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Avalokiteśvar

takes down (at the world)”. The word *loka* (“world”) is absent from the name, but the phrase is implied.\(^{[1]}\)

It was initially thought that the Chinese mis-transliterated the word *Avalokiteśvara* as *Avalokitasvara* which explained why Xuanzang translated it as *Guānzìzài* (Ch. ) instead of *Guānyīn* (Ch. ). However, according to recent research, the original form was indeed *Avalokitasvara*\(^{[2]}\) with the ending *a-svara* (“sound, noise”), which means “sound perceiver”, literally “he who looks down upon sound” (i.e., the cries of sentient beings who need his help; *a-svara* can be glossed as *ahr-svara*, “sound of lamentation”).\(^{[3]}\) This is the exact equivalent of the Chinese translation *Guānyīn*. This etymology was furthered in the Chinese by the tendency of some Chinese translators, notably Kumarajiva, to use the variant *Guānshìyīn* (Ch. ), literally “he who perceives the world’s lamentations”—wherein *lok* was read as simultaneously meaning both “to look” and “world” (Skt. *loka*; Ch., *shì*).\(^{[3]}\) This name was later supplanted by the form containing the ending *ēśvar*, which does not occur in Sanskrit before the seventh century. The original form *Avalokitasvara* already appears in Sanskrit fragments of the fifth century.\(^{[4]}\)

The original meaning of the name fits the Buddhist understanding of the role of a bodhisattva. The reinterpretation presenting him as an *ēśvar* shows a strong influence of Hinduism, as the term *ēśvar* was usually connected to the Hindu notion of *Krishna* (in *Vaisnavism*) or *Śiva* (in *Śaivism*) as the Supreme Lord, Creator and Ruler of the world. Some attributes of such a god were transmitted to the bodhisattva, but the mainstream of those who venerated Avalokiteśvara upheld the Buddhist rejection of the doctrine of any creator god.\(^{[5]}\)

An etymology of the Tibetan name Jänräsig (Jainraisiṣ) is *jān* (eye), *rā* (continuity) and *sig* (to look). This gives the meaning of one who always looks upon all beings (with the eye of compassion).\(^{[6]}\)

In other parts of Asia other than China, Avalokitasvara is commonly refers to the Bodhisattva of Compassion or the *Godess of Mercy*. In Korean Buddhism Avalokitesvara is Gwaneum, or Gwanseum-bosal. In Sanskrit, Avalokitesvara is also referred to as *Padmapāni* (“Holder of the Lotus”) or *Lokeśvara* (“Lord of the World”). In Tibetan, Avalokiteśvara is known as *Chenrezig*, (Wylie: spyan ras gzigs) and is

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**Avalokiteśvara** (Sanskrit: अवलोकितेश्वर lit. “Lord who looks down”) is a bodhisattva who embodies the compassion of all Buddhas. This bodhisattva is variably depicted and portrayed in different cultures as either female or male. Avalokiteśvara is one of the more widely revered bodhisattvas in mainstream *Mahayana Buddhism*, as well as unofficially in *Theravada Buddhism*.

### 1 Etymology

The name *Avalokiteśvara* is made of the following parts: the verbal prefix *ava*, which means “down”; *lokiتا*, a past participle of the verb *lok* (“to notice, behold, observe”), here used in an active sense (an occasional irregularity of Sanskrit grammar); and finally *ēśvar*, “lord”, “ruler”, “sovereign” or “master”. In accordance with sandhi (Sanskrit rules of sound combination), *a+ēśvar* becomes *ēśvar*. Combined, the parts mean “lord who
said to emanate as the Dalai Lama, the Karmapa, and other high lamas.

