

# 11

## Avyākata Sutta

The Discourse on the Undeclared | A 7.54 [PTS: A 7.51]

Theme: The true seeker is unconcerned with the afterlife

Translated & annotated by Piya Tan ©2012

### 1 The undeclared questions

**1.1** The word *avyākata*<sup>1</sup> in the Sutta title means “undeclared, undetermined, unanswered,” in special reference to the 10 undeclared statements, that is, theses or speculations that are “set aside” (*thapanīya*), because they are not related to the quest for awakening. **The 10 speculations** are as follows:

#### The world

- |                               |                      |
|-------------------------------|----------------------|
| (1) The world is eternal.     | <i>sassato loko</i>  |
| (2) The world is not eternal. | <i>asassato loko</i> |
| (3) The world is finite.      | <i>antavā loko</i>   |
| (4) The world is infinite.    | <i>anantavā loko</i> |

#### The soul or self

- |   |                                  |
|---|----------------------------------|
| (5) The soul is the same as the body.   | <i>taṃ jīvaṃ taṃ sarīraṃ</i>     |
| (6) The soul and the body are separate. | <i>aññaṃ jīvaṃ aññaṃ sarīraṃ</i> |

#### The tathagata (one thus gone)<sup>2</sup> [2]

- |   |  |
|---|--|
| (7) The tathāgata exists after death.                                     | <i>hoti tathāgato param, maraṇā</i>                  |
| (8) The tathāgata does not exist after death.                             | <i>na hoti tathāgato param, maraṇā</i>               |
| (9) The tathāgata both exists and does not exist after death.             | <i>hoti ca na ca hoti tathāgato param, maraṇā</i>    |
| (10) The tathāgata neither exists nor not exist after death. <sup>3</sup> | <i>n’eva hoti na na hoti tathāgato param, maraṇā</i> |

**1.2** Discussions on these 10 speculations or useful references to them are found in the following suttas:

<b>Aggi Vaccha,gotta Sutta</b>	M 72/1:483-489	SD 6.15
<b>Cūḷa Māluṅkyā,putta Sutta</b>	M 63 <i>passim</i> /1:426-437	SD 5.8
<b>Vaccha,gotta Sutta</b>	M 72 <i>passim</i> /1:483-489	SD 6.15,
<b>Vacchagotta Saṃyutta</b>	S 33/3:257-263	
<b>Abyākata Saṃyutta</b>	S 10/4:374-403	
<b>Āhu Sutta</b>	U 6.4/66-69	
<b>Titthā Sutta</b>	U 6.5/69 f	

The 10 speculations are also mentioned in some other places in the Pāli Canon, such as:

<b>Brahma,jāla Sutta</b>	D 1,1.29-31/1:12-39	most detailed explanation of “the world”
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<sup>1</sup> Skt *a-vyākṛta* = *na* + *vyākata* (pp of *vyākāroti*: *vi* + *a* + √KR, to do).

<sup>2</sup> In speculations, clearly *tathāgata* has a broader sense of “saint” in a general sense of someone liberated, *not* necessarily only a buddha or arhat. For a canonical def of *tathāgata*, see **Pāsādika S** (D 29,28 f/3:135 f); also Toshiichi ENDO 1997:195-206 (ch V). For refs, see SD 40a.10 (5.1) at (10) n. On the ineffability of the *tathāgata*, see Harvey 1995:235-245. See foll §3.

<sup>3</sup> This tetralemma is found in many places in the Canon. In **Param,marañā S** (S 16.12/2:222 f) the Buddha mentions it to Mahā Kassapa; in **Anurādha S** (S 22.86/3:116-119). The tetralemma is mentioned by lemma in 4 suttas in **Saṃyutta** (S 24.15-18/3:215 f). The **Avyākata Saṃyutta** contains some suttas dealing with it (S 44.2-8/4:381-397): see S:B 1080 n165. For a philosophical discussion, see K N Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963: 350 & Kügler 2003:100 f. For an analysis of the 10 points in terms of the tetralemma, see **Cūḷa Māluṅkyā,putta S** (M 63) @ SD 5.8 (2+3). See SD 40a.10 (2.2).

