
The Instructions on the Six Lamps (sGron ma drug gi gdams pa)
The Union of the Four Wheels and The Instructions on the Six Lamps

The Four Wheels in its section on samsāra (the ma rtogs ‘khor bar shar tshul), elaborates on materials that also are systematised in the Six Lamps. Yet, as we can see in Table III, the received text of the Four Wheels relates best to the commentaries on the Six Lamps: the sGron ma’i ‘grel pa nyi ’od rgyan and the sGron ma drug gi dgongs don ‘grel pa. In the Four Wheels, the exposition appears more comprehensive, better organised, and more systematically classified and explained. See for example the section on the arising of disease, for which the Four Wheels includes the commentary (section 2, item 12, in Table II, above).

Relation of The Union of the Four Wheels
and The Instructions on the Six Lamps

All this suggests that the Four Wheels may have to be dated after the Six Lamps, in any case. Considering the fact that the Four Wheels also includes bits and pieces from the Six Lamps commentaries, perhaps it even has to be dated after the probably earliest commentary, the sGron ma’i ‘grel pa nyi ’od rgyan. That would put the Four Wheels well after the 12th–13th c. AD. The Four Wheels text indeed reads like a later systematisation of Bon Great Perfection mdzod, particularly of issues addressed specifically in the ZZNG.
Table III — Relation of The Union of the Four Wheels and The Instructions on the Six Lamps

<table>
<thead>
<tr>
<th>'Khor lo bzhi sbrag</th>
<th>sGron ma'i 'grel pa nyi 'od rgyan</th>
<th>sGron ma drug gi dgongs don 'grel pa</th>
</tr>
</thead>
<tbody>
<tr>
<td>after 12th–13th c. AD?</td>
<td>U ri bsod nams rgyal mtshan, 12th–13th c. AD?</td>
<td>Bru sgom sGyal ba g-yung drung (1242-90)</td>
</tr>
</tbody>
</table>

Italic root text, underline matches commentary

<table>
<thead>
<tr>
<th>[456.5ff] ma rtogs 'khor bar shar tshul ni/</th>
<th>[313.2] gnyis pa khams gsun sms can ji litar 'khrul tshul la gnyis te/</th>
<th>[370.5] gnyis pa 'khor ba'i gyes tshul la gsun te/</th>
</tr>
</thead>
<tbody>
<tr>
<td>snang ba'i yul gsun mngon du shar ba'i tshel</td>
<td>/ma rig 'khrul tshul bstan pa dang</td>
<td>don la ji litar 'khrug tshul dang /</td>
</tr>
<tr>
<td>sgra 'od zer gsun blo'i yul du shar bas/</td>
<td>/'khrul pa'i shar bstan pa gnyis so/ dang po ni</td>
<td>'khrul pas 'khor bar 'khyams tshul dang /</td>
</tr>
<tr>
<td>blo dran rig shes pas yul la rmongs te/</td>
<td>/sens can ji litar 'khrul pa'i gan tshig ni/</td>
<td>de'i don mdor bs dus pa'o /</td>
</tr>
<tr>
<td>rang snang du ma shes dangos po mtshan mar kzung / yul de gsun gys rkyen byas nas/</td>
<td>/dri ba bkod pa yin te/</td>
<td>dang po la bzhi ste/</td>
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<tr>
<td>/yul gyi 'dug tshul ma shes pa'o/</td>
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<td>/rang snang sgyu mar ma shes ghan snang bdon par mthong/</td>
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<td>/zhes pas/</td>
<td>/rang gzugs su ma mthong ghan gzugs su mthod [mthong] pa bzhin no/</td>
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<td>/'khrul pa'i snang ba shar te byang chub sms la sgrib/</td>
<td>/'khrul pas 'khor bar 'khyams tshul dang / de'i don mdor bs dus pa'o/</td>
<td>gzhis la bag chags kyi sogs tshul lo / [371]</td>
</tr>
<tr>
<td>dran rig blo yis rang rig [457] ngo ma shes/</td>
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<td></td>
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<td></td>
</tr>
</tbody>
</table>

Italic root text
**The Inner Treasury of Existence (Srid pa’i mdzod phug) and The Teaching on the Six Lamps (sGron ma drug gi gdams pa)**

**The Basic Text of Bon ‘Abhidharma’ or mDzod**

One particular section of the *Six Lamps* that deals with rather generic issues (afflictions and constituents of a person) relates well to the root text of the Bon *mDzod*, called *The Inner Treasury of Existence* (*Srid pa’i mdzod phug*), with only slight alterations.

*The Inner Treasury of Existence* is a *gter ma* attributed to several discoverers. The version used here (Delhi 1966) is attributed to Gyer my nyi ‘od, in the early 12th c. AD (1108 AD). Refer to section number 22, on the last page of the two-page tables on the *Six Lamps* (Table I).
‘Light’ on the Human Body

Relation of *The Inner Treasury of Existence* and *The Teaching on the Six Lamps*

For this we need to refer to Table IV. As we can see from the detailed juxtaposition of these three sources, the commentary on *The Teachings of the Six Lamps* (sGron ma drug gi gams pa), called sGron ma’i ‘grel pa nyi’ od rgyan, at this passage, merely cites the root text without any further comments. The commentary by Bru sgom, the sGron ma drug gi dgongs don ‘grel pa, completely glosses over this passage. We may conclude that this piece of mDzod apparently was considered common knowledge and needed no comment.

Does this mean that this early 12th c. AD systematisation of Bon mDzod is one of the sources of the Six Lamps or is it merely common knowledge that could also have entered the ZZNG otherwise?

---

**Table IV — Relation of the *The Inner Treasury of Existence* and *The Teaching on the Six Lamps***

<table>
<thead>
<tr>
<th>Srid pa’i mDzod phug</th>
<th>sGron ma’i ‘grel pa nyi’ od rgyan</th>
<th>sGron ma drug gi dgongs don ‘grel pa</th>
</tr>
</thead>
<tbody>
<tr>
<td>gter ma by Gyer my nyi’ od, 1108 AD</td>
<td>gNyag ston ri pa sher tshul or U ri bsod nams rgyal mtshan (12th–13th c. AD?)</td>
<td>Bru sgom rGyal ba g-yung drung (1242–90)</td>
</tr>
</tbody>
</table>

chapter 8, pp. 51.16–52.2, Dolanji 1966 (order of appearance numbered) | pp. 319.6–321.2 italics indicate root text | pp. 374.6–375.2 italics indicate root text

1) zhe sdang sems dang ’brel ba las/ mam shes phung po phra rgyas dug-
2) gti mug sha dang ’brel ba las/ gzugs kyi phung po phra rgyas dug-
3) nga rgyal dbug[sl] dang ’brel ba la[sl]/ ’du byed phung po phra rgyas dug-
4) ’dod chags drod dang ’brel ba la[sl]/ ’du shes [cf. tshor ba] phung po phra rgyas dug-
5) phrag dog khrag dang ’brel ba las/ tshor ba [cf. ’du shes] phung po phra rgyas dug-

<table>
<thead>
<tr>
<th>[no comments]</th>
<th>[no comments]</th>
<th>[no comments]</th>
<th>[no comments]</th>
<th>[no comments]</th>
<th>[no comments]</th>
</tr>
</thead>
<tbody>
<tr>
<td>/’dus byas las dang spyod pa da dge sdig lung ma bstan sna tshogs spyod do/</td>
<td>/’dus byas las dang spyod pa da dge sdig lung ma bstan sna tshogs spyod do/</td>
<td>/’dus byas las dang spyod pa da dge sdig lung ma bstan ces pas/</td>
<td>/’dus byas las dang spyod pa da dge sdig lung ma bstan ces pas/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>/’dus byas las dang spyod pa da dge sdig lung ma bstan ces pas/</td>
<td>/’dus byas las dang spyod pa da dge sdig lung ma bstan ces pas/</td>
<td>/’dus byas las dang spyod pa da dge sdig lung ma bstan ces pas/</td>
<td>/’dus byas las dang spyod pa da dge sdig lung ma bstan ces pas/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
[see also additional, comparable material in the rest of the chapter, on p. 52, which relates to the *Four Wheels* (*Khor lo bzhi sbrag*) and is discussed there (i.e., below)]

| spyod pa/ 'bras bu yid 'ong 'byin pas dge ba/ mi 'ong pa 'byin pas sdig pa/ gnyis ka mi 'byin pa'i lung ma bstan no/ |

The Basic Text of Bon ‘*Abhidharma*’ (*Srid pa’i mdzod phug*) &
Union of the Four Wheels (*Khor lo bzhi sbrag*)

More Bon *mdZod*

As we can see in Table V, below, not only some parts of *Six Lamps*, but two particular sections of the *Four Wheels* also relate well to chapter (8) of the same root text of *The Inner Treasury of Existence*. They appear in items 10 & 11 of the section on *samsāra* in the *Four Wheels* (the ma rtogs ’khor bar shar tshul*):

10. The five types of behaviour from the causes (of the afflictions) (*rkyen las spyod lnga*);

11. The five resulting constituents of a person (*'bras bu phung po lnga*).

Please note that these sections here appear in reverse order, relative to the *mdZod phug*. These passages also relate to generic categories, such as afflictions and constituents of a person, and afflicted behaviours. One, obviously, is nearly identical to the passage quoted above for the *Six Lamps* and indeed relates to the same *mdZod phug* section (compare Table V, below, to nr.22 of the *Six Lamps* tables, Table I, above, in the second section).