The *Lotus Sūtra* (Skt. *Saddharma Pundarika Sūtra*) is generally accepted to be the earliest literature teaching about the doctrines of Avalokiteśvara. These are found in the *Lotus Sūtra* chapter 25, *The Universal Gateway of Avalokitasvara Bodhisattva* (Ch.). This chapter is devoted to Avalokitasvara, describing him as a compassionate bodhisattva who hears the cries of sentient beings, and who works tirelessly to help those who call upon his name. A total of 33 different manifestations of Avalokiteśvara are described, including female manifestations, all to suit the minds of various beings. The chapter consists of both a prose and a verse section. This earliest source often circulates separately as its own sūtra, called the *Avalokitasvara Sūtra* (Ch.), and is commonly recited or chanted at Buddhist temples in East Asia.

When the Chinese monk Faxian traveled to Mathura in India around 400 CE, he wrote about monks presenting offerings to Avalokiteśvara. When Xuanzang traveled to India in the 7th century, he provided eyewitness accounts of Avalokiteśvara statues being venerated by devotees of all walks of life, from kings, to monks, to laypeople. Avalokiteśvara remained popular in India until the 12th century when Muslim invaders conquered the land and destroyed Buddhist monasteries.

In Chinese Buddhism and East Asia, practices for an 18-armed form of Avalokiteśvara called Cundī are very popular. These practices have their basis in early Indian Esoteric Buddhism. Cundī is also referred to as “Cundī Buddha-Mother” or “Cundī Bhagavatī.” The popularity of Cundī is attested by the three extant translations of the *Cundī Dhāraṇī Sūtra* from Sanskrit to Chinese, made from the end of the seventh century to the beginning of the eighth century. In late imperial China, these early traditions of Esoteric Buddhism are known to have been still thriving in Buddhist communities. Robert Gimello has also observed that in these communities, the esoteric practices of Cundī were extremely popular among both the populace and the elite.

In the Tiantai school, six forms of Avalokiteśvara are defined. Each of the bodhisattva’s six qualities are said to break the hindrances respectively of the six realms of existence: hell-beings, preta, animals, humans, asuras, and devas. These six qualities are listed below.

1. Great compassion
2. Great loving-kindness
3. Lion-courage
4. Universal light
5. Leader of devas and human beings
6. The great omnipresent Brahman

### 2 Origin

![Avalokiteśvara painting from a Sanskrit palm leaf manuscript. India, 12th century.](image)

2.1 Mahayana Account

Main article: Guanyin

According to Mahāyāna doctrine, Avalokiteśvara is the bodhisattva who has made a great vow to assist sentient beings in times of difficulty, and to postpone his own Buddhahood until he has assisted every sentient being in achieving Nirvāṇa. Mahāyāna sūtras associated with Avalokiteśvara include the following:

- *Saddharma Pundarika Sūtra* (Lotus Sūtra)
- *Kāraṇḍavyūha Sūtra*
- *Prajñāpāramitā Hṛdaya Sūtra* (Heart Sūtra)
- *Mahākārunanā Dhāranī Sūtra* (Nīlakaṇṭha Dhāraṇī)
- *Avalokiteśvara Ekādaśamukha Dhāranī Sūtra*
- *Cundī Dhāraṇī Sūtra*
2.2 Tibetan Account

In the Tibetan tradition, Avalokiteśvara is seen as arising from two sources. One is the relative source, where in a previous eon (kalpa) a devoted, compassionate Buddhist monk became a bodhisattva, transformed in the present kalpa into Avalokiteśvara. That is not in conflict, however, with the ultimate source, which is Avalokiteśvara as the universal manifestation of compassion. The bodhisattva is viewed as the anthropomorphised vehicle for the actual deity, serving to bring about a better understanding of Avalokiteśvara to humankind.

Tibetan traditions assert that Avalokiteśvara is actually the Brahma that convinced Sakyamuni Buddha to teach rather than stay in seclusion after his enlightenment. He then became one of the two major disciples of the Buddha from the Deva realms. The other was Indra, King of the Gods, who became known as Vajrapani.