<b>Mahāli Sutta</b>	D 6,16-19/157 f	only on “the soul” ( <i>jīva</i> ) <sup>4</sup>
<b>Poṭṭhapāda Sutta</b>	D 9,25-30/1:187-190	SD 7.14 <sup>5</sup>
<b>Pāsādikā Sutta</b>	D 29,30-33/135-138	only on the tathāgata’s state

**1.3** A different list of speculative views are given in the **Mahā Taṇhā,saṅkhaya Sutta** (M 38).<sup>6</sup> It is likely that such questions or statements formed a sort of questionnaire amongst the ancient Indian wanderers to determine a person’s position. The Buddha put these questions aside, declaring that they have nothing to do with spiritual development [§§25-26].<sup>7</sup>

## 2 The *tathāgata*

**2.1** The Avyākata Sutta basically states that we cannot and should not consider the after-death state of “one thus gone” (*tathā’gata*),<sup>8</sup> as it does not fit into any of the tetralemma of truth and being, that is, something *is*, *is not*, *both is and is not*, or *neither is nor is not*.<sup>9</sup> This is the term used in two suttas listed consecutively in the **Khandha Saṃyutta**—the connected sayings on the aggregates—that is, the **Yamaka Sutta** (S 22.85)<sup>10</sup> and the **Anurādha Sutta** (S 22.86).<sup>11</sup> Both deal with the nature of the arhat and use the colloquial term *tathāgata* here to refer to the arhat.

The term is usually translated as “being” (*satta*),<sup>12</sup> and seems to have two applications. Specifically, in speculative statements, *tathāgata* has a broad sense of “saint,” referring to someone liberated, not necessarily only a buddha or an arhat.<sup>13</sup> Generally, it is a generic term for all sentient beings, including liberated saints (both Buddhist and non-Buddhist).<sup>14</sup>

**2.2** Apparently, the purpose of such a Buddhist usage of *tathāgata* here is as a general reference to a category whose after-death state is beyond any logical description or definition. At least, this has no benefit to the quest of self-awakening. In the case of the unawakened beings, too, their rebirths should not be speculated on. We just simply would not know their true state, unless we are of the same level or higher.

Even if some highly attained guru or master were to tell us that so and so is reborn in such and such a place, we can only take his word for it. We really do not have any way of directly or indirectly knowing

<sup>4</sup> Where see T W Rhys Davids’ Intro to his tr (D:RD 1:186 -188).

<sup>5</sup> The *avyākata* theses in the context of **Poṭṭhapāda S** (D 9) are discussed by Ñāṇananda in his *Concept and Reality* (1971:95-99). For a study, see **The unanswered questions**, SD 40a.10.

<sup>6</sup> M 38.23/1:264 f = SD 7.10.

<sup>7</sup> See SD 5.8 (2+4). See also Ñāṇananda, *Concept and Reality*, 1971:95-99 & John Hick, *Disputed Questions*, 1993:105-118 (ch 6). For a study on the 10 questions, see **The unanswered questions**, SD 40a.10.

<sup>8</sup> For a canonical def of *tathāgata*, see **Pāsādika S** (D 29.28 f/3:135 f), SD 40a.6 & **Buddhānussati @** SD 15.7 (2); also Toshiichi ENDO, *Buddha in Theravāda Buddhism*, 1997:195-206 (ch V). On the ineffability of the *tathāgata*, see Harvey, *The Selfless Mind*, 1995:235-245.

<sup>9</sup> For a study, see **Unanswered questions**, SD 40a.10.

<sup>10</sup> **Yamaka S** (S 22.85/3:109-115), SD 21.12.

<sup>11</sup> **Anurādha S** (S 22.86/3:116-119), SD 21.13.

<sup>12</sup> **On *tathāgata* as “a being” (*satta*)**, see these texts & their comys: **Brahma,jāla S** (D 1.2.27/1:27,24 f; DA 118.1, *tathāgato’ti adhippeto*) ≠ **Cūḷa Māluṅkyā,putta S** (M 63,2/1:426,14; MA 3:141,23), **Aggi Vaccha,gotta S** (M 72.9-14/1:484-486; MA 3:141,22, 199,2) ≠ **Khemā S** (S 44.1/4:376,26 f; SA 3:113,18); **Yamaka S** (S 22.85/-3:111,14 +112,6; SA 2:311,1), AA 4:37; **Nānā Titthiyā S 1** (U 6.4/67,14; UA 340,6 (Ce Ee) 340, *tathāgato’ti satto*; UA:Be *satto*; UA:Se *sattā*) ≠ Nm 64,20 (NmA 1:193,24). Cf **Anurādha S** (S 22.86.4/3:116), SD 21.13, where Comy explains *tathāgata* there as “your teacher” (ie the Buddha), but regarding him as a “being” (*taṃ tathāgato’ti tumhākaṃ satthā tathāgato taṃ sattaṃ tathāgataṃ* (SA 2:312). See **Buddhānussati @** SD 15.7 (2.3.4); also **Cūḷa Māluṅkyā,putta S** (M 63) @ SD 5.8 (3) & **Aggi Vaccha,gotta S** (M 72) @ SD 6.15 (3.2).

