

MAHĀPRABHA

- 21.1 Sudhana, the head merchant's son, remembered that illusion of wisdom. He contemplated the bodhisattva's liberation that had the form of illusion. He examined the illusory aspect of the nature of phenomena. He comprehended the equality of the illusions of actions. He reflected on the equality of the illusions of phenomena. He comprehended the equality of the emanations that are ripened by the Dharma. He followed the inconceivable appearances that arise from wisdom. He accomplished the accomplishment of the illusions of infinite prayer. He purified the unimpeded conduct that has the true nature of an illusory manifestation. He analyzed the three times as having the characteristics of being composed of illusions.
- 21.2 In one land after another, he questioned, searched, and looked around, seeking without weariness of the mind or exhaustion of the body throughout all the main and intermediate directions, roads, [F.27.b] valleys, and plains, even and uneven ground, wet lands and dry lands, mountains and caves, villages and towns, markets, lands, kingdoms, and capitals. He reached the vicinity of the city of Suprabha and asked, "Where is King Mahāprabha?"
- Many people told him, "Noble one, that over there is the city named Suprabha. King Mahāprabha lives there."
- 21.3 Then Sudhana, the head merchant's son, approached the city of Suprabha and saw the great city of Suprabha. Seeing it, he was overjoyed, pleased, content, and happy. He thought, "I am looking at the place where my kalyāṇamitra lives. Today I will see the kalyāṇamitra. I will hear from him the bodhisattva conduct, and I will hear from him the inconceivable¹⁰¹⁷ gateways through which the bodhisattva sets forth, the inconceivable true nature of a bodhisattva, the inconceivable qualities of a bodhisattva, the inconceivable range of activity of a bodhisattva, the inconceivable powerful

supremacy of a bodhisattva, the inconceivable samādhis practiced by a bodhisattva, the inconceivable liberations enjoyed by a bodhisattva, and the inconceivable pure fulfillment of the undertakings of a bodhisattva.”

21.4 Concentrating on those thoughts, Sudhana approached the city of Suprabha, and having arrived he looked at the city of Suprabha. It was encircled by seven wonderful and beautiful moats that were trenches of the seven precious materials—gold, silver, beryl, crystal, red pearls, emeralds, and white coral—filled with water, with a layer of gold sand at their bottoms, [F.28.a] their surfaces covered with divine blue lotuses, red lotuses, night lotuses, and white lotuses and the water made turbid with¹⁰¹⁸ yellow sandalwood mud. It was encircled by seven rows of palm trees made of the seven precious materials. It was encircled by seven walls made of diamonds: these were a wall of *lovely lion* diamonds, a wall of undefeatable diamonds, a wall of powerfully penetrative diamonds, a wall of invincible diamonds, a strong wall of unimpedable, resolute diamonds, a wall that contained a network of the light rays of diamonds, and a wall of the array of the immaculate colors of diamonds. All those great¹⁰¹⁹ walls of precious diamonds were studded with countless precious jewels. They were adorned with shining railings of Jambu River gold on which were strung strings of ivory beads, shining railings of silver jewels on which were strung strings of ivory beads, shining railings of beryl jewels on which were strung strings of ivory beads, shining railings of crystal jewels on which were strung strings of ivory beads, shining railings of coral jewels on which were strung strings of ivory beads, shining railings of red pearls on which were strung strings of ivory beads, and shining railings of pearl jewels, the essence of the oceans, on which were strung strings of ivory beads.

21.5 The distance between each of the eight great gateways of the city was ten yojanas. The gates were multicolored, beautifully made of the seven precious materials.

21.6 That great city was vast, huge, and divided into eight districts. The ground was made of blue beryl. There were a hundred million streets in that city, and on both sides of each street there were a hundred thousand well-built and arranged mansions in which many hundreds of billions of beings lived. All those houses were made of the seven precious materials, were adorned with an array of various jewels, [F.28.b] had precious parasols and banners erected upon them, and were endowed with all requisites.

21.7 That great city was beautified by high buildings that had the countless colors of precious jewels: There were countless kūṭāgāras of Jambu River gold, with an inconceivable array of jewels, covered in a network of strings of beryl jewels. There were countless kūṭāgāras of silver, with an inconceivable array of jewels, covered in a network of strings of red pearls.