Seven forms of Avalokiteśvara in Tibetan Buddhism:

1. Amoghapāśa: not empty (or unerring) net, or lasso.
2. Sahasrabhujalokeshvara : 1000-hands and 1000-eyes.
3. Hayagriva: with the head of a horse
4. Ekadasamukha: with 11 faces
5. Cundī
6. Cintamani-cakra: wheel of sovereign power
7. Arya Avalokiteśvara: great compassionate

2.3 Theravāda Account

Veneration of Avalokiteśvara Bodhisattva has continued to the present day in Sri Lanka, where he is called Nātha. In more recent times, some westerneducated Theravādins have attempted to identify Nātha with Maitreya Bodhisattva. However, traditions and basic iconography, including an image of Amitābha Buddha on the front of the crown, identify Nātha as Avalokiteśvara. Andrew Skilton writes:

... It is clear from sculptural evidence alone that the Mahāyāna was fairly widespread throughout [Sri Lanka], although the modern account of the history of Buddhism on the island presents an unbroken and pure lineage of Theravāda. (One can only assume that similar trends were transmitted to other parts of Southeast Asia with Sri Lankan ordination lineages.) Relics of an extensive cult of Avalokiteśvara can be seen in the present-day figure of Nātha.

Avalokiteśvara is popularly worshiped in Burma, where he is called Lokanat, and Thailand, where he is called Lokesvara.
2.4 Modern Scholarship

Western scholars have not reached a consensus on the origin of the reverence for Avalokiteśvara.

Some have suggested that Avalokiteśvara, along with many other supernatural beings in Buddhism, was a borrowing or absorption by Mahayana Buddhism of one or more Hindu deities, in particular Shiva or Vishnu (though the reason for this suggestion is because of the current name of the bodhisattva: Avalokiteśvara, not the original one: Avalokitasvara).[4]

The Japanese scholar Shu Hikosaka on the basis of his study of Buddhist scriptures, ancient Tamil literary sources, as well as field survey, proposes the hypothesis that, the ancient mount Potalaka, the residence of Avalokiteśvara described in the Gaṇḍavyūha Sūtra and Xuanzang’s Records, is the real mountain Potikai or Potiyi situated at Ambasamudram in Tirunelveli district, Tamil Nadu.[21] Shu also says that mount Potiyil/Potalaka has been a sacred place for the people of South India from time immemorial. With the spread of Buddhism in the region beginning at the time of the great king Aśoka in the third century B.C.E., it became a holy place also for Buddhists who gradually became dominant as a number of their hermits settled there. The local people, though, mainly remained followers of the Hindu religion. The mixed Hindu-Buddhist cult culminated in the formation of the figure of Avalokiteśvara.[22]

The name Lokeśvara should not be confused with that of Lokeśvararāja, the Buddha under whom Dharmakara became a monk and made forty-eight vows before becoming Amitabha Buddha.

3 Mantras and Dharanis

Mahāyāna Buddhism relates Avalokiteśvara to the six-syllable mantra:

Due to his association with this mantra, Avalokiteśvara, in Tibetan Buddhism, is also called Shadakshari, which means “Lord of the Six Syllables.” Recitation of this mantra along with prayer beads, is the most popular religious practice in Tibetan Buddhism.[23] The connection between this famous mantra and Avalokiteśvara occurs for the first time in the Kārāṇḍavyūha Sūtra. This text is first dated to around the late 4th century CE to the early 5th century CE.[24] In this sūtra, a bodhisattva is told by the Buddha that recitation of this mantra while focusing on the sound can lead to the attainment of eight hundred samādhis.[25] The Kārāṇḍavyūha Sūtra also features the first appearance of the Cundī Dhāraṇī, which occurs at the end of the sūtra text.[26] After the bodhisattva finally attains samādhi with the mantra “oṃ manî padme hūṃ”, he is then able to observe 77 koṭis of fully enlightened buddhas replying to him in one voice with the Cundī Dhāraṇī:

Mantras and Dharanis

OM MAṆĪ PADME HŪṂ. The six syllable mantra of Avalokiteśvara written in Tibetan script.

