

THE WAY TO ETERNAL LIFE

Chapters 10 -15 from The Great Gospel of John Book 9
- Lord's Word through Jakob Lorber -



10. THE WAY TO ETERNAL LIFE

[1] To his highest surprise and biggest astonishment I say to **Zorel**: **“Who recognizes his sins ruefully and performs penance in the true, living humility of his heart, is more welcome to Me than ninety-nine justified, who never needed penance.** Come therefore to Me, you penance-ready friend; since the right feeling of humility rules in you, which is more welcome to Me than the justified from the primordial beginning, who call in their hearts: ‘Hosanna, God in heaven, that we have never desecrated Your holiest name by a sin according to our knowledge and will!’ They speak like that and are justified to do that; but therefore they are also looking at a sinner with judging eyes and flee his presence like a plague.

[2] They resemble those doctors who themselves glow of the fullest health, but therefore shy away from going to places, where a sick person is calling for help, out of fear to become ill themselves. Isn't a doctor better and more noble, who does not fear any illness and rushes to every ill person who called for him?! Even if sometimes co-seized by an illness, he is not annoyed about it, still helps the sick person and himself. And this is right!

[3] Therefore come now to Me, and I will show you, what My disciple couldn't show you, namely the only true way of life and love and true wisdom thereof!"

[4] Upon these My words Zorel was encouraged and came with very slow steps to Me.

[5] When he was close to Me, I said: "**Friend, the way which leads to the life of the spirit, is thorny and narrow! This means the following: Everything, you are encountering in this life from people like annoyance, bitterness and unpleasantness, you should fight with all patience and gentleness, and who does evil to you, you should not do the same to him, but the opposite, then you collect glowing coals on his head! Who hits you, do not repay him likewise, rather take another blow from him, so that peace and unity can be between you; since only in peace does the heart and the growth of the spirit in the soul prosper.**

[6] **Whoever asks you for a favor or a gift, do not deny him anything, provided, that the service which is required, does not oppose the commandments of God or the laws of the state, what you will be able to judge for yourself.**

[7] **If someone asks you for a shirt, give to him also the coat, so that he recognizes, that you are disciple out of the school of God! If he recognizes this, he will leave you the coat; if he takes it, his recognition is still very weak, and you should not feel sorry about the coat, but about this, that a brother hasn't recognized the nearness of the kingdom of God.**

[8] **Who asks you to walk an hour with him, go with him for two hours, so that this your willingness becomes a testimony, from which school he is from, to whom such a high degree of abnegation is own! In this way even the deaf and blind will get the right signs, that the kingdom of God has come nearer.**

[9] **It will be recognized in your actions and deeds, that you are all My disciples!** Because it is easier to preach right, than to do right. But what does the empty word means, if it is not made alive by the deed?! To what use are the most beautiful thoughts and ideas, if you do not have the means to ever put them to work?! Thus the nicest and truest words are also useless, if you do not have the will to put them above all to work. Only the deed has value; thoughts, ideas and words are worthless, if they are not put to work. Therefore, everyone who can preach well, should also do well, otherwise his preaches are not worth more than a hollow nut!"

11. POVERTY AND NEIGHBORLY LOVE

[1] (The Lord:) "A large number of dangers exist for the soul in the world. On the one side you have poverty; its concept of mine and yours are getting weaker, the more a person is pressed by the same. Therefore **do not let poverty to grow to large among the people, if you want to walk safely!**

[2] Who is poor should ask the wealthier brothers for a necessary support; if he bumps into hard hearts, he should turn to Me, and he will be helped! Poverty and distress does not excuse theft and robbery, and even less manslaughter of someone who has been robbed! Who is poor, does know, to whom he has to turn.

[3] Poverty surely is a great plague for the people, but it carries the noble seed of humility and true modesty in it and will therefore always remain among the people; nevertheless, the wealthy should not let it become too mighty, otherwise they will be very much in danger, here and also one day in the beyond.

[4] If there are poor people among you, I say to you all: You do not have to provide for them, so that they also become rich; but at the same time you should not let them suffer distress! Those you can see and know, help them according to what is right and equitable! But there are still many on this wide earth, who are extremely poor and are suffering a terrible distress. But you don't know them and do not hear their cry of distress; therefore I do not make them your responsibility in your hearts, but only those you know and who come to you.