There were countless kūṭāgāras of beryl, with an inconceivable array of jewels, covered in a network of strings of a treasure of precious jewels. There were countless kūṭāgāras of crystal, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *abundant essence*. There were countless kūṭāgāras of jewels that delight beings, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called sunstones. There were countless kūṭāgāras of sapphires, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *light rays of splendor* jewels. There were countless kūṭāgāras of the precious jewel *ocean of beings*, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *asterias*.¹⁰²⁰ There were countless kūṭāgāras of diamonds, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *invincible banners*.¹⁰²¹ There were countless kūṭāgāras of yellow sandalwood, with an inconceivable array of jewels, covered in a network¹⁰²² of divine coral tree flowers. [F.29.a] There were countless kūṭāgāras of the unequaled king of perfumes, with an inconceivable array of jewels, covered in a network of a variety of divine flowers.

21.8 Each of those precious houses was adorned with many precious rooftop railings,¹⁰²³ was encircled by seven levels of precious balconies,¹⁰²⁴ and had seven rows of precious palm trees arranged around it. Precious strings connected all the precious rooftop railings and the precious palm trees. Lines of golden bells adorned all those precious strings. Hanging wreaths of flowers were fastened to all those golden bells, and a network of precious little spherical bells hung from all those wreaths of flowers.

21.9 In that way, the entire great city was covered in countless networks of precious jewels, was covered in countless networks of precious bells and little spherical bells, was covered in countless networks of divine perfumes, was covered in countless networks of divine flowers, was covered in countless networks of precious spheres, was covered in countless diamond canopies, was covered in countless precious canopies, was covered in countless precious parasols, was covered in countless precious kūṭāgāra canopies, was covered in countless precious cloth canopies, and was covered in countless canopies of flower garlands. Precious parasols and banners had been erected throughout the great city.

21.10 In the center of the great city of Suprabha was King Mahāprabha's palace. [F.29.b] The palace was four yojanas wide on every side, was made of the seven precious materials, was encircled by seven levels of balconies, had seven levels of networks of precious little spherical bells that emitted a

beautiful sound, was encircled by seven rows of palm trees made of the seven precious materials, and was adorned by an inconceivable hundred thousand kūṭāgāras made of various precious materials.

21.11 It had pools made of a variety of precious materials, with bottoms covered in gold sand, filled with water that had the eight excellent qualities, and its surface was covered with blue lotuses, night lotuses, and white lotuses. They were beautified by trees that had flowers and fruits of every kind of precious material. On all four sides there were beautiful precious railings intersected by steps. There were the divine, sweet, and melodious songs of flocks of birds.

21.12 In the center of this palace, which rivaled that of Devendra,¹⁰²⁵ there was a precious kūṭāgāra that shone on beings. It was adorned with a splendid display of countless, beautiful jewels. It was a treasury of the good Dharma that had been established by King Mahāprabha.

21.13 Sudhana, the head merchant's son, had no attachment toward the precious moats, he was not astonished by the precious walls, he had no craving for the rows of precious palm trees, he took no delight in the sounds from the networks of bells and little spherical bells, he had no clinging to the melodious sounds of the divine music and songs, he paid no attention to the delights of the celestial kūṭāgāras composed of various shining jewels, he found no pleasure in the pleasurable qualities of the groups of young men and women, and he was detached from the pleasures of form, sound, smell, taste, and touch. [F.30.a]

21.14 Focused on the contemplation of the Dharma, he asked whomever he met about the kalyāṇamitra. In that way, he eventually arrived at a place in the city where three roads met, and he looked around. He saw that not far from a caitya temple in the center of the junction of the three roads was a great throne with great adornments. It had legs of blue beryl, was supported by white beryl lions, was inlaid with a network of threads of Jambu River gold, and had various precious cushions, superior to divine materials, laid upon it. It was adorned by countless precious disks and covered with an inconceivable network of an array of precious jewels. Above it there was a canopy like a tent made of cloth of Jambu River gold, with a variety of divine precious materials and a central lotus made of the kings of wish-fulfilling jewels.

