



autumn of decadence is simultaneous with the new springtime of ethics. Opportunities emerge to rebuild the structures of altruism, for solidarity is central to the substance of Eternal Law.

Of course, such transition will not be easy. Yet these are some basic principles to follow while building the Wheel of Life again without unnecessary suffering:

\* The implosion of illusions should be as non-violent as possible.

\* The spiritual lessons taught by the past are always available to us. Ancient wisdom is unceasingly helpful.

\* It is correct to build the moral and spiritual foundations of a better civilization: a healthy community free from the disease of wars. The task is both individual and collective.

\* Every honest citizen is a living center of civilizational rebirth. His action must be brotherly. At the same time, he needs to be individually self-responsible and answer for whatever he does.

Four vows or forms of spiritual aspiration:

1) Let us hope spiritual ignorance can destroy itself in peace.

2) May a feeling of respect for life and for all nations guide us all, and win the day.

3) May each pilgrim live up to the sacred opportunities that surround him at every moment.

4) Let us hope good willing people are happy to lead a simple life, for real wisdom can only flow side by side with humbleness, self-restraint and simplicity.

Om, Shanti. Om. Namaste.

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## A Few Sentences from a Novel by Lin Yutang

\* **F**amiliarity breeds contempt. (p. 83)

\* Truths generalized and debated upon have no meaning, but a truth avowed sincerely in a given moment, and to be acted upon, has all the force and reality of the face and voice of the person who speaks it. (p.14)

\* I have studied the main religions of the world and they all come to the same thing - the Doctrine of Mercy and the relief of human suffering. (p. 151)

[From the book “**A Leaf in the Storm**, a novel of war-swept China”, by Lin Yutang, published by The John Day Company, New York, 1941, 368 pp. The number of page of each sentence is given in parenthesis.]

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## A Tendency to Self-Destruction

# Is the Western Materialistic Civilization Committing Suicide?



In a letter to Alfred Sinnett, a Master of the Wisdom clarified the fate of Western societies.

Referring to the ancient civilizations of the Central and South America, he wrote that “their sub-race ended in nearly total annihilation through causes generated by itself; so will yours at the end of its cycle”. [1]

Theosophists who happen to know that they are co-responsible for the future of mankind should be ready therefore to evaluate the actual level of morality present in the Western societies. And to examine the degree of common respect for truth and for Life, in such nations.

If immorality and drug-addiction are rampant and have been defined as “liberty”; if selfishness is seen as “democracy”; if altruism and self-restraint are widely ridiculed; if the lessons from past civilizations are despised; if machines, money and material technology are worshipped; if feelings of collective fear and hatred are being used in large scale to provoke wars and to multiply the profits of giant weapon-industries; if mere propaganda has replaced reasoning and honest debates - then theosophists should make a special effort.

They have the duty and privilege to look at the social events from the point of view of classical theosophical teachings, so as to see and understand what comes next in the Karma of the Western civilization.

Various forms of vanity have brought modern Western Civilization to a resounding defeat. Among them, the vanity of thinking that it is better than the ancient and the Eastern ones.

\* Click and see the full article: [Theosophy and the Pralaya of the West.](#)

NOTE:

[1] Letter XXIII-B, p. 149 in "[The Mahatma Letters](#)".

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## Transcending Words: **The Silence and the Talking**



**Lin Yutang (1895-1976)**

The degeneration of philosophy began with the preoccupation with words. A Chinese writer, Kung Tingan, said: "The Sage does not talk, the Talented Ones talk, and the stupid ones argue" - this in spite of the fact that Kung himself loved very much to argue!

