

ཕྱི་ཁྱིམ་ལྟ་བུ་བསྟོན་པ།

In Praise of the Domestic Deity

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

khyim lha bstod pa

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TRANSLATOR'S INTRODUCTION

This short work is a ritual text for propitiating the domestic deity. This deity is thought to live inside the home, often within the central pillar of the house. Rituals connected to this domestic god likely existed prior to the introduction of Buddhism to Tibet. These rites were—and still are—carried out by local tantric practitioners belonging to either the Bön or Buddhist traditions. This particular work by Jamyang Khyentse Wangpo is likely a pastiche of previously existing rituals, which may or may not have been written down at the time.¹ One occasion in the past when such a ritual may have been carried out was during a wedding ceremony, as it served to prevent the domestic deity from becoming offended at the new bride's arrival in the house.²

བྱིམ་ལྷ་བསྟོད་པ།

In Praise of the Domestic Deity

I bow to the guru, the tutelary deities, and the assembly of dākinīs.

Regarding the praise of the domestic deity, also known as the inner deity, one attaches to the pillar of the inner part of the home the white and red drops and all kinds of new, good-quality resin decorated with colored wool. In front of that, one makes a fire out of all kinds of nectar-containing wood ³ and sprinkles into it all sorts of offering substances, such as ground flour, boiled milk, and grains.

To start, there is the cleansing ritual. Having recited over clean water either the long or short version of the dhāraṇīs of the wrathful Vajravidāraṇa⁴ or Bburkumkūṭa⁵ and so on, one sprinkles with the white tail of a shugu⁶ and then recites:

ཀྱེ།

kyai

Hey!

ཤར་ལྷོ་རུབ་བྱང་ཕྱོགས་བཞི་ནས།

shar lho nub jang chok zhi né

From the four directions—east, south, west, and north— [47]

སྔག་སྐྱུ་འབྲུག་སྔོན་བྱ་དམར་པོ།

tak kya druk ngön ja mar po

The water of the white tiger, the blue dragon, the red bird, and the brown tortoise

རུ་སྤྲུལ་རྒྱ་བོའི་ཞལ་གྱི་ཆབ།

ru bal gya bö zhal gyi chab

Has been blessed as wisdom nectar.

ཡེ་ཤེས་བདུད་ཅིར་བྱིན་བསྐྲབས་པས།

yé shé dü tsir jin lab pé

Thereby, it ritually cleanses the deity of the inner section.

ཕུག་གི་ལྷ་ལ་སྐྱུ་བྱས་གསོལ།

puk gi lha la ku trü söl

May the impure stains become clean!

མི་གཙང་དྲི་མ་དག་གྱུར་ཅིག།

mi tsang dri ma dak gyur chik

It ritually cleanses the personal deities.⁷

འགོ་བའི་ལྷ་ལ་སྐྱུ་བྱས་གསོལ།

go wé lha la ku trü söl

May the impure stains become clean!

མི་གཙང་དྲི་མ་དག་གྱུར་ཅིག།

mi tsang dri ma dak gyur chik

It ritually cleanses the paternal deities.

པ་ཚན་ལྷ་ལ་སྐྱུ་བྱས་གསོལ།

pa tsen lha la ku trü söl

May the impure stains become clean!

མི་གཙང་དྲི་མ་དག་གྱུར་ཅིག།

mi tsang dri ma dak gyur chik

It ritually cleanses the warrior deities.

དབང་ལྷ་རྣམས་ལ་སྐྱུ་བྱས་གསོལ།

dra lha nam la ku trü söl

May the impure stains become clean!

ཁྱིམ་ལྷ་རྣམས་ལ་སྐྱུ་བྱས་གསོལ།

khyim lha nam la ku trü söl

It ritually cleanses the domestic deities.

མི་གཙང་དྲི་མ་དག་གྱུར་ཅིག།

mi tsang dri ma dak gyur chik

May the impure stains become clean!

ཐབ་ལྷ་ནམས་ལ་སྐྱུ་བྱས་གསོལ།།

tab lha nam la ku trü söl

It ritually cleanses the deity of the hearth.

མི་གཙང་དྲི་མ་དག་གྱུར་ཅིག།

mi tsang dri ma dak gyur chik

May the impure stains become clean!

