


Spring Blossoms



By
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1.

Dearly beloved brothers and sisters, listen to the words of this dear brother, who has neither the wisdom of Solomon nor the eloquence of Demosthene and Cicero; all that he knows is what Heaven has taught him — the dictate of his conscience — allied ^{to} by his experience of life.

2.

Listen and think, consider, pause and then act and be ye happy.

3.

Despise not the common things of life, as these very common ones have been on the lips of the wise, the holy and the prophets of the world. ?

4.

Because they are the most useful they are common, the extensive need of them has made them common but they lose not their worth ^{from} for that cause.

5.

The things that we daily use they and they alone are precious.

ye must not despise them because they are Common and that ye see them daily.

7.

For remember ye can do without rare ones but it is not only hard but impossible not to feel the need of the Common ones.

8.

The self same Ocean yields thee, the Scarce, beautiful and valuable pearl and gives thee salt. ye can do without one but not without the other. From the same mountain dig ye precious and Common stones. Consider their value yet count the uses of the two. The mines are full of gold and iron. With what mountain labour do ye gather the atoms of gold and with what atom of labour do ye gather mountains of iron! This water for which ye pay no price, — does it not seem thee more than wine?

9.

Thus then know that Heaven made the rare and the Common: The Common for our daily use and made it hard so that it endureth long, and made the rare ones delicate that it may not be used frequently. So both the Common on account of

its hardness and the rare for little wear and
 tear live side by side showing the wonders of our
 father in Heaven.

10

ye adore Him — the father of all
 wonders. The father whose power is both dormant
 and open. See with wonder what ye can
 with outer light and pray ye Him for inner
 so that ye may see that which is hidden. Pray
 that from the fountain of His light He may
 send ye little and that little shall exceed the
 light that the sun has. The moon and the
 stars, both seen and unseen, are all that
 shall enable ye to see his works divine.

11.

I say pray unceasingly for nothing
 divine can ye have if ye seek not for it.

12.

The garden is full of fruits, yet
 mere wish shall not bring ye one. If it
 is free of earthly objects how much more
 true it will be of heavenly object which is
 the key to life.

The mother gives not breast to her child
if it wants not.

14.

The mother knoweth not all the needs
of her child. He knoweth all our wants.

15.

True it is that he knoweth what we need
now and what we shall need in future
which we know not yet, the wish on our
part is necessary.

16.

He is not weary of our prayers to Him
numberless times in hours of work which
be beyond our powers.

17

He gives us all that we require. yet
there are moments of stress and strain in
which we think that He has failed us; but
He will hold us if we only lift our hands to
him in faith.

Pray unceasingly and great shall be
 thine reward. Think not by praying ye oblige
 him. It is the honour ye honour yourself
 with. My brother salutes ye and ye return
 it with a meekness. ye honour him but
 more yourself.

19.

Pray with all thine heart. Open to Him
 your heart in secret, lay all thine cares
 on Him and He shall help & bless thee.

20.

Believe me my dear brothers and sisters
 our Lord teaches ye what I tell ye in
 humble words. There is nothing so profitable as
~~prayer~~ prayer, nothing so sweet, nothing so
 soothing to the soul and so melodious.

21.

ye hear of Heaven and its harmonies
 ye hear of Hell and its tortures. ye have
 not seen them. ye hear of them only. Pray
 and when your thoughts and words are in
 perfect unison of His mind, ye shall

perceive the Heaven on earth; if ye want to see creatures of Hell look at them that sleep and eat and drink and die the death of nothingness, they that are born & weep and make merry for scores of years and die these are the despicable creatures of Hell and the world they live in is Hell.

24.

But I have been saying what many have said. I shall now tell thee what the youth of this age lacks whose sweetness and grace have charmed and led me to admire him who made them, but whose thoughtless ness like fire has burnt all that was good & valuable.

25.

Let the sufferings of others be thine lesson. Avoid that which has injured many and has un-nerued thousands.

Tell thee 'prevention is better than cure'.
 Many have digressed from the right path,
 have suffered and repented for the loss of
 bodily powers lost forever. May this be not
 your case. May thine foot be ever on the
 marked path. May human frailty not
 mislead thee.

27.

Consider the ways of our Lord — Is it not
 a wonder that ye see him from the moment
 ye see light to the moment when ye
 cease to breathe.