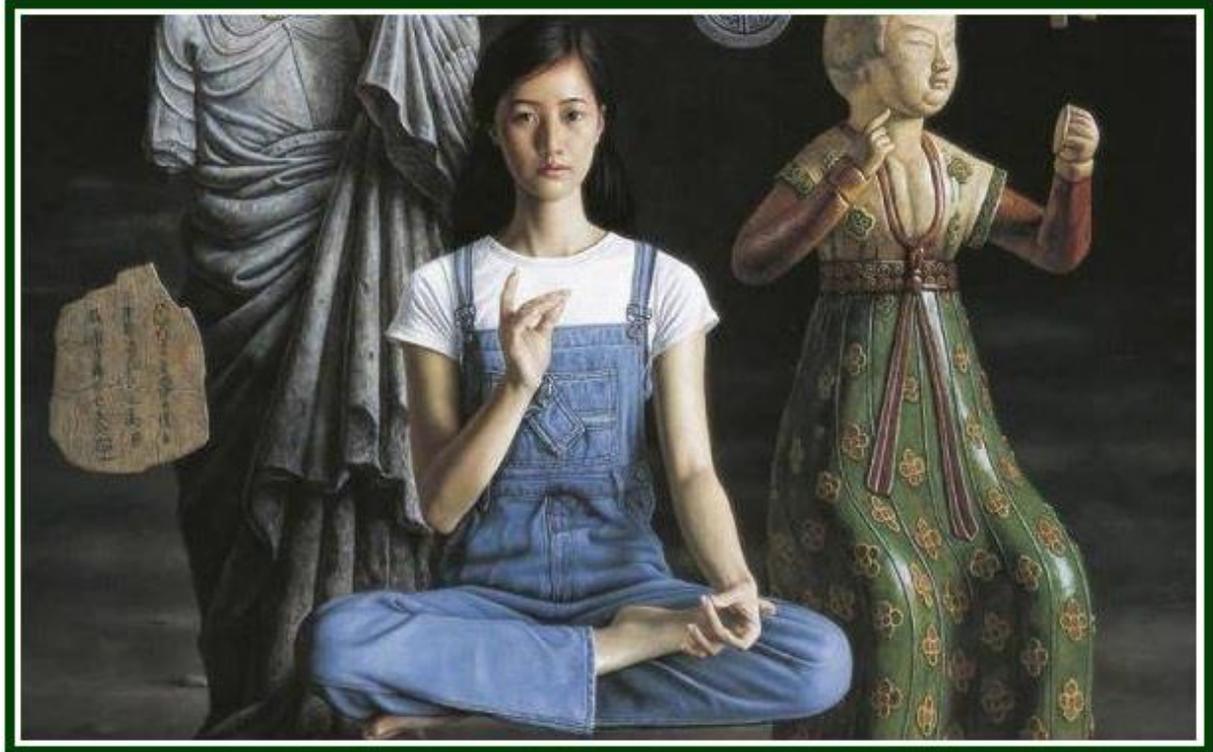
For this is the sad story of philosophy: that philosophers belonged to the genus of the Talkers and not the Silent Ones.

**(Lin Yutang)**

[From the book "The Importance of Living". by Lin Yutang, The John Day Company, New York, copyright 1937, edition printed in 1939, 459 pp., see page 417.]

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## Chinese Wisdom: **Chang Ch'ao, On Reading Books**



\* “**R**eading books in one’s youth is like looking at the moon through a crevice; reading books in middle age is like looking at the moon in one’s courtyard; and reading books in old age is like looking at the moon on an open terrace. This is because the depth of benefits of reading varies in proportion to the depth of one’s own experience.”

\* “Only one who can read books without words [id est the book of life itself] can say strikingly beautiful things; and only one who understands truth difficult to explain by words can grasp the highest Buddhist wisdom.”

\* “All immortal literature of the ancients and the moderns was written with blood and tears.”

(Chang Ch’ao)

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**T**hus Lin Yutang reproduces what seventeenth century thinker Chang Ch’ao had to say about the act of reading. See the book “The Importance of Living”, by Lin Yutang, The John Day Company, New York, 459 pages, 1939 printing (copyright 1937), pages 324-325. The name Chang Ch’ao is also spelled “Zhang Chao”.

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# The Eastern Philosophy of Patience

## True Wisdom Has a Long-Term View of Life



There was once a [Chinese] prime minister, Chang Kungni, who was much envied for his earthly blessedness of having nine generations living together under the same roof.

Once the emperor, T'ang Kaochung, asked him the secret of his success, and the minister asked for a brush and paper, on which he wrote a hundred times the character "patience" or "endurance". Instead of taking that as a sad commentary on the family system, the Chinese people have ever after envied his example, and the phrase "hundred patience" (po-jen) has passed into current moral proverbs which are written on red paper and pasted on all house-doors on New Year's Day: "peaceableness brings good luck"; "patience is the best family heritage", etc.

But so long as the family system exists and so long as society is built on the principle that a man is not an individual but attains his full being only in living in harmonious social relationships, it is easy to see how patience must be regarded as a supreme virtue and must grow naturally out of the social system. For in such a society, patience has a reason for existence.