21.15 Seated cross-legged on that great Dharma throne was King Mahāprabha, whose body was adorned by the thirty-two signs of a great being. His body was beautified by the complete variety of the eighty features of a great being. He was like a mountain of gold. He was adorned with an array of various jewels. He shone magnificently like the disk of the sun. He was lovely to look at like the disk of the full moon. He was beautiful like Brahmā in the

midst of his retinue of Brahmā devas. He was like the ocean, possessing an accumulation of the jewels of the infinite qualities of the Dharma. Like a great cloud he emitted the thunder that was the nature of the Dharma. Like the sky he was adorned by the stars of the ways of the Dharma. Like Sumeru his image appeared in the minds of the ocean of the four classes of beings. Like an island of jewels he was a ground filled with the jewels of various knowledges.

21.16 Sudhana saw that arranged in front of King Mahāprabha there was a precious heap of gold, jewels, pearls, beryls, conch, crystal, corals, gold ornaments, and silver; a heap of divine clothing in various colors; [F.30.b] a heap of various kinds of divine jewelry; a heap of food and various gifts; a heap of the various kinds of superior, supremely delicious flavors; and a heap of a range of all kinds of displays.

21.17 Sudhana saw many trillions of precious divine carriages, many trillions of precious divine musical instruments, many trillions of different kinds of divine perfumes, many heaps of medicine for healing sickness, and heaps of all kinds of particular utensils that were suitable, faultless, and for beings to use as they wish.

21.18 Sudhana saw a hundred thousand young milk-yielding cows with golden horns and hooves set out for poor people to obtain.

21.19 Sudhana saw a quintillion precious maidens who had been assembled. They were beautiful, attractive, and lovely to look at. They were adorned in all jewelry and wore precious clothing of divine material, their bodies anointed with divine uragasāra sandalwood. They had mastered the sixty-four skills and were expert in all the arts of lovemaking.

21.20 Sudhana saw all these requisites gathered and arranged in front of the king for beings to collect, for beings to take, to bring happiness to beings, to bring joy to beings, to bring peace of mind to beings, to bring delight to beings, to cause the kleśas to cease within beings, to lead beings to the meaning of the nature of all phenomena, to direct beings to the meaning that is the same as omniscience, to turn beings away from ill will toward others, to turn beings away from bad physical and vocal actions, to extract the splinter of false views from beings, and for beings to purify their path of action.¹⁰²⁶ They were piled up and presented on two hundred million platforms at every crossroads of four streets, at every junction of three streets, and in front of the rows of doors and courtyards [F.31.a] on both sides of every street.

21.21 Sudhana, the head merchant's son, prostrated his whole body onto the ground in homage to King Mahāprabha, and he circumambulated King Mahāprabha, keeping him to his right, many hundreds of thousands of times. He then sat down before him, placed the palms of his hands together,

- and said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 21.22 “Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!”
- 21.23 King Mahāprabha said, “Noble one, I have purified and perfected the bodhisattva conduct called *the banner of great love*.
- 21.24 “Noble one, I addressed questions about this bodhisattva conduct called *the banner of great love* to many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many quintillions of buddhas, and so on up to an innumerable number of innumerable numbers of buddha bhagavats. From them I received it, purified it, completely purified it,¹⁰²⁷ established it, viewed it, analyzed it, followed it,¹⁰²⁸ sought it, examined it, wrote it out,¹⁰²⁹ and promulgated it.
- 21.25 “Noble one, in that way I have remained in this bodhisattva conduct called *the banner of great love*, and I rule¹⁰³⁰ the kingdom in accord with the Dharma, I take care of the world in accord with the Dharma, I carry out conduct in the world in accord with the Dharma, I cause beings to be in accord with Dharma, [F.31.b] I bring beings into the domain of the Dharma, I bring beings into the way of the Dharma, I command beings in accord with Dharma, I make beings dedicate themselves to the practice of the Dharma, I establish beings in the understanding of the nature of the Dharma, and I establish beings in a loving state of mind,¹⁰³¹ in the power of great love, in the strength of love, in an altruistic state of mind, in a happy state of mind, in a sympathetic¹⁰³² state of mind, in a caring state of mind, in a protective state of mind,¹⁰³³ in a state of mind that never ceases to be protective of beings, and in a state of mind of continuously aspiring to eliminate all suffering, and I establish beings in a continuous conduct that leads them to the ultimate happiness.
- 21.26 “I also bring physical¹⁰³⁴ ease to beings by giving rise to the happiness of serenity. I turn the continuums of their minds away from¹⁰³⁵ attachment to the pleasures of saṃsāra. I bring¹⁰³⁶ beings to delight in the pleasures of the Dharma. I cleanse them of all the stains of the kleśas.¹⁰³⁷ I purify them of all bad qualities. I turn them away from the continuum of saṃsāra. I turn them toward the ocean of the ways of the realm of Dharma. I burn away the ignorance in their minds in order to end all rebirths in the states of existence. I cause light¹⁰³⁸ to arise in their minds so that they attain the result that is omniscience. I make the ocean of their minds clear so that they will give rise to the strength of unassailable faith.

