

སྐྱོན་རྒྱུ་གཞིགས་དབང་ཕྱུག་གིས་ལྷུས་པ་ཚོས་བདུན་པ།

**The Inquiry of Avalokiteśvara on the Seven
Qualities**

Avalokiteśvaraparipṛcchāsaptadharmaka

འཕགས་པ་སྤྱན་རས་གཟིགས་དབང་ཕྱུག་གིས་ལྷུས་པ་ཚོས་བདུན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa spyan ras gzigs dbang phyug gis zhus pa chos bdun pa zhes bya
ba theg pa chen po'i mdo*

The Noble Mahāyāna Sūtra “The Inquiry of Avalokiteśvara on the Seven
Qualities”

Āryāvalokiteśvaraparipṛcchāsaptadharmakanāmahāyānasūtra



Toh 150
Degé Kangyur, vol. 57 (mdo sde, pa), folios 331.a – 331.b.

Translated by the University of Calgary Buddhist Studies team
under the patronage and supervision of 84000: Translating the Words of
the Buddha

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SUMMARY

s.1

The sūtra is introduced with the Buddha residing on Vulture Peak Mountain in Rājagṛha, together with a great monastic assembly of 1,250 monks and a multitude of bodhisattva mahāsattvas. The Buddha is approached and asked by the bodhisattva mahāsattva Avalokiteśvara about the qualities that should be cultivated by a bodhisattva who has just generated the altruistic mind set on attaining awakening. The Buddha briefly expounds seven qualities that should be practiced by such a bodhisattva, emphasizing mental purity and cognitive detachment from conceptuality.

ac.

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ac.1

Translation by the University of Calgary Buddhist Studies team. This sūtra was introduced and translated by James B. Apple.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1 *The Inquiry of Avalokiteśvara on the Seven Qualities*¹ is a brief sūtra describing seven qualities that should be cultivated by a bodhisattva immediately upon generating the altruistic mind set on attaining awakening. The mind of awakening is the intention or resolution to attain full and complete buddhahood for the benefit of oneself and all sentient beings.

i.2 The structure of the sūtra is in three parts: the opening formula that gives the time, place, and Buddha's retinue when the discourse was taught; the prescription of seven dharmas to be cultivated; and a formulaic conclusion.

i.3 The Buddha delivers his teaching in response to the bodhisattva mahāsattva Avalokiteśvara's inquiry. What is unusual in the formulaic inquiry phrases of this sūtra is that Avalokiteśvara places his right knee in the center of a lotus flower; in most sūtras that follow such a pattern, the questioner places his knee on the ground. This implicitly demonstrates the reverence in which Avalokiteśvara was held by the compilers or transmitters of this sūtra. The Buddha prescribes seven qualities or dharmas that one should cultivate after producing the mind of awakening. They emphasize mental purity and cognitive detachment from conceptuality. These prescriptions are straightforward and easy to understand according to the overview of the sūtra by Pekar Sangpo (*pad dkar bzang po*, see bibliography).

i.4 *The Inquiry of Avalokiteśvara on the Seven Qualities* was initially translated from an Indian language, most likely Sanskrit, into Tibetan by Atiśa Dīpaṃkaraśrījñāna (982-1054) and the Tibetan monk Gewai Lodrö.

The translation took place in all probability at the monastery of Tholing in West Tibet, where the rulers of Ngari (*mnga' ris*) first officially welcomed Atiśa and where Gewai Lodrö was active.² Gewai Lodrö collaborated with the great Kaśmīri scholar Subhūtiśrī(śānti) in Tholing before working with Atiśa. Atiśa and Gewai Lodrö worked together on several translations found in editions of the Tengyur, including the verses of the *Bodhipathapradīpa* (Toh