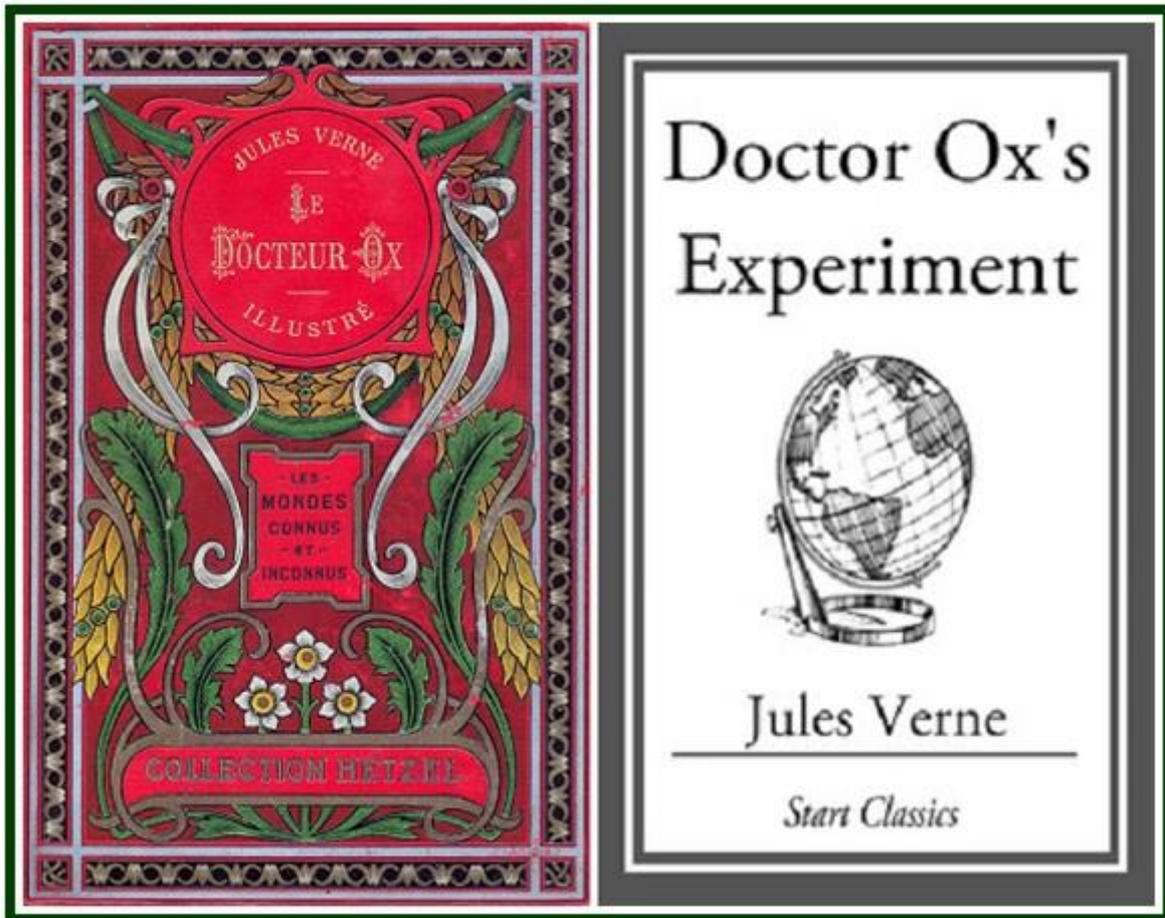
(Lin Yutang)

[From the book "My Country and My People", by Lin Yutang, William Heinemann LTD, London, Toronto, 1948, 419 pp., p. 45.]

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## Jules Verne on the Ethics of Knowledge

**A Slow Life is a Source of Blessings, While the  
Fever of Selfishness Makes Everyone Unhappy**



Two of the editions of the story, one of them in French

The short story “Doctor Ox’s Experiment”, by Jules Verne, is one of the many stories written by the French writer which have a theosophical meaning and spiritual importance.

The small city of Quiquendone, in Flanders, exists “in spite of geographies”. No one will find it in any map, ancient or modern. Yet it is there, says Jules Verne. And time has no hurry to flow in Quiquendone.