སྟང་གི་ལྷ་དང་འོག་གི་ལུ།།

teng gi lha dang ok gi lu

It ritually cleanses the deities above and the nāgas below

བར་གྱི་གཉན་ལ་སྐྱུ་བྱས་གསོལ།།

bar gyi nyen la ku trü söl

And the *nyen* spirits in between.

མི་གཙང་དྲི་མ་དག་གྱུར་ཅིག།

mi tsang dri ma dak gyur chik

May the impure stains become clean!

རི་ལྷར་བལྟམས་པ་ཙམ་གྱི་ནི།།

ji tar tam pa tsam gyi ni

Just as the gods cleansed the Buddha

ལྷ་ནམས་ཀྱིས་ནི་བྱས་གསོལ་ལྷར།།

lha nam kyi ni trü söl tar

Right after he was born,

ལྷ་ཡི་ཚུན་དག་པ་ཡིས།།

lha yi chu ni dak pa yi

In the same way, I now cleanse

དེ་བཞིན་བདག་གིས་བྱས་གསོལ་ལོ།།

dé zhin dak gi trü söl lo

With pure, divine water.

ཨོ་སར་ཏ་ཐ་ག་ཏ་ཨ་ཐི་ཀ་ཏ་ས་མ་ཡ་ཤི་ཡེ་ཧཱུྃ།

om sarwa ta ta ga ta a bhi shé ka té sa ma ya shri yé hung

OM SARVATATHĀGATA ABHIṢEKATE SAMAYA ŚRIYE HŪM

Alternatively, recite whichever cleansing mantras you know, such as those of Vajravidāraṇa or Bhurkumkūṭa. After this comes the main part.

རཾ་ཡཾ་ཀཾ།

ram yam kham

RAM YAM KHAM

རྟོང་པའི་ངང་ལས་རྩྱུ་ཡིག་ལས།།

tong pé ngang lé drum yik lé

On an expansive bejeweled vessel that arises

བྱུང་བའི་རིན་ཆེན་སྣང་ཡངས་སུ།།

jung wé rin chen nō yang su

From the syllable BHRŪM, which appears from an empty state,

ཡི་གེ་དུག་གིས་བྱིན་བརྒྱབས་པས།།

yi gé druk gi jin lab pé

Having been blessed by the six syllables,

བསང་མཆོད་འདོད་ཡོན་གཏོར་དུ་གྱུར།།

sang chö dö yön ter du gyur

A smoke offering becomes a gift of sensory enjoyments.

ཨོ་ཨཱ་ཧཱུྃ་ཏ་ཏོ་ཧྱི།

om ah hung ha ho hrih

OM ĀḤ HŪM HA HO HRĪḤ

ཀྱེ།

kyai

Hey!

བཀ་ཤིས་དག་བའི་ལྷ་ཁྱིམ་འདིར།།

ta shi gé wé lha khyim dir

In this divine house full of auspiciousness and virtue

བདུད་ཅི་ཅན་གྱི་ཤིང་སྣ་ལ།།

dü tsi chen gyi shing na la

Has been lit a clean and pure fire

དག་ཅིང་གཙང་བའི་མེ་སྤར་ཏི།།

dak ching tsang wé mé bar té

Containing different kinds of nectar-containing wood.

བཟའ་བདུང་རིན་ཆེན་འབྲུ་སྤྲན་བཅ།།

za tung rin chen dru men dren

Precious food and drink, grains, and medicine have been sprinkled into it.

ཏིང་འཛིན་སྣག་ཀྱི་ཁྱིམ་བླ་བས་པའི།།

ting dzin ngak kyi jin lab pé

By means of this smoke offering—an ocean of sensory enjoyments— [48]

བསང་མཆོད་འདོད་ཡོན་རྒྱ་མཚོ་འདིས།།

sang chö dö yön gya tso di

Blessed by meditative concentration and mantra,

མཆོད་སྤྱིན་མགོན་དུ་གྱུར་པ་ཀུན།།

chö jin drön du gyur pa kün

All those that have become guests at the offering ceremony

སྤྱགས་དམ་བསྐྱང་ཞིང་ཉམས་ཆགས་བཤགས།།

tuk dam kang zhing nyam chak shak

Have mended their samaya and confessed their transgressions.

དཀོན་མཆོག་སྤྱིད་ལྷའི་མགོན་རྣམས་ལ།།

kön chok si zhü drön nam la

To the guests who honor the Three Jewels,

བདུད་ཅི་བསང་གི་མཆོད་པ་འབུལ།།

dü tsi sang gi chö pa bül

I make this offering of nectar-containing smoke.