<sup>13</sup> See **Pāsādika S** (D 29.28 f/3:135 f); also Toshiichi ENDO 1997:195-206 (ch V).

<sup>14</sup> Further, see **Aggi Vaccha,gotta S** (M 72.16-20/1:486-488), SD 6.15 (3) & **Unanswered questions @** SD 40a.-10 (4.2).

this, except through our own attainment of direct knowledge of rebirth. Even then, such a knowledge, in itself, is not a guarantee or mark of awakening.<sup>15</sup>

**2.3** The problem is more complicated in the case of awakened beings, namely buddhas and arhats. The posthumous state is beyond logic or philosophy. In **the Aggi Vaccha,gotta Sutta** (M 72), the Buddha uses the simile of a fire that has gone out—it cannot be said to have “gone” anywhere, and yet is no more burning either.<sup>16</sup> This Sutta is instructive as an elaboration of the teaching stated in brief here, in the Avyākata Sutta (A 7.5).

### 3 Sutta summary and highlights

**3.1 THE TRUE DISCIPLE IS FREE FROM VIEWS. The Avyākata Sutta** opens with a certain monk asking the Buddha how is it that a true disciple has no doubt regarding the undeclared points [§1.2]. The Buddha begins by saying that the true disciple has attained “**the ending of views**” (*diṭṭhi,nirodha*) [§2].

The unwise worldling, on the other hand, easily falls into views, since he simply does not understand or accept the real nature of views [§3], and so is not free from them, suffering on this account [§4]. The true disciple understands the nature of views and accepts them, and so is free from suffering [§§5-7].

As such, the true disciple “who knows thus, sees thus” “does not declare [determine]” (*na vyākaroti*) the speculative points regarding the posthumous states of a tathagata or a being [§8], because he understands the nature of these speculative points [§9], and so has no fear whatsoever about such matters [§10].

#### **3.2 PROBLEMS ASSOCIATED WITH SPECULATING**

**3.2.1** Speculation might work in philosophy and science for their own purposes. The Buddha simply discourages us from speculating about those things that are not related to the spiritual quest, that is, inner peace and self-liberation. Speculating on the posthumous state of a being, and similar speculations [1] are not helpful—they can even be harmful—to our mental health, for a number of reasons [§§11-14].

**3.2.2** Firstly, it arises from **craving** (*taṇhā*), a thirst (for knowing), which is not bad in itself, but the problem is that we do not really know what we are looking for. In fact, the key problem is that, due to various preconceptions (rooted in craving, which entails hate and delusion), we keep asking the wrong questions, such as, “*Who* created the world?” (instead of “What is the ‘world?’”), “Do you believe in *God?*” (instead of asking “Why do we fear?”), and so on.<sup>17</sup>

By asking the wrong questions, we will never be able to find any right or good answers. We are caught up in looking for the “right” answers to fit our wrong questions. This is what is meant by **perception** (*saññā*) here. We have some fixed ideas in our heads, and we look around for situations or imaginations that we *recognize* as fitting our preconceptions. This is what most God-believers do—it is just like belonging to a political party or warring tribe: we have to keep to the party line or tribal code. The dogmas and rituals define the tribe: those who accept the dogmas and perform the rituals are regarded as “good” or “faithful,” and as true members of the tribe.

**3.2.3** Next, our **imaginings** (*maññita*) reinforce our beliefs, turning them into dogmas. We create stories to present and dramatize “realities” as we misunderstand them, and project a world that we have blindly created. In fact, our minds have become so narrowed that it is not difficult to imagine or fabricate such “truths.”

Often, greed, hate, delusion, fear or power is used to exert obedience or reinforce such ideas. Unbelievers, for example, will be condemned to “hell,” while believers will be rewarded and go to heaven; we must obey the holy book or those perceived as knowing them, and so on. Such beliefs and practices are ritually indoctrinated into us so that we are conditioned to accept them without question. We are overwhelmed by “other thoughts”—this is an example of **mental proliferation** (*papañcita*).

