

༄༅། །སངས་རྒྱས་ཀྱི་ཞིང་གི་ཡོན་ཏན་བརྗོད་པའི་ཆོས་ཀྱི་རྣམ་གྲངས།

Expounding the Qualities of the Thus-Gone Ones' Buddhafields

Buddhakṣetraguṇoktadharmaparyāya

འཕགས་པ་དེ་བཞིན་གཤེགས་པ་རྣམས་ཀྱི་སངས་རྒྱས་ཀྱི་ཞིང་གི་ཡོན་ཏན་བརྗོད་པའི་ཚོས་ཀྱི་རྣམ་གྲངས།

'phags pa de bzhin gshegs pa rnams kyi sangs rgyas kyi zhing gi yon tan brjod pa'i chos kyi rnam grangs

The Noble Dharma Discourse: Expounding the Qualities of the Thus-Gone Ones' Buddhafields

Āryatathāgatānām buddhakṣetraguṇoktadharmaparyāya

· Toh 104 ·

Degé Kangyur, vol. 48 (mdo sde, nga), folios 285.b–286.b

TRANSLATED INTO TIBETAN BY

· Jinamitra · Dānaśīla · Yeshé Dé ·



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under the patronage and supervision of 84000: Translating the Words of the Buddha

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co.

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SUMMARY

- s.1 While the Buddha is staying in the kingdom of Magadha with an immense assembly of bodhisattvas, the bodhisattva Acintyaprabharāja gives a teaching on the relativity of time between different buddhafiels. Eleven buddhafiels are enumerated, with an eon in the first being equivalent to a day in the following buddhafielf, where an eon is, in turn, the equivalent of a day in the next, and so forth.

ac.

ACKNOWLEDGEMENTS

ac.1 Translated, edited, and finalized by the Subhashita Translation Group. The translation was produced by Lowell Cook, who also wrote the introduction. Benjamin Ewing checked the translation against the Tibetan and edited the text and introduction.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

The sūtra *Expounding the Qualities of the Thus-Gone Ones' Buddhafiels* takes place in the kingdom of Magadha where the Buddha is dwelling amid an incalculable assembly of bodhisattvas. Among the bodhisattvas is the sūtra's primary speaker, Acintyaprabharāja, who offers a discourse on the relativity of time between buddhafiels. He enumerates eleven buddhafiels, with an eon in the first being equivalent to a day in the following buddhafiels, where an eon is, in turn, the equivalent of a day in the next, and so forth. The sūtra thus presents a hierarchy of buddhafiels that begins with our world and culminates with the paramount buddhafiels, Padmaśrī. This language of incredibly vast scales of time has the effect of testing the limits of human conception, thereby demonstrating that the qualities of the buddhas and their buddhafiels are beyond quantification or conceptualization. Acintyaprabharāja concludes his discourse by presenting the benefits of engaging with this sūtra, foremost of which is being visited by buddhas from an infinite number of buddhafiels at the moment of death.

i.2

Expounding the Qualities of the Thus-Gone Ones' Buddhafiels is nearly identical to "The Chapter on the Scale of Life," the thirty-seventh chapter of *A Multitude of Buddhas* (Toh 44, Skt. *Buddhāvataṃsaka*),¹ and *The Sūtra of King of the Inconceivable* (Toh 268).² Of the three texts, *Expounding the Qualities of the Thus-Gone Ones' Buddhafiels* is the most elaborate in that it includes an introductory narrative (Skt. *nidāna*) and a conclusion whereas "The Chapter on the Scale of Life" does not, and it explicitly names the buddhafiels and their buddhas while *The Sūtra of King of the Inconceivable* gives only the names of the buddhas.

i.3

Expounding the Qualities of the Thus-Gone Ones' Buddhafiels is not mentioned in either the Denkarma (Tib. *ldan/lhan dkar ma*) or Phangthangma (Tib. '*phang thang ma*') catalogs, the two extant indexes of translations from the Imperial Period (629–841 CE). Despite this, the Tibetan translation might be roughly dated to between the late eighth and early ninth century based on its

colophon, which states that it was translated by the Tibetan translator Yeshe Dé alongside the Indian preceptors Jinamitra and Dānaśīla. It is worth noting, however, that the colophon that contains the names of the Indian and Tibetan translators is not found in any of the Thempangma (*them spangs ma*) Kangyurs.

