

Extracts from Unpublished Letters - B. P. Wadia

Published in *The Theosophical Movement*, Vol. 32.

No. 7 — 17th May 1962, pp. 276-277

You are right — Compassion is the mother of the *Paramitas* and we have in our higher nature the Creative Power which everywhere produces the mighty magic of *Prakriti*. You have it in your soul and with its help you must make *Vairagya* your first-born child in the present personality. Also in you is Wisdom, the other side of Compassion. Each one of us is *Purusha*, Wisdom; and also each is the Feminine Power, Nature, *Shakti*; these two as parents produce the first-born, who brings to us the new Life rooted in *Vairagya*. Think along this line and the Great *Vairagis*, the Blessed Holy Ones, will bless you with the gift of more than vision, the touch of *Vairagya* in your consciousness.

Turning to your remark about compassion: you will please study carefully the definition and description of compassion given on pp. 75-76 of *The Voice of the Silence*. Note that compassion is described in very precise terms. We cannot develop it by intellectual study only. We have to take into account the study of what are called the Divine Virtues or *Paramitas*. What Logos, Verbum or Word is to metaphysical knowledge, that compassion is to ethical science. It has seven great aspects which are called the seven *Paramitas*. These *Paramitas*, like the metaphysical pairs of Simon Magus, go two by two. Please consult *The Voice of the Silence* and put down your *Paramitas* like the seven globes of the planetary chain. You will thus find that *Dana* and *Prajna* make a pair; *Shila* and *Dhyana* make another pair; *Kshanti* and *Virya* make the third pair. Remains the middle *Paramita* — *Vairagya*, desirelessness, dispassion, detachment, but which is also the higher desire and the spiritual attachment to the parent and the source of all seven *Paramitas*, namely, Compassion Absolute. This again is a matter of practice. We will not be able to develop these divine qualities or virtues without trying to live in terms of these virtues, not in their lower, but in their higher or divine aspect.

Yes, *Vairagya* is the starting *Paramita*. The *Gita* speaks of *Dana*, *Tapas*, *Yagna* later, but the very second discourse on *Buddhi Yoga* demands detachment — not caring for the results or fruits of actions. We must act; we must not be inactive, but be detached from consideration of the fruits of deeds. All men possess charity as all men possess *Buddhi*, but it is, in most cases, *tamasic* or *rajasic*. The inner spiritual life cannot truly commence without a base, a foundation of *Vairagya*.

The light of daring, of *Virya*, follows *Vairagya* — dispassion. We become fearless because we develop desirelessness. With a simultaneous unfoldment of patience, daring becomes *sattvic*. The order of the *Paramitas* is: *Vairagya* first and then *Kshanti* and *Virya* as a pair. This should be understood and deliberately practised. Begin with daring and patience as mental-moral qualities. Action on the outer plane will follow naturally. That is always the principle of inner application — mind-feeling the cause, speech-action the effect. The reverse is what is ordinarily called *Hatha-Yoga*. The next pair is *Shila* and *Dhyana*, and the final one is *Dana* and *Prajna*. The ordinary kindness, charity, etc., of the good need to be handled deliberately, according to plan, to become spiritual.

Remember that real detachment or *Vairagya* comes from and through attachments and we have to use those very attachments to loosen the fetters of personal Karma by the right performance

of duties. Look upon your present circumstances as very suitable avenues to unfold real and universal understanding, true and impersonal sympathy and affection.

High aiming is a protection against egotism. We grow, have to, humbly looking at what remains to be achieved. For earnest students who aspire and also sincerely apply the principles it soon becomes necessary to acquire something of the starting *Paramita*, *Vairagya*. But for the worldly-minded good man the starting *Paramita* has to be *Dana*. Knowledge makes the difference in the very formulation of our aim and ideal — high or low. Once a Master wrote words to the effect that negative goodness will not do for chelaship. So, without knowledge, men and women cannot become good.

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Patience is a sublime virtue. This *Paramita*, on the downward arc, is the highest for men and women who have not yet any conception of the higher life. But the patience which cultivates *Virya* —for *Kshanti* and *Virya* form a pair — is the higher patience and both are the progeny (they are known as the daughter and the son) of dispassion — *Vairagya*.