གྲུས་པས་བསྟོད་ཅིང་ཕྱག་ཀྱང་འཚུལ།།

gü pé tö ching chak kyang tsal

I respectfully praise and bow to them.

ལྷ་ཁྱིམ་འདི་ལ་གྱིན་གྱིས་སྒྲོ་བས།།

lha khyim di la jin gyi lob

Please bless this divine house!

དཔལ་མགོན་ཡོན་ཏན་མགྲོན་རྣམས་ལ།།

pal gön yön ten drön nam la

To the guests, the glorious protectors with good qualities,

བདུད་རྩི་བསང་གི་མཚན་པ་འབུལ།།

dü tsi sang gi chö pa bül

I make this offering of nectar-containing smoke.

གྲུས་པས་བསྟོད་ཅིང་ཕྱག་ཀྱང་འཚལ།།

gü pé tö ching chak kyang tsal

I respectfully praise and bow to them.

ལྷ་ཁྱིམ་འདི་ལ་ཁ་འཛིན་མཛོད།།

lha khyim di la kha dzin dzö

Please support this divine house!

བགལ་སྤྱོད་རིགས་ལན་ཆགས་མགྲོན་རྣམས་ལ།།

gek rik len chak drön nam la

To the guests, the obstructing spirits who are karma's creditors,

བདུད་རྩི་བསང་གིས་འདོད་ཡོན་སྒྱིན།།

dü tsi sang gi dö yön jin

I offer the sensory enjoyments through this nectar-containing smoke.

ལྷ་ཁྱིམ་འདི་ལ་གཞོན་འཚོ་སྦྱངས།།

lha khyim di la nö tsé pong

Please avoid harming⁸ this divine house

ཞི་དང་བྲག་ཤིས་བདེ་ལེགས་མཛོད།།

zhi dang ta shi dé lek dzö

And create peace and auspicious goodness

རིགས་རྩལ་སྒྲིང་རྗེའི་མགྲོན་རྣམས་ལ།།

rik druk nying jé drön nam la

For the compassionate guests, the six families!

བདུད་ཚི་བསང་གི་དགའ་སྟོན་སྒེལ།

dü tsi sang gi ga tön pel

I augment the feast of the nectar-containing smoke.

ལྷ་ཁྱིམ་འདི་ལ་དགའ་བར་མཛོད།

lha khyim di la ga war dzö

Bring forth joy to this divine house

ཕན་བདེ་བྱང་ཚུབ་སེམས་མཆོག་བསྐྱེད།

pen dé jang chub sem chok kyé

And produce benefit, well-being, and supreme bodhicitta!

ཀྱི།

kyai

Hey!

བྱད་པར་ལྷ་ཁྱིམ་འདི་ཡི་བདག།

khyé par lha khyim di yi dak

O owner of this divine house,

ཁྱིམ་ལྷ་གེལ་བྱང་བ་ནི།

khyim lha gel tung ja wa ni

Who is called the domestic deity Geltung,⁹

སྐྱུ་མདོག་གསེར་གྱི་མདངས་དང་ལྗན།

ku dok ser gyi dang dang den

Whose body is radiantly golden in color,

གཡུ་ཡི་རྒྱན་ཆ་སི་ལི་ལི།

yu yi gyen cha si li li

Whose turquoise jewelry jingles,

དར་གྱི་ན་བཟའ་ལྷུབས་སེ་ལྷུབ།

dar gyi na za lhub sé lhub

Whose silken clothing flutters,

ཕྱག་ན་དུང་གི་ཀ་བ་འཛིན།

chak na dung gi ka wa dzin

Who holds a pillar made of shell in his hand,

དེ་རིང་དགེ་ལེན་པ་མ་གནས་འདིར་གཤེགས།།

dé ring gyé pé né dir shek

Please come here today out of joy

བདུད་ཅི་བསང་གི་མཚན་པ་བཞེས།།

dü tsi sang gi chö pa zhé

And partake in the nectar-containing smoke offering!

གུས་པས་བསྟོད་དེ་བྱག་ཀྱང་འཚལ།།

gü pé tö dé chak kyang tsal

I respectfully praise and bow to you!