The connection between this famous mantra and Avalokiteśvara occurs for the first time in the Kārāṇḍavyūha Sūtra. This text is first dated to around the late 4th century CE to the early 5th century CE.[24] In this sūtra, a bodhisattva is told by the Buddha that recitation of this mantra while focusing on the sound can lead to the attainment of eight hundred samādhis.[25] The Kārāṇḍavyūha Sūtra also features the first appearance of the Cundī Dhāraṇī, which occurs at the end of the sūtra text.[26] After the bodhisattva finally attains samādhi with the mantra “oṃ manî padme hūṃ”, he is then able to observe 77 koṭis of fully enlightened buddhas replying to him in one voice with the Cundī Dhāraṇī:

namo 'saptânanã śaṃyakṣaṃbuddha koṭinãm
In Shingon Buddhism, the mantra for Avalokiteśvara is:

**On Arurikya Sowaka**

The Mahākaruṇā Dhāraṇī (Great Compassion Dhāraṇī), also called the Nilakanṭha Dhāraṇī, is an 82-syllable dhāraṇī for Avalokiteśvara.

Another mantra which describes the 'Lord Avalokitesvara' is:

Namah Srimadavalokitesvaraya

This was given by the ruler or king of Chamba Riyasat of Himachal Pradesh-India. The temple of Lord Trilokinath (Avalokitesvara), Lahaul Valley of Himachal Pradesh India has the ancient writings of that king.

### 4 Thousand-armed Avalokiteśvara

![Thousand-armed Avalokiteśvara. Guanyin Nunnery, Anhui, China](image)

One prominent Buddhist story tells of Avalokiteśvara vowing never to rest until he had freed all sentient beings from samsara. Despite strenuous effort, he realizes that still many unhappy beings were yet to be saved. After struggling to comprehend the needs of so many, his head splits into eleven pieces. Amitabha Buddha, seeing his plight, gives him eleven heads with which to hear the cries of the suffering. Upon hearing these cries and comprehending them, Avalokiteśvara attempts to reach out to all those who needed aid, but found that his two arms shattered into pieces. Once more, Amitabha Buddha comes to his aid and invests him with a thousand arms with which to aid the suffering multitudes.

The Bao’en Temple located in northwestern Sichuan province, China has an outstanding wooden image of the thousand armed Avalokiteśvara, an example of Ming Dynasty decorative sculpture.

### 5 Tibetan Buddhist Beliefs Concerning Chenrezig

Avalokiteśvara is an important deity in Tibetan Buddhism, and is regarded in the Vajrayana teachings as a Buddha. In the Mahayana teachings he is in general regarded as a high-level Bodhisattva. The Dalai Lama is considered by the Gelugpa sect and many other Tibetan Buddhists to be the primary earthly manifestation of Chenrezig. The Karmapa is considered by the Karma Kagyu sect to be Chenrezig’s primary manifestation. It is said that Padmasambhava prophesied that Avalokiteśvara will manifest himself in the Tulkus lineages of the Dalai Lamas and the Karmapas. Another Tibetan source explains that Buddha Amitabha gave to one of his two main disciples, Avalokiteśvara, the task to take upon himself the burden of caring for Tibet. That is why he has manifested himself not only as spiritual teachers in Tibet but also in the form of kings (like Trisong Detsen) or ministers.

Other manifestations popular in Tibet include Sahasrabhuja (a form with a thousand arms) and Ekādaśamukha (a form with eleven faces).

In Tibetan Buddhism, Tara came into existence from a single tear shed by Chenrezig. When the tear fell to the ground it created a lake, and a lotus opening in the lake revealed Tara. In another version of this story, Tara emerges from the heart of Chenrezig. In either version, it is Chenrezig’s outpouring of compassion which manifests Tara as a being.