Patience itself is a healing-power and very much indeed can be gained both spiritually and psychically through patience. Active and positive benefit accrues from the practice of this virtue when during its expression and observance the mind is kept fecundated by spiritual verities and ideas. The *Gita*, the *Voice*, *Light on the Path* and *The Light of Asia* are not time-killers as so many books are; they are purifiers, builders, strengtheners and polishers of human nature; potent is their action, when properly used, on the blood and, through it, on the nerves and muscles. Difficult and hard to perceive as it may be for you, a quiet reflection on the fact that we get not only what we deserve but also that which we desire and that which is the very best for us that will help you. There are special times for each of us when the teachings learnt can be more strenuously practised.

The second virtue of *Shila* needs to be studied and understood; have you looked at it from the viewpoint of personal application to yourself? Note the kinship between word and act, and note Karmic action. What is Karmic action? Action done under the force of your own destiny? And what about the intelligent Action of the Great Law which restores the harmony we break? What do we mean when we say that we face our own Karma? Our students do not take into account the Omniscience of the Law which is not only Exact Justice but also Infinite Mercy.

The *Dhyana Paramita* should not be confused with the exercises in meditation. This virtue of Ceaseless Contemplation of *Metta*-Compassion-Mercy is the result of *Vairagya* and *Kshanti-Virya*. *Dhyana* is one of the pair, the other being *Shila*. Study *Dhyana* and *Shila* as a pair, one supporting and improving the other in us.

Shila-harmony develops as *Dhyana*, attentive contemplation, progresses, and *Dhyana* grows in intensity as *Shila* establishes itself and reveals its power of binding word and deed on the plane of effects as thought and feeling on the plane of causes. It is true that harmony in word and act sounds and seems easier; also note that *Shila* is on the arc of descent. The *Dhyana Paramita* means “ceaseless contemplation” as a virtue-feeling It is the *Narjol* state, *i.e.*, that of a saintly

Adept. Now this contemplation is the result of *Dhyana* and *Samadhi*. You must study Patanjali to place *Dhyana*. There are *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. Also compare the four states of the fourfold *Dhyana Marga*.

As to *Dana* and *Prajna*: All human beings have a seed of love and charity, but how few make that seed useful in the right way! Thought bestowed on charity and love purifies and elevates and then *Dana-Prajna* is conceived — seeing with the Eye of *Dana*. That conception has its subjective period — an antenatal, embryonic existence; then it is born and *acts* of charity and love are done. But, all through, the intellectual process has to be kept up. To love is to understand ail and to forgive all non-lovableness. But there is also yoga with love-expressions which are pure and so lovable. To become lovable is a step in the development of *Dana-Prajna*.

Real *Prajna* is Compassion Absolute. There are seven states of *Prajna* and correspondingly seven of Compassion Absolute. Reread pp. 75-76 of the *Voice* and note what creates Compassion Absolute. It stands at the Gate of the Inner Path of Renunciation. *Dana* corresponds to Globe A in evolution. It starts there, but the important real starter is Globe D. In the middle of the Fourth Round and on the Fourth Globe real human evolution commences.

Prajna is the power or the capacity that gives rise to perception. The Parabrahman of the Vedantic metaphysicians is the Unconscious of the Advaites who name it *Chidakasam* and *Chinmatra*. This contains within itself the potentiality of every condition of *Prajna* and results as consciousness on the one hand and as the objective universe on the other (the Motion and Space, Spirit and Matter of the First Fundamental) by the operation of its latent *shakti*, the power which generates thought (the *Fohat* of the S.D.). There are seven states of *Prajna*; consciousness perceives matter at seven levels, the highest of which is the above-mentioned Unconscious, *i.e.*, the Universal Consciousness which is non-selfconscious. These cosmic ultimates are good to dwell upon when *Vairagya* is to be unfolded.