བདག་དང་རྒྱ་རྒྱུ་ཡོན་བདག་གིས།།

dak dang gyu jor yön dak gi

O owner and sponsors,

ལྷ་ཁྱིམ་འདི་ལ་བསྐྱུང་བར་མཛོད།།

lha khyim di la sung war dzö

Please protect this divine house! ^[49]

གསེར་གྱི་ཀ་བ་མ་འགྱེལ་མཛོད།།

ser gyi ka wa ma gyel dzö

Do not let the golden pillar collapse!

གཡུ་ཡི་གདུང་མ་མ་ཆག་མཛོད།།

yu yi dung ma ma chak dzö

Do not let the turquoise beams break!

གནས་ཁང་མེ་ཡི་གཞོན་པ་སྐྱུངས།།

né khang mé yi nö pa sung

Protect this residence from fire's harm!

ཡོན་བདག་འདི་ཡི་གྲོགས་མཛོད་ལ།།

yön dak di yi drok dzö la

O sponsors, please be a friend to this place.

ཉིན་མོ་ཉིན་གྱི་བྱ་ར་མཛོད།།

nyin mo nyin gyi ja ra dzö

Be on guard all day long

མཚན་མོ་མཚན་གྱི་མེལ་ཚེ་མཛོད།

tsen mo tsen gyi mel tsé dzö

And be on watch all night;

བསམ་པ་སྒྲུབ་ལ་རེ་བ་སྐོང་།

sam pa drub la ré wa kong

Fulfill wishes accordingly,

བར་དུ་གཅོད་པའི་ཁྱེན་རྣམས་སྒྲོག།

bar du chöd pé kyen nam dok

And prevent disrupting conditions.

བུ་སྤྱག་ཚ་བོ་བཞིན་དུ་སྤྱོད་ས།

bu duk tsa wo zhin du kyong

Please protect it as if it were your dearest child.

བཀྲ་ཤིས་བདེ་ལེགས་ཕྱག་ཚོགས་མཛོད།

ta shi dé lek pün tsok dzö

Please create peace and auspiciousness.

ཀྱི།

kyai

Hey!

གཞན་ཡང་ལྷ་ཁྱིམ་འདི་ཉིད་ལ།

zhen yang lha khyim di nyi la

Furthermore, to the deities and the nāgas,

རྟག་ཅིང་ཆགས་པའི་ལྷ་དང་ལྷ།

tak ching chak pé lha dang lu

To the *sadak*, *gyal*, and *tsen* spirits, and the *mamos* and so on¹⁰

ས་བདག་རྒྱལ་བཅན་མ་མོ་སོགས།

sa dak gyal tsen ma mo sok

Ever-present in and attached to this divine house itself,

དགེ་བསྟེན་ཡ་མའི་ཚོགས་རྣམས་ཀྱང་།

gé nyen ya mé tsok nam kün

And to all of the *genyen* mountain deities and the assembly of *yamas*,¹¹

བདུད་མྱི་བསང་གི་དུད་པས་མཆོད།།

dü tsi sang gi dü pé chö

I offer nectar-containing juniper smoke.

འདོད་པའི་ཡོན་ཏན་རྒྱ་མཚོ་བསྐྱེ།།

dö pé yön ten gya tso ngo

I dedicate to them an ocean full of the qualities of the sensory pleasures.

རེ་བ་གང་ཞིང་བསམ་པ་ཚོམ།།

ré wa gang zhing sam pa tsim

May their wishes be fulfilled and their aspirations be achieved!

སློ་བུར་བགགས་རིགས་ཚར་ཆོད་ཅིག།

lo bur gek rik tsar chö chik

Please put an end to sudden obstacles!

རུ་ང་ཕྱག་དོག་མ་མཛད་པར།།

ru nga trak dok ma dzé par

With a peaceful and helpful mind

ཞི་དང་ཕན་པའི་སེམས་ཀྱིས་སྟུ།།

zhi dang pen pé sem kyi su

And without being aggressive or jealous,

ཡོན་བདག་འདི་ལ་སྤྱད་གྲོགས་མཛོད།།

yön dak di la dong drok dzö

Please be a close friend to this sponsor.

ཁ་འཛིན་མེལ་ཚེ་མ་གཡེལ་ཅིག།

kha dzin mel tsé ma yel chik

Do not forget to be a guard and a night watch.