3947) and the *Cittotpādasamvaravidhikrama* (Toh 3969), and two texts found in most Kangyurs, the *Gaṇḍisamayāsūtra* (Toh 299) and the *Siddhaikavīramahātantrarāja* (Toh 544, Degé 541).³

i.5 Atiśa makes explicit reference to this sūtra in his *Bodhimārgapradīpapañjikā*, *Cittotpādasamvaravidhikrama*, and *Ratnakaraṇḍodghātanāma-madhyamakopadeśa* (Toh 3930, English translation Apple 2010: 142-43). In the *Bodhimārgapradīpapañjikā* this sūtra is mentioned in the sections discussing the mind of awakening (Sherburne 2000: 101), the monastic life (Sherburne 2000: 127), and the supersensory knowledges (Sherburne 2000: 209). The *Cittotpādasamvaravidhikrama* also advocates the practice of this sūtra's prescriptions for a bodhisattva who wishes to attain supersensory knowledge quickly (Sherburne 2000: 540-541).

i.6 The present translation from Tibetan is based upon a critical edition of ten Kangyur exemplars. A detailed philological analysis of the extant editions of this sūtra indicates that the oldest copies of this sūtra are preserved among Western Kangyur collections such as the Gondhla Collection, Hemis Kangyur, and Phudrak (*phug brag*) Kangyur.

THE TRANSLATION

The Noble Mahāyāna Sūtra

The Inquiry of Avalokiteśvara on the Seven Qualities

- 1.1 [F.331.a] Homage to the Bhagavān Mañjuśrīkumārabhūta!
- 1.2 Thus have I heard at one time. The Bhagavān was dwelling in Rājagṛha⁴ on the Vulture Peak mountain⁵ together with a great monastic assembly of 1,250 monks and a multitude of bodhisattva mahāsattvas. At that time, the bodhisattva mahāsattva Noble Avalokiteśvara rose from his seat, arranged his upper robe on one shoulder, and placed his right knee in the center of a lotus flower.
- 1.3 Joining his hands in devotion toward the Bhagavān, he asked him, “Bhagavān, in how many qualities should a bodhisattva train, just after generating the altruistic mind set on attaining awakening?”⁶
The Bhagavān replied to the bodhisattva mahāsattva Noble Avalokiteśvara’s inquiry with the following words.
- 1.4 “Kulaputra, bodhisattvas should train in seven qualities just after generating the altruistic mind set on attaining awakening.⁷ What are the seven? They are as follows.
- “(1) One should not have sexual enjoyment even in thought, not to mention joining together the two sexual organs. [F.331.b]
- “(2) One should not take up with a non-virtuous friend even in dreams.
- “(3) With a mind free like a bird, one should be completely without grasping.
- “(4) With mastery in skill and wisdom, one should be without pride and reified conceptions of ‘I.’

“(5) One should abandon conceptions of existence and non-existence and be firm in the emancipation (*vimokṣa*) of emptiness.

“(6) One should not take delight in *saṃsāra* through an inauthentic conceptual understanding, *saṃsāra* being like a magical illusion or dream.

“(7) And one should refrain from deprecating the law of cause and effect.

“Kulaputra, a bodhisattva who has just generated the altruistic mind set on attaining awakening⁸ should train in these seven qualities.”

1.5 When the Bhagavān had spoken, the bodhisattva Noble Avalokiteśvara, along with the monks and bodhisattvas, rejoiced and praised highly what had been proclaimed by the Bhagavān.⁹

c. Colophon

c.1 This completes the Noble Mahāyāna sūtra, *The Inquiry of Avalokiteśvara on the Seven Qualities*.¹⁰

Translated and edited by the Indian master Dīpaṃkaraśrījñāna and the translator monk Gewai Lodrö.

ab.

ABBREVIATIONS

<i>D</i>	Degé (sde dge) PK
<i>F</i>	Phug brag MsK
<i>Go</i>	Gondhla Collection MsK
<i>He</i>	Hemis MsK
<i>J</i>	Lithang PK
<i>L</i>	London MsK
<i>MsK</i>	Manuscript Kangyur
<i>PK</i>	Printed Kangyur
<i>Q</i>	Peking Qianlong PK
<i>S</i>	Stok Palace MsK
<i>Z</i>	Shey Palace MsK

n.