Everyone leads a slow life and the people are happy because of this. There is but one policeman, who has nothing to do in such a role. The burgomaster spends long years making no administrative decision, and all citizens live in peace.[1]

One day, however, someone arrives to Quiquendone who brings a great technological innovation. Progress and comfort are coming. The new technology is spectacular. The city changes. Everything becomes accelerated. The atmosphere gets tense, and hatred emerges. There is no calm or quietness any longer.

Born on the 8 of February, Jules Verne is a master in the literature of all time. With an ironical language, he makes an irreverent satire of the false technocratic progress, which destroys the basis of social harmony and makes it hard to preserve respectful cooperation among people.

The story “Doctor Ox’s Experiment” shows that there is a direct relation between the slow moderation in talking and acting and a deep, durable feeling of happiness.

A visionary prophet, a pioneer of science-fiction, Jules Verne (1828-1905) denounces that material progress - if seen as a goal in itself - is carried away by blind feelings like anxiety and personal ambition. Once this takes place, the fever of selfishness provokes unnecessary levels of conflict and fear and makes everyone unhappy.

The lesson of a simple life is taught by theosophy and the higher wisdom present in the different religions.

In the 21st century, it will be necessary to reclaim the principle of slowness and the idea of long term in human affairs. To live slowly is the blessing. A calm voluntary simplicity stimulates one’s ability to understand life and allows us to see the fact that the main progress to be sought is the progress of the soul.

## NOTE:

[1] Click to see the book “[Dr. Ox’s Experiment, and Other Stories](#)”.

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The [above article](#) was first published in March 2019. See in our websites the book “[Dr. Ox’s Experiment, and Other Stories](#)”, by Jules Verne. It’s the classical 1875 edition published in Boston by James R. Osgood and Co., with [332 pages](#).

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**Click and read**

# **Effectiveness in Noble Action**



**How to Strengthen the Will of the Soul,  
Which Seems as Nothing to the Eyes of the World**

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## Andean Tradition: **Sentences From the Inca Pachacutec**



A representation of Pachacutec

- \* A noble and courageous man is known for the patience he shows in adversity.
- \* He who feels envy and is envious suffers twice.
- \* He who envies another makes harm to himself.
- \* Envy is a woodworm which gnaws and destroys the guts of the envious.
- \* Let others envy you, because of your goodness, but never envy others, for this would mean you have a bad character.
- \* He who tries to count the stars and cannot count smaller things in life has no sense of ridicule. (*If you want to make great accomplishments, humbly perform small tasks as a preparation.*)

[Translated from the text “**Sentencias del Inca Pachacutec**”, in the volume “**Literatura Quechua**”, by Edmundo Bendezú Aybar. The volume was published in 1980 in Caracas, Venezuela, and has 440 pages. See pp. 97-98.]



He who wants the truth to get the applause of others is doomed to spiritual ignorance. The knowledge that leads to personal advantages is not the true knowledge. Real knowledge leads to no short term advantage.

The custodians of Ageless Wisdom must preserve and teach an Intention in the first place: a certain Level of Purpose, a non-polluted desire to be of service to all beings, for which a certain Knowledge is necessary.

The purpose defines the knowledge one can get.

Matthew, 7:7, says:

“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.”

But if your subconscious mind knocks at the door of Knowledge with the intention of being seen as better or wiser than others, this very fact changes the entire nature of the door you are knocking at. It makes the door become the wrong one, a door from which you can get but the wrong sort of knowledge.

A theosophical lodge is the custodian of a Purpose, above all. Its enduring Effort gradually provides a corresponding Knowledge, whose external vehicles include valuable books - physical or not.

The energy of the Goal will attract helpful friends and people interested in creatively sharing the work.

The process of trying one's best makes it possible to get the right tools and paves the way to discharging one's duty. A silent inner bliss uses to come with that.

Join [Theosophy and Future](https://www.facebook.com/groups/TheoFuture) now: <https://www.facebook.com/groups/TheoFuture>.

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## **Francis Hutcheson and the Third Object of the Movement**

These are the three main objects of the theosophical movement:

**1)** To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour; - **2)** The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and - **3)** The investigation of the unexplained laws of Nature and the *psychical powers latent in man*.

