

Lumbinī

## INCREDIBLE AND AMAZING

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then after the meal, on return from almsround, several senior mendicants sat together in the assembly hall and this discussion came up among them:

“It's incredible, reverends, it's amazing, the power and might of a Realized One! For he is able to know the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. He knows the caste they were born in, and also their names, clans, conduct, teaching, wisdom, meditation, and freedom.”

When they said this, Venerable Ānanda said, “The Realized Ones are incredible, reverends, and they have incredible qualities. They're amazing, and they have amazing qualities.” But this conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: “Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

So the mendicants told him what they had been talking about. The Buddha said, “Well then, Ānanda, say some more about the incredible and amazing qualities of the Realized One.”

## ACCHARIYAABBHUTASUTTA

EVAM ME SUTAM — ekam samayam bhagavā sāvattiyam viharati jeta-  
vane anāthapiṇḍikassa ārāme.

Atha kho sambahulānam bhikkhūnam pacchābhattam piṇḍapāta-  
paṭikkantānam upaṭṭhānasālāyam sannisinnānam sannipatitānam  
ayamantarākathā udapādi:

“acchariyam, āvuso, abbhutam, āvuso. Tathāgatassa mahiddhikatā  
mahānubhāvātā, yatra hi nāma tathāgato atīte buddhe parinibbute  
chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavīvat-  
te jānissati: ‘evamjaccā te bhagavanto ahesum’ itipi, ‘evamnamā te  
bhagavanto ahesum’ itipi, ‘evaṅgotā te bhagavanto ahesum’ itipi, ‘ev-  
amsilā te bhagavanto ahesum’ itipi, ‘evamdhammā te bhagavanto ahe-  
sum’ itipi, ‘evampaññā te bhagavanto ahesum’ itipi, ‘evamvihārī te bh-  
agavanto ahesum’ itipi, ‘evamvimuttā te bhagavanto ahesum’ itipi”ti.

Evam vutte, āyasmā ānando te bhikkhū etadvoca: “acchariyā ce-  
va, āvuso, tathāgatā acchariyadhammasamannāgatā ca; abbhutā ceva,  
āvuso, tathāgatā abbhutadhammasamannāgatā cā”ti. Ayañca hidam  
tesam bhikkhūnam antarākathā vippakatā hoti.

Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yenupaṭṭh-  
ānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisaj-  
ja kho bhagavā bhikkhū āmantesi: “kāya nuttha, bhikkhave, etarahi  
kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“Idha, bhante, amhākam pacchābhattam piṇḍapātapāṭikkantānam  
upaṭṭhānasālāyam sannisinnānam sannipatitānam ayamantarākathā  
udapādi: ‘acchariyam, āvuso, abbhutam, āvuso, tathāgatassa mahiddh-  
ikatā mahānubhāvātā, yatra hi nāma tathāgato atīte buddhe parinibbute

“Sir, I have heard and learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening was reborn in the host of Joyful Gods.’ This I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening remained in the host of Joyful Gods.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘For the whole of that life, the being intent on awakening remained in the host of Joyful Gods.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening passed away from the host of Joyful Gods and was conceived in his mother’s womb.’ This too I remember as an incredible quality of the Buddha.

chinnapapañce chinnavaṭṭume pariyādinnavatṭe sabbadukkhavītivatte jānissati— evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā ... evaṃgottā ... evaṃsilā ... evaṃdhammā ... evaṃpañña ... evaṃvihārī ... evaṃvimuttā te bhagavanto ahesuṃ itipī’ti. Evaṃ vutte, bhante, āyasmā ānando amhe etadavoca: ‘acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca; abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā ca’ti. Ayaṃ kho no, bhante, antarākathā vippakatā; atha bhagavā anuppatto”ti. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “tasmātiha taṃ, ānanda, bhiiyoso mattāya paṭibhantu tathāgatassa acchariyā abbhutadhammā”ti.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ: ‘sato sampajāno, ānanda, bodhisatto tusitaṃ kāyaṃ upapajji’ti. Yampi, bhante, sato sampajāno bodhisatto tusitaṃ kāyaṃ upapajji idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ: ‘sato sampajāno, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti. Yampi, bhante, sato sampajāno bodhisatto tusite kāye aṭṭhāsī idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ: ‘yāvatāyukaṃ, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti. Yampi, bhante, yāvatāyukaṃ bodhisatto tusite kāye aṭṭhāsī idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ: ‘sato sampajāno, ānanda, bodhisatto tusitā, kāyā cavitvā mātukucchiṃ okkami’ti. Yampi, bhante, sato sampajāno bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkami idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother’s womb. And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And even the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!” And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, four deities approach to guard the four directions, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, she no longer

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-  
gahitaṃ: ‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukuc-  
chim okkamati, atha sadevake loke samārake sabrahmake sas-  
samaṇabrāhmaṇiyā pajāya sadevamanussāya appamaṇo uḷāro obh-  
āso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā  
lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime  
candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubh-  
onti tatthapi appamaṇo uḷāro obhāso loke pātubhavati atikkammeva  
devānaṃ devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāse-  
na aññamaññaṃ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti.  
Ayañca dasasahassī lokadhātu saṅkampaṭi sampakampaṭi sampavedh-  
ati appamaṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ  
devānubhāvaṃ’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato  
acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-  
gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchim okkanto hoti, cattāro  
devaputtā catuddisaṃ ārakkhāya upagacchanti—mā naṃ bodhisattam  
vā bodhisattamātaram vā manusso vā amanusso vā koci vā viheṭhesī’ti.  
Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ ab-  
bhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-  
gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchim okkanto hoti, paka-  
tiyā sīlavatī bodhisattamātā hoti viratā paṇātipātā viratā adinnādānā  
viratā kāmesumicchācārā viratā musāvādā viratā surāmerayama-  
jja-pamādaṭṭhānā’ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato  
acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-  
gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchim okkanto hoti, na  
bodhisattamātu purisesu mānaṃ upajjati kāmaguṇūpasamhitam,

feels sexual desire for men, and she cannot be violated by a man of lustful intent.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty. Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with good eyesight were to take it in their hand and examine it: “This beryl gem is naturally beautiful, eight-faceted, well-worked. And it’s strung with a thread of blue, yellow, red, white, or golden brown.”