- i.4 There is an extant Sanskrit witness for *Expounding the Qualities of the Thus-Gone Ones' Buddhafields* with the nearly identical title *Anantabuddhakṣetraguṇodbhāvananāma-mahāyānasūtra* (*The Mahāyāna Sūtra "Proclaiming the Qualities of the Infinite Buddhafields"*). This sūtra in Sanskrit is the seventeenth in a manuscript collection of twenty sūtras that is presently held in Lhasa at the Potala Palace. The full manuscript, which was scribed by a single hand, is missing the final colophon that would have provided key information on the date and provenance of the collection, making it impossible to say when, where, or by whom the Sanskrit manuscript was compiled.³ In terms of content, the Sanskrit witness and Tibetan translation align closely, with only a handful of variants that have been noted below. The Sanskrit witness is particularly noteworthy for stating in its colophon that it belongs to "the extensive collection, *A Multitude of Buddhas*," making it one of the few Sanskrit sources to attest to the possible existence in India of *A Multitude of Buddhas* (*Buddhāvataṃsaka*) with that name, whether as a collection, a compilation, or a single long text.⁴ The Tibetan translation of *Expounding the Qualities of the Thus-Gone Ones' Buddhafields*, unlike the *Anantabuddhakṣetraguṇodbhāvana*, does not explicitly identify itself as part of *A Multitude of Buddhas*, suggesting that it arrived in Tibet as an independently circulating sūtra without being so recognized. Because both "The Chapter on the Scale of Life" of *A Multitude of Buddhas* and *The Sūtra of King of the Inconceivable* are nearly identical in content to *Expounding the Qualities of the Thus-Gone Ones' Buddhafields*, the *Anantabuddhakṣetraguṇodbhāvana* serves as an important Sanskrit resource for studying those texts as well.

- i.5 The translation offered here is based on the version found in the Degé Kangyur in close comparison with the Sanskrit text of the *Anantabuddhakṣetraguṇodbhāvana*. Additionally, the variant readings recorded in the Comparative Edition (Tib. *dpe bsdur ma*) and the Stok Palace Kangyurs were also consulted, and "The Chapter on the Scale of Life" and *The Sūtra of the Inconceivable King* informed this translation. A Chinese translation of the sūtra was produced by Faxian (337–ca. 422) and is included in the Chinese canon (Taishō 290 *Jiao liang yi qie fo cha gong de* 較量一切佛刹功德). An English translation of the *Anantabuddhakṣetraguṇodbhāvana* has been published in Vinītā 2010 alongside a critical edition of the Sanskrit text and transcription of the Tibetan and Chinese translations.

The Noble Dharma Discourse
Expounding the Qualities of the Thus-Gone Ones'
Buddhafiels

1.

The Translation

[F.285.b]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was dwelling at the seat of awakening,⁵ in a Dharma hermitage in the land of Magadha,⁶ where he was seated upon a lion throne in the center of a lotus, inlaid with jewels and vajras. He was accompanied by a great bodhisattva assembly of as many bodhisattva great beings as there are atoms throughout tens of trillions of indescribable buddhafi elds.

1.2 Present within that assembly of bodhisattvas was a bodhisattva great being by the name of Acintyaprabharāja. Through the power of the Buddha, the bodhisattva great being Acintyaprabharāja rose from his seat and addressed the group of bodhisattvas: [F.286.a] “O children of the Victorious One, an eon in this Sahā world is but a single day in the realm of Sukhāvatī, the buddhafi eld of the blessed Thus-Gone One Amitābha.

1.3 “O children of the Victorious One, an eon in Sukhāvatī is but a single day in the realm of Abhirati, the buddhafi eld of the blessed Thus-Gone One Akṣobhya.⁷

1.4 “O children of the Victorious One, an eon in the realm of Abhirati is but a single day in the realm of Kaṣāyadhvajā,⁸ the buddhafi eld of the blessed Thus-Gone One Vajrasārapramardin.

1.5 “O children of the Victorious One, an eon in the realm of Kaṣāyadhvajā is but a single day in the realm of Avaivartikacakranirghoṣā, the buddhafi eld of the blessed Thus-Gone One Suniścita padmaphullita gātra.

1.6 “O children of the Victorious One, an eon in the realm of Avaivartikacakranirghoṣā is but a single day in the realm of Virajā, the buddhafi eld of the blessed Thus-Gone One Dharmadhva ja.

