

Buddha the Compassionate And Bodhisattva the Man of Sorrows

Dr. Dinshah K. Mehta
Servant of Servants of God

EDITORIAL NOTE

This Discourse was delivered through Revered Dadaji, Dr. Dinshah K. Mehta, at the Delhi Branch of the Society of Servants of God, on the occasion of the Buddha Poornima on May 5, 1974.

The external life of Gautama the Buddha and His exoteric teachings called *Hinayana*, are well-known. Subsequent followers of Gautama the Buddha have expounded His esoteric teachings also in the form of *Mahayana*.

In this Discourse, Revered Dadaji has explained the different aspects of the intense inner fight that prince Siddhartha had to pass through before he developed the Mind of Gautama the Buddha. When Siddhartha developed into the personality of Gautama the Buddha, spiritual revelations (*shruti*) came to him in the form of conversations with *Brahmasampati*. Revered Dadaji explains how the Buddha aspect burst out through the son of man that was prince Siddhartha. When the Buddha Mind burst through the human personality of Siddhartha and began to lead it, instead of merely supporting it from behind, then *Mara*, the evil one, came and pleaded with Lord Buddha to leave the world since Buddha had realized the Truth and had known how difficult the path was and that others would be unable to follow. Buddha was seriously considering *Mara's* request but *Brahmasampati* persuaded Lord Buddha to tarry a while in this unhappy world and help free at least those few souls that were on the borderline of liberation.

Revered Dadaji has also explained the *Bodhisattva* state of the soul - the state in which a High Being, who is free to liberate himself/herself, chooses to remain in an earth-bound or matter-bound state to help liberate other earth-bound or matter-bound souls. This is because of the compassion of the *Bodhisattva* soul, even though it has to pass through much suffering.

Among other things explained in this Discourse are different states of souls - fallen souls, earth-bound souls, ascending souls and descending High Souls that have never fallen but who descend unto the earth-bound, matter-bound, or even lower states generally called hell in order to fulfill some assignment or mission given to them or voluntarily taken up by them. Some idea is also given of the suffering that such High Souls have to pass through in the lower states of being.

—Sundri Vaswani

Physical Birth and Physical Death

In the life of an average man or woman on this earth, two main aspects are common and predominant. One is the physical birth; the other is the physical death. These two phenomena have been given human values according to the customs, conventions and surroundings in which a man or woman takes birth, or passes on to the other side of the material life through what is called death.

Ordinarily, birth has been given greater value than death. Also associated with birth, a sense of happiness is prevalent within the mother and the family. If the mother or father happens to be an important person in a family or in society in general, the surroundings also enjoy the sense of happiness as happens in case of the birth of a child in a family of rulers of one nature or another or in families of so-called great men or women.

The death phenomenon is associated with a certain amount of unhappiness, even sadness and sorrow. This is a common reaction.

Physical Marriage

Between the two aspects of life on this earth of an average man or woman - the birth aspect and the death aspect - there are periods of relative happiness and unhappiness. In general, the most important period of happiness between these two extremes is considered to be the happiness of what is nowadays accepted as marriage.

Although marriage is linked with the man and the woman, through the union of man and the woman a progeny comes into being. At other times, in most cases, the union of man and woman is done to get self-satisfaction of one nature or another. From the spiritual point of view, in the case of the average man or woman, no matter how well placed in life they may be, neither the progeny nor the self-satisfaction has any value.

Second Birth: First Burst

There have been, and there will always be, instances of the birth of a man or a woman through whom there is the potential for the higher soul force to work out. That aspect is very important for humanity. What the soul has to give to humanity through the birth of the physical instrument, depends upon whether the soul is a fallen soul that is evolving and is ascending towards the Source of all souls or whether it is descending from the higher planes of spiritual consciousness.

In a general sense, when a High Soul takes birth through matter that is the son or the daughter of a man and woman and realizes its true nature, it is termed the second birth. In quite a few cases, this self-realization is not so much the second

birth as the “first burst”. The soul bursts through the physical vehicle of the human body and mind. It is possible to withstand such bursts only when the human vehicle, the body and the mind, is made worthy. In cases where the bodies and minds of such High Beings are unable to withstand the explosion of the burst, the matter that is the body and the mind dies or at least passes through some kind of illness, which is incurable many a time.

Burst of Buddha through Gautama

One incident of the physical birth linked with the spiritual burst at the time of the physical birth is that of Gautama the Buddha when he was born as the son of man. Through the son of man, the Buddha aspect actually burst out. Although, ordinarily, it would be considered a smooth manifestation of the Buddha part through the son of man who was given the name Siddhartha, it is well known that the soul of Gautama the Buddha burst through the personality of Siddhartha.