In the same way, when the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘Seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.’ This too I remember as an incredible quality of the Buddha.



anatikkamaniyā ca bodhisattamātā hoti kenaci purisena rattacittenā'ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam: 'yadā, ānanda, bodhisatto mātukucchim okkanto hoti, lābhini bodhisattamātā hoti pañcannaṃ kāmagaṇānam. Sā pañcahi kāmagaṇehi samappitā samaṅgibhūtā paricāreti'ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam: 'yadā, ānanda, bodhisatto mātukucchim okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigatam passati sabbaṅgapaccaṅgam ahīnindriyam. Seyyathāpi, ānanda, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato. Tatrāssa suttam āvutam nīlam vā pītam vā lohitaṃ vā odātam vā paṇḍusuttam vā. Tamenam cakkhumā puriso hatthe karitvā paccavekkheyya—ayam kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato, tatrīdam suttam āvutam nīlam vā pītam vā lohitaṃ vā odātam vā paṇḍusuttam vāti.

Evameva kho, ānanda, yadā bodhisatto mātukucchim okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigatam passati sabbaṅgapaccaṅgam ahīnindriyan'ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam: 'sattāhajāte, ānanda, bodhisatte bodhisattamātā kalam karoti, tusitam kāyam upapajjati'ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

I have learned this in the presence of the Buddha: ‘Other women carry the infant in the womb for nine or ten months before giving birth. Not so the mother of the being intent on awakening. She gives birth after exactly ten months.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘Other women give birth while sitting or lying down. Not so the mother of the being intent on awakening. She only gives birth standing up.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four deities receive him and place him before his mother, saying: “Rejoice, O Queen! An illustrious son is born to you.”’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from Kāsī. The jewel would not soil the cloth, nor would the cloth soil the jewel. Why is that? Because of the cleanliness of them both.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-gahitaṃ: ‘yathā kho panānanda, aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā pariharitvā vijāyanti, na hevaṃ bodhisattam bodhisattamātā vijāyati. Daseva māsāni bodhisattam bodhisattamātā kucchinā pariharitvā vijāyati’ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ: ‘yathā kho panānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ bodhisattam bodhisattamātā vijāyati. Ṭhitāva bodhisattam bodhisattamātā vijāyati’ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, devā naṃ paṭhamaṃ paṭiggaṇhanti pacchā manussā’ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, apattova bodhisatto pathaviṃ hoti, cattāro naṃ devaputtā paṭiggahetvā mātu purato ṭhamenti—attamanā, devi, hohi; mahesakkho te putto uppanno’ti. Yampi, bhante ...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭig-gahitaṃ: ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado. Seyyathāpi, ānanda, maṇiratanam kāsike vatthe nikkhittam neva maṇiratanam kāsikam vattham makkheti nāpi kāsikam vattham maṇiratanam makkheti. Tam kissa hetu? Ubhinnaṃ suddhattā.

In the same way, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'As soon as he's born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic proclamation: "I am the foremost in the world! I am the eldest in the world! I am the first in the world! This is my last rebirth. Now there are no more future lives."' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: "So, it seems other sentient beings have been reborn here!"

Evameva kho, ānanda, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado'ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭigahitaṃ: 'yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti—ekā sītassa, ekā uṇhassa; yena bodhisattassa udakakiccaṃ karonti mātu cā'ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭigahitaṃ: 'sapatijāto, ānanda, bodhisatto samehi pādehi pathaviyaṃ patiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabiñca vācam bhāṣati—agghoamasmi lokassa, jeṭṭhoamasmi lokassa, seṭṭhoamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo'ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭigahitaṃ: 'yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapime candimasūriyā evaṃmahid-dhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāseña aññamaññaṃ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti. Ayañca dasasahassī

And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.' This too I remember as an incredible and amazing quality of the Buddha."

"Well then, Ānanda, you should also remember this as an incredible and amazing quality of the Realized One. It's that the Realized One knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too you should remember as an incredible and amazing quality of the Realized One."

"Sir, the Buddha knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too I remember as an incredible and amazing quality of the Buddha."

That's what Ānanda said, and the teacher approved. Satisfied, those mendicants were happy with what Venerable Ānanda said.

lokadhātu saṅkampaṭi sampakampaṭi sampavedhati, appamāṇo ca ulāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvan'ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī"ti.

“Tasmātiha tvaṃ, ānanda, idampi tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi. Idhānanda, tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti; viditā saññā uppajjanti ...pe... viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. Idampi kho tvaṃ, ānanda, tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehī"ti.

“Yampi, bhante, bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti; viditā saññā ... viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. Idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī"ti.

Idamavoca āyasmā ānando. Samanuñño satthā ahoṣi; attamaṇā ca te bhikkhū āyasmato ānandassa bhāsitaṃ abhinandunti.

*Acchariyaabbhutasuttaṃ niṭṭhitaṃ tatiyaṃ.*