- 1.7 “O children of the Victorious One, an eon in the realm of Virajā is but a single day in the realm of Pradīpā, the buddhafiield of the blessed Thus-Gone One Siṃha.
- 1.8 “O children of the Victorious One, an eon in the realm of Pradīpā is but a single day in the realm of Suprabhā, the buddhafiield of the blessed Thus-Gone One Vairocana.
- 1.9 “O children of the Victorious One, an eon in the realm of Suprabhā is but a single day in the realm of Duratikramā, the buddhafiield of the blessed Thus-Gone Dharmaraśmiprajvalitagātra.
- 1.10 “O children of the Victorious One, an eon in the realm of Duratikramā is but a single day in the realm of Vyūhā, [F.286.b] the buddhafiield of the blessed Thus-Gone One Sarvābhijñāmatirāja.
- 1.11 “O children of the Victorious One, an eon in the realm of Vyūhā is but a single day in the realm of Ādarśamaṇḍalacakranirghoṣā, the buddhafiield of the blessed Thus-Gone One Candrabuddhi.
- 1.12 “O children of the Victorious One, continuing with this system of examining and calculating realms, after a distance equal to the total atoms in one million buddhafiields we arrive at the equivalent of a single day in the realm of Padmaśrī, the buddhafiield of the blessed, thus-gone, worthy, and completely perfect Buddha Bhadraśrī. This is a land where the bodhisattvas who follow the conduct of Samantabhadra make special preparations for the bodhisattva levels.⁹
- 1.13 “O children of the Victorious One, if any son or daughter of noble family holds, memorizes, recites,¹⁰ masters, or teaches in detail to others this Dharma discourse, *Expounding the Qualities of the Thus-Gone Ones’ Buddhafiields*,¹¹ then blessed buddhas from infinite oceans of limitless buddhafiields throughout the ten directions will be seated before them at the time of their death. They will recollect their lifetimes until they fully awaken to unsurpassed and completely perfect buddhahood.”
- 1.14 This was spoken with joy by the bodhisattva great being Acintyaprabharāja with the authorization of the thus-gone, worthy, completely perfect Buddha. The entire assembly of bodhisattva great beings praised what he had taught.
- 1.15 *This completes the noble Dharma discourse “Expounding the Qualities of the Thus-Gone Ones’ Buddhafiields.”¹²*

c.

Colophon

c.1

This was translated, edited, and finalized by the Indian preceptors Jinamitra and Dānaśīla and the senior translator-editor, the venerable monk Yeshé Dé.

n.

NOTES

- n.1 See Subhashita Translation Group, trans., *The Chapter on The Scale of Life* (<https://read.84000.co/translation/toh44-37.html>), Toh 44-37 (84000: Translating the Words of the Buddha, 2022).
- n.2 See Subhashita Translation Group, trans., *The Sūtra of King of the Inconceivable* (<https://read.84000.co/translation/toh268.html>), Toh 268 (84000: Translating the Words of the Buddha, 2022).
- n.3 Though the manuscript itself is not presently accessible, a critical edition of the complete collection was edited and translated by Bhikṣuṇī Vinītā Tseng (2010).
- n.4 For the complexities regarding the origin, content, and structure of the *A Multitude of Buddhas*, see 84000's *Knowledge Base* (<https://site.84000.co/kb-articles/a-multitude-of-buddhas-kangyur-section>) article on the subject; an accessible and informative discussion is also to be found in Hamar 2015.
- n.5 Tib. *byang chub kyi snying po na*; Skt. *bodhimaṇḍale*. The Tibetan term is typically a translation of *bodhimaṇḍa*, referring to the “seat of awakening.” The Skt. *bodhimaṇḍala* can be taken as either a variant or scribal corruption that conveys the same meaning.
- n.6 Tib. *mnyam dga'*. On the use of the Tib. term *mnyam dga'* / *mnyam dka'* as a translation of the Skt. term *maḡadha*, see Hahn 2012, an article dedicated to precisely this equivalence. The Skt. text confirms *maḡadheṣu*, “in Maḡadha.”
- n.7 This line is not found in the Skt. witness.
- n.8 Because the previous line was not included in the Skt. text, the Skt. sūtra proceeds from Sukhāvatī here instead of Abhirati. The Skt. reads, “an eon in the realm of Sukhāvatī is but a single day in the realm of Kaṣāyadhvajā...”

(*sukhāvatyāṃ lokadhātau kalpaṃ tat kaṣāyadhvajāyāṃ lokadhātau ... ekaṃ rātridivasam*).

