

འཇིགས་ལུགས་ཀྱི་བཟང་ཤིས།

The Auspiciousness of the Three Families **[1]**

Trikulamaṅgala

དབལ་རིགས་གསུམ་གྱི་བཀྲ་ཤིས།

dpal rigs gsum gyi bkra shis

The Glorious Auspiciousness of the Three Families

· Toh 4418 ·

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



First published 2025

Current version v 1.0.0

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Summary

- s.1 The short aspiration *The Auspiciousness of the Three Families* consists of three benedictory 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 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 [2]* (Toh 825/4417)—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*) branch.¹ It is found twice in the Degé Kangyur, in the Dedication-Aspiration section (Toh 823) and the Dhāraṇī section (Toh 1106).^{2 3 4} It is also found in the Degé Tengyur (Toh 4418).⁵ None of the three nearly identical 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 Glorious Auspiciousness of the Three Families

1.1 Homage to the Three Jewels!⁶

1.2 “Golden-colored Blessed One, resembling the King of Mountains, Protector of the three realms, youthful Mañjuśrī, You are the auspiciousness of the Sugata’s body. Through this auspiciousness,⁷ may there be good fortune here and now!

1.3 “Conch-white Blessed One, resembling the King of Mountains, Protector of the three realms, Avalokiteśvara, You are the auspiciousness of the Sugata’s speech. Through this auspiciousness, may there be good fortune here and now!

1.4 “Yellow-green Blessed One, resembling the King of Mountains, Protector of the three realms, Vajrapāṇi, You are the auspiciousness of the Sugata’s mind. Through this auspiciousness, may there be good fortune here and now!

1.5 “*The Glorious Auspiciousness of the Three Families*” is completed.

Notes

1. On the different Kangyur lineages, see the 84000 Knowledge Base article on the Kangyur.
2. [note d80e0585...]
3. [note 21a500a5...]
4. Note that there is a discrepancy among various databases for cataloging the Toh 1106 version of this text within vol. 101 or 102 of the Degé Kangyur. See Toh 1106, n.2, for details.
5. *The Auspiciousness of the Three Families* is found only in the Choné, Degé, Golden, Narthang, and Qianlong Tengyurs (see *Resources for Kanjur and Tanjur Studies*, University of Vienna, accessed November 27, 2025).
6. Toh 823 uniquely lists a short form of the text's title after the translator's homage, which we have omitted here. Toh 1106 includes both the Sanskrit and Tibetan titles in the expected location before the translator's homage. Toh 4418 lacks a title.
7. Toh 4418 here and in the following two verses adds *dam pa: bkra shis dam pa des ni*, "through this perfect auspiciousness...."

Glossary

Avalokiteśvara

spyan ras gzigs kyi dbang

avalokiteśvara

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

Blessed One

bcom ldan 'das

bhagavat

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. Here, it is applied to the bodhisattvas who are the lords of the three families (*rigs gsum dgon po*), Mañjuśrī, Avalokiteśvara, and Vajrapāṇi. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root $\sqrt{\text{bhañj}}$ (“to break”).

King of Mountains

ri yi rgyal po

A title often used for Mount Meru, which according to ancient Buddhist cosmology is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

Mañjuśrī

'jam dpal

mañjuśrī

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

Sugata

bde gshegs

sugata

One of the standard epithets of the Buddha and of buddhas in general. A recurrent explanation offers three different meanings for su- that are meant to show the special qualities of “accomplishment of one's own purpose” (svārthasampad) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression surūpa (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression sunaṣṭajvara (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression supūrṇaghaṭa (“a pot that is completely full”). According to Buddhaghoṣa, the term means that the way the Buddha went (Skt. gata) is good (Skt. su) and where he went (Skt. gata) is good (Skt. su).

three families

rigs gsum

trikula

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

Three Jewels

dkon mchog gsum

triratna

The Tibetan literally means “the three rare and precious ones,” the Buddha, Dharma, and Saṅgha—the three objects of Buddhist refuge.

Vajrapāṇi

phyag na rdo rje

vajrapāṇi

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

Bibliography

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