(See [The True Objects of the Movement](#))

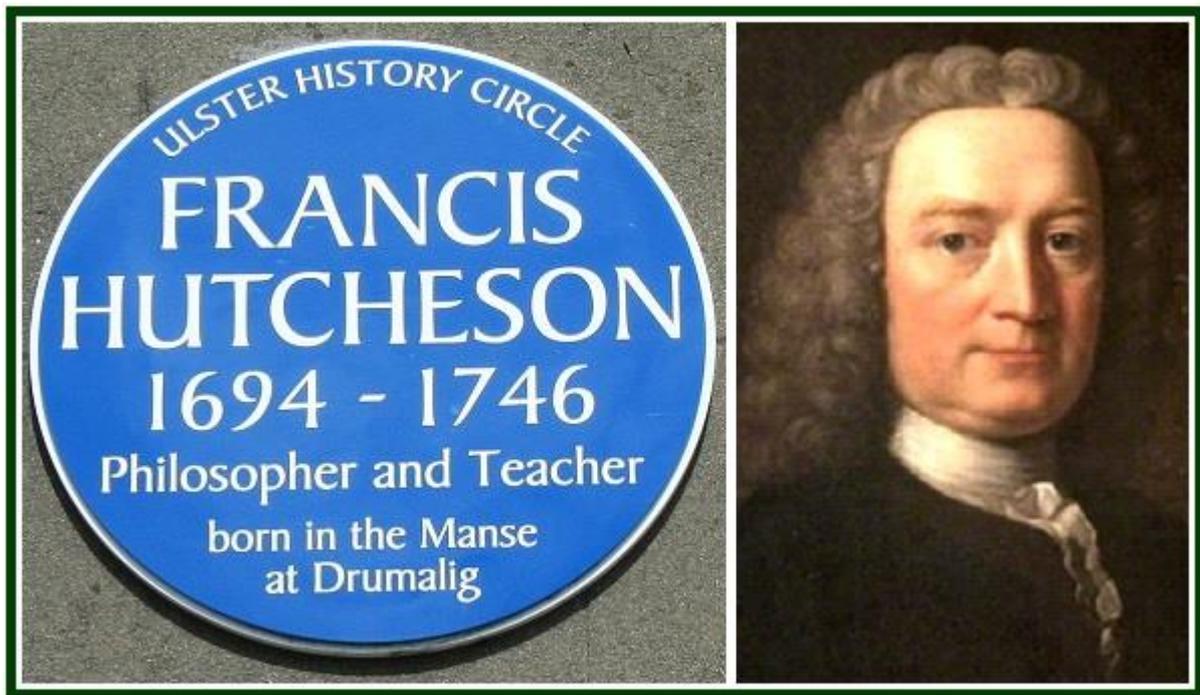
While he was born more than one century before Helena Blavatsky, **Francis Hutcheson** (1694-1746) developed a revealing investigation of the higher powers latent in human consciousness. His books make it much easier for theosophists to understand important aspects of the third object. “**The Aquarian**” has been studying the writings of Hutcheson on the moral sense and higher perceptions of human soul.

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# Concerning the Finer Powers of Perception - 01

And Some Other Natural Determinations of the  
Will, And General Laws of Human Constitution

Francis Hutcheson



## I

After the general account of the perceptive powers, and of the will<sup>1</sup>, we proceed to consider some finer powers of perception, and some other natural determinations of will, and general laws of human constitution.

To the senses of seeing and hearing, are added in most men, though in different degrees, certain powers of perception of a finer kind than what we have reason to imagine are in most of the lower animals, who yet perceive the several colours and figures, and hear the several sounds. These we may call the senses of beauty and harmony, or, with Mr. Addison, the *imagination*. Whatever name we give them, it is manifest that the several following qualities

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<sup>1</sup> The previous text here mentioned by Hutcheson will be found in the associated websites under the title of "[The Constitution of Human Nature](#)". See complete bibliographical references at the end of the present article. (CCA)

in objects are sources of pleasure constituted by nature; or, men have natural powers or determinations to perceive pleasure from them.

**1.** Certain forms are more grateful to the eye than others, even abstracting from all pleasure of any lively colours; such complex ones, especially where uniformity, or equality of proportion among the parts, is observable; nor can we, by command of our will, cause all forms indifferently to appear pleasant, more than we can make all objects grateful to the taste.

**2.** As a disposition to imitate is natural to mankind from their infancy, so they universally receive pleasure from imitation.<sup>2</sup> Where the original is beautiful, we may have a double pleasure; but an exact imitation, whether of beauty or deformity, whether by colours, figures, speech, voice, motion or action, gives of itself a natural pleasure.