Relation of *The Inner Treasury of Existence* and *The Union of the Four Wheels*

If we refer to Table V, below, we again observe slight alterations. These correspondences may likewise have been common knowledge; under the circumstances that would be difficult to disprove. But, on the other hand, it may also indicate that this 12th c. AD systematisation of Bon *mdzod* is one of the sources that the *Four Wheels* lives from? Considering however, how little information from *The Inner Treasury of Existence* seems to have actually made it into the *Four Wheels* (or into the *Six Lamps*, for that matter), and also considering the deviating cosmologies, it seems rather unlikely that there would be any direct borrowing.
Table V — Relation of the *The Inner Treasury of Existence* and *The Union of the Four Wheels*

<table>
<thead>
<tr>
<th>Source</th>
<th>Page</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Srid pa’i mdzad phug,</em> gter ma by Gyer my nyi ’od, 1108 AD</td>
<td>pp. 51.4–52.15, Dolanji 1966</td>
<td></td>
</tr>
</tbody>
</table>
The Teaching on the Six Lamps (sGron ma drug gi gdams pa),
The Fourfold Collection (‘Bum bzhi) & The Fourfold Tantra (rGyud bzhi)

Straying from Perfection: the Arising of Disease;
Nad ‘du ba rnams bzhi and Balance

At some point in the Six Lamps, the arising of disease is briefly mentioned. From flesh, blood, heat and respiration, from these four, arise the four types of ‘gatherings’ (of the triad wind, bile and phlegm: rlung, mkhris pa, bad kan; and ‘dus pa’i nad, combination disease): sha khrag drod dbugs bzhi las ‘du ba rnams bzhi byung. The four factors are explicit only from the commentaries: From respiration arises wind (pneuma) disease, from heat: bile disease, from blood: phlegm disease, and from flesh: combination disease.\(^{14}\)

With a view on the interdependence and ‘balance’, or cha snyoms, of these humours or pathogenic factors, I might add: as already pointed out by Geoffrey Samuel (2001), that the issue of ‘balance’ of the humours, as in the Galenic or Islamic system, may be somewhat problematic when applied with the same implications to Tibetan version of the three factors of disease (Skt. dosas), the nyes pa gsun. Tibetan nyes pa gsun, or here, the ‘du ba rnam bzhi, the four types of ‘gatherings’, may also have been conceived of as pathogenic factors per se, in any case they are here explicitly labelled as such: as nad ‘du ba, pathogenic ‘gatherings’ or ‘du ba nad (see, e.g., the Four Wheels, p. 459.3ff.; the Tibetan is quoted in the note above).

The Fourth nad: ‘dus pa’i nad. E.g., Bad kan smug po,
Brown Phlegm or Black Bile?

The fourth of the (nad) ‘du ba rnam bzhi, confusingly is called (nad) ‘dus pa’i nad. This may need some explication. Usually ‘dus pa’i nad is considered a fourth category of illness, which is due to a combination (Tib. ‘dus pa, Skt. sannipātika) of the three mentioned (or more) pathogenic factors. In chapter 5 of the ‘Bum nag po (that is in collection (‘bum) 4) of the Fourfold Collection (‘Bum bzhi) and in The Oral Instruction Tantra (Man ngag rgyud, that is tantra (rgyud) 3) of The Fourfold Tantra (rGyud bzhi), bad kan smug po is mentioned as an example of a first category of three ways in which ‘dus pa’i nad manifests. Bad kan smug po here is only an example for a disease that arises from four combined factors: bad kan, khrag, mkhris pa and rlung. Because of this complex causation, it is said to be difficult to cure.

Now I should like to speculate a little, might Bad kan smug po perhaps also be translated as ‘black bile’ rather than the more literal ‘black phlegm’, a rendering which tends to connect it with mkhris pa, or ‘(yellow) bile’, somehow. But that choice opens a veritable can of worms. Let us now first look what the Bon Fourfold Collection (‘Bum bzhi) and The Fourfold Tantra

---

‘Light’ on the Human Body

(rGyud bzhi) have to say on this (see Table VI, below).15

<table>
<thead>
<tr>
<th>Third section, <em>Man ngag rgyud</em></th>
<th>Fourth section, <em>Bum nag po</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Not in Men-tsee-khang, Dharamsala 1999; cf., e.g., edition from Grva thang, p. 147.7ff. (G), or from sDe dge, p. 158.7ff. (D), both only minor variants</td>
<td>Cf. Beijing 2005*, p. 259.8ff., only minor variants (B*)</td>
</tr>
</tbody>
</table>

15 Incidentally, this comparative table shows some of the interesting differences between these two compendia of Tibetan medicine. A different ordering of the materials and the more elaborate text in The Fourfold Collection immediately catch the eye. It should not detain us here, but it would be a worthwhile effort—that I look forward to take on, some day—to compare these various recensions of what originally looks to be the same ‘text’, and to work out the historical relationships between the two; as provisionally noted before, The Fourfold Collection looks like an early recension of what later became better known as The Fourfold Tantra (cf. Blezer 2007).

Table VI — The Fourfold Collection (*Bum bzhi*) and The Fourfold Tantra (rGyud bzhi)

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>&amp;la pa'i nad la gsam gas bcos pa ste/</td>
<td>&amp;la pa'i nad la gsam ka bcos dgos ste/</td>
</tr>
<tr>
<td>1)'/on kyung rang bzhin rgyu yis 'dus pa dang /</td>
<td>1)'/on kyung gelir gnas [B'9, B'6: rgyu'i] 'dus pa dang /</td>
</tr>
<tr>
<td>2)/byung tshul dus gyi [G8, D8: kyi] sgo nas 'dus pa dang /</td>
<td>2)/byung tshul dus dang rkyen gys 'dus pa dang /</td>
</tr>
<tr>
<td>3)/du ba 'khrugs pa'i sgo nas 'dus pa gsam/</td>
<td>3)/du ba 'khrugs [Ak13: 'khrug; B'10: 'khyug; B'7: 'khyug but emends: ('khyugs)] pas 'dus pa gsam yin te/</td>
</tr>
<tr>
<td>/lphyi ma ma smin tsha ba du nag de/</td>
<td>/lphyi ma ma smin tsha ba du nag de/</td>
</tr>
</tbody>
</table>

A translation of The Fourfold Tantra can be found in a monumental seven-volume publication by Vaidya Bhagwan Dash (1995–2001).16

16 ... as per the treatment of the ailment caused by the combination of all the three nad-pas (doṣas), such an event takes place in three different ways, as follows:

(1) Combination of the nad-pas (doṣas) because of their own causative factors;

(2) Combination of nad-pas (doṣas) by the way of their time of manifestation; and

(3) By the way of simultaneous aggravation of these three nad-pas (doṣas).

Afterwards they get manifested in the uncooked (ma-smin = āma) form which is hot and poisonous ailment (āma-viṣa).

To begin with, as an illustration, Bad-kun Smug-po (Āruṇa-kapha) will be described with reference to its eight different aspects as follows:
A Long Example: bad kan smug po: Structural Problems in The Fourfold Tantra?

The sections on bad kan smug po in The Fourfold Collection and The Fourfold Tantra are disproportionately long and fill an entire chapter. Apparently, bad kan smug po was considered important. But there also seem to be problems with the received text of The Fourfold Tantra. Fortunately we have another witness, The Fourfold Collection, with significantly different readings; which may help to clarify some of these problems. The main issue is that going by the way things are phrased in The Fourfold Tantra, bad kan smug po is only an ‘illustration’ or ‘example’ (mtshon byed), apparently even only of the first of three ways that ’dus pa’i nad manifests. The inceptive dang po (“first”), which appears immediately after the enumeration and which Dash glosses over by translating as “to begin with”, indeed suggests that the text here resumes the first item of the three foregoing — read: dang po ni.

Originally, there may have been a brief resume of the preceding enumeration in three, in this place in the text. This is first borne out by the deviating readings extant in versions of the Bon Fourfold Collection, which, immediately following this, has a numbered second and a clearly recognizable but unnumbered third item. This is in fact the part that corresponds to phyi ma ma smin–tsha ba dug nad de in The Fourfold Tantra, which Dash translates as “Afterwards they get manifested in the uncooked (ma-smin = āma) form ...”—the first half, which in The Fourfold Collection connects to point 2—and “... which is hot and poisonous ailment (āma-viṣa)” —the latter half, which in The Fourfold Collection connects to 3. Thus, that phrase in The Fourfold Tantra, which there appears rather awkwardly orphaned, in The Fourfold Collection stands in a more logical place. Secondly, if we read dang po as indeed pointing to the first item, which the readings of The Fourfold Collection and commentaries recommend us to consider, then The Fourfold Tantra would fail to resume the other two points explicitly in its text.