Those who propagate such beliefs, perform their rituals or live ritualized lives, often wear well-designed uniforms that conjure up a sense of power and mystique to instill respect, fear or awe in the

<sup>15</sup> For the 6 kinds of powers, see **Miracles**, SD 27.5a esp (5). On the knowledge of rebirth, see **Is rebirth immediate?**, SD 21.7.

<sup>16</sup> M 72/1:483-489 @ SD 6.15.

<sup>17</sup> See reflection “Who what why how?” R277 130128: see <http://dharmafarer.org>.

believers. Then, there are the memes<sup>18</sup> of buildings and bigness: massive or impressive structures to swallow up huge faithful numbers to reinforce the rule and rightness of the few that control the tribe.

**3.2.4** Once such mechanisms are in place and kept running, it is easy to hold the flock within the tribal pasture, immunized from the outside world. As we become conditioned like cattle in a pen and sheep in a pasture, **clinging** (*upādāna*) works naturally within us—we keep falling back on what we have been taught and trained to think. If we stop thinking, it is not difficult to be euphoric in such a situation, drugged by the words and ways that we are fed with and used to—this is known as “conditioning.”

And if we should stray from the path—and, as normal humans, we are wont to—we would naturally feel guilt or **remorse** (*vippaṭisāra*). For, guilt is a feeling that we have fallen short of the glory of a higher power, we have disobeyed an authority, we have sinned—we are thinking for ourselves, outside of the box or pen. This guilt can be devastating: it destroys our sanity if we remain overwhelmed by the tribe or crowd. The nail that sticks out is often struck hard by the hammer of tribal truth and power. We simply need to break out of the tribe and tribal thinking.

The speculative points [§4] are examples of tribal thinking, entailing the wrong questions, blind faith, and a lack of proper understanding of self, society and the world. Such thinking can lead to more negative views, such as a fear of self-annihilation or divine punishment or, at least, of social ostracization. Such thinking might degenerate into a fear of others, especially those who are different, and, as such, must be assimilated or annihilated, or at least, be totally avoided. It is a world of the blind leading the blind, falling into a huge ditch they have dug for themselves.<sup>19</sup>

### 3.3 REMORSE: ITS NATURE AND ENDING

**3.3.1** Notice that the word “guilt” as we know it today, and which is well known in God-religions and power-centred systems (such as cults), is not found in early Buddhism. The closest word we have to it is perhaps “remorse” (*vippaṭisāra*),<sup>20</sup> which literally means “thinking back (to the past),” or living in the past.<sup>21</sup> Indeed, when we worry, we invariably look back to our past, or ahead to the future, helplessly wishing things would be otherwise or wondering what consequences we would have to face. Even how we think of the future is conditioned by our past. In this sense, we need to let go of the past, and to begin a wholesome life by first accepting ourselves just as we are.

**3.3.2** The true disciple has fully overcome **remorse** by understanding what it really is, its arising and its ending, so that it never arise again. Such a disciple becomes a saint who overcomes suffering. Even as an unawakened disciple, we are able to live in the joy of the Dharma, if we, like the saints, do not fall into the rut of speculating over those things unrelated to spiritual liberation. [§§15-21]. The idea is to constantly keep our minds in the present moment of reality and enjoy the truth and beauty before us.

**3.3.3** The famous series of **Bhadd’eka,ratta Suttas** (M 131-134) put this spirituality in beautiful verse, **the Bhadd’eka,ratta Gāthā**:

Let one not run after the past,  
For, the past is gone,<sup>22</sup>

nor harbour fond hope for the future.  
and the future has not yet come.

The present state as it arises,  
immovable, unshakable,

with insight, one sees each of them;  
having known that, let one be sure of it.

<sup>18</sup> See **Memes**, SD 26.3.

<sup>19</sup> On the blind leading the blind, see **Te,vijja S** (D 13.15/1:239), SD 1.8; on “the blind lineage” (*andha,veṇi*), see **Caṅkī S** (M 95.13/2:169 f) & SD 21.15 esp (3.3); also (**Brahma,vihāra**) **Subha S** (M 99.9/2:199 f), SD 38.6.