The practice of *Prajna* at our level means, does it not, improving and elevating our present power of perception? The highest perception is the development of the seventh *Paramita*, which implies the sight of *Paramarthasatya* — Altruistic Truth or Compassionate Wisdom. Make clean and clear your sight, we are told. This is the common exercise, whatever our perception. We have a sight of knowledge, and another of love. To coalesce them is to become single-eyed. Our feelings are personal and selfish, and our thoughts follow them, and so we act as human animals. There is a coming together that is accomplished ignorantly or by false knowledge. *Prajna's* development begins with the unfoldment of *Dana*; and also *Dhyana's* development shows in our harmony in words and works — *Shila*. *Vairagya* provides the key; are we dispassionate and desireless? It is hourly watching of ourselves, and the lower nature is powerful in its demands and imperious to boot!

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To “practise the *Paramita* Path,” says the *Voice*, “means to become a Yogi, with a view of becoming an ascetic.” To become a Yogi is to be united in and through love. Now how and where does this begin? It begins where we stand and are. We have love and charity — it is animal love

and charity which have become *human* love and charity; but there are selfishness and crudities, lust and the passion to possess. Don't you think that vast numbers of men and women of today are at this stage? How can they begin to walk consciously and deliberately the *Paramita* Path? We have to take hold of our love and charity. So that Path begins with *Vairagya*-detachment, Dispassion, Desirelessness. Herein is asceticism. It is triple — of mind, psyche and sensorium. False asceticism tries to be without affection instead of without attachment, which is true asceticism. To love those we like may prove a hindrance unless we enlarge as well as deepen our love on the plane of *Vairagya*-Detachment. Not to love those we dislike is not to forgive and again we do not practise *Vairagya*. Therefore this middle *Paramita* must be unfolded subjectively first, within one's own soul. This builds *Antahkarana*, for mind becomes detached from aversions and attractions, dislikes and also likes.

The Yogi is united; the ascetic indicates his mode of unity — *e.g.*, how to be united to vessels of dishonour? How not to shudder to touch evil? etc. So union, partial and will-full, with the good, the noble, etc., is the beginning. Then expansion begins; what can be excluded from the good and the noble? What is evil and what is ignoble? It is not only seeing “a world in a grain of sand,” *i.e.*, Wisdom; it is also seeing good in things evil. Equal-mindedness is *Dhyanic*, but is not the *Dhyana Paramita*. What terrifies Arjuna when he sees in the Universal Form details ugly, ignoble, wicked? The absence of the full perception of *Shila*. Therefore the immediately succeeding lesson is the 12th chapter — the pairs of opposites. Read the closing portion.

A real Yogi — a united one — is of course an altruist. One cannot, in verity, exercise Divine Virtues without a prior living to benefit mankind.

The seven Divine Virtues are the stuff of which Masters' Personalities are made. Their great Detachment, Their profound Seclusion, Their grand Compassion (the mother of the seven *Paramitas*) all point to *Vairagya*. Men say: “Why do not the Masters do something? Why do They permit inequalities? etc.” Well, They are Divine *Vairagis*.

The Ten Transcendental *Paramitas* include the three *corresponding* to the three planes beyond the seven principles; see the diagram on p. 200 of the *S.D.*, Vol. I, and read what is said about the three higher planes beyond the Planetary Chain. Man in the Earth Chain is a seven-principled being, but in reality he has to become a perfect number 10. The Three Hypostases of the First Fundamental are the metaphysical aspects of the three higher or Transcendental *Paramitas*.

The *Paramitas* are human, universal and divine — personal morality, egoic morality and Monadic morality. Consider this; herein is practical occultism.

Crosbie's classification of the *Paramitas* [*The Friendly Philosopher*, pp. 80-81] is a modified form of the fourfold discipline: (1) *Viveka*, (2) *Vairagya*, (3) the six qualities (*Dama*, *Sama*; *Uparati*, *Titiksha*; *Shraddha*, *Samadhan*) and (4) *Mumukshuta*. The six glorious virtues are the *Voice Paramitas*. The Six and the Ten *Paramitas* are exoteric, and if my memory serves me right you will find them in *Suddharma Pundarika*. The seven *Paramitas* of the *Voice* with their Mother, Compassion, spring from the Esoteric Philosophy.