- 21.27 “Noble one, in that way I have remained in this bodhisattva conduct called *the banner of great love*, and I rule¹⁰³⁹ the kingdom in accord with the Dharma.
- 21.28 “Noble one, I do not cause the beings who dwell in my realm to be frightened, terrified, or [F.32.a] alarmed or to horripilate.
- 21.29 “Noble one, those beings who are poor and deprived of necessities, who wish for food, who wish for drink, who wish for clothes, and who wish for every kind of requisite all come before me. I open the door to the treasures that I have previously accumulated, and I say to them, ‘Take whatever you wish—all those things for which you would otherwise engage in the bad actions of killing, taking what has not been given, sexual misconduct, lying, slander, harsh speech, idle talk, craving, malice, false views, and attachment to various incorrect views! All of those things have been provided by me, and they are heaped at the doors in the streets, in the courtyards, at the junctions of three streets, and at the crossroads of four streets in this great city of Suprabha—anyone may take whatever they wish!’ I tell them this and give it to them.
- 21.30 “Noble one, all the beings who dwell in this great city are bodhisattvas who follow the Mahāyāna.
- 21.31 “Noble one, this great city of Suprabha appears to them in accordance with their way of thinking: to some it appears small, while to some it appears vast; to some the ground appears to be made of earth, while to some the ground appears to be made of beryl jewels; to some it appears to be encircled by a wall of clay, while to some it appears to be encircled by a wall of precious diamonds¹⁰⁴⁰ and banners of invincibility; to some it appears to be filled with pebbles and potsherds, to be uphill and downhill, and to have many chasms and precipices, while to some it appears to have ground that is covered and adorned with countless excellent precious jewels and to be as flat as the palm of the hand; to some it appears to be made of earth,¹⁰⁴¹ while to some it appears to be adorned by countless precious dwellings, aerial palaces, mansions, and kūṭāgāras [F.32.b] adorned by roof decks with balustrades, spires, round windows,¹⁰⁴² networks of strings of beads, crescent moons, and trellises of lion adornments.
- 21.32 “Among the beings who live outside the city, there are those who, when I was practicing bodhisattva conduct in past lives, gathered around me as pupils through the four methods of gathering pupils. They have pure motivation, have created the roots of merit, have served many buddhas, aspire to omniscience, and are set on omniscience. To them the city appears to be made of jewels. To the others it appears to be made of earth.
- 21.33 “Noble one, when the beings who live in my realm, in the districts and subdistricts, in the villages, towns, and markets, in the country and the capital, are disturbed by the nature of the times in a world that has the five