The Fourfold Tantra refers to bad kan smug po as “an illustration” or “an
example”. But it would be odd, indeed, to dedicate a whole chapter to just one example, perhaps even as a clarification of only one of three items, without the other two being resumed. But the seemingly exclusive connection to the first point listed may not always have been explicit in the root text. Most likely that reading is due to a loss of text and context in The Fourfold Tantra. The Fourfold Collection, on the other hand, avoids citing bad kan smug po as an “example” but at this point explains the name bad kan smug po, in a way that is in keeping with what follows. In this passage at least, The Fourfold Tantra seems to reveal a condensed and dislocated text. The order in The Fourfold Collection makes more sense; its extra text also finds an organic place in the exposition. The many rounds of redaction that The Fourfold Tantra underwent before it reached our hands may here have resulted in a loss of text.

Probably, the long digression on bad kan smug po is appended to the discussion of the three humours for a good reason: considering the nature of combination diseases it is logically inserted at the discussion of the combination of nyes pa, in both fourfold medical compendia. Considering these remarks on structure, the excessively long example of bad kan smug po looks like a later insertion into a pre-existing system. Furthermore, it looks like it could only be integrated into the Indo-Tibetan Ayurvedic humoral system at the cost of some epistemic dissonance. If we appreciate the actual discussion of the primary causes of bad kan smug po, as it is presented both in The Fourfold Collection and The Fourfold Tantra—especially the emphasis on the factor blood—there is a suggestion of an attempt to harmonise two diverging humoral systems: the three Indo-Tibetan nyes pa (gsum) and the four Greek humours. The ‘Greek’ ones are simply inserted into the primary causes for this particular ailment; to which one should then perhaps add the resulting combined disease, bad kan smug po.

**Bad kan smug po and Melancholia: A Culture Clash of Humoral Systems?**

Indeed, there is something interesting in the manner in which the causes of bad kan smug po are described in the two fourfold collections. The factors causing bad kan smug po are said to be: phlegm, blood, bile and pneuma (bad kan, khrag, mkhris pa and rlung). All these factors combined indeed effectively span two different humoral systems. Thus, on the face of it, the chapters on bad kan smug po of The Fourfold Collection and The Fourfold Tantra may reveal traces of a collation of different medical systems. It is indeed well known that The Fourfold Collection and The Fourfold Tantra are, perhaps are the result of the first successful attempt, after the Moon King or Zla ba’i rgyal po (see Meyer 2002), at synthesis of the disparate elements of various medical systems that reached Tibet at the end of the first millennium AD, such as from Indian, Chinese, and Greek systems—the latter mediated through Islamic culture. In Greek humoral theory, with yellow bile, blood, phlegm and black bile, blood (cf. khrag), indeed appears as one of the four humours, while yellow bile (cf. mkhris pa) and black bile (cf. the combined disease, bad kan smug po, brown phlegm or perhaps black bile) appear as two others, and, lastly, ordinary phlegm (cf. bad kan) as the fourth.

- Both the fourfold medical compendia (the ’Bum bzhi and the rGyud bzhi) thus add the Greek humour **blood** (khrag) to the primary causes
of bad kan smug po.

- **Black bile** (μελαγχολία), or at least a factor that structurally takes its place, may be included in the total picture in the form of the combined disease (‘dus pa’i nad) bad kan smug po, which latter usually means brown phlegm, but here perhaps refers to black bile. It is well known that the term bad kan can occasionally also mean bile. Already in an earlier systematisation of medicine in Tibet, the aforementioned *Moon King* (Tib. Zla ba’i rgyal po, Skt. *Somarāja*), brown (smug po) bad kan often is associated with the liver and gall bladder, and black bad kan with the spleen; these passages are to be discussed in detail in forthcoming publication.

- Phlegm then corresponds to regular bad kan (which in this case would not be bile).

The ‘Greek’ yellow bile may correspond to the ‘Tibetan’ bile proper (mkhris pa); nb. cf. also the semantic fields of Skt. pitta and pīta, which both imply yellow.20

But then there still is ‘Tibetan’ wind (rlung), which does not correspond to any factor in the Greek system, but apparently could not be omitted. If only to match the Tibetan system, the primary causes of bad kan smug po include rlung, and thus add up to five in total (if we also count the combined disease, bad kan smug po, itself).

A good working hypothesis is that there is influence from Greek humoral theory on the bad kan smug po chapter(s), which is still visible in a clash of humoral systems. This may be due to the inclusion of the ab origo xenotic category melancholia, as bad kan smug po, in early synthesising collections such as *The Fourfold Collection* and *The Fourfold Tantra*—and also in *The Moon King* (Zla ba’i rgyal po), already before that. The trace of that inclusion is visible structurally as a category, but not in the concrete symptoms: the symptoms do not match and bad kan smug po does not look like the same ailment as melancholia. One might thus speculate whether bad kan smug po, as a category, in Tibet, is ultimately of Greek-Islamic descent? Testing this hypothesis will have to wait for a separate article. The study of earlier attempts at integration, in *The Moon King*, may be essential to unlocking the problem. Pursuing this here, near the end of this long and detailed exposé, would lead us too far beyond our main concern: introducing knowledge of human physiology in the Six Lamps and the implied knowledge system—yet also, be it more tangentially, its relationship to bordering epistemes in Tibet and beyond—to which the present bad kan smug po hypothesis pertains.

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19 For an enlightening discussion of this interesting early medical compendium, see Meyer (2002).

The principle of opposites according to the eclectic system of Avicenna (Sournia et al. (1980), Vol.2, p. 609)

Compare the graph above to the table below: a conspectus of the similarities and deviations between the system of the Six Lamps and Tibetan medicine and the Graeco-Arab humoral system of Avicenna.

<table>
<thead>
<tr>
<th>Tibetan ZZNC</th>
<th>space</th>
<th>wind</th>
<th>fire</th>
<th>water</th>
<th>earth</th>
</tr>
</thead>
<tbody>
<tr>
<td>five elemental causes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>{rgyu lnga'i 'byung ba lnga} nam mkha'</td>
<td>rlung</td>
<td>me</td>
<td>chu</td>
<td>sa</td>
<td></td>
</tr>
<tr>
<td>five elements</td>
<td>space</td>
<td>breath</td>
<td>heat</td>
<td>blood</td>
<td>flesh</td>
</tr>
<tr>
<td>{rgyung lnga} nam mkha'</td>
<td>dbugs</td>
<td>drod</td>
<td>khrag</td>
<td>sha</td>
<td></td>
</tr>
<tr>
<td>(byung lnga' nam mkha') wind (disease)</td>
<td>bile</td>
<td>phlegm</td>
<td>combined disease, e.g. (rGyud bzhi) brown phlegm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(rnams pa/du ba rnam bzhi) rlung (nad)</td>
<td>mkhris pa</td>
<td>bad kan</td>
<td>das pa'i nad e.g. (rGyud bzhi) bad kau smug po</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cf. Skt.</td>
<td>vātā</td>
<td>pitta</td>
<td>kapha</td>
<td>sannipātikā &quot;arunākapāṭha&quot;</td>
<td></td>
</tr>
<tr>
<td>the five essential organs</td>
<td>heart</td>
<td>lungs</td>
<td>liver</td>
<td>kidneys</td>
<td>spleen</td>
</tr>
<tr>
<td>(don snying rnam lnga) snying</td>
<td>glo ba</td>
<td>mchus pa</td>
<td>mkhals ma</td>
<td>mtsher pa</td>
<td></td>
</tr>
<tr>
<td>the five internal organs</td>
<td>loin and womb</td>
<td>the bowels</td>
<td>the gall bladder</td>
<td>the bladder</td>
<td>the stomach</td>
</tr>
<tr>
<td>(nang groi lnga) sta dang mngal</td>
<td>rgyu long</td>
<td>mkhris pa</td>
<td>lgang pa</td>
<td>pho ba</td>
<td></td>
</tr>
<tr>
<td>Avicenna’s Graeco-Arab humoral system</td>
<td>according to element</td>
<td>air</td>
<td>fire</td>
<td>water</td>
<td>earth</td>
</tr>
</tbody>
</table>
Another Epistemic clash:
Five and Seven Constituents of the Body

There are more epistemic clashes visible, regarding human physiology, in the Six Lamps and Tibetan medical knowledge systems. For example, the Six Lamps, being a Great Perfection text, is developed according to the five-fold tantric Great Perfection system. This tantric system combines poorly with seven-fold classification system of constituents of the body in The Fourfold Collection and The Fourfold Tantra. As we saw above, the systematisation of the Six Lamps has:

1. The five elements ("byung lnga"): space ("nam mkha")
2. respiration ("dbugs")
3. heat ("drod")
4. blood ("khrag")
5. meat ("sha").

Compare this with, for instance, the Fourfold Collection ("Bum bzhi"): Bum khrab so or with The Fourfold Tantra (rGyud bzhi), the Explanatory Tantra (bShad rgyud), which derives from Ayurvedic theory (Vāgbhaṭṭa): lus zungs (bodily constituents):

1. food essence/chyle ("dwangs ma")
2. blood ("khrag")
3. flesh ("sha")
4. fat ("tsil")
5. bone ("rus pa")
6. marrow ("rkang mar")
7. semen ("khu ba").

