

འཇམ་མཐོན་གྱི་བཟང་ཤིས།

# **The Auspiciousness of the Three Families**

## **[2]**

· Toh 4417 ·

Degé Tengyur, vol. 207 (sna tshogs 'grel, nyo), folio 350.b



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## Summary

- s.1 *The Auspiciousness of the Three Families* is a short aspiration prayer that consists of three verses lauding the lords of the three families, Mañjuśrī, Avalokiteśvara, and Vajrapāṇi, as expressions of the auspiciousness of the Sugata’s body, speech, and mind.

## Acknowledgements

- ac.1 This publication was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.
- ac.2 The text was translated, edited, and introduced by the 84000 translation team. Bruno Galasek-Hul produced the translation and wrote the introduction. Ryan Damron edited the translation and the introduction, and Dawn Collins copyedited the text. Sameer Dhingra was in charge of the digital publication process.

## Introduction

- i.1 *The Auspiciousness of the Three Families* is found in the Dedication-Aspiration section (*bsngo smon shis brjod*) of the Degé Kangyur, the final subsection of the Tantra section, which contains dedication and aspiration prayers along with expressions of auspiciousness. This short aspiration consists of three benedictory verses of four lines each that laud the lords of the three families, Mañjuśrī, Avalokiteśvara, and Vajrapāṇi, as the expressions of the auspiciousness of the Sugata’s body, speech, and mind, respectively. All three verses share a general structure, including an identical final line that serves as a refrain invoking the auspiciousness of the Sugata’s body, speech, and mind as a source of good fortune and blessings. These verses show significant similarity with another set of three verses bearing the same title—*The Auspiciousness of the Three Families [1]* (Toh 823/1106/4418)—that extol the qualities of the three families by highlighting slightly different aspects of the same family lords.
- i.2 *The Auspiciousness of the Three Families* is found only in the Kangyur editions belonging to the Tshalpa (*tshal pa<sup>1 2</sup>*) branch. It is found twice in the Degé canon, once in the Kangyur (Toh 825), and once in the Tengyur (Toh 4417). Neither of the two versions has a colophon, nor is a text with this title listed in the Denkarma (*ldan kar ma*) or Phangthangma (*’phang thang ma*) catalogs of translations made during Tibet’s Imperial Period (eighth–ninth century).
- i.3 This English translation is based on the Degé edition and was prepared in consultation with the Comparative Edition (*dpe bsdur ma*) of the Degé Kangyur.

## The Translation

1.

### The Auspiciousness of the Three Families

1.1 Homage to the Three Jewels!

- 1.2 “The golden color of your body symbolizes your extensive qualities; The sword and book held in your hands symbolize your insight; Such is the auspiciousness of noble youthful Mañjuśrī. Through this perfect auspiciousness, may there be good fortune here and now!
- 1.3 “The color of your body, like ravishing moonlight, symbolizes your compassion; The lotus flower held in your hand marks that you are unstained by flaws; Such is the auspiciousness of noble Avalokiteśvara. Through this perfect auspiciousness, may there be good fortune here and now!
- 1.4 “The dark blue color of your body symbolizes the unchanging dharmatā; The vajra held in your hand is the inseparability of means and insight; Such is the auspiciousness of noble Vajrapāṇi. Through this perfect auspiciousness, may there be good fortune here and now!
- 1.5 “*The Auspiciousness of the Three Families*” is completed.

## Notes

1. *The Auspiciousness of the Three Families* is found only in the Choné, Degé, Golden, and Narthang Tengyurs (see *Resources for Kanjur and Tanjur Studies*, University of Vienna. Accessed November 27, 2025).
2. On the different Kangyur lineages, see the 84000 Knowledge Base article on the Kangyur.

## Glossary

### **Avalokiteśvara**

*spyang ras gzigs kyi dbang*

*avalokiteśvara*

Here, he is the representative of the lotus family and the expression of the Sugata's speech.

### **dharmatā**

*chos nyid*

*dharmatā*

Use standard definition

### **insight**

*shes rab*

*prajñā*

In general, this is the mental factor of discerning the specific qualities of a given object and whether it should be accepted or rejected. As the sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.

### **Mañjuśrī**

*'jam dpal*

*mañjuśrī*

Here, he is the representative of the tathāgata family and the expression of the Sugata's body.

### **means**

*thabs*

*upāya*

Use standard definition

**qualities**

*yon tan*

*guṇa*

Good qualities, characteristics, or traits that lead to worldly advantages and are conducive to awakening.

**three families**

*rigs gsum*

*trikula*

Three buddha families—tathāgata, vajra, and lotus—into which esoteric Buddhist deities can be classified.

**Vajrapāṇi**

*phyag na rdo rje*

*vajrapāṇi*

Here, he is the representative of the vajra family and the expression of the Sugata's mind.

# Bibliography

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