- degenerations and want to practice the path of the ten bad actions, then at that time, wishing to benefit them, I enter the bodhisattva samādhi called *exercising power over the world through being motivated by great love*.
- 21.34 “Noble one, as soon as I rest in that samādhi, the fears, misfortunes, hostilities, disputes, mental disturbances, and violent intentions of those beings cease, are extinguished, are eliminated, and are brought to an end through their attaining the nature of the bodhisattva samādhi called *exercising power over the world through being motivated by great love*.
- 21.35 “Noble one, stay a moment and you will see a sight.”
Then King Mahāprabha entered the bodhisattva samādhi called *exercising power over the world through being motivated by great love*. [F.33.a]
- 21.36 As soon as he entered the bodhisattva samādhi called *exercising power over the world through being motivated by great love*, the great city of Suprabha and its districts and subdistricts, its villages,¹⁰⁴³ towns, and markets, the land and the kingdom, the capital, and its environs all shook in six ways.
- 21.37 When they shook, the precious walls, precious mansions, precious interiors, precious houses, precious dwellings, precious aerial palaces, precious kūṭāgāras, precious spires, precious balustrade rooftops, precious round windows, precious balconies, precious toraṇas, precious crescents, precious lattices of lion adornments, precious railings, precious disks, precious canopies, precious strings of little spherical bells, precious bells, precious banners, precious flags, and precious palm trees also shook, made loud sounds, and jingled. When they resounded, they emitted beautiful, delightful sounds, so that those people bowed and made obeisance in the direction of King Mahāprabha.
- 21.38 All those beings who dwelled within the great city of Suprabha experienced increased happiness and joy, turned to face the direction of King Mahāprabha, and prostrated their entire bodies on the ground in homage.
- 21.39 Those beings who lived in the villages, the towns, the marketplaces, the land, the kingdom, the capital, and its environs all became blissful in mind and body, and with happiness and joy they bowed down in the direction of King Mahāprabha.
- 21.40 The beings who had been reborn as animals all became kind toward one another and wished to help one another. They all turned to look in the direction of King Mahāprabha and bowed down to him.
- 21.41 Even the land, all the mountain peaks, and the other lofty lands [F.33.b] bowed toward King Mahāprabha.
- 21.42 All the flowering trees, fruit trees, leafy trees, edible plants,¹⁰⁴⁴ vegetation,¹⁰⁴⁵ crops,¹⁰⁴⁶ grasses, bushes, herbs, and forests turned in the direction of King Mahāprabha and bowed down toward him.

- 21.43 All the springs,¹⁰⁴⁷ lakes, ponds, reservoirs, waterfalls, rivers, lotus ponds, and wells in his realm turned and made the sounds of flowing in the direction of King Mahāprabha.
- 21.44 Ten thousand nāga kings caused a mass of smoke of great black-agarwood incense to form a cloud of perfume, from which came the illumination of bright streaks of lightning, the roar of thunder, and a fine rain of perfumed water that fell in all four directions.¹⁰⁴⁸
- 21.45 Ten thousand devas, such as the deva lords Śakra, Suyāma, Saṃtuṣita, Sunirmita, and Vaśavartin gathered in the sky facing him and made offerings to King Mahāprabha:
- 21.46 The entire expanse of the sky resounded with the vast melodious sound from clouds of a quintillion divine musical instruments.
- 21.47 A gathering of countless apsaras created the adornment of sweet, beautiful sounds from clouds of divine songs.
- There was the adornment of the rain that fell from clouds of a variety of countless divine, precious flowers.
- 21.48 There was the adornment of the rain that fell from clouds of a variety of countless divine incenses of various colors.
- There was the adornment of the rain that fell from clouds of a variety of countless divine, precious garlands.
- 21.49 There was the adornment of the rain that fell from clouds of a variety of countless divine powders of various colors.
- There was the adornment of the rain that fell from clouds of a variety of countless divine, precious jewelry.
- 21.50 There was the adornment of the rain that fell from clouds of a variety of countless divine, delicate,¹⁰⁴⁹ stainless clothing.
- There was the adornment of the rain that fell from clouds of a variety of countless divine [F.34.a] parasols of different kinds.
- 21.51 There was the adornment of the rain that fell from clouds of beautiful lion banners.
- There was the adornment of the rain that fell from clouds of countless precious flags shining with the blazing light of divine jewels.
- 21.52 Airāvaṇa and all the kings of elephants were in the sky, and through the inconceivable miraculous powers of the lords of the elephants, the leaders of the herds, they manifested in the sky clouds of a variety of countless divine, precious lotuses that covered the entire expanse of the sky; of countless divine, precious hanging strings of jewels; of countless divine, precious hanging clusters of streamers and wreaths; of hanging adornments of countless varieties of divine, precious flower garlands; of hanging adornments of countless varieties of divine, precious strings of jewelry; and of hanging adornments of countless varieties of divine, precious wreaths of

flowers; the adornment of sky-covering clouds of perfume composed of countless varieties of divine, precious kings of scents of different colors that filled all directions with a lovely aroma; the adornment of rain from clouds of divine, precious clothing of various colors; the adornment of rain from clouds of a divine mass of incense smoke; the adornment of a delicate rain from clouds of divine powders of different colors; and the adornment of rain from sky-covering clouds of the sweet and melodious music and songs of praise by a host of apsaras. [F.34.b]