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23 Full quote: /lus zungs lugs ma khrag dang sha dang tshil /rus pa rkang mar khu ba bdun du bohald/. Cf. also a very interesting article by Maas on constituents of the body in WZKS 2008.
‘Light’ on the Human Body

Concluding Remarks

The Instructions on the Six Lamps on Cosmology

The *Six Lamps* shows an epistemologically tinged framing of the arising of the outer and inner cosmos, which is somewhat typical for Bon Great Perfection discourse: it starts with the first wavering from a non-dual primordial state. This of course addresses an age-old conundrum: how to articulate or visualise transcendent origins. It is the paradox of ‘getting’, somehow, from the ‘unbounded spaces’ beyond existence and non-existence, to concrete existence, embodied in space and time—in whichever episteme that is framed.

The ZZNG cosmologies that we reviewed, such as they appear in the *Four Wheels* and the *Six Lamps*, appear to deviate considerably from the regular Bon ‘Abhidharma’ or *mDzod*. We found some very minor, generic and inconsequential overlap with *The Inner Treasury of Existence*. But the cosmological and theogonical sections in Bon *mDzod* typically involve imaginative narratives on primordial eggs and mythic episodes of darkness and light, which on the whole are relatively characteristic for Bon; e.g., in texts such as *The Inner Treasury of Existence* (but, as said, also in the *rTsa rgyud* *gsang ba bsen thub* or the rather similar *rTsa rgyud nyi zer sgron ma*). In fact, it appears difficult to relate the cosmology of the *Six Lamps* to anything but its own kind, that is, to ZZNG and other Great Perfection materials. The best matches provide the later and more systematic *Four Wheels* or a late-12th c. AD witness, *The Sun of Compassion of the Mother Tantra*, a Mother Tantra commentary that treats of closely related matters.

Death, Dying, Rebirth, and Intermediate State or Bar do

There is obvious and more considerable overlap with literature on death, dying and rebirth, and with *bar do* discourse in general. But that match is far better for the more complete and systematic organisation of cosmology that appears in the ZZNG *Four Wheels* than it in fact would work for the older classification of the *Six Lamps*. In a preliminary way, Reynolds has summarised some of the overlap (*Selections from the Bonpo Book of the Dead*, San Diego 1997). This is a very involved issue and falls outside the scope of this paper.

Important to retain here is that this still is very much on Great Perfection home turf. It underlines the fundamental indebtedness of certain Great Perfection systems (such as the mentioned ‘leaping beyond the highest’ or *thod rgyal* practice) to the influential Tibetan discourse on death, dying, rebirth and intermediate states (*bar do*) in the 11th c. AD and later. If anything, the apparent lack of Bon or Buddhist textual antecedents for the systematic of the *Six Lamps* shows that Bon Great Perfection writers were entirely capable of developing their own unique knowledge systems or starting something new, if needs be—and factional identity indeed tends to make people stand in need of a distinctive teaching system.
A Convention of A-Temporality?

By comparing it to the *Six Lamps* and its commentaries, we were able tentatively to date the *Four Wheels* to at least after the 12th c. AD. In general, ZZNG teaching traditions appear curiously insulated, both doctrinally and ‘historically’. It moreover is an a-temporality that appears almost cultivated, as if the ZZNG, more or less consciously, rhetorically, places itself outside time. This resonates well with the described cosmological episteme, but also with the literary design of the ZZNG lineage and its antecedents. We face a relatively characteristic Tibetan historicity that shows much overlap with other Tibetan historical sensibilities, such as we find in visionary and revelatory treasure or *gtér ma* type systems, but also shows features that seem specific and perhaps even native to varieties of the Great Perfection.

Tibetan historicities show interesting variance. For example, one commonly meets historical sensibilities that prioritise moral over temporal causalities, while some, like here, apparently even cultivate a-temporal historical sensibilities. In the Bon ZZNG corner, on closer analyses, every document that has something of substance to say on a historical framework appears later than the late 11th c. AD, that is to say, with or after Yang ston chen po (see Blezer 2010).

Melancholia and *bad kan smug po*, to be Continued

We also gained an interesting tangential hypothesis for further research. By all appearances, *bad kan smug po*, as a category rather than as a cluster of concrete symptoms of disease, may have entered from the Graeco-Arab cultural sphere into the grand eclectic syntheses of the fourfold medical compendia, *The Fourfold Collection* and *The Fourfold Tantra*, but before that also into the *Moon King*, perhaps the earliest effort at such a grand Tibetan synthesis.

*Bad kan smug po* may relate to black bile (μέλας χολή) in Greek medicine, which there implies the affliction *melancholia*. Yet, in Tibet, *bad kan smug po* does not involve the range of mainly mental afflicitons that melancholia came to entail. Still, on a structural level in their redaction, the fourfold medical compendia seem to reveal a confluence of humoral systems. The category of black bile diseases, in spite of adjustments, looks like an important group, which apparently could not remain without discussion, and subsequently seems to have been integrated into an Ayurvedic humoral system. In the fourfold compendia it appears appended rather uncomfortably as a combined disease, at the end of the discussion of the three humours, as an example that covers a whole chapter. More work is definitely needed to make this firm, both from Tibetan and Graeco-Arab sources; particularly also detailed comparison with earlier attempts at synthesis, such as the *Moon King* probably represents, may be crucial.
Sigla of the Main Editions of the *Zhang zhung snyan rgyud*


AYKC g-Yung drung bon gyi bka’ ’gyur glog par ma’i dkar chag. This is the catalogue that accompanies and describes the 154-volume ‘first’ reprint edition of the Bon Kanjur, by A g-Yung Rin po che.

KII.110 *Zhang zhung snyan rgyud*, contained in volume 110 of the ‘second’ edition of the *bKa’ ’gyur* (K.II), this is the edition that is followed in Kvaerne et al. (2003).

K.I *bKa’ ’gyur*, ‘first’ edition, see AYKC.


N History and Doctrine of Bon-po Nispanna-Yoga, published by Lokesh Chandra and Tenzin Namdak, New Delhi 1968, (=Snell) NB. *deb gzugs*.

N2 rDzogs pa chen po zhang zhung snyan rgyud kyi gsun po, published by Yongs ’dzin Sangs rgyas bstan ’dzin, New Delhi n.d., NB. *dpe cha*.

NyR *Zhang zhung snyan brgyud kyi bon skor bka’ brgyud skor bzhi*, blockprint from Nyag rong, printed by Nyag ron ba bya btang mChog sprul Tshe dbang ’gyur med, the dPe rtsis is by Shar rdza bKra shis rgyal mtshan (1859–1934), NB. *dpe cha*.

Sg *Zhang zhung snyan brgyud kyi bon skor*, manuscript from bSam gling, Dol po, NB. *dpe cha*.

Sh.2 *Zhang zhung snyan rgyud skor*, published by Sherab Wangyal together with the *sNyan rgyud nam mkha’ ’phrul mdzod nges skor*, Dolanji 1972, NB. *deb gzugs*.


TBMC Tibetan Bon Monastic Centre, which is based in Menri Monastery, the main seat of Bon traditions in Dolanji, H.P. India.


YST *Zhang zhung snyan rgyud bon skor*, published by Yongs ’dzin Sangs rgyas bstan ’dzin, Dolanji 1974, NB. *deb gzugs*.

YTKC *rgyal ba’i bka’ dang bka’ rten rnam ’byung dgos ’dod bzhin gter gyi bang mdzod la dkar chags blo’i tha ram ’grol byed ’phrul gyi lde mig go*, by g-Yung drung shul khriims dbang drag, Palace of National Minorities: Beijing 1995. This work was composed in the years 1876–1880.

ZZNG *Zhang zhung snyan rgyud*. 
The Main Sources on The Instructions on the Six Lamps (sGron ma drug gi gdam pa)

Root texts used:
2. (KII.110) Ayong edition of the bKa’ ‘gyur (‘II’), Vol. 110.176.3ff
3. (Sg) bSam Gling MS (Menri photocopy), pp. 563=ff.6v.3ff.
4. (NyR) Nyag rong edition (Menri blockprint), ff.5.2ff.

As usual for the ZZNG (but quite unusual for Bon literature in general), these editions show only minor, negligible variants.

Commentaries used:
1. sGron ma’i ‘grel pa nyi ’od rgyan, pp. 313.2ff., by U ri bsod nams rgyal mtshan, or, according to Yang ston dpal bzang (YST.1, p. 15.1) by his teacher, gNyag ston ri pa sher tshul, probably shortly before Bru sgom; so perhaps 12th–13th c AD?
2. sGron ma drug gi dgongs don ’grel pa, pp. 370.5ff., Bru sgom rGyal ba g-yung drung (1242–90), 13th c. AD

But see also the Great Perfection cosmological part of The Union of the Four Wheels (‘Khor lo bzhi sbrag), esp. pp. 456.5ff.; see also pp. 452.1ff. As argued above, The Union of the Four Wheels looks to be later than U ri bsod nams rgyal mtshan’s commentary to the Six Lamps.

Other Tibetan Sources

rGyud bzhi (The Fourfold Tantra) and Commentaries
bDud rtsi snying po yan lag brgyud pa gsang ba man ngag gi rgyud ces bya ba bzhugs so, Bod ljongs mi dmangs dpe skrun khang, Lhasa, 2nd printing 1992 (1982).

rGyud rtsi snying po yan lag brgyud pa gsang ba man ngag gi rgyud las/ rtsa ba’i rgyud/ bshad pa’i rgyud/ phyi ma’i rgyud/ kha khong dang bacs pa bzhugs so, Men-tsee-khang, Dharamsala 1999.