ཞི་དང་བྲག་ཤིས་མཛད་དུ་གསོལ།།

zhi dang ta shi dzé du söl

Please create peace and auspiciousness.

ཀྱི།

kyai

Hey!

དཀོན་མཆོག་རིན་ཆེན་དཔང་བསྟོད་དོ།

kön chok rin chen pang tö do

High praise to the precious Jewels!

དཔལ་མགོན་ཡོན་ཏན་དཔང་བསྟོད་དོ།

pal gön yön ten pang tö do

High praise to the qualities of the glorious protectors!

ཁྱིམ་ལྷ་གཉན་པོ་དཔང་བསྟོད་དོ།

khyim lha nyen po pang tö do

High praise to the fierce domestic deity!

འགོ་བའི་ལྷ་རྣམས་དཔང་བསྟོད་དོ།

go wé lha nam pang tö do

High praise to the personal deities!

ཕན་མཛད་ཐམས་ཅད་དཔང་བསྟོད་དོ།

pen dzé tam ché pang tö do

High praise to all those who do good!

ལྷ་དང་སྤང་མ་ཡར་ལ་བསྟོད།

lha dang sung ma yar la tö

Praise to the deities and protectors high above!

བགེགས་དང་འབྱུང་པོ་མར་ལ་བསྐྱད།

gek dang jung po mar la tré

You will expel the obstacle-creating spirits and malicious ghosts down below!

ལྷ་སྤྱང་དཀར་ཕྱོགས་ཐམས་ཅད་ཀུན།

lha sung kar chok tam ché kün

All the white deities and protectors [50]

ཉི་ཟླ་བཞིན་དུ་འོད་རེ་གསལ།

nyi da zhin du ö ré sal

Shine bright light, like the sun and moon!

རི་བོ་བཞིན་དུ་བརྗེད་རེ་ཆེ།

ri wo zhin du ji ré ché

They are majestic and great, like a mountain!

ནོར་བུ་བཞིན་དུ་དཔལ་རེ་འདུས།

nor bu zhin du pal ré dü

They are gloriously assembled, like jewels!

གཡུ་འབྲུག་བཞིན་དུ་སྐད་རེ་ཆེ།

yu druk zhin du ké ré ché

Their voices are loud, like the turquoise dragon's!

ཐམས་ཅད་སྤྲུགས་ཀྱི་དགུས་པ་བསྐྱེད།

tam ché tuk kyi gyé pa kyé

They inspire joy in everyone's minds.

ཡོན་བདག་ཆོ་རིང་ནད་མེད་ཅིང་།

yön dak tsé ring né mé ching

May the sponsors have a long life without illnesses,

ཅི་བསམ་འབྲུབ་པའི་བྲག་ཤིས་ཤོག།

chi sam drub pé ta shi shok

And may there be auspiciousness so that all goals be achieved!

ཀྱི།

kyai

Hey!

ལྷ་མ་རྣམས་ཀྱི་བྱིན་གྱིས་སྒྲོབས།

la ma nam kyi jin gyi lob

May the gurus give their blessings!

ཡི་དམ་ལྷ་ཡིས་དངོས་གྲུབ་སྦྱེལ།

yi dam lha yi ngö drub tsöl

May the tutelary deities grant spiritual attainments!

ཆོས་སྦྱོང་སྤང་མས་ཐིན་ལས་སྤྲུབས།

chö kyong sung mé trin lé drub

May the Dharma protectors bring about enlightened activity!

ཁྱིམ་ལྷ་གཉེན་པོས་རྟག་དུ་སྦྱོངས།

khyim lha nyen pö tak tu kyong

May the fierce domestic deity always protect us!

འགོ་བའི་ལྷ་ལྷ་ལེགས་ཚོགས་སྤེལ།།

go wé lha lü lek tsok pel

May the personal deities and the nāgas increase well-being!

ནག་ཕྱོགས་བགེགས་རིགས་གཡུལ་ལས་རྒྱལ།།

nak chok gek rik yül lé gyal

May they be victorious in combat against the dark-colored, obstacle-causing spirits!

དཀར་ཕྱོགས་དགེ་བའི་རུ་མཚོན་སྤྲེངས།།

kar chok gé wé ru tsön dreng

May they raise the banners of the white-colored and virtuous!

འབྱུང་པོ་ནྐམས་ཀྱང་བུ་བཞིན་བྱམས།།

jung po nam kyang bu zhin jam

Even the evil spirits will be loving, like to their own children.