**3.** Certain compositions of notes are immediately pleasant to the generality of men, which the artists can easily inform us of. The simpler pleasures arise from the concords; but a higher pleasure arises from such compositions as, in sound and time, imitate those modulations of the human voice, which indicate the several affections of the soul in important affairs. Hence Plato<sup>3</sup> and Lycurgus<sup>4</sup> observed a moral character in music, and looked upon it as of some consequence in influencing the manners of a people.

**4.** As we are endued with reason to discern the fitness of means for an end, and the several relations and connections of things; so, there is an immediate pleasure in knowledge<sup>5</sup>, distinct from the Judgment itself, though naturally joined with it. We have a pleasure also in beholding the effects of art and design, in any ingenious machinery adapted to valuable purposes, in any utensil well fitted for its end; whether we hope to have the use of it or not. We have delight in exercising our own rational, inventive, and active powers; we are pleased to behold the like exercises of others, and the artful effects of them. In such works of art we are pleased to see intermixed the beauty of form, and imitation, as far as it consists with the design; but the superior pleasure from the execution of the design makes us omit the inferior when it is inconsistent.

## II

Granting all these dispositions to be natural, we may account for all that diversity of fancies and tastes which we observe; since so many qualities are naturally pleasing, some of which may be chiefly regarded by one, and others by others. The necessitous, the busy, or the slothful, may neglect that beauty in dress, architecture, and furniture, which they might obtain, and yet not be insensible to it. One may pursue only the simpler kind in the uniformity of parts; others may also intersperse imitation of the beautiful works of nature; and, of these, some may choose one set of natural objects, and others may choose other objects of greater

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<sup>2</sup> *Aristotle*, *Poet.*, chapter 4 calls man ζῷον μιμητικώτατον. (Note by Francis Hutcheson)

<sup>3</sup> *De Repub. Lib 3.* (Note by Francis Hutcheson)

<sup>4</sup> *Plut.*, in *Lycurgus.* (Note by Francis Hutcheson)

<sup>5</sup> *Inquiry*, book I, chapter 3 and *Aristotle, Ethic.*, there cited. (Note by Francis Hutcheson)

beauty or dignity: the manner too of imitation may be more or less perfect. Again, some in their works may chiefly regard the pleasure from appearance of design, and usefulness, admitting only the pleasures of beauty and imitation as far as they consist with it. In the most fantastic dresses there is uniformity of parts, and some aptitude to the human shape, and frequently imitation. But our modern dresses are less fitted for easy motion, and the displaying of the human shape, than the ancient. Spectators who regard these ends may prefer the ancient dresses; those who do not think of them, or regard them, may prefer the modern.

In like manner as to architecture; they who discern the imitation of the proportions of the human body in certain parts, may relish one manner on that account. Others, who know the uses of which certain parts present the appearance, may relish this design; others, without these views, may be pleased with the uniformity of the parts: others may like or dislike through some associations of ideas<sup>6</sup>; of which hereafter.

One who would reduce all sense of beauty in forms to some real or apparent usefulness discerned, will never be able to explain how the spectator relishes those useful forms from which he gets no benefit, nor expects any beyond the pleasure of beholding them; nor how we are pleased with the forms of flowers, of birds, and wild beasts, when we know not any real or apparent uses indicated by them; nor how any spectator, quite a stranger to the views of the architect, shall be pleased with the first appearance of the work; nor whence it is that we are all pleased with imitations of objects, which, were they really placed where their images are, would be of no advantage; one may as well assert that, before we can be pleased with a favour, we must know the figures of the minute particles, and see their inoffensive nature to our nerves.

The pleasures of these<sup>7</sup> finer senses are of no small importance in life. How much soever<sup>8</sup> they seem neglected by the votaries of wealth and power, they are generally much in their view for themselves, in some future period of life, or for their posterity: as for others who have a more elegant taste, they are the end of a great part of their labours: and the greatest part of men, when they are tolerably provided against the uneasy cravings of appetite, show a relish for these pleasures: no sooner are nations settled in peace than they begin to cultivate the arts subservient to them, as all histories will inform us.