- n.9 Skt. *yatra samantabhadracaritrāṇām bodhisattvānām mahāsattvānām bhumīparikarmaviśeṣaḥ*.
- n.10 Here the Skt. text includes “promotes it” (*bhāvayīṣyati*), which is not found in the Tib. translation.
- n.11 In this line the Skt. text attests to a near-identical rendering of the title of the sūtra as provided in the Tib. translation: *Tathāgatānām buddha-kṣetraguṇodbhāvanadharmaparyāyam*.
- n.12 The colophon of the Skt. sūtra reads, “This completes the seventeenth sūtra, the Mahāyāna sūtra titled *Proclaiming the Qualities of the Infinite Buddhafields*, which belongs to the extensive collection, *A Multitude of Buddhas* (*buddhāvataṃsakād vaipulyapiṭakād anantabuddhakṣetraguṇodbhāvanaṃ nāma mahāyānasūtram saptaśaṣaṃ samāptam*).

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

Abhirati

mngon par dga' ba

མངོན་པར་དགའ་བ།

abhirati

Abhirati (Delightful) is the buddhafield to the east inhabited by the Buddha Akṣobhya.

g.2 Acintyaprabharāja

'od bsam gyis mi khyab pa'i rgyal po

འོད་བསམ་གྱིས་མི་ཁྱེད་པའི་རྒྱལ་པོ།

acintyaprabharāja

Acintyaprabharāja (King of Inconceivable Light) is a bodhisattva who is the main speaker in Toh 104.

g.3 Ādarśamaṇḍalacakranirghoṣā

me long gi dkyil 'khor dbyangs

མེ་ལོང་གི་དཀྱིལ་འཁོར་དབྱངས།

ādarśamaṇḍalacakranirghoṣā

Ādarśamaṇḍalacakranirghoṣā (Sound of the Mirror Disk) is a buddhafield inhabited by the Buddha Candrabuddhi.

g.4 Akṣobhya

mi 'khrugs pa

མི་འཁྱུགས་པ།

akṣobhya

The buddha in the eastern realm, Abhirati. Akṣobhya (Unshakable) was well known early in the Mahāyāna tradition.

g.5 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafield of Sukhāvatī, where fortunate beings are reborn to make further progress toward spiritual maturity.

Amitābha made his great vows to create such a realm when he was a bodhisattva called Dharmākara. In the Pure Land Buddhist tradition, popular in East Asia, aspiring to be reborn in his buddha realm is the main emphasis; in other Mahāyāna traditions, too, it is a widespread practice. For a detailed description of the realm, see *The Display of the Pure Land of Sukhāvatī*, Toh 115.

In some tantras that make reference to the five families he is the tathāgata associated with the lotus family.

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,” Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.6 Avaivartikacakranirghoṣā

phyir mi ldog pa'i 'khor lo dbyangs

ཕྱིར་མི་ལྷོག་པའི་འཁོར་ལོ་དབྱངས།

avaivartikacakranirghoṣā

Avaivartikacakranirghoṣā (Sound of the Wheel of Nonregression) is a buddhafield inhabited by the Buddha Suniścitapadmaphullitagātra.

“Nonregression” (Skt. *avaivartika*, Tib. *phyir mi ldog pa*) refers to a stage on the bodhisattva path where the practitioner will never turn back, or be turned back, from progress toward the full awakening of a buddha.

g.7 Bhadraśrī

dpal bzang po

དཔལ་བཟང་པོ།

bhadraśrī

Bhadraśrī (Excellent Glory) is a buddha who inhabits the buddhafield Padmaśrī.

g.8 bodhisattva level

sa

ས།

bhūmi

The stages a bodhisattva must traverse before reaching perfect buddhahood; traditionally ten in number, though some systems present more.

g.9 buddhafield

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

A buddhafield is the particular world system over which a specific buddha presides. There are innumerable such fields in Mahāyāna Buddhist cosmology.

g.10 Candrabuddhi

zla ba'i thugs

ཟླ་བའི་བྱུགས།

candrabuddhi

Candrabuddhi (Moon-Like Mind) is a buddha who inhabits the buddhafield Ādarśamaṇḍalacakranirghoṣā.

g.11 Dharmadhvaja

chos kyi rgyal mtshan

ཆོས་ཀྱི་རྒྱལ་མཚན།

dharmadhvaja

Dharmadhvaja (Dharma Banner) is a buddha who inhabits the buddhafield Virajā.

g.12 Dharmaraśmiprajvalitagātra

chos kyi 'od zer rab tu rgyas pa'i sku

ཆོས་ཀྱི་འོད་ཟེར་རབ་བྱ་རྒྱས་པའི་སྐུ།

dharmaraśmiprajvalitagātra

Dharmaraśmiprajvalitagātra (Body of Blazing Dharma Light) is a buddha who inhabits the buddhafield Duratikramā.