ཚེ་དང་དབང་ཐང་བསོད་ནམས་སྤེལ།།

tsé dang wang tang sô nam pel

Life, power, and merit will be increased.

ཕྱ་གཡང་ལོངས་སྤྱོད་སྤྱིན་ལྷར་གཏོབས།།

cha yang long chö trin tar tib

Fortune, luck,¹² and material wealth will gather like clouds.

ཉིན་མོ་བཀ་ཤིས་མཚན་བཀ་ཤིས།།

nyin mo ta shi tsen ta shi

Days will be auspicious and nights will be auspicious;

ཉིན་མཚན་ཀུན་དུ་བདེ་སྤྱིད་ལྡན།།

nyin tsen kün tu dé kyi den

All night and all day there will be well-being.

བཀ་ཤིས་བདེ་ལེགས་ཕུན་སུམ་ཚོགས།།

ta shi dé lek pün sum tsok

May there be auspiciousness and happiness in abundance!

ཀི་བསྟོ་ཆའོ་ལྷ་རྒྱལ་ལོ།།

ki so cha'o lha gyal lo

Ki so! Fortune! May the gods be victorious!¹³

स्वस्ति स्वस्ति द्रुम द्रुम स्वा हा

svasti svasti drum drum sva ha

SVĀSTI SVĀSTI BHRŪṂ BHRŪṂ SVĀHĀ

The owners of the house call upon the deities and scatter the different kinds of grains. The tantric practitioner spreads flowers and utters whatever auspicious words they know. Then follows a feast, and auspicious and happy divine dances and so on should be performed.

*Maṅgalam.*¹⁴

NOTES

1. Some earlier ritual works that propitiate the domestic deity are: *skyes lha yul lha khyim lha sgo thab lha phyugs lha bzhi po'i gsol mchod bkra shis char 'bebs*; *khyim lha gso thabs phywa g.yang dkor mdzod rin chen bde legs*; Karma Chagme (gnas mdo karma chags med), *khyim lha bstod pa rin po che'i legs tshogs*.
2. See Jansen, "A Tibetan Nuptial Oratorical Tradition," 58–59.
3. The 2014 edition reads *shing sna las ga ra*, while the 1919 edition has the more understandable *shing sna la me sbar* (21b3).
4. For translations of this dhāraṇī as found in the Kangyur collection (*gzungs 'dus*), see the *Vajravidāraṇānāmādhāraṇī*.
5. For the dhāraṇī associated with the wrathful King Bhurkumkūṭa, see the *Krodhabburkum kūtārājastotramantra* (*kbro bo'i rgyal po sme brtsegs la bstod pa'i sngags*). See also <https://www.himalayanart.org/search/set.cfm?setID=564>.
6. *shug gu rting dkar*. Here, it can be seen as an alternative spelling for *shog bu* ("paper"). The word also appears in a Bön ritual text from Mustang, and it has been conjectured that it is some sort of bird species. See Drangsong No. 2.
7. *'go ba'i lha*. In Tibet, one is believed to have been born with these five protective deities, which are associated with different parts of the body. See also Berounský, "Iconography and Texts of the Tibetan Five Protecting Deities," 331–40.
8. The 2014 edition reads *gongs*, while the 1919 edition has *spongs* (22b1). The former is clearly a mistake.
9. According to L.A. Waddell, the domestic deity moves around the house based on the lunar calendar. In the first and second months, this deity resides in the center of the house and is then called Geltung (gel thung, also spelled ge'u thung and ge thung). See Waddell, "The Tibetan House-Demon," 39–41. While not stating his sources, this information is partially corroborated by sangs rgyas rgya mtsho, *bai DUr+ya dkar po*, 400b. On the *khyim lha* and its iconography as found in the latter work, see Schuh, "Die sa-bdag (Erdherrengeister) und die Schwierigkeiten der Interpretation illuminierter Manuskripte," 8, 86.
10. Included among the local spirits are *sa bdag*, *rgyal*, and *btsan*. For a useful overview of these beings, see Gelle, "Spirits of the Soil, Land, and Locality in Tibet (*sa bdag*, *gzhi bdag*, *yul lha*)," 1226–32. The *ma mo* (*mātrkā*) is a wrathful female spirit seen long ago as maleficent but then included in the retinue of Ekajaṭī.