Grva thang rgyud bzhi, in Bod kyi gso ba rig pa’i gna’ dpe phyogs bsgrigs dpe tshogs, Vol.20, pe cin (Beijing): mi rigs dpe skrun khang 2005.

sDe dge rgyud bzhi, in Bod kyi gso ba rig pa’i gna’ dpe phyogs bsgrigs dpe tshogs, Vol.57, pe cin (Beijing): mi rigs dpe skrun khang 2007.

gSo ba rig pa’i bstan bcos sman bla’i dgongs rgyan rgyud bzhi’i gsal byed bai dū ra sngon po’i māli ka zhes bya ba bzhugs, two volumes, Bod ljongs mi dmangs dpe skrun khang, Lhasa, 2nd printing 1992 (1982).

rGyud bzhi’i gsal byed bai dūrya sngon po, in Bod kyi gso ba rig pa’i gna’ dpe phyogs bsgrigs dpe tshogs, Vol.18, two parts, pe cin (Beijing): mi rigs dpe skrun khang 2005.

rGyud bzhi’i ‘grel pa mes po’i zhal lung, in Bod kyi gso ba rig pa’i gna’ dpe phyogs bsgrigs dpe tshogs, Vol.19, two parts, pe cin (Beijing): mi rigs dpe skrun khang 2005.

’Bum bzhi (The Fourfold Tantra)
gSo ba rig pa’i bdud rtsi’i bang mdzod ’bum bzhi bzhugs, The Four Collections of Nectar Treasures of Medicine Science, originally in pecha format, first
published in book form in 1999 in two volumes at New Delhi, 
p repared at Triten Norbutse, copyright by Jhadur Sangpo, foreword 
by Tshultrim Tenzin, Kathmandu, Nepal, New Delhi: Paljor 

**gSo rig 'bum bzhi zhes bya ba bzhugs so**, in Akong Rinpoche (series editor) *Bod 
kyi gso rig dpe rinying phyogs sgrigs gangs ri dkar po'i phreng ba*, Vols 6f., 

**gSo rig 'bum bzhi**, pe cin (Beijing): mi rigs dpe skrun khang 2005a.

**gSo ba rig pa'i bdud rtsi'i bang mdzod 'bum bzhi bzhugs**, in *Bod kyi gso ba rig pa'i 

**Zla ba'i rgyal po (The Moon King)**

*Sman dpuyad zla ba'i rgyal po*, Dharmasala: Tibetan Medical & Astro Institute 
1994; I gratefully acknowledge the use of the ITTM e-text, which is 
based on this edition and was kindly provided by Barbara Gerke.

*Sman dpuyad zla ba'i rgyal po// bi ji po ti kha ser//*, in *Bod kyi gso ba rig pa'i 

**Other Mentioned Bon sources**

*bDen pa bon gyi mdzod sgra 'grel 'phrul gyi lde mig (mDzod phug, Basic Verses 
and Commentary)*, attributed to Dran pa nam mkha’ (8th c. AD?), 
discovered in 1108 by Gyer mi nyi 'od and rMa ston srid 'dzin, 
published by bsTan 'dzin rnam dag, Delhi 1966;

*rDzogs chen sbrags pa skor gsam*, 'rediscovered' by gZhod ston dngos grub 
grags 'bar in 1100 AD, Dolanji: TBMC, 1973;

*rTsa rgyud chen po gsang ba bsen thub dang de'i 'grel pa rin po che yid bzhim rnam 
par bkod pa'i rgyan*, reproduced directly from a rare manuscript from 
Khyung-lung Gur-rgyam Monastery, Tashi Dorje, Dolanji: TBMC 
1985.

*Srid pa las kyi gting zlog gyi rtsa rgyud kun gsal nying zer sgron ma*, discovered by 
Bra bo sgom nyag (n.d.), Dolanji: TBMC (n.d.).

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Reyners, Meppel: Boom 1991;

|— (2005), *The Metaphysics of The Healing*, in Islamic Translation Series, 
translated by Michael E. Marmura, Provo Utah: Brigham Young 
University Press; |
|— (2009), *The Physics of The Healing: A Parallel English-Arabic Text in Two 
Volumes*, in Islamic Translation Series, trnsl. by Jon McGinnis, two 
Vols, Provo Utah: Brigham Young University Press. |

of Buddhist and Bon Historiography*, UMI Dissertation Services, 


— (2003), see Nagano, Yasuhiko & Martin, D.P. (main editor).


Appendix I: The Instructions on the Six Lamps: sGron ma drug gi gdam pa Plus Commentaries


Cf. Ayong edition bKa’ ‘gyur, Vol. 110.176.3ff
bSam Gling MS (Menri photocopy), pp. 563=ff.6v.3ff.
Nyag rong edition (Menri blockprint), ff.5.2ff.
As usual these ZZNG editions show only minor negligible variants.

Cf. sGron ma’i ’grel pa nyi ’od rgyan, pp. 313.2ff., U ri bsod nams rgyal mtshan, or, according to Yang ston dpal bzang (YST.1, p. 15.1) his teacher (gNyag ston ri pa sher tshul), probably shortly before Bru sgom; so perhaps 12th–13th c. AD? [in black and blue font; blue: root text]

Cf. sGron ma drug gi dgongs don ’grel pa, pp. 370.5ff., Bru sgom rGyal ba g-yung drung (1242–90), 13th c. AD [in green font]

Cf. also rDzogs chen cosmological part of The Union of the Four Wheels (’Khor lo bzhi sbrag), esp. pp. 456.5ff. (but see also pp. 452.1ff.), looks to be later than U ri bsod nams rgyal mtshan’s commentary to The Instructions on the Six Lamps (sGron ma drug gi gdam pa)?

From: The lamp of the abiding base or primordial ground (gNas pa gzhi’i sgron ma)

[313.2] / gnyis pa khams gsum sems can ji ltar ’khrul tshul la gnyis te/ /ma rig ’khrul tshul bstan pa dang/ / ’khor ba’i shar tshul bstan pa gnyis so/ dang po ni/ [370.5] / gnyis pa ’khor ba’i gyes tshul la gsum ste/ don la ji ltar ’khrug tshul dang/ ’khrul pas ’khor bar ’khyams tshul dang/ de’i don mdor bs dus pa’o/ dang po la bzhi ste/ lhan skyes ma rig ’byung tshul/ kun brtag ma rig byung tshul/ bdag ’dzin nyon mong yid kyi byung tshul/ gzhi la bag chags kyi sog tshul lo/ / [371]

/ sems can ji ltar ’khrul pa’i gtan tshigs ni/ / zhes pas/ / dri ba bkod pa yin te/

/ snang ba’i yul gsum mngon du shar ba’i tshe/ / zhes pas/ / sgra’od zer gsum blo’i yul shar/ dang po la/ snang ba’i yul gsum mngon du shar ba’i tshe/ / zhes pas/ sgra’od zer gsum mngon du shar ba’i tshe’o/ / dran rig blo yi shes pa yul la rmons zhes pas/ / yul gyi ’dug tshul ma shes pa’o/
dran rig blo’i shes pa yul la rmongs shes pas/
yul gyi ’dug tshul ma shes pa’o/

/rang snang sgyu ma shes gzhan snang bden par mthong /  /zhes pas
sgra ’od zer gsum rig pa’i rtsal tu ma shes par/
/pha rol snang pa rang rgyud par mthong ste/
dper na rang gzugs chu rang du shar ba la/
/rang gzugs su ma mthong gzhan gzugs su mthod [mthong] pa bzhiin no/
rang snang sgyu mar ma shes bden par mthong zhes pas/
sgra ’od zer gsum rig pa’i rtsal du ma shes
pha rol na snang ba rang rgyud par mthong ste/
dper na rang gzugs chu na rang na shar ba la/
rang gzugs su mthong gzhan gzugs su mthong ba bzhiin no/

/gzhan mthong blo yi rig pa’i don la sgrigs ces pas/
/rig pa gcer bu la rnam rtog blo yis gos gyon te/
dper na nyi ma sprin gyis sgrigs pa bzhiin no/
gzhan mthong blo yis rig pa’i don la bsgribs/ zhes pas
rig pa gcer bu la rnam rtog blo yis gos bsikon te/
dper na nyi ma sprin gyis g-yogs pa bzhiin no/

/rang rig ngo ma shes pas kun gzhi’i don ma rtogs/  /zhes pas/
rang rig nyi ma lta bu ngo ma shes pas/
/ma rig mun pa smag dang ’dra ba ’thibs/
kun gzhi nam mkha’ dang ’dra ba’i don la sgrigs ste/
dper na nyi ma nub pas nam mkha’ smag gis sgrigs pa lta bu’o/
rang rig ma shes kun gzhi don ma rtogs/ zhes pas
rang rig nyi ma lta bu ngo ma shes pas/
ma rig mun pa’i smag dang ’dra ba’thims pas/
kun gzhi nam mkha’ dang ’dra ba’i don la bsgribs ste/
dper na nyi ma nub pas mun pa’i smag gis bsgribs pa lta bu’o/

