

The Profound, Immeasurable, and Unfathomable Tathāgata

1) So too, Vaccha, the Tathāgata has abandoned that material form by which one describing the Tathāgata might describe him; he has cut it off at the root, made it like a palm stump, done away with it so that it is no longer subject to future arising. **Freed from reckoning (*samkhaa*) by material form is the Tathāgata, he is profound, immeasurable, unfathomable like the ocean.**

MN 72.20

2) For **this Dhamma**, Vaccha, **is profound, hard to see and hard to understand**, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise.

3) Bhikkhus, when the gods with Indra, with Brahma and with Pajapati seek a bhikkhu who is thus liberated in mind, they do not find [anything of which they could say]: “the consciousness of one ‘thus gone’ (*Tathāgata*) is supported by this,” Why is that? One ‘thus gone,’ I say, is **untraceable here and now.**

MN 22.36

Bhikkhu Bodhi translation

4) Bhikkhus, consciousness is reckoned by the particular condition dependent upon which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness; when consciousness arises dependent on the ear and sounds it is reckoned as ear-consciousness; when consciousness arises dependent on the nose and odors it is reckoned nose-consciousness; when consciousness arises dependent on tongue and flavours, it is reckoned as tongue-consciousness; when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness; when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

Just as fire is reckoned by the particular condition upon which it burns –when fire burns dependent on logs, it is reckoned as a log fire; when fire burns dependent on faggots, it is reckoned as a faggot fire; when fire burns dependent on grass, it is reckoned as grass fire.... so too, consciousness is reckoned by the particular condition dependent on which it arises.

MN38.8

5) One who sees the Dhamma, sees me; one who sees me sees the Dhamma.

The Buddha
SN22.87.5

6) One who sees dependent origination sees the Dhamma; one who sees the Dhamma sees dependent origination.

Sariputta
MN 28.28

7) Seeing the Blessed One, Dona approached him and said, “Will your reverence become a deva? [*As the future tense is sometimes used as polite form of the present tense, this could be translated “Are you a deva?”*]

“No, Brahmin, I shall not become a deva.”

“Then your reverence might become a gandhabba?”

“No, Brahmin, I shall not become a gandhabba.”

“Then will your reverence become a yakkha?”

“No, Brahmin, I shall not become a yakkha.”

“Then will your reverence become a human being?”

“No, brahmin, I shall not become a human being.”

“... What then will your reverence become?”

“Brahmin, those taints whereby, if they were not abandoned, I might become a deva, gandhabba, yakkha or human being – these taints are abandoned by me, cut off at the root, made barren like palm-tree stumps, obliterated so that they are no more subject to arise in the future. Just as, Brahmin, a blue, red, or white lotus, though born and grown in the water, rises up and stands unsoiled by the water, so Brahmin, though born and grown in the world, I have overcome the world and dwell unsoiled by the world. Consider me, O Brahmin, a Buddha.”

The Numerical Discourses (Anguttara Nikaya IV.36)
Bhikkhu Bodhi’s translation p 87-88

8) When a Tathāgata arises in the world, an Arahant, a Perfectly Enlightened One, then there is the manifestation of great light and radiance; then no blinding darkness prevails, no dense mass of darkness; then there is the explaining, teaching, proclaiming, establishing, disclosing, analyzing, and elucidating of the Four Noble Truths.

The Connected Discourses (Samyutta Nikaya V56.38)
Bhikkhu Bodhi’s translation p 1862

9) The lion, the kind of beasts, comes forth from his lair in the evening. Then he stretches himself, surveys the four directions all around, and roars three times his lion roar. And why? (He does so with the thought:) “May I not cause the death of small creatures that have gone astray.”

“The lion” – this monks, is a name for the Tathāgata, the Arahant, the Fully Enlightened One. When monks the Tathāgata expounds the Dhamma in an assembly, that is his lion’s roar.

The Numerical Discourses 10.21