Siddhartha had come to the point of physical death, having become a bag of bones with hardly any physical life left. Later on, when he decided that he should eat in order to stay alive, his body became strong through the devotion of the two ladies who brought food to him every day - Sujata and her maidservant.

After that, his mind, which had come to a near-death state, began to grow in the spiritual realm through an incident, which he remembered. As a prince, he had once been sitting in his father’s apple-garden and had become conscious of a certain state in his mind, which had led him unto that state called *Samadhi*.

The Buddha Mind had been there all the time. If it had taken birth at the time when the physical vehicle of the son of man, Siddhartha, the Buddha to be, had come to a near-death stage, he would not have been able to withstand the burst, the explosion.

When he became strong after being practically nursed into health by Sujata and her maid, then, during his states of *Samadhi*, he began to receive revelations, through *Brahmasampati*. In Buddhist Scriptures, the revelations have been recorded as smooth conversations between the Mind of Gautama the Buddha, linked with the mind of Siddhartha, on one side, and *Brahmasampati* on the other.

There was great confusion to begin with because the Mind of *Brahmasampati* was at the point of exploding through the human mind of Siddhartha. This is because what was revealed was not so easily acceptable to Siddhartha’s mind. The resistance could have led him into a state near death. But *Brahmasampati*’s revelations were not given directly to Siddhartha’s mind. They were given through the Mind of Gautama the Buddha linked with Siddhartha’s mind. The Buddha Mind was more like a buffer between the Mind of *Brahmasampati*’s and the mind of Siddhartha. That saved the situation.

Thus, in case of the Buddha, the revelation to the mind of Siddhartha by and through *Brahmasampati* was not so much a birth in the general sense, even though it had certain pangs of birth associated with it. It was more in the form of an explosion, a burst, which was buffered by the Buddha Mind situated between the mind of Siddhartha and the Mind of *Brahmasampati*.

Three Aspects of Inner Fight before Revelations

Now, let us see what was revealed in the revelations through what is known as *Shruti*. The quest he was after was the cause of suffering of human beings and how to end it.

In order to know the teachings given to Siddhartha's mind through the Buddha Mind, he had to pass through many subjective trials. Quite a few of them were based upon limited and even wrong teachings of the people he had come into contact with, like the five ascetics and even spiritual beings like Alara Kalama and Ramaputta who had limitations. Therefore, he associated whatever was revealed to him with his subjective personal trials.

The fact is that Siddhartha who grew unto Gautama the Buddha was not meant to be taught by anyone. Whatever was taught by limited minds, however spiritual, or by wrong minds aiming at spirituality, like the five ascetics, no revelation came to him through any of the practices shown by them. Yet, all the time, the revelations were there linked with the Buddha Mind. His suffering was not due to his association with the revelations; it was because he went in the usual way to those who were considered High Beings of his time and others who were themselves aspiring towards spiritual life. Their teachings were not sufficient for him to know what he was after. This is one reason why his trials were very hard.

In the suffering that he passed through to know by direct knowledge that he was already a descending soul, there were three distinct aspects, which he had to overcome by fighting with himself. **One** was that, because of the customs and conventions, he had to go after some spiritual beings for help towards the spiritual goal, and he did go after Alara Kalama and Ramaputta and ultimately the five ascetics.

The **second** aspect was what he inherited biologically from his parents and fore parents, as the son of man. He had to empty those tendencies from his consciousness. This is common for all High Beings who have taken birth through a mother and father.

The **third** aspect was that had he gone into the usual human way of life, he would have inherited his father's kingdom, as everyone connected with him anticipated. Through that, because of his descending High Soul, he would have become a great emperor, maybe greater than any emperor known to this holy

land. Yet, he chose the path of going after the Eternal Knowledge, to give to humanity the cause of suffering and how to end it.

Indications of Soul's Suffering

Whatever Buddha gave during his lifetime on this earth is well known to those who have tried to know the Spiritual Truth behind the human suffering and how to end it. However, that is in respect of the human suffering on this earth and not the suffering of the soul. In Buddha's teachings on overcoming human suffering, Buddha has taught about the suffering of the soul in a general and a subtle way. He has not fully expounded on the suffering of the soul, as was done in the case of human suffering.

The two aspects of Buddha's teachings, the human suffering and the suffering of the soul, were separated and promulgated after His passing on to the other side as Gautama the Buddha. How to overcome human suffering is given the name *Hinayana*. The overcoming of the suffering of the soul, which he indicated in the *Hinayana* teachings but which was developed subsequently, although not fully, is called *Mahayana*.

Mahayana

From the spiritual point of view, *Mahayana*, the second aspect of his teachings, is more important. It deals with not merely the life of human beings on this earth who suffer, but with the Life Eternal, the spark of which is present in all human beings, generally called the soul.