/de ni lhan cig skyes pa’i ma rig pa’o/ zhes [314] pas
de ltar kun gzhi dang rig pa’i gnas lugs ngo ma shes pa de la/
/ming du btags na lhan cig skyes pa’i ma rig pa zhes bya’o/
de ni lhan cig skyes pa’i ma rig pa zhes pas
gnas lugs rang chas su yod kyang / ngo ma shes pa’o/

/gnyis pa ’khor ba’i shar tshul la gnyis te/
/’khor ba’i shar tshul spyir bstan pa dang /
/bye brag tu btsan par gnyis so/
/dang po la gsum ste/
yul dang shes pa shar tshul gzhi la bag chags bsags tshul dang /
/khams gsum lus su shar tshul dang gsum mo/
gnyis pa kun brtags ma rig pa’i byung tshul ni/

/dang po ni ma rig dbang gis shes pa yul la ’gyus/ zhes pas
de ltar gnas lugs ma rig pa’i dbang gis/
/dran rig gis shes pa yul la ’gyus te/
yid gya gyu’i rnam pa cad du byung ngo /
ma rig dbang gis shes pa yul la ’gyus/ zhes pas
ngo ma shes pas yid kyi 'gyu' ba can du 'byung ba'o/

/snang ba'i yul la rnam par brtags te bzungs / /zhes pas
yid gya gyu'i shes pa des/
/yul sgra'od zer gsum la bden pa'i rnam par brtags te bzung ngo /
snang ba'i yul la rnam par brtags te bzungs / zhes pas/
sgra'od zer gsum la bden pa'i rnam pa can du zhen pa'o /

de ni yid kyi rnam par shes pa zhes bya'o/

/shes pa yul la 'gyus pas so ma zin/ /zhes pas
yid gya gyu'i shes pa yul la 'gyus pas rang sa ma zin te/
/dper na sprin rjes su rlung zhugs pa dang 'dra'o/
zhes pa yul la 'gyus pas so ma zin / zhes pas/
rig pa'i rang sa ma zin ces pa'o/

/shes pa rang so ma zin pas/ /snang ba'i yul g<sum 'khrugs/ /zhes pas
yul sgra'od zer gsum 'khrug ste/
/dper na rlung gis sprin 'khrugs pa bzhin no/
rig pa so ma zin pas snang ba'i yul gsum 'khrugs / zhes pas/
sprin gyi rjes su rlung zhugs pas rlung gis sprin 'khrugs pa bzhin no/

/snang ba'i yul gsum 'khrugs pas/ /rgyu lnga'i byung ba shar ces pas/
snang ba'i yul 'khrugs pas rgyu lnga'i 'byung ba shar ces pas/

/rgyu 'byung ba lnga'i rtsal las/ /yul gzugs sgra dri ro reg bya lnga shar ro /
sgra'od zer gsum las /
me chu sa rlung nam [372] mkha' las sogas pa rnams byung ngo /
rgyu lnga'i 'byung ba lnga shar te/
yul lnga'i snang ba shar ces pas 'byung ba lnga'i bcud las
gzugs sgra dri ro reg bya lngar byung ba'o/

/yul lnga'i snang ba shar bas sgo lnga'i shes pa shar/ /ces pas
yul de lnga la / / mig gi rnam shes dang /
rna ba sna lce lus yid kyi rnam shes dang lnga so sor shar ba'o/
yul lnga'i snang ba shar bas sgo lnga'i shes pa shar ces pas/
yul de'i mig gi rnam shes
rna ba sna lce lus kyi rnam par shes pa lnga so sor shar ba'o/

/tshogs drug yul la brtags te/ /sna tshogs du mar phy'e zhes pas
de ltar sgo lnga'i rnam shes lnga / /yid kyi rnam shes dang drug-
/rnam shes tshogs drug ces bya/
/tshogs drug des yul drug la rnam pa sna tshogs du mar phy'e'o/
tshogs drug yul drug la brtags te / sna tshogs du mar phy'e zhes pas/
bzang ngan che chung mthon dman bdag gzhon dgra gnyen lha 'dre las sogas
su 'dzin pa'o/

/de ni kun [315] du brtag pa'i ma rig pa/ zhes pas
de ltar sna tshogs su 'byed pa'i shes pa de la/
/kun du brtag pa'i ma rig pa zhes bya'o/
de ni kun tu brtag pa'i ma rig pa zhes bya'o/
tha dad du 'dzin pa'i shes pa de la tha dad du 'dzin pa'i shes pa zhes bya'o/
gsum pa nyon mongs yid kyi tshul na/
/kun brtag ma rig dbang gis bdag dang gzhan du bzung / zhes pas
kun tu brtag pa'i ma rig pa des/
yul la bdag dang gzhan du bzung ngo /
kun brtags ma rig dbang gi bdag dang gzhan du bzungs / zhes pas
de ltar bzungs pas 'dzin mkhan bdag la yul du bzungs pa'o/
/bdag dang gzhan du bzung pas nyon mongs dug lnga byung / zhes pas/bdag 'dzin gyi dbang gis dug lnga byung ste/
yul yid du 'ong pa la 'dod chags/
yid du mi 'ong pa la zhe sdang /
gnyis ka ma yin pa la gti mug-
bdag la brten te nga rgyal/
gzhan la brten te phrag dog-
bdag dang gzhan du bzungs pas nyon mongs dug lnga byung zhes pas/
yul yid du 'ong ba la 'dod chags/
yi 'ong pa la zhe sdang /
gnyis ka ma yin pa la gti mug rang gi che ba la nga rgyal/
gzhan gyi yon tan la phrag dog dang ldan byung ba'o/
de ni nyon mongs yid kyi rnam shes so / zhes pas
de ltar bdag dang bdag tu 'dzin pa'i shes pa de la/
nyon mongs pa can gyi yid ces bya'o/de ni nyon mongs pa yid kyi nram shes zhes pas/tha dad du rtog cig bdag gzhan du 'dzin pa/nyon mongs yid de 'khrul shes so/
/gnyis pa gzhi la bag chags bsags tshul ni/
/bzhi pa bag chags sogs tshul ni/
/dug lnga'i dbang gis 'du byed las spyod byung / zhes pas
nyon mongs dug lnga'i dbang gis las dge sdig lung ma bstan sna tshogs byung ngo /
dug lnga dbang gis 'du byed las spyod byang zhes pa/'bad rtsol gyis las sna tshogs byung ba'o/
las dang nyon mongs dbang gis gzhi la bag chags bsags/ / zhes pas
las dang nyon mongs pa de gnyis zung du 'brel pas/
/gzhi la bag chags sna tshogs bsags te/
las dang nyon mongs dbang gis gzhi las bag chags bsags / zhes pas
las dang nyon mongs kyi bag chags kun gzhi la bsags pa'o/
gang du bsags na kun gzhi rtog med bag chags sog pa'i gzhi/ / zhes pas
kun gzhi'i rnam par shes pa'i bag la bsags/
bag chags gang du bsags na kun gzhi rtog med bag chags sogs pa'i gzhi zhes pas/
gang gis bsags na tshogs drug shes pa bag chags sog mkhan te/ zhes pas
rnam par shes pa tshogs drug gis bsags/
der bsags na/
gang gis bsags na tshogs drug shes pa bag chags gsog mkhan de zhes [373]
pa de'o/

/gang bsag na/ /las dang nyon mongs bag chags sna tshogs bsags/ /zhes pas
las dang nyon mongs sna tshogs bsags pa de gang gis 'dzin na/
yang gzung pa nyon mongs bag chags sna tshogs bsags gsungs pa de'o/

/nyon mongs yid kyis mi gtong 'dzin par byed/ /ces pas/
/nyon mongs pa can gyi yid kyis mi gtong 'dzin par byed do/
/de ltar bag chags sog pa de/
/rnam shes tshogs bryad [316] zung du 'brel pa'i bag la sog pa yin no/
/'dir bag chags kyi sog gzhi la the tshom bskal pa zhal las shes so/
gzung ba gang gis 'dzin na nyon mongs yid kyis mi gtong 'dzin par byed ces
pa de'o/

/gsum pa khams gsum lus su shar tshul bstan pa ni/
gnyis pa 'khor bar 'khyams tshul la gsum ste/
'khor ba'i dbye ba dang / tshul ci ltar 'khor ba'o/
dang po la drug ste/ kham dang rten dang rigs dang lam dang skye sgo'i
phye ba dang /
sgug bsngal gyi khyad par ro/
dang po ni/ khams gsum gyi 'khor ba gsum ste/

/de'i bag chags nus pa mthu brtas pas/ zhes pas
bag chags yongs su bsags pas/
de'i bag chags nus pa mthus brtas pas zhes pas/
bag chags re yongs su 'phel ba'o/

/rnam rtog yid kyi lus su mngon par grub/ /ces pas
yid kyi 'gyu byed kyi lus su byung /
rnam rtog yid kyi lus su mngon par grub ces pas
yid gzugs la brten pa'o/

/gti mug dbang gis gzugs med khams su 'khrul/ /zhes pas
rgyu gti mug las gzugs med stong khams su shar/
gti mug dbang gis gzugs med khams su 'khrul zhes pas
rgyu des gzugs med khams su 'khyams pa'o/