### 6 Manifestations

Avalokiteśvara has an extraordinarily large number of manifestations in different forms (including wisdom goddesses (vidyas) directly associated with him in images and texts). Some of the more commonly mentioned forms include:
7 Gallery

- **Gandhāran** statue of Avalokiteśvara, abhayamudrā. 3rd century CE.
- Indian cave wall painting of Avalokiteśvara. Ajanta Caves, 6th century CE.
- Torso of Avalokiteśvara from Sanchi in the Victoria and Albert Museum.
- Cambodian statue of Avalokiteśvara. Sandstone, 7th century CE.
- Avalokiteshvara sandstone statue, late 7th century CE.
- Padmapani Sailendran art, holding Plaoa Temple lotus. Java 8th-9th, Indonesian dynasty.
- Eight-armed Avalokiteshvara, ca. 500 CE. The Walters Art Museum 12th-13th century.
- South Sumatra Avalokiteshvara from Bingin Jungut, Srivijayan art (c. 8th-9th century Musi Rawas, CE).
- The bronze torso statue of Padmapani, 8th century CE Srivijayan art, Chaiya, Surat Thani, Southern Thailand.
- The stone head of Avalokiteshvara Bodhisattva, discovered in Aceh. Srivijayan art, estimated 9th century CE.
- Malaysian statue of Avalokiteśvara. Bidor, 8th-9th century CE.
- Chines the sea, c. 1025 CE statue of Avalokiteśvara looking out over

8 See also

- Guanyin
- Eleven-Faced Avalokitesvara Heart Dharani Sutra
- Isvara
• Narayana

9 Notes


[15] In different traditions a different number of forms and their respective names are worshiped.
10 References

- Getty, Alice: *their history, iconography and progressive evolu-The gods of northern Buddhism:* The Origin of Avalokiteshvara of Potala

11 External links

- The Origin of Avalokiteshvara of Potala
- An Explanation of the Name Avalokiteshvara
- The Bodhisattva of Compassion and Spiritual Emanation of Amitabha - from Buddhanature.com
- Depictions at the Bayon in Cambodia of Avalokiteshvara as the Khmer King Jayavarman VII -
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アヴァローキテーシュヴァラ

アヴァローキテーシュヴァラ様 - アメーバブログ
ameblo.jp/chikumasa1961/entry-11962256881.html ▷ Translate this page
Dec 8, 2014 - 一覧 画像一覧 〜 大天使ミカエルオラ〜 12/8からの1週払い 昨日のアヴァローキテーシュヴァラ様のカードの絵をみて、テクマサが感じたことをお伝えいたします。前回のアヴァローキテーシュヴァラ様は、男性エネルギーなんですが、今回は、何か女性エネルギーの大切さが伝わってきます。アヴァローキ

天使の霊 〜ANGEL DROP〜: アセンデッドマスターからの ...
angeidorop.seesaa.net/article/148846389.html ▷ Translate this page
May 5, 2010 - See the Other Person's Point of View 〜他人の視点でも見る〜 - アヴァローキテーシュヴァラ あなたは今この状況に対して、ひどく感情的になっています。気が動揺してしまい、誤解されていると感じていたり、利用されていると ...

クアンインズ・ラベンダーフレーム・ヒーリング (ロータスジュエル ...
www.angeisukopon.info/?product ... ▷ Translate this page
慈悲の菩薩である観音(クアン・イン)、天使イサリエル、天使サリエルと繋がるためのエネルギーワークです。クアン・イン(観音菩薩)は、観世音菩薩、観自在菩薩、救世菩薩、大悲大慈、施無畏者、アヴァローキテーシュヴァラとも呼ばれる「全ての生きとし ...
観音菩薩 (かんのんぼさつ、繁体字: 觀音菩薩、梵: Avalokiteśvara Bodhisattva，アヴァローキテーシュヴァラ・ボーディサットヴァ) は、仏教の菩薩の一尊で 25, 天身、いわゆる天龍八部衆、天身（てんしん）