That spark, the soul, carries the impress of the human life on this earth. After death, it remains either matter-bound, which on earth we call earth-bound, or grows step by step unto liberation.

In most cases, that liberation is through re-incarnation and in some cases, through a discarnate state, if the soul is ripe or is caught by some High Being which shows it the way unto liberation from the earth-bound state even when it is discarnate. This aspect of Gautama's teachings is not expounded fully, even though to a good extent it has been given expression in *Mahayana* by subsequent followers of Gautama the Buddha.

There is also an aspect of *Mahayana*, which is more subjective than the emanations from his teachings. That aspect had led *Mahayana* into wrong channels, even unto dead ends. The fault is not of the Buddha. The fault is of the misunderstanding and the misinterpretation by those who followed his teachings in the name of *Mahayana* and made it more subjective and more linked with earth-bound souls.

Bodhisattva State

Buddha also advocated a particular aspect of the soul called the Bodhisattva state. In this state, a High Being who is free to liberate himself or herself chooses to remain in an earth-bound state - or matter-bound state outside the earth - to help liberate other earth-bound or matter-bound souls.

A Bodhisattva, whenever he so chooses to do so, can liberate himself from the matter-bound state. Yet, because of his mission or assignment or compassion, he personally takes up the responsibility to not be free from the earth-bound or matter-bound state in order to help other earth-bound souls. The Bodhisattvas remain in the matter-bound state and help the souls that have become earth-bound or matter-bound. This is suffering of the soul. It is not the suffering but a suffering. It is not easy for an average human mind even to understand what this suffering means.

Also, it is possible to give some idea about how earth-bound or matter-bound souls can be helped unto liberation even when they are in a discarnate state but it cannot be explained fully.

Fallen Souls

Many souls have fallen from the perfect state of balance between matter and spirit. The word 'spirit' is used for the spiritual aspect of the Perfect Man and Woman known in scriptures by different names, whether Adam and Eve or any other names. Quite a few souls have fallen from that perfect state of balance between matter and the soul aspect linked with the matter and such souls have more of the matter aspect and less of the spirit aspect.

Some have fallen below the matter-bound state into the lower spirit planes where matter is not. That spirit plane is called hell. In hell, there is no matter. The soul is there, but the soul has taken a turn opposite to those souls that are in higher spiritual realms.

Ascending Souls

The fallen souls are constantly rising from the fallen of fallen states, called hell, to grow towards the ultimate aim or goal, which is liberation or *Mukti*. To achieve this, they have to pass through the matter-bound state. When they enter into the matter-bound state, they first come to the lowest matter-bound state. Through that state, they have to rise step by step unto the higher matter-bound states. They have to pass through a series of re-incarnations - in most cases 84 *lakhs** of lives; in some less, if they have emptied themselves in some lives without adding again more impresses. Fallen souls who are growing towards the spiritual

goal have to grow towards the border from where the matter-bound souls get liberated unto the spiritual freedom which is the first *Nirvan*.

Every step towards the liberation of the soul is a reflection of *Nirvan*. But the first real *Nirvan* is when the soul becomes free from the matter-bound state.

There is a wide range of fallen souls. There are the fallen of fallen souls who fell after the fall of the Perfect Man and Woman. There are also the fallen souls that fell with one of the highest of the high archangels, called Lucifer, who fell and became Satan, the King of Hell. These fallen souls were not permitted to be liberated from the thralldom of that most powerful soul in hell, Lucifer or Satan, until some High Beings undertook missions in hell to permit them to be liberated.

The fallen souls of men and women, as well as those souls who had fallen with the King of Hell and are ascending from the fallen state, have to pass through the matter-bound state. They have to be liberated towards the first *Nirvan* or the spiritual goal.

Suffering of Bodhisattva

It is not possible for the average human minds to even dimly understand the type of suffering that a soul which is already liberated has to go through when it voluntarily accepts to remain in the matter-bound state for liberating the fallen souls from the matter-bound state or when it is given such a mission by the very Creator Principle. In Buddhism, this type of suffering is termed the suffering of the Bodhisattva.

This does not mean that the whole aspect of the soul of the Bodhisattva is in that state of bondage. But that aspect of the soul remains matter-bound, which is not permitted to be liberated because it either voluntarily takes over the suffering or because of the mission given to it and accepted by it. There is also the other aspect of such a soul, the liberated aspect, which can be right up to the Highest of the High, the Source of Sources, down to the aspect of that High Soul that is doing the work of the Divine in the lowest of the low spirit plane called hell.

For a descending High Soul, it is easier to work in hell than to work in the earth-bound or matter-bound state. A High Soul, descending in hell, remains High and receives the Light from the Source of Sources. So as not to hurt the souls in hell with the intensity and magnitude of the Light of its soul, the High Being who descends into hell voluntarily, dims its Light because of its compassion. In its discarnate form, such a soul is very potent in hell. Not so in the matter-bound state, even though it may be in a discarnate state.