28.

Man is born helpless — naked and
 with no language but a cry. A little before
 he was in a closed in world when he
 could scarcely move and after a minute
 he sees the wide world.

29

Just then he cried, we know not
 why: he weeps either because he
 has exchanged a happier world
 for an unhappy one or he first sees the
 troubles of the world he has come into

And he is born. He is to fight the battle of life and is strongly provided with weapons.

31.

In that helpless period when he cannot move nor talk and is helpless, he knows not what he does, he knows not his gain or loss and whatever he does and of all his acts no account is taken of.

32.

But as he grows and knows the use of 'I' and 'me' from that time when he begins to perceive that he has some thing to do here his responsibility begins.

33.

What he does he has to account for it. His good acts shall be rewarded and he shall have to bear the fruits of the bad ones.

Neither can he hold responsible for his acts nor can he buy the credit of other people's merits or hire a man to bear the load of his evil deeds.

35.

The son kills a man. He cannot go Scot free. Can he escape the punishment even if his father wishes to pay the penalty for him.

36.

The king thinks it just "to have an eye for an eye and a tooth for a tooth" how different is the justice that prevails in the Court of the King of Kings.

37.

Remember what thou sowest that shall thou reap.

38.

But give ear to this. If thou pleaseth the heavenly one by walking on His path, He will honour thy call.

39

But otherwise every one is rewarded in his very act.

From the time the child knows what is evil and good — knows what fire will burn and milk shall nourish, his duties begin.

41.

To Him who gave us life and gives us bread do we owe our greatest and first duty.

42.

Then our duty to them that brought us into this world — our father and mother.

43.

Then are our several duties to them who are bound to us by our parental ties — our brothers and sisters.

44.

Then widens our circles of duties which grows from relations to friends, from friends to acquaintances from acquaintances to citizens & from them to the whole world.

Now does our circle end there, the dumb
and senseless creatures that walk the
earth or fly in the air or live in depths
of water, to them we owe our duties.

46.

Your work is manifold & therefore thine
tools are many.

47.

Do ye them all one by one, from great to
small not breaking even one last law
of God, for he that breaks one breaks all.

48.

Wide is the world and great are the
temptations that tempt the human heart.

49.

And man is potentially strong. It is the will
that makes him weak or strong.

50.

Rule thine will therefore and win heaven
or hell, the heavenly joys or the fleeting fame
of this frivolous world.

And this is what I wish to dwell on the most. I think thought is the basis of all activity.

52.

Think of a general who has his army well armed and equipped but who knows nothing of war tactics and field of battles but goes on as the tide of fortune and circumstances drift him. He knows not the lurking place of the enemy and is surprised when over taken — of what use then his strongest army?

53.

Even so in our work which is in complete and wrong if thought guides it not.

54.

There is nothing that thought & meditation can not do. Even the heaven can be moved by silent contemplation.

Therefore think & contemplate not on the worldly things that today are & tomorrow shall perish, but on those glories that are eternal whom neither fire can destroy nor water drown, which are infinite & stand the opposition of time.

Let all these thoughts be with God and send them forth to be in those happy regions where nothing vain can ruffle them.

57

Do by all means the good ye can do here — for here is the Kingdom of God. The Earth is his foot-stool and whatever good that ye do here shall not be wasted but shall go with thee wherever ye go.

58.

Do what ever you can honestly and with no loss to others.

59.

There are four kinds of people in the world who are bent upon to do evil even if it profits them not. Second who do evil if it profits them. Third who do good to themselves but do not no harm to others and the last are those who would do good to others at any cost looking not at their own good.

The first two are like unto those trees that are fed with good soil yet bring no fruit but thorns and third class are like unto those trees that yield as much as is spent on them and the last are they that grow in the dirtiest water yet give us fruit sweet precious and pure.

61.

To these I say that if a man needs a part of thine body thou shalt give.

62.

For thine limbs are given to thee for useful work and of what more use shall they be when they are needed by thy brother — the Child of the Father in Heaven.

63

Ye want His satisfaction and He is most pleased when we help His Creatures and is least satisfied when we injure His children and what more profitable trade can there be than that which buys these most with the least money.

They that lay by a penny to secure a pound are wise, but where lies the wisdom of those that buy ^{by} a tola of silver for a rupee or can there be found in the whole world a greater fool than he who exchanges a silken robe for a pitched one.