/de las bag chags nus pa rags brtas pas/ /zhes pas/
de kyang bag chags cher gyur pas/
/de las bag chags nus pa rags brtas pas/ zhes pas
de la yang bag chags cher gyur pa'o/

/snang pa 'od kyi lus su mngon par grub/ ces pas
'od lus su byung /
snang ba 'od kyi lus su mngon par grug: [grub/] ces pas
'od lus su yod pa'o/
/ zhe sdang dbang gis gzugs kham 'khor bar 'khrul / / zhes pas
rgyu zhe sdang gi dbang gis gzugs kham su shar
/ zhe sdang dbang gis gzugs kham 'khor bar 'khyams / / zhes pas
rgyu des gzugs kham gzugs kham su 'khyams pa'o /

/ de bas bag chags nus pa cher gyur pas / / zhes pas
/ de bas kyang bag chags cher zhen pas
de las bag chags nus pa cher brtas pas / / zhes pas
de la yang bag chags cher mngon par zhen pa'o /

/ gdos pa sha khrag lus su mngon par grub / / ces pas
gdos pa'i lus su byung /
gdos pa sha khrag lus su mngon par grub ces pas
sha khrag gdos pa can gyi lus so /

/ 'dod chags dbang gis 'dod pa'i kham su 'khrul / / zhes pas
/ rgyu 'dod chags las 'dod kham su shar ro
'dod chags dbang gis 'dod pa'i kham su 'khrul zhes pas
rgyu des 'dod kham su 'khyams pa'o /

/ sgra 'od zer gsum rig par 'grel ba las /

/ lus ngag yid dang gsum du mngon par grub / ces pas
/ 'od las lus grub /
/ sgra las ngag tu grub /
/ zer las yid du grub
/ gnyis pa rten gyis gye bas lus ngag yid gsum mo /

tshogs drug bag chags bsags pas ris drug snang bar 'khrul / / zhes pas
mig gzugs la bag chags brtas pas /
/ dmyal ba'i snang bar 'khrul /
/ rna ba sgra la bag chags brtas pas /
/ yid btags snang bar 'khrul /
/ sna dri la bag chags brtas pas /
/ lha dang lha ma yin gyi snang bar 'khrul /
/ lce ro la bag chags brtas pas /
/ mi'i snang bar 'khrul /
/ lus reg la bag chags brtas pas /
/ byol song gi snang bar 'khrul lo /
/ gsum pa rig kyi sgo nas rigs drug gi 'khor ba drug go /

/ nyon mongs dug lnga'i [317] dbang gis 'khor ba'i lam lngar 'khrul / / zhes pas
nyon mongs dug lngas lam rgyu lngar 'khrul/
/ bzhis la lam gyis phyre bas lam rgyu lnga'i 'khor ba'o /

/ rgyu chen 'byung ba bzhis la skye pa rnam bzhir grub / / zhes pas
/ rlung las rdzus skyes /
/ me las drod skyes /
/ chu las sgong skyes /
"Light’ on the Human Body

/ sa las mngal skyes so /
Inga pa skye sgo'i sgo phyed pas / rdzus drod sgong nga mngal las skyes pa'i
‘khor bas bzhi'o /
/ sha khrag drod dbugs bzhi las / /’du ba rnam bzhi byung / / zhes pas
dbugs las rlung nad /
/ drod las mkhris pa /
/ khrag las bad kan /
/ sha las ’dus pa'i nad du ’byung ngo / /24
[374] drug pa sdug bsgal gyi khyad par ni /
dbugs las rlung nad /
drod las mkhris pa /
khrag las bad kan /
sha las ’dus pa'i nad do /

/ gnyis pa ’khor ba bye brag tu shar tshul bstan pa la gnyis te /
/ ma nor bstan rgyas par bshad pa’o / dang po ni /
gnyis pa (...) /

/ rig pa ’od dang ’brel pas snod bcud lus sems shar / / ces pas
rang rig pa'i ye shes dang 'od Inga zung du 'brel ba'i rtsal las /
/ phyi snod kyi 'jig rten du shar /
/ nang bcud kyi sems can du shar /
/ sgyu ma'i lus su shar /
/ dran pa'i sems su shar /
/ de las sog s te /
/ ’khor ba'i rten 'brel sna tshogs su shar ro /
/ gnyis pa rgyas par bshad pa la gsum ste /
/ phyi snod 'jig rten sems las shar tshul bstan pa dang /
/ nang bcud sems can sems las shar tshul bstan pa dang /
/ ma rig 'khor ba'i shar tshul bstan pa'o /
rig pa 'od dang 'brel pa las / snod bcud gnyis su shar ba gnyis te /
phyi snod sems las shar tshul dang /
nang bcud sems las shar tshul lo /

/ dang po ni / / phyi snod 'jig rten sems las shar tshul ni / / zhes pa /
/ phyi snod 'jig rten kyi chags lugs ston te /
dang po phyi snod sems las shar tshul ni /

/ ji ltar chags na nam mkha'i 'od dang rig pa 'brel ba las /
nam mkha’od dang rig pa 'brel ba las / zhes pas

/ gya gyu rlung ste phyad dang phyod du byung /
nam mkha'i dang las / rlung gya gyu phyad phyod du byung bas /
rlung gi dkyil 'khor chags /

/ phyod pa'i shugs las tsha ba'i me ru byung /
bskyod pa'i rlung shugs las tsha ba'i me ru byung bas /

24 Cf. The Union of the Four Wheels, the ‘Khor lo bzhi sbrag, p. 459.3ff.: ’du ba'i nad Inga ni/ nam
mkha'i rtsal las nad ’du ba rnam bzhi shar ro/ rlung gi rtsal las nad ’du ba rlung nad du shar/ me'i
rtsal las nad ’du ba mkhris nad du shar/ chu'i rtsal las nad ’du ba bad kan gyi nad du shar/ sa'i
rtsal las nad ’dus pa'i nad du shar ro/ .
/ me rlung tsha grang 'thabs pas rlan te chu ru byung /
me'i dkyil 'khor chags / me rlung tsha grang 'thabs pas / rlan de chu ru byung bas/
chu yi dkyil 'khor chags /

/chu'i bcud las skyed pa'i sa gzhi byung /
chu yi bcud las skyed pa'i sa gzhi byung bas/
sa'i dkyil 'khor chags/

/snod kyi 'jig rten thams cad de las chags/ /zhes pas
'od inga dang rig pa zung du 'brel ba'i rtsal las rgyu 'byung ba Inga /
gcig la gcig rten te byung /
de [318] las phyi snod kyi 'jig rten thams cad byung ngo /

/rgyu Inga 'byung pa'i bcud las/ yul Inga'i snang ba shar zhes pas/
'byung pa'i bcud mams yul Inga'i snang ba shar ro /

/phyi snod kyi 'jig rten de ltar shar ba'o /
gnyis pa nang bcud sems can la shar tshul bstan pa ni /
/ gnyis pa nang bcud sems las shar tshul ni /

/nang bcud sems can sems la shar tshul ni/ /zhes pas
nang bcud sems can gyi shar tshul bstan /

/ji ltar shar na nam mkha'i 'od dang rig pa la 'brel ba las /
dran pa'i sems dang rgyu ba'i rlung du byung / /zhes pas
'od dang rig pa zung du 'brel ba'i rtsal /
nam mkha' 'od dang rig pa 'brel ba'i rtsal las /
dran pa'i sems dang rgyu pi [ba'i] rlung du byung /

/sems dran pa khrig khrig po dang / /rlung gya gyu byung /

/rlung sems 'brel pas gya gyu'i dbugs su byung / /zhes pas
rlung dang sems su 'brel ba'i rtsal dbugs su byung /
rlung sems 'brel ba'i dbugs rlung gi kham byung /

/dbugs kyi shugs las drod de me'i kham byung / /zhes pas
dbugs kyi shugs las drod du byung /
dbugs kyi kham las drod me'i kham su byung /

/dbugs drod 'dus pas khrag de chu'i kham byung / zhes pas
dbugs dang drod gnyis 'dus pa'i rtsal/
/khrag tu chags /

/khrag gi bcud las sha ste sa'i kham byung / /zhes pas
/khrag las zhag chags pa bzhin sha chags so /
/khrag las sa'i kham su byung /

/lus dang sems su 'brel pas don snying rnam lngar chags/ / zhes pas
snying glo ba mchin pa mkhal ma mtsher pa dang lngar chags so/
de ltar lus sems 'brel pas don snying rnam pa lnga chags nas
/'byung ba rnam pa lnga'i rten du bcas/ zhes pas
nam mkha'i rten snying la bcas/
/wlun gi rten glo ba la bcas/
/me'i rten mchin pa la bcas/
/cha'i rten mkhal ma la bcas/
/ sa'i rten mtsher pa la bcas so/
/'byung ba lnga'i rten byed do/
'di dag rgyas par dkar jam rtsa'i sgron ma 'byung ngo zhes so/

/yen lag lnga la 'byung lnga'i rtsal yang shar/ ces pas
nam mkha'i rtsal du mgo bo shar/
/wlun gi rtsal du rkang pa g-ya sa shar/
/me'i rtsal lag pa g-ya sa shar/
/cha'i rtsal rkang pa g-yon [319] ba shar/
/ sa'i rtsal lag pa g-yon par shar ro/