To these pleasures of the imagination may be added two other grateful perceptions arising from novelty and grandeur. The former ever causes a grateful commotion when we are at leisure; which perhaps arises from that curiosity or desire of knowledge which is deeply rooted in the soul; of which hereafter. Grandeur also is generally a very grateful circumstance in any object of contemplation distinct from its beauty or proportion. Nay, where none of these are observed, the mind is agreeably moved with what is large, spacious, high, or deep,

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<sup>6</sup> See the *Inquiry into Beauty*, book I, ch. 7, paragraph 4. (Note by Francis Hutcheson)

<sup>7</sup> One who would make all these to be perceptions of the external senses, and deny that we have any distinct powers of perception, may as well assert that the pleasures of geometry, or perspective, are sensual, because it is by the senses we receive the ideas of figure. (Note by Francis Hutcheson)

<sup>8</sup> *How much soever*: “However”; “Although”. (CCA)

even when no advantage arising from these circumstances is regarded. The final causes of these natural determinations or senses of pleasure may be seen in some<sup>9</sup> late authors.

### III

Another important determination or sense of the soul we may call the *sympathetic*, different from all the external senses; by which, when we apprehend the state of others, our hearts naturally have a fellow-feeling with them. When we see or know the pain, distress or misery of any kind which another suffers, and turn our thoughts to it, we feel a strong sense of pity, and a great proneness to relieve, where no contrary passion withholds us. And this<sup>10</sup> without any artful views of advantage to accrue to us from giving relief, or of loss we shall sustain by these sufferings. We see this principle strongly working in children where there are the fewest distant views of interest; so strongly sometimes, even in some not of the softest mould, at cruel executions, as to occasion fainting and sickness. This principle continues generally during all our lives.

We have a like natural disposition to Congratulation with others in their joys; where no prior emulation, imagined opposition of interest, or prejudice, prevents it. We have this sympathy even with the brute animals; and hence poets so successfully please us with descriptions of their joys. But as our own selfish passions which repel evil, such as fear, anger, resentment, are generally stronger commotions of soul than the passions pursuing private good; so pity is a stronger benevolent passion than congratulation. And all this is wisely contrived, since immunity from pain seems previously necessary to the enjoyment of good. Thus the stronger motions of the mind are directed toward that which is most necessary. This sympathy seems to extend to all our affections and passions. They all seem naturally contagious. We not only sorrow with the distressed, and rejoice with the prosperous; but admiration, or surprise, discovered in one, raises a correspondent commotion of mind in all who behold him. Fear observed raises fear in the *observer* before he knows the cause, laughter moves to laugh, love begets love, and the devout affections displayed dispose others to devotion. One easily sees how directly subservient this sympathy is to that grand determination of the soul toward universal happiness.

### IV

Before we mention some other finer senses, which have actions of men for their objects, we must observe one general determination of the soul to exercise all its active powers. We may see in our species, from the very cradle, a constant propensity to action and motion; children grasping, handling, viewing, tasting everything. As they advance they exert other powers, making all trials possible; observing all changes, and inquiring into their causes; and this from an impulse to action and an implanted instinct toward knowledge, even where they are not allured by any prospects of advantage. Nay we see almost all other animals, as soon as they come to light, exercising their several powers by like instincts, in the way the Author of Nature intended; and by this exercise, though often laborious and fatiguing, made happier than any state of slothful sensuality could make them. Serpents try their reptile motions; beasts raise themselves and walk or run; birds attempt to raise themselves with their wings

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<sup>9</sup> See *Spectator* N. 412, and the *Inquiry into Beauty*, last section. (Note by Francis Hutcheson)

<sup>10</sup> See *Inquiry into Virtue*, Section 2. (Note by Francis Hutcheson)

and soar on high; water-fowl take to the water as soon as they see it. The colt <sup>11</sup> is practising for the race <sup>12</sup>, the bull is butting with his horns, and the hound exercising himself for the chase.

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The above text reproduces the first part of Chapter II, Vol. I, Book I, pp. 15-22 of the work “**A System of Moral Philosophy**”, by Francis Hutcheson, Cambridge University Press, 2014, which is a facsimile copy of the 1755 edition. The spelling of words has been updated.

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## **Thoughts Along the Road**

### **Observing the Distance Between Dream and Reality**



\* The goal of the truth-seeker is not limited to obtaining information. Far from it. His goal is his own inner awakening. Through study, the consciousness of the pilgrim gets in tune with universal laws. As it awakens, it rises as a center of action and perception which is both self-responsible and altruistic.