<sup>20</sup> *Vi + paṭisāra* (n) (from *vi-paṭisarati*, “to think back (of the past)” = *paṭi* + √SMR, to remember) “bad conscience, remorse, regret, repentance” (V 2:250; D 1:138; S 3:120, 125, 4:46; A 3:166, 197, 353, 4:60; J 4:12, 5:88; Pug 62; DhA 4:42; VvA 116; PvA 14, 60, 105, 152; *avippaṭisāra*, “without regret, remorseless” A 3:46).

<sup>21</sup> The most negative word in religion is prob “sin” as conceived by evangelical and cultish God-believers: see **How Buddhism became Chinese**, SD 40b.7 (7.2.1).

<sup>22</sup> Alt tr: “For the past is gone.”

Work at the task this very day!  
For, there is no bargaining whatsoever

One who dwells thus ardently,  
he is one who delights in the auspicious  
oneness<sup>23</sup> (*bhaddēka,ratta*),

Who knows, death would come tomorrow?  
with death's great horde.

relentlessly, day and night—

says the peaceful sage. (M 131,3/3:187), SD 8.9

— — —

## The Discourse on the Undeclared

A 7.54

### 1.1 (Originating in Sāvattḥī.)

Then, a certain monk approached the Blessed One. Having gone up to the Blessed One, he saluted him, [68] and sat down at one side.

Sitting thus at one side, he said this to the Blessed One:

### A certain monk's question

1.2 “What, bhante, is the reason, the condition, for the non-arising of doubt regarding the undeclared [undetermined] points in a learned noble disciple?”

### (1) THE NATURE OF VIEWS

#### The thesis

2 “Bhikshu, doubt regarding the undeclared points does not arise in a **learned noble disciple** on account of the ending of views.<sup>24</sup>

2.2 Bhikshu,

‘The tathagata exists after death,’

this is a falling into views.

‘The tathagata does not exist after death,’

this is a falling into views.

‘The tathagata both exists and does not exist after death,’

this is a falling into views.

‘The tathagata neither exists nor not exist after death,’

this is a falling into views.

#### The untutored worldling

3 Bhikshu, **an untutored [ignorant] worldling**

does not understand views;

*diṭṭhiṃ na pajānāti*

does not understand the arising of views;

*diṭṭhi,samudayaṃ na pajānāti*

does not understand the ending of views;

*diṭṭhi,nirodhaṃ na pajānāti*

does not understand the path leading to the ending of views;

*diṭṭhi,nirodha,gāminī paṭipadaṃ na pajānāti*

4 These views increase for him.<sup>25</sup>

He is not freed from decay-and-death,<sup>26</sup> from sorrow, lamentation, physical pain, mental pain and despair—he is not freed from suffering, I say!

#### The learned noble disciple

5 But, bhikshu, **the learned noble disciple**

<sup>23</sup> On *bhadd'eka,ratta*, see SD 8.9 (1).

<sup>24</sup> *Diṭṭhi,nirodhā kho bhikkhu, suta,vato ariya,sāvakassa vicikicchā nūppajjati avyākata,vatthusu.*

<sup>25</sup> *Tassa sā diṭṭhi pavaḍḍhati.* This sentence is in the singular, but has been rendered in the pl in keeping with the spirit of Dharma spirit regarding wrong views. See **Language and discourse**, SD 26.11.

<sup>26</sup> *Ce Ee jātiyā jarā,marañena; Ee Se jātiyā jarāya marañena.*



understands	<b>views;</b>	<i>diṭṭhim pajānāti</i>
understands	<b>the arising of views;</b>	<i>diṭṭhi,samudayam pajānāti</i>
understands	<b>the ending of views;</b>	<i>diṭṭhi,nirodham pajānāti</i>
understands	<b>the path leading to the ending of views;</b>	<i>diṭṭhi,nirodha,gāminīm paṭipadam pajānāti</i>

6 These views cease for him.

7 He is freed from decay-and-death, from sorrow, lamentation, physical pain, mental pain and despair: he is freed from suffering, I say!