/nang grol lnga ru byung lnga'i bcud du bsags/ zhes pas
/nam mkha'i bcud sta dang mngal du bsags/
/wlun gi bcud rgyu long du bsags/
/me'i bcud mkhris par bsags/
/cha'i bcud lgang par bsags/
/ sa'i bcud pho bar bsags/

/dbang po lnga la 'byung lnga'i sgo yang dod/ ces pas
/nam mkha'i sgo mig la dod/
/wlun gi sgo sna la dod/
/me'i sgo lce la dod/
/cha'i sgo mna ba la dod/
/ sa'i sgo reg la dod do/

/shes pa lnga'i rtsal lnga so sor skyed/ ces pas
/mig gi rnam shes gzugs la spyod pa'i rtsal skyed/
/ma ba'i rnam shes sgra la spyod pa'i rtsal skyed/
/sna'i rnam shes dri la spyod pa'i rtsal skyed/
/ lce'i rnam shes ro la spyod pa'i rtsal skyed/
/lus kyi rnam shes reg bya la spyod pa'i rtsal skyed do/

/yul lnga dag la so sor spyod cing 'dzin/ zhes pas
/rnam shes lngas yul lnga la so sor spyod do/

/nang bcud sems can sems la de ltar shar/ ces pas
/nang bcud sems can gyi lus de ltar shar to/

/gnyis pa ma rig 'khor ba'i shar tshul bstan pa ni/
gsum pa ji ltar 'khor ba la gsum ste/
rgyu gang la brten na 'khor ba dang /
ngo bo gang 'khor ba dang /
'bras bu gang bskyed pa'o/
dang po ni rgyu dug lnga la brten nas 'khor ba ste/
/ 'byung lnga sems dang 'bre blas nyon mongs lngar bskyed/ / ces pas
rgyu 'byung ba lnga dang sems rnam par shes pa zung du 'bre blai rtsal las/
/nyon mongs dug lnga bskyed de/
'byung lnga sems dang 'bre blas nyon mongs dug lnga bskyed pa las sogs
dkyus gsal lo/

gnyis pa ngo bo ni phung po lnga la 'khor te/
/ji ltar bskyed na nam mkha' sems dang 'bre blas zhe sdang bskyed /
/dbugs dang sems su 'bre blas nga rgyal bskyed /
/drod dang sems su 'bre blas phrag dog bskyed/
/khrag dang sems su 'bre blas' dod chags bskyed/
/sha dang sems su 'bre blas gtI mug bskyed /
/dug lnga 'byung lnga 'bre blas phung po nram lngar bskyed / / ces pas/
/dug lnga dang 'byung ba lnga po zung du 'bre blas phung po lnga bskyed
de/
dug lnga 'byung lnga 'bre blas / phung po nram lnga bskyed pa las sogs
dkyus gsal lo /

/ji ltar bskyed na/ / zhe sdang nam mkhar 'bre blas nram shes phung po
bskyed / [320]25
/ nga rgyal dbugs dang 'bre blas 'du byed phung po bskyed /26
/ phrag dog drod dang 'bre blas 'du shes phung po bskyed /27
/ 'dod chags khrag dang 'bre blas tshor ba'i phung po bskyed /28
/ gti mug sha dang 'bre blas gzung kyi phung po bskyed /29
/ phung po lnga dang dug lnga 'bre blas /
gsum pa'bras bu [375] ni phung po lnga dang dug lnga 'bre blas / zhes
pas
rgyu rkyen du 'bre blao /
/ 'du byed las dang spyod pa sna tshogs byung / / zhes pas
phung po lnga las kyi rten byas /
/ dug lnga las kyi kun slong byas nas /
/ las dge sdiig lung ma bstan sna tshogs spyod do /
/ 'dus byas las dang spyod pa dge sdiig lung ma bstan ces pas/
sems yul la g-yo bar byed pas / 'du byed bag chags sogs pa las / de la dngos
su spyod pas spyod pa / 'bras bu yid 'ong 'byin pas dge ba / mi 'ong pa 'byin
pas sdiig pa / gnyis ka mi 'byin pa'i lung ma bstan no /
/ las dang nyon mongs 'bre blas'i rgyu rkyen las /

25 Cf. mDzod phug, root text, p. 51.16f. Dolanji 1966: 1) zhe sdang sems dang 'bre blas lals/ nram shes phung po phra rgyas dug-, see also next page.
26 Cf. mDzod phug, root text, p. 51.20f: 3) nga rgyal dbugs lals/ dang 'bre blas lals/ 'du byed phung po phra rgyas dug-, see also next page.
27 Cf. mDzod phug, root text, p. 52.1f: 5) phrag dog khrag dang 'bre blas tshor ba'i [cf. 'du shes/ phung po phra rgyas dug-.
28 Cf. mDzod phug, root text, p. 51.21f: 4) 'dod chags drod dang 'bre blas lals/ 'du shes [cf. tshor ba'i] phung po phra rgyas dug-, see also next page.
29 Cf. mDzod phug, root text, p. 51.18f: 2) gti mug sha dang 'bre blas lals/ gzung kyi phung po phra rgyas dug-, see also next page.
las dang nyon mongs 'brel ba'i rgyu rkyen las/
/ spyi dang bye brag 'khor ba'i sdug bsgal byung / zhes pas
las kyi rgyu byas nyon mongs pas rkyen byas nas/
/ spyi'i sdug bsgal skye rga na 'chi bzhi /
/ sgos ris drug rang rang gi sdug bsgal bskyed do/
spyi dang bye brag 'khor ba'i sdug bsgal byung zhes pas/
las dang nyon mongs pa
spyi yi sdug bsgal skye rgas na 'chi bzhi dang /
bye brag gi sdug bsgal
dmyal ba tsha grang /
 yi dvags la bkres skom
byol song la glen lkugs/
 mi la 'pho 'gyur
 lha ma yin 'thabs rtsod
 lha phams ltung gi sdug bsgal lo/

gsum pa mdor bsdu ba ni/

/ thog med dus nas 'khor ba mtha' med du/
thog med dus nas 'khor mtha' med du / zhes pas
dus thog mtha' med pa nas 'khor ba'o/

/khams gsum kha 'khor rgyu drug lus bang zhing /
khams gsum kha 'khor rgyu drug lus bangs shing /
gnas kham gsum rigs drug gi lus blangs pa'o /

/ rten 'brel bcu gnis srid pa'i 'khor lo bskor / / zhes pas
de ltar 'khor ba thog med nas/
/ mtha' med du khams gsum du kha 'khor rgyud drug tu lus blangs/
/ ma rig pa nas rga shi'i bar du/
/ rten 'brel bcu gnyis srid pa'i 'khor lo bskor /
 rten 'brel bcu gnis srid pa'i 'khor lo bskor / zhes pas
dus thog mtha' med pa nas 'khor ba'o/
 rten 'brel bcu gnyis kyi tshul gyis/
shing rt'ai 'khor lo ltar bar ma chad du 'khor ba'o/

/ nyes pas ma 'phangs ma rig stobs las byung / / zhes pas/
de ltar 'khor bar khyams pa dang /
/ 'khor ba ma shar ba'i snga rol du /
/ nyes pa'i skyon zhig byas nas 'khor ba ma yin te/
ma rig pa'i dbang gis rang shugs las byung ba yin te/
/ dper na chu ice thur la 'brug pa yang /
/ rang shugs las byung ba bzhin no / ?
nyes pas ma 'phangs ma rig stobs las byung / zhes pa
de ltar sems can 'khor zhing khyams pa ni /
gnas lugs ma rtogs pas 'khor par 'khyams pa'o

/ gsum pa 'khor 'das kyi gyes tshul mdor bsdu ba ni/
gsum pa bsdu ba ni/

/ de ltar 'khor 'das gnyis su shar ba yang /

/
de ltar 'khor 'das gnyis su gyes pa yang /
\rtogs dang ma rtogs blo'i mthong snang yin/
rtogs dang ma rtogs blo yis mthong snang yin/ zhes pas/
rtogs pa'i mthong snang la myang 'das su shar/
ma rtogs pa'i mthong snang la 'khor bar [376] shar ba'o/

\don la 'khor 'das gnyis sa gyes pa med/
don la 'khor 'das gnyis sa gyes pa med/ ces bya/
kun gzhi dang rig pa'i ngo bo la 'khor 'das su gyes ma myong ba'o/

\mnyam pa chen po theg le gcig tu gnas/ zhes pas/
'khor 'das gnyis su gyes pa de/
\blo'i mthong snang las byung pa ma yin pa/
don la [321] gnyis med mnyam pa chen por gnas pa yin no/
mnyam pa chen po thig le gcig tu gnas zhes pas/
kun gzhi ma bu dbyer med du gnas pa'o/

\gsum pa mdor bsdu ba ni/
\gsum pa ni/ 'khor 'das gnyis kyi gyes tshul mdo bsdu ba ni/

gnas pa gzhi'i sgron ma bzhugs so/ zhes pas bsdu'o/
gnas pa gzhi'i sgron ma rdzogs so/ zhes pas lhag ma med pa'i don no/

\sa ma ya/
sa ma ya ni snod med la gsang ba'i bka' rgya btab bo/ /

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