\* The student of esoteric philosophy can be seen as a warrior, if we consider that he must fight illusions. However, the mistakes he vows to defeat are mainly those he himself has accumulated in previous occasions. Secondly, his adversaries are also the average illusions of the social groups to which he belongs.

\* As he gains experience in his *journey across time*, the pilgrim seeks to maintain a realistic balance between what he knows verbally and what he is able to accomplish in practice.

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<sup>11</sup> Colt - a young male horse. (CCA)

<sup>12</sup> *Dente lupus*, etc., Hor. *lib.* I, sat. I, L. 52. (Note by Francis Hutcheson)

\* Humbly guarding the distance between dream and reality is one of his main forms of defense. The power of a noble ideal and a realistic view of things must go together. They correspond to two different areas of the brain, but can flow simultaneously and are equally indispensable.

### **The Spiritual Power of Renunciation**

\* Self-control means overcoming the blind tendency of habits and desires.

\* Like Theosophy, all forms of Yoga point in the same direction. “Yoga is the ceasing of the modifications of mind”, say the Yoga Sutras of Patanjali. In other words: Yoga is the interruption of actions based on habits, desires, and feelings of attraction or rejection.

\* The voluntary stoppage of blind reactions, on the emotional and mental planes, produces free magnetic force.

\* As we gradually attain self-knowledge, the lower levels of life must be adapted to serve the higher and wiser planes.

### **A Mystery in Raja Yoga:**

## **The Magnetism of Moral Strength**



\* In the second and third paragraphs of Letter 55 of “[The Mahatma Letters](#)”, page 322, a Master of the Wisdom writes:

**\* “It has ever been thus. Those who have watched mankind through the centuries of this cycle, have constantly seen the details of this death-struggle between Truth and Error repeating themselves. Some of you Theosophists are now only wounded in your ‘honour’ or your purses, but those who held the lamp in preceding generations paid the penalty of their lives for their knowledge.”**

**\* “Courage then, you all, who would be warriors of the one divine Verity; keep on boldly and confidently; husband your moral strength not wasting it upon trifles but keeping it against great occasions...”**

\* If one decides to expand and preserve his own moral strength, it is not difficult to infer that the *substance* of moral strength is of a magnetic nature. One makes it expand by resisting automatic and spontaneous actions whose foundation is spiritual ignorance (Avidya).

\* Raja Yoga offers practical means to “husband moral strength” by observing (and keeping away from) the largely useless interplay of Raga (attraction) and Dvesa (Repulsion).

\* A mental and emotional *hydroelectric dam* can be built which stops the river of lower emotional vitality and its spontaneous movements. It gathers the energy from such blind impulses and generates *moral force* or a *higher kind of vital energy* which then can be stored and used for some noble, intelligent purpose.

\* The feeling of attraction is but the positive form of desire. Repulsion is the negative one.

\* Blind desires seem to have their own form of intelligence. They try to kidnap the reasoning mind through the process of wishful thinking. They usually have a degree of success in this. One’s conscious thinking is often used by subconscious automatic desires (positive or negative) in order to whitewash blind impulses like fear, pride, hatred, ambition, envy, gluttony, sadness, love of personal comfort, the desire for applause and approbation - and so on.

## **Making Blind Feelings Wise**

\* Emotions can be higher or lower, and they emerge either from one’s higher self, like devotion or compassion, or from one’s animal soul.

\* Feelings give the direction to one’s thinking. There is no *suppressing* emotions, but egocentric students of esoteric books can hide feelings from themselves and from others, and make believe they “have transcended the world of emotions”. The neurotic appearance that one has no emotions is much different from *actual* self-control and self-restraint, which are based on self-knowledge. From self-knowledge self-transcendence emerges as a natural result.

\* Either conscious or subconscious, every desire is a mental magnetic energy. If left to exist as a blind force, unchecked and unobserved, it can drive the pilgrim against his will into the wrong direction, and it will persist in this as long as it has the power to continue. It must be defeated and transformed not by rational arguments, but by *a moral force and personal determination working on the same level of reality where it operates*.

\* The magnetic energy of desires is therefore a valuable resource given us by nature. It can be developed into something useful, so as to become a source of strength and blessings along the path. Desires emerging from lower levels of consciousness are blessings in disguise as long as they are correctly seen, observed, and used as tools in the process of obtaining some wisdom.

(CCA)

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