### The nature of the undeclared points

- 8 Bhikshu, **the learned noble disciple** who knows thus, sees thus, does *not* declare [determine], ‘The tathagata *exists* after death,’ does *not* declare, ‘The tathagata does *not* exist after death,’ does *not* declare, ‘The tathagata *both* exists and does not exist after death,’ does *not* declare, ‘The tathagata *neither* exists nor not exist after death,’

9 Bhikshu, a learned noble noble disciple knows thus, sees thus— that such is the undeclarable nature that is in the undeclared points.<sup>27</sup>

10 Bhikshu, the learned noble disciple knows thus, sees thus, does not shiver, does not shake, does not quake, does not tremble, and does not fall into fear regarding the undeclared points.<sup>28</sup>

### (2) The problem with the undeclared questions

- 11 ‘The tathagata *exists* after death,’ bhikshu—  
this is a falling into craving; *taṅhā,gatam etaṃ*  
this is a falling into perception [69]; *saññā,gatam etaṃ*  
this is an imagining; *maññitam etaṃ*  
this is a mental proliferating; *papañcitam etaṃ*  
this is falling into clinging; *upādāna,gatam etaṃ*  
this brings about remorse [guilt]. *vippaṭisāro eso*
- 12 ‘The tathagata does *not* exist after death,’ bhikshu—  
*this is a falling into craving;*  
*this is a falling into perception;*  
*this is an imagining;*  
*this is a mental proliferating;*  
*this is falling into clinging;*  
*this brings about remorse.*
- 13 ‘The tathagata *both* exists and does not exist after death,’ bhikshu—  
*this is a falling into craving;*  
*this is a falling into perception;*  
*this is an imagining;*  
*this is a mental proliferating;*  
*this is falling into clinging;*  
*this brings about remorse.*
- 14 ‘The tathagata *neither* exists nor not exist after death,’ bhikshu—  
*this is a falling into craving;*  
*this is a falling into perception;*  
*this is an imagining;*

<sup>27</sup> *Evam jānam kho bhikkhu, sutavā ariyasāvako evaṃ passam evaṃ avyākaraṇa,dhammo hoti avyākata,vatthusu.*

<sup>28</sup> *Be Ce Evam jānam kho bhikkhu, sutavā ariya,sāvako evaṃ passam na-c,chambhati, na kampati, na calati, na vedhati, na santāsam āpajjati avyākata,vatthusu. Ee Se omits na calati.*

*this is a mental proliferating;  
this is falling into clinging;  
this brings about remorse.*

## THE NATURE OF REMORSE [GUILT]

### The untutored worldling

- 15 Bhikshu, the untutored worldling  
does *not* understand remorse [guilt] *vippaṭisāra*  
does *not* understand the arising of remorse *vippaṭisāra samudaya*  
does *not* understand the ending of remorse *vippaṭisāra nirodha*  
does *not* understand the path  
leading to the ending of remorse *vippaṭisāra, nirodha, gaminī paṭipada*
- 16 This remorse increases for him.
- 17 He is not freed from decay-and-death,<sup>29</sup> from sorrow, lamentation, physical pain, mental pain and despair—he is not freed from suffering, I say!

### The learned noble disciple

- 18 Bhikshu, the learned noble disciple  
**understands remorse** *vippaṭisāraṃ pajānāti*  
**understands the arising of remorse** *vippaṭisāra.samudayaṃ pajānāti*  
**understands the ending of remorse** *vippaṭisāra, nirodhaṃ pajānāti*  
**understands the path**  
**leading to the ending of remorse** *vippaṭisāra, nirodha, gaminim paṭipadam pajānāti*
- 19 This remorse ceases for him.<sup>30</sup>
- 20 He is freed from decay-and-death, from sorrow, lamentation, physical pain, mental pain and despair: he is freed from suffering, I say!

## WHO KNOWS THUS, SEE THUS

- 21 Bhikshu, the learned noble disciple who knows thus, sees thus,  
**does not declare [determine],** ‘The tathagata exists after death,’  
**does not declare,** ‘The tathagata does not exist after death,’  
**does not declare,** ‘The tathagata both exists and does not exist after death,’  
**does not declare,** ‘The tathagata neither exists nor not exist after death,’
- 22 Bhikshu, the learned noble disciple knows thus, sees thus—  
such is **the undeclarable nature that is in the undeclared points.**
- 23 Bhikshu, *the learned noble disciple who knows thus, sees thus,* does not shiver, does not shake,  
does not quake, does not tremble, and does not fall into fear regarding the undeclared points.
- 24 This, bhikshu, is the reason, the condition, for the non-arising of doubt regarding the undeclared points in the learned noble disciple.”

— evaṃ —

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<sup>29</sup> Ce Ee *jātiyā jarā, maraṇena*; Ee Se *jātiyā jarāya maraṇena*.

<sup>30</sup> For variant readings, see A:Ee 4:69 n10.