When fallen souls ascend from the lower states of hell unto the matter-bound state, then when they are near the entrance to the matter-bound state, they have to be practically nurtured and weaned over, little by little, towards the state where

they find a field of expression of their repression on the horizontal material plane of life. Till they come to the middle aspect of the matter-bound states of the discarnate souls, they have to be very carefully weaned over step by step, so that they come into their own and express themselves.

When they come to that state or near that state, they begin to take human form by incarnation from the lowest state or by re-incarnation from the fallen state of the Perfect Man and Woman. After they reach the middle aspect of the earth-bound state, they have to grow towards the borderline that separates the earth-bound discarnate souls from the first *Nirvan* or liberation.

When earth-bound discarnate souls reach the borderline that separates them from the first *Nirvan* or liberation, then, at that stage, there is a greater possibility for a High Soul doing the work of liberation to help them, than in the surroundings of those who have entered from the hell state unto the matter-bound state up to the middle. After re-incarnation, quite a few souls, when they become discarnate, they have so many wrong impresses on them, full of sins, that they have to be dealt with in the way they deserve. Quite often, it is a stern or even hard way. This is because they have not used, in the right way, the chance that was given to them of re-incarnation in the form of a human being to eliminate the wrong impresses on their soul. Therefore, they have to be dealt with in the stern and even the hard way.

Then, there are those souls that are on the borderline of liberation. Here, there are souls of different degrees, which require help in many different ways towards the liberation. They have to be dealt with in less stern and less hard ways, and more with compassion taking the form of Divine Sympathy and Love. When these souls come to the state where they obey the High Beings like the Bodhisattvas, who have taken that responsibility, they have both ways open for them. Either they choose to remain earth-bound and re-incarnate at the right time, or by following the Guidance of High Beings like the Bodhisattvas, they can grow unto liberation even without re-incarnation.

This is a general idea given about the suffering of a Bodhisattva in an earth-bound state. One can see how much the soul has to work in that condition of bondage due to the earth-bound state, and with what difficulties and opposition from the very souls that the Bodhisattva has taken up to help towards liberation. It is not difficult for such High Souls to force issues on any of the souls in the earth-bound state or even in the hell-bound state, but that is not the spiritual law.

The spiritual law, which all Bodhisattvas have to follow, is that the souls should be dealt with in keeping with the Law of Divine Love, which, in the human terminology, is called *Ahimsa* or non-violence, in a general sense. It has been very much misinterpreted by men who have no capacity even to think of violence. The Divine Mind, the Omnipotent Mind, has all the potential to do any violence. Yet, it imposes upon Itself or Himself not to do violence.

At that spiritual level, violence, even in thought, is enough. The thought or the will of such One begins to work, but the law is that the souls that have fallen away from the Source have to be nurtured, to begin with, in the gentlest of the gentle way, even as a mother nurtures a small child. Afterwards, they have to be dealt with as they deserve; if necessary, in sterner and harder ways, as it becomes bearable for each soul, without destroying any aspect of the soul, without even repressing or suppressing the soul with counter-thoughts. However high such thoughts may be from the spiritual point of view, when forced upon a soul, they become anti-divine.

So, one can now see how great the responsibility is of the Buddha aspect that has to deal with the souls of men and women on this earth and also the souls of other than men and women - in discarnate states, but earth-bound and matter-bound.

This teaching of Gautama the Buddha is not known through whatever is given in the Buddhist *Shastras*, Buddhist Scriptures. It is known only to those whose inner eye, the spiritual eye, has been opened and whose inner ear is linked with what is called *Shruti*, inner revelation. Yet, this is Reality, Truth and it is Truth Eternal.

There is also another aspect beyond the earth-bound state after the liberation. In a general way, it has been dealt with in previous Discourses on the subject of the fourth plane, which is the first spiritual plane, and beyond till the seventh plane at least. Its link with the Buddha aspect has not yet been taken up by us. But this is not the right time for the purpose. What has been said today is enough for tomorrow's commemoration of the Buddha Poornima, which is to be celebrated by those who believe in the teachings of the Buddha.

This is the land of the Buddha. This is the land through which the teachings of the Buddha have spread all over the world but have gone in many ways in wrong directions, in blind lanes. They need to be revived in the right way. The teachings of *Hinayana* and the right aspects of *Mahayana* have to be revived in the right way. In today's Discourse, we have given some idea about one of the right aspects of *Mahayana* dealing with the Bodhisattva state outside the world in the earth-bound state.

God Bless You.

Editor's note: *Lakh is a term used in several south Asian countries and denotes the numerical figure 100,000 (one hundred thousand)