The Inquiry of Avalokiteśvara on the Seven Qualities

Avalokiteśvaraparipṛcchāsaptadharmaśāstra
'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
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CONTENTS

ti. Title
co. Contents
s. Summary
ac. Acknowledgements
i. Introduction
tr. The Translation
c. Colophon
ab. Abbreviations
n. Notes
b. Bibliography
g. Glossary
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.

ACKNOWLEDGEMENTS

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.
The Inquiry of Avalokiteśvara on the Seven Qualities 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.

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. 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).

The Inquiry of Avalokiteśvara on the Seven Qualities was initially translated from an Indian language, most likely Sanskrit, into Tibetan by Atiśa Dīpaṃkaraśrī-jñāna (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. 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...
Cittotpādaṃvaravidhikrama (Toh 3969), and two texts found in most Kangyurs, the Gaṇḍisamayasūtra (Toh 299) and the Śūḍhaikavīramahātantrarāja (Toh 544, Degé 541).³

Atiśa makes explicit reference to this sūtra in his Bodhimārgapradīpapañjikā, Cittotpādaṃvaravidhikrama, and Ratnakaraṇḍodghāṭanānamadhyamakopadeśa (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 Cittotpādaṃvaravidhikrama also advocates the practice of this sūtra’s prescriptions for a bodhisattva who wishes to attain supersensory knowledge quickly (Sherburne 2000: 540-541).

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.
1.1 [F.331.a] Homage to the Bhagavān Mañjuśrīkumārabhūta!

1.2 Thus have I heard at one time. The Bhagavān was dwelling in Rājagṛha on the Vulture Peak mountain 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?’

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. 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 awakening 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.

1.6 This completes the noble Mahāyāna sūtra, The Inquiry of Avalokiteśvara on the Seven Qualities.

COLOPHON

c.1 Translated and edited by the Indian master Dīpaṃkaraśrījñāna and the translator monk Gewai Lodrö.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>D</td>
<td>Degé (sde dge) PK</td>
</tr>
<tr>
<td>F</td>
<td>Phug brag MsK</td>
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<tr>
<td>Go</td>
<td>Gondhla Collection MsK</td>
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<td>He</td>
<td>Hemis MsK</td>
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<td>S</td>
<td>Stok Palace MsK</td>
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<tr>
<td>Z</td>
<td>Shey Palace MsK</td>
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1. Within the title, D, Go, He, J, K, L have spyan ras gzigs dbang phyug; F, S, Z have spyan ras gzigs kyi dbang phyug. Go has the title ‘phags pa spyan ras gzigs dbang phyug gyis zhus pa / byang chub sens dpa’i slab pa bdun pa (“The Inquiry of Avalokiteśvara: the Seven Points of a Bodhisattva’s Training”).


4. Go, L, S, Z rgyal po’i khab na; D, F, He, J, K rgyal po’i khab

5. F, Go, L, S bya rgod kyi phung po; D, He, J, K bya rgod phung po

6. F, Go, He, L, S byang chub tu sens; D, J, K byang chub kyi sens

7. D, F, Go, He, L, S byang chub tu sens bskyed; J, K bskyed

8. D, F, Go, J, K byang chub tu sens bskyed; He, L, S bskyed

9. Go omits ‘phags pa spyan ras gzigs dbang phyug dang / dge slong de dag dang byang chub sens dpa’ de dag yi rangs te/ bcom ldan ‘das kyiis gsungs pa la mngon par bstod do

10. D, F, He, J, K, L, S chos bdun pa; Go byang sens dpa’i / slab pa bdun pa
b. **BIBLIOGRAPHY**

**Tibetan Kangyur Editions**

(rKTs = University of Vienna Resources for Kanjur and Tanjur Studies, https://www.istb.univie.ac.at/kanjur/rktsneu/sub/index.php (https://www.istb.univie.ac.at/kanjur/rktsneu/sub/index.php). For other abbreviations, see Notes.)

‘phags pa spyan ras gzigs dbang phyug gis zhus pa chos bdun pa zhes bya ba theg pa chen po’i mdo (Āryāvalokiteśvara pari pṛcchā sapta dharmaka nāma mahā yāna sūtra). Toh 150, rKTs-K150, D 150, Degê Kangyur (PK) vol. 57 (mdo sde, pa), folios 331a-331b. tbrc.org (http://tbrc.org/link?RID=W22084)

‘phags pa spyan ras gzigs dbang phyug gis zhus pa chos bdun pa zhes bya ba theg pa chen po’i mdo. rKTs-K150, He48.6, Hemis Kangyur (He) (MsK), mdo sde, nga, folios 296b-299b. Digital scans from rKTs.

‘phags pa spyan ras gzigs dbang phyug gis zhus pa chos bdun pa zhes bya ba theg pa chen po’i mdo. rKTs-K150, J94, Lithang (li thang) Kangyur (J) (PK), vol. 52 (mdo sde, pa), folios 278a-279a. tbrc.org (http://tbrc.org/link?RID=W4CZ7445)

‘phags pa spyan ras gzigs dbang phyug gis zhus pa chos bdun pa zhes bya ba theg pa chen po’i mdo. rKTs-K150, Q 817, Peking Qianlong (KQ) (PK), vol. 33 (mdo sna tshogs, nu), folios 293b-294b (p 36 in bound edition).


‘phags pa spyan ras gzigs dbang phyug gyis zhus pa / byang chub sems dpa’i slab pa bdun pa zhes bya ba theg pa chen po’i mdo. Go16,04, Gondhla Collection (Go) (MsK), vol. 16 (ka), folios 49a-49b. Digital scans from rKTs. See also Tauscher
Other references


Atiśa

Dīpaṃkara śrī jñāna (982–1054 CE), 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.

Avalokiteśvara

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

Generating the altruistic mind set on attaining awakening

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

Gewai Lodrö

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 Subhūti śrī bhadra to translate a number of pramāṇa texts.

Opening formula

The opening formula is used to introduce a chapter or a section in a text.
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.

Tholing

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