11. For a description of the *dge bsnyen* and a mention of the twelve *ya ma* goddesses, see Rikey, “The Nature-Deities of Tibet,” 127, 135.
12. The concepts of *phywa* (“fortune”) and *g.yang* (“luck”) can be difficult to translate; for a discussion, see Berounský, “Tibetan Myths on ‘Good Fortune’ (*phywa*) and ‘Well-Being’ (*g.yang*),” 55–77.
13. The cry *ki bswo* is a victory chant shouted during purification ceremonies or when topping a mountain pass. It is followed by *cha’o*, a call for an increase in the *phwya* mentioned above, being a mixture of personal fortune energy and the fortune of the surrounding environment; see Norbu, *Drung, Deu, and Bön*, 72.
14. “Auspiciousness.”

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GLOSSARY

Bhurkuṃkūṭa

སྤྱེ་བརྟེན་ལ། • *sme brtsegs* • *bhurkuṃkūṭa*

Also known as Ucchuṣma, a wrathful deity connected with the purification of defilements.

deity of the inner section

ཕུག་གི་ལྷ། • *phug gi lha*

This refers to the god who abides at the core of the dwelling, be it a house, hermitage, or cave.

domestic deity

ཁྱིམ་ལྷ། • *khyim lha*

The “deity of the house” or “house god,” also known as the inner deity (*phug lha*, *nang lha*).

Geltung

གེལ་ཐུང་། གེ་ལུ་ཐུང་། གེ་ཐུང་། • *gel thung, ge'u thung, ge thung*

The name of the domestic deity when it is occupying the center of the house in the first two months of the lunar calendar.

genyen mountain deities

དགེ་བསྟེན་། • *dge bsnyen*

These mountain deities are respected for having converted to the Dharma and sworn to protect it.

gyal

རྒྱལ་པོ། • *rgyal po*

Literally, “king” or “proud.” This haughty spirit associated with a specific area can either be malevolent or serve as a protector. Pehar (*pe har*) is regarded as the leader of this class of spirits.

malicious ghosts

འབྱུང་ལོ། • *'byung po* • bhūta

Elemental spirits are sometimes included among the hungry ghosts. The problems they are believed to cause are both mental and related to the external world, such as preventing rain.

mamo

མ་མོ། • *ma mo* • mātṛkā

Enlightened forms of these wrathful feminine spirits are included in the entourage of the Dzogchen protector Ekajaṭī, but more worldly ones, resembling ugly demonesses inhabiting charnel grounds, are greatly feared. They are included in the eight classes of gods and demons (*aṣṭagatyah; lha 'dre sde brgyad*).

nāga

ལྷ། • *klu* • nāga

Belief in powerful serpent spirits inhabiting subterranean and watery areas dates back to the origin of Buddhism and stretches from India to Tibet. They are included in the eight classes of gods and demons (*aṣṭagatyah; lha 'dre sde brgyad*).

nyen spirits

གཉན། • *gnyan*

Earth spirits, in particular those associated with trees.

personal deities

འཁོ་བའི་ལྷ། • *'go ba'i lha*

Personal deities connected to one from the time of birth.

sadak

ས་བདག ། • *sa bdag* • bhūmipati

Literally, “ruler of the earth,” this spirit exercises dominion over a certain local area.

shugu

ལྷག་གུ་རྩིང་དྭགས། • *shug gu rting dkar*

A type of bird.

six families

རིགས་རྩྭག ། • *rigs drug*

This can refer to the six buddha families; in the Kālacakra system, one finds Vajrasattva added to the common numbering of five buddha families. Alternatively, it refers to the six classes of beings in the six realms.

sudden obstacles

འགོག་ས་རིགས། • *'gegs rigs*

This term also refers to a class of obstacle-causing spirits.

tsen

བཅོན། • *btsan*

This red-skinned spirit frequently depicted riding a red horse and wearing a helmet resides in aerie realms. Their arrows are believed to cause sickness and death.

Vajravidāraṇa

རྩོམ་རྒྱུ་འཛིན་པ། • *rdo rje rnam 'joms* • vajravidāraṇa

A semi-wrathful form of Vajrapāṇi.

yamas

ཡ་མ། • *ya ma* • yama

The twelve yama goddesses in Tibet are included in the retinue of the twelve protector goddesses of Tibet (*bod skyong brtan ma bcu gnyis*).