65.

I will call that man wiser than he who loses a penny in street at night and in searching it burns pounds worth oil.

66

He is like unto a man who has a well of pure water in his own house & yet would go to fetch water from a well that is some miles from his own house and gets a water of brackish taste in the end.

67.

The world is full of fools and wise men. Though the wise are fewer than fools. There are men that have both learning and pity and fools that have neither. On the other hand there are persons men illiterate & who are ungodly.

For the latter are like unto those that have eyes but shall not see and those that have no knowledge and pity can be compared to those that have no eyes and therefore they can not see. But those that have no learning yet have pity are blind who walk wisely and with the help of other men reach the destination. So are they seen wiser than they ~~who~~ that have learning and pity for they see because they have eyes.

69

And who can help admiring a Carpenter who with no other instrument but nails makes a Cot so fine as he who has all the nice instruments of Sheffield. But such are a favoured few that have light from Him.

70.

Mind without heart, intelligence without morality
cleverness without goodness are powers and can
be for mischief.

To admire a man that has intelligence
and cleverness but no morals and goodness
is to admire the dexterity of a pick-pocket
who has the intelligence of a mathematician
but uses his tricks in cutting the pockets of a poor
man while the other employs his own in
innocent work finding some way to easy factors etc

72

Various are the works of God and wonderful
in His creation. To him who doth not think
it is nothing, but he that thinketh on the
minutest creation shall see that there is
beauty in the living of a fly which to many
is unpleasing and that innumerable are the
creatures of this earth and many more of
the universe that we see not.

73

Think, pause, Consider and ye shall
catch the truth and if this is done
happiest will be thy life.

Nothing shall be clear to thee if ye
think not. The simple thing needs thought as
well as the complex — though the complex
more than simple yet both these require the same
ford though of a different fill.

75

The addition requires thought and so
the calculations of heavenly bodies. The Carpenter
must think about his work & so must a watch
maker or a doctor

76

Thus you see that thought is the Centre
and all other things the Concentric Circles
have the same Centre though the radii be
different.

77

I have in my own life seen & heard
(but what I have heard is nothing as compared
to what I have seen and most suffered) men
that had talents to shine in the world, hearts
tender to endear themselves to others, perfect
beauty to captivate unflinching hearts, yet have
been unable to do what they could have done
with such means and have made place for ignominy
and hatred in the world where they could have
secured fame, love & praise.

And why? For they thought not that they had such valuable possessions. Perhaps the tumult of this world gave them no time to think and meditate. In the society of drunkards they learnt that the mouth was for drinking and reating, not for prayer and words of consolation to the afflicted. The ears for hearing the absent songs to please the passions, eyes to look towards woman with lust.

79.

But ~~the~~ mouth is the seat and source of silent prayer.

80.

My brethren our limbs are a loan to us from God which is to be returned with interest which is so high as to engage us life long in work for its repayment. How shall a partly & wasted life time do? What is the penalty for him that wastes all ^{that} he borrowed from Him?

Dear, life is short at the longest and
 there is much to do in a day. ASK
 His help where ye fail and repose thine head
 for rest on His bosom after the day's task
 is done.

82.

Prayer is the crowning part of all
 your work.

83.

Be not like them that enjoy not the
 fruits of sweet prayer and to whom the
 moments of meditation seem a punishment.

84

Alas! many live & ~~do~~ die. They
 win not even the fleeting joys of this world.
 O Lord give Thy creatures thy light
 or better it is for them not to be born
 at all.

None is born in vain. If they do not live for the world, their examples teach men — wise men to act otherwise. We reap what we sow. The fruit that our deeds bear, will teach us how to act in future only if have a seeing eye and understanding mind. Seeing the wicked we shall cease to be so.

86.

A philosopher was once asked the question "who taught you wisdom?" he replied "fools." For I did quite contrary to whatever they did."

87.

So think not that they are born in vain. They are a lesson to us. They do no good to us. But if we be wise we shall draw it from them.

88.

Therefore ye can learn both from good + bad examples.

whatever seemed to thee bad and abhorable
at first sight when ye thought on it, it was
to you a finger post that guided ye. These
at first seem bad & but on second thought
ye find no some good from them.

90

It often happens that seemingly bad are
good seemingly good are bad.