g.13 Duratikramā

'da' bar dka' ba

འདུལ་བར་དཀའ་བ།

duratikramā

Duratikramā (Difficult to Transcend) is a buddhafield inhabited by the buddha Dharmaraśmiprajvalitagātra.

g.14 Kaṣāyadhvajā

ngur smrig gi rgyal mtshan

དུར་སྐྱིལ་གྱི་རྒྱལ་མཚན།

kaṣāyadhvajā

Kaṣāyadhvajā (Saffron-Colored Banners) is a buddhafield inhabited by the Buddha Vajrasārapramardin.

g.15 Magadha

mnyam dga'

མགའ་རྒྱལ།

magadha

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra (modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.16 Padmaśrī

pad mo dpal

པདྨ་ཤྲི།

padmaśrī

Padmaśrī (Lotus Glory) is a buddhafield inhabited by the Buddha Bhadraśrī.

g.17 Pradīpā

mar me ldan

མར་མེ་ལྷན།

pradīpā

Pradīpā (Bright Lamp) is a buddhafield inhabited by the Buddha Siṃha.

g.18 Sahā world

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokaadhātu, is also described as the buddhafiield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

g.19 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

Samantabhadra (Entirely Excellent) is one of the eight principal bodhisattvas. He is known for embodying the conduct of bodhisattvas through his vast aspirations, offerings, and deeds for the benefit of beings.

g.20 Sarvābhijñāmatirāja

mngon par shes pa thams cad blo gros 'od zer rgyal po

མངོན་པར་ཤེས་པ་ཐམས་ཅད་སྒོ་གྲོས་འོད་ཟེར་རྒྱལ་པོ།

sarvābhijñāmatirāja

Sarvābhijñāmatirāja (King with a Mind of All Supernatural Abilities) is a buddha who inhabits the buddhafiield Vyūhā.

g.21 seat of awakening

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྙིང་པོ།

bodhimanda

The exact place where every buddha in this world will manifest the attainment of buddhahood. Specifically, this is the place beneath the Bodhi tree in Bodh Gayā.

g.22 Siṃha

seng ge

སེང་གེ།

siṃha

Siṃha (Lion) is a buddha who inhabits the buddhfield Pradīpā.

g.23 Sukhāvatī

bde ba can

བདེ་བ་ཅན།

sukhāvatī

Sukhāvatī (Blissful) is the buddhfield to the west inhabited by the buddha Amitābha, who is also known as Amitāyus. It is classically described in *The Display of the Pure Land of Sukhāvatī* (*Sukhāvatīvyūha Sūtra*).

g.24 Suniścitaṣṭapadmaphullitaḡātra

shin tu rnam par gdon mi za bar pad mo rab tu rgyas pa'i sku

ཤིན་ཏུ་རྣམ་པར་གདོན་མི་བཟ་བར་པད་མོ་རབ་ཏུ་རྒྱས་པའི་སྐུ།

sunīścitaṣṭapadmaphullitaḡātra

Suniścitaṣṭapadmaphullitaḡātra (Lotus Body Blooming with Utter Certainty) is a buddha who inhabits the buddhfield Avaivartikacakraṇirghoṣā.

g.25 Suprabhā

'od bzang po

འོད་བཟང་པོ།

suprabhā

Suprabhā (Beautiful Light) is a buddhfield inhabited by the Buddha Vairocana.

g.26 Vairocana

rnam par snang mdzad

རྣམ་པར་སྒྲུང་མཛད།

vairocana

Vairocana (Brilliance of the Sun) is a buddha who inhabits the buddhfield Suprabhā.

g.27 Vajrasārapramardin

rdo rje snying pos rab tu 'dul ba

རྡོ་རྗེ་སྙིང་པོས་རབ་ཏུ་འདུལ་བ།

vajrasārapramardin

Vajrasārapramardin (Vajra Essence Vanquisher) is a buddha who inhabits the buddhafiield Kaṣāyadhvajā.

g.28

Virajā

rdul dang bral ba

རྩུ་དང་བྲལ་བ།

virajā

Virajā (Dustless) is a buddhafiield inhabited by the Buddha Dharmadhvaja.

g.29

Vyūhā

rnam par brgyan pa

རྣམ་པར་བརྒྱན་པ།

vyūhā

Vyūhā (Ornamented) is a buddhafiield inhabited by the Buddha Sarvābhijñāmatirāja.