NOTES

- 1 Within the title, D, Go, He, J, L, Q have *spyān ras gzigs dbang phyug*; F, S, Z have *spyān ras gzigs kyi dbang phyug*. Go has the title *'phags pa spyān ras gzigs dbang phyug gyis zhus pa / byang chub sems dpa'i slab pa bdun pa* (“The Inquiry of Avalokiteśvara: the Seven Points of a Bodhisattva’s Training”).
- 2 See Chattopadhyaya 1967: 325.
- 3 See Dharmachakra Translation Group 2016.
- 4 Go, L, S, Z *rgyal po'i khab na*; D, F, He, J, Q *rgyal po'i khab*
- 5 F, Go, L, S, Z *bya rgod kyi phung po*; D, He, J, Q *bya rgod phung po*
- 6 F, Go, He, L, S, Z *byang chub tu sems*; D, J, Q *byang chub kyi sems*
- 7 D, F, Go, He, L, S, Z *byang chub tu sems bskyed*; J, Q *sems bskyed*
- 8 D, F, Go, J, Q *byang chub tu sems bskyed*; He, L, S, Z *sems bskyed*
- 9 Go omits *'phags pa spyān ras gzigs dbang phyug dang / dge slong de dag dang byang chub sems dpa' de dag yi rangs te/ bcom ldan 'das kyis gsungs pa la mngon par bstod do*
- 10 D, F, He, J, L, Q, S, Z *chos bdun pa*; Go *byang sems dpa'i / slab pa bdun pa*

b.

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g.

GLOSSARY

g.1

Atiśa

a ti sha

ཨ་ཏི་ཤ།

Atiśa

Atiśa Dīpaṃkaraśrījñāna (982–1054 C.E.), often referred to in Tibetan as *jo bo*, “(The) Lord,” was a renowned figure in the history of Tibetan Buddhism famous for coming to Tibet and revitalizing Buddhism there during the early eleventh century.

g.2

Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

Avalokiteśvara

A bodhisattva who first appears in the *Sukhāvativyūha* sūtra (Toh 115) and then in a number of other Mahāyāna sūtras such as the *Saddharmapuṇḍarīka* (Toh 113). Avalokiteśvara develops into a great bodhisattva who embodies compassion with multiple forms in Indian, Chinese, and Tibetan Buddhism.

g.3

Generating the altruistic mind set on attaining awakening

byang chub kyi sems bskyed

བྱང་ཆུབ་ཀྱི་སེམས་བསྐྱེད།

bodhicittotpāda

The altruistic resolve to achieve complete and perfect Buddhahood for the sake of oneself and all sentient beings.

g.4

Gewai Lodrö

dge ba'i blo gros

དགེ་བའི་བློ་གྲོས།

-

Ma Gewai Lodrö (*ma dge ba'i blo gros*), a Tibetan lotsāva, was an important disciple of Rinchen Zangpo (*rin chen bzang po*, 958-1055) who translated several texts with Atiśa and worked with the Kaśmīri master Subhūtiśrībhadra to translate a number of pramāṇa texts.

g.5

Subhūtiśrī

-

-

Subhūtiśrī

Subhūtiśrī(śānti) was a paṇḍita from Kaśmīr invited to Western Tibet during the reign of the king Lha Dé (*Lha lde*) who translated a number of Prajñāpāramitā texts, sūtras, and works of pramāṇa.

g.6 The opening formula

gleng gzhi

གླེང་གཙི།

nidāna

g.7 Tholing

tho ling

ཐོ་ལིང་།

-

The important West Tibetan monastery founded in 996 C.E. by King Yeshé Ö (*ye shes 'od*) and the translator Rinchen Zangpo (*rin chen bzang po*).