91

now think of the means that gave thee
all this light. It was thought which showed
thee that a broken shell has pearls in it
and the gilded tombs have worms.

92

Think & meditate, but first clean thine
heart else the divine knowledge shall be
polluted in thine heart — it shall be
dial of thy heart.

93

unless the floor is clean, every thing
that is put on it gets unclean. Put the
Silken Carpets in the stable of horses whose
lies all the filth and they will carry
the filth with them.

94

I have a seeing eye & a thinking mind
for fools do not have these.

95

man is the prince of creation, he
is the perfection of it all and why? for he
has the power of thinking and knowing
but if that power on which depends the
glory of man be not in him he loses his
manhood.

The brutes that have no power to
 thinking are better than him for even they
 at times sit alone and apart from all, &
 would gladly me ditate if they had the
 Capacity.

97

Are we not worse than they when
 deprived of our best jewel. we are nothing
 if we cease to be the rational part of
 Gods Creation.

98.

If deprived of it we can know ~~of~~ nothing
 but to eat & drink, build our house and
 rear our off spring which even brutes do

Does not the insignificant ant teach us?
How much more can we learn of wild birds
that build their nests wonderfully?

100

Be alone when ye contemplate and have
the heart of a child — pure and innocent
and beg for mercy of thine Father in Heaven

101.

If the affairs of the world occupy
thee, fix intervals in which to ~~pray~~
pray.

102

The more ye pray, the more shalt
thou be loved by God. Pray as often as
ye can, at morn, noon & even

103

But morn and even are the sweetest
hours of prayer.

Do ye like birds that sing the song of
 His praise at morn, and pray to God
 for the food and safety of their body when
 they start and offer thanks at eve.

105

Ask for His light and light thou
 shalt receive.

106

Let thine needs be as few as
 possible. The fewer the wants of a man
 the nearer he is to God. Be apart from
 such possessions that tempt the soul.

In whatsoever position ye be, whatsoever
 be thine rank walk honestly, humbly and
 be as weak as a lamb, innocent as a
 child, injuring no one harming none even
 if he be thine enemy.

When thou has Confided in God, it is
 His wnt to Care of thine affairs and thine
 self. The client ought to be silent, his
 pleader shall plead the Cause for him

Let not thought- less-ness deprive thee
 the use of thine valuable possessions. Pray
 then ye be thoughtful.

misery makes us thoughtful, in sorrow we
think of the past, present & future.

111

Those that have some ^{difficulty} always or the
other are His favorites.

112

In sorrow where no human help
can reach thee thou rememberest
Him who can do and undo things at
pleasure.

113

Therefore think not that the sorrowful
are not liked by Him. They are poor in
worldly possessions but great is their treasure
in the outer world which is the fruit
of their frager.

They are unto foreigners that send what
they earn to their Country home and live
poorly in their f homes, yet are they not
deach!

115.

And who can call them poor or unwise
who have treasure where they are to live
permanently even if they live poorly in a
place where they are to pass a few hours.

116.

Let our best be reserved for the
time when we have done digging, when
with the loads we dig we break our bread
and have eaten & ^{now} ~~now~~ have time to
enjoy.

This world is not the place to enjoy. It is
the place where we are to labour & procure
means for enjoying in the pl place of enjoyment

118

Beware least ye sit idle and mistaking
servant for a master; please and shewer all
on a servant and keep nothing for master.
Beware that ye weep not when time comes
& ye be left in lark while thine companions
enjoy before thee.

119

See with thine open eyes the good & evil
and accept the good. Be not cheated by
false & pretending men.

Let not pleasures drown thine senses.

121

To safeguard yourself from evil temptations
be always engaged in work which shall
keep thee employed and the difficulties that
are in every work will make thee contemplative
means to solve them.

122.

If ye have no work: If ye are
sitting in wealth and have gathered all
the harvests of knowledge; voluntarily impose
on thyself the work which profits thee
and others.

After the work pray. Pray constantly.

Be a lover of solitude & meditation.

124.

Or if you seek company, let it be of
the pious, virtuous and God fearing.
Despise wealth where honesty is not where
piety is not and when guards the demon

125

If you do this our Lord would
ward off the trials that ye have suffered
while in search of Him. When mine trial
is ended and ye be like true gold tested
in fire.

Amen