21.53 Countless hundreds of thousands of rākṣasa lords who dwell in the sea and on the land, who dwell in our world realm of four continents, whose food is flesh and whose drink is blood, who steal the vitality of those creatures that live in the water and of deer, cattle, birds, oxen, horses, elephants, donkeys, men, and women, whose minds have thoughts of anger and who always harm and injure beings, all gained the highest motivation of love and altruism; their faces having become serene, they became dedicated to not causing violence or injury to any being, their thoughts upon the next world after death, and with their palms together in homage, with the highest happiness, they bowed in the direction of King Mahāprabha, experiencing an unequalled vast bliss of mind and body.

21.54 Hundreds of thousands of lords of yakṣas, mahoragas, piśācas, and bhūtas with the highest motivation of love and altruism, their faces having become serene and their thoughts upon the next world after death, became dedicated to not causing violence or injury to any being. With their palms together in homage, with the highest happiness, they bowed in the direction of King Mahāprabha, experiencing an unequalled vast bliss of mind and body.

21.55 In the same way, for all beings in the four-continent world realm, fear, misfortune, hostility, disputes, mental disturbances, and violent intentions ceased, were extinguished, were eliminated, were brought to an end, and were eradicated.

21.56 In the same way as it was for the four-continent world realm, so it was that for all beings throughout the great universe of a billion worlds, [F.35.a] throughout a quintillion world realms in the ten directions, all fear, misfortune, hostility, disputes, mental disturbances, and sinful and violent intentions ceased, were extinguished, were eliminated, were brought to an end, and were eradicated through their attaining the nature of the bodhisattva samādhi called *exercising power over the world through being motivated by great love*.

21.57 Then King Mahāprabha arose from that samādhi and said to Sudhana, the head merchant's son, "Noble one, I know only this wisdom of bodhisattva conduct called *the banner of great love*.

- 21.58 “How could I know the conduct or describe the qualities of the bodhisattvas who hold the immeasurable parasol of great love; who pervade all the world realms with their motivation to bring happiness; who are attendants for all beings through continual attendance to them; who are dedicated to the protection of all beings applied equally to the highest, the middling, and the lowest beings; who have a loving motivation that is like the earth, for it is engaged in supporting all beings; who are like the disk of the full moon sending the light rays of merit and wisdom equally to all beings; who are like the disk of the sun because they shine the light of wisdom on everything that is to be known; who are like lamps because they dispel the deep darkness in the minds of all beings; who are like the precious jewel that purifies water because they clear away the turbidity of deceit and deception in the lakes of the minds of all beings; who are like the king of wish-fulfilling jewels because they fulfill the aspirations and prayers of all beings; who are like a great wind because they make them live in the dwelling place of resting in samādhi, which is the great city¹⁰⁵⁰ of omniscience? [F.35.b]
- 21.59 “How could I measure their mountain of merit? How could I view the sky that is adorned by the myriads of stars of their qualities? How could I know the circle of air¹⁰⁵¹ that is their great prayers? How could I measure their power of the equality of all phenomena? How could I explain their praises of the array of the Mahāyāna? How could I describe their special way of completely good conduct? How could I reveal the gateway to the great samādhi of the bodhisattvas? How could I describe their clouds of great compassion?
- 21.60 “Depart, noble one. In this southern region there is a capital city called Sthirā. There dwells an upāsikā by the name of Acalā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 21.61 Then Sudhana, the head merchant’s son, bowed his head to the feet of King Mahāprabha, circumambulated King Mahāprabha many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from King Mahāprabha. [B3]