[5] Who from you is a friend of the poor with his full heart, to him I also will be a friend and a true brother, temporary and forever, and it will not be necessary for him to learn wisdom from another wise person, but I will give it to him in all fullness in his heart. **Who loves his poor brother next to him as himself and will not spurn a poor daughter, regardless of which tribe or age she is, to him I will come Myself always and reveal Myself to him in truth. To his spirit, which is love, I will say it, and he will fill with it the entire soul and her mouth. What he will then speak or write, this will be spoken and written by Me for all times of times.**

[6] But the heart of the hard hearted will be occupied by evil spirits, and they will destroy her and make her equal to the soul of an animal, as it will be revealed in the beyond.

[7] **Give with pleasure and give copiously; since the way you are distributing, it will be redistributed to you!** Who possesses a hard heart, it will not be penetrated by My light of mercy, and in him will dwell darkness and death with all its terrors!

[8] But a gentle and soft heart will be soon and easily penetrated by My light of mercy, which is of a tender and exceeding gentleness nature, and I Myself will enter into such a heart with the fullness of My love and wisdom.

[9] Such you can believe! Since these words which I have now spoken to you, are life, light, truth and accomplished action, whose reality everyone must experience, who will follow them."

12. FLESHLY DESIRE

[1] (The Lord:) "Now, we have worked through poverty and have seen the hostile issues which start to appear if they start to dominate; but we also have seen how it can be remedied and why, and what advantages for people can grow out of the observance of this My teaching to you all for everyone. And thus we are finished with this plague and annoyance and alongside come to a new field, which does not resemble what we just have worked through, but, nevertheless, stands in close relationship with it. This field is called: lust of the flesh.

[2] **Therein lies more or less the actual main evil for all people. From this lust originate nearly all bodily illnesses and most certainly and surely all evils of the soul.**

[3] **Man can rid himself from every other sin easier than this; because the others have only outer motives, but this sin bears the motive in itself and in the sinful flesh.**

Therefore you should draw your eyes away from the appealing dangers of the flesh for as long, as you have not become masters over your flesh!

[4] Keep the children from the first fall and preserve their innocence, and as adults they will easily control their flesh and not easily come to a fall; but only once overlooked – and the evil spirit of the flesh has taken possession of the same! **No devil is more difficult to be driven out of man than the flesh devil; only through a lot of fasting and praying can it be removed from man.**

[5] Beware to annoy the little ones or to stimulate them by excessive cleaning and to stimulate them by stimulating clothes and to ignite their flesh! Woe to him, who sins against the nature of the little ones! Truly, for him it would be better, if had never been born!

[6] The sinner against the holy nature of the youth, I Myself will punish him with all the might of My wrath! Because if the flesh has become damaged once, the soul does not have any firm foundation anymore, and her perfection makes bad progress.

[7] What amount of work does it take for a soul, to cure its damaged flesh and to make it completely without scars again! What fear does she not have to cope with, if she notices the damage and weakness of her flesh, her earthly home! Who carries the guilt of it? The bad supervision of the children and the many annoyances, which are given to the children by all kind of things!

[8] Above all is the depravity of moral standards in the cities always greater than in the countryside; therefore, once as My disciples, draw people's attention and show them the many bad consequences, which arise out of an too early break of the flesh, and many will take note of it, and many healthy souls will appear from that, in which the spirit is easier to awake, as it is currently the case with so many!

[9] Look at all the blind, the deaf, the cripples, the lepers, the gouty person; look further at all the different illnesses and with all kind of bodily illnesses afflicted children and adults! All are the result of a too early break of the flesh!

[10] **No man should touch a maiden before he is 24 years old – you know it, how and where it is mainly to understand – and the maiden should be fully 18 years of age or at least fully 17; under this age she is only grow ripe and should not recognize a man!**

Because before that time she is only here and there grow ripe; if she is touched too early by a randy man, she is already a broken flesh and has become a weak and desirous soul.

[11] It is difficult to cure the flesh of a man, but many times more difficult this of a maiden, if she is broken before her time! First of all she will not that easily deliver healthy children into this world, and secondly she will become from week to week more sex-addicted and finally become a whore, which is a most wretched disgrace mark for mankind, not so much for itself, but much more for those, by which negligence they have become like that.

[12] Woe to him, who uses the poverty of a maiden to break her flesh! Truly, for him it also would be better that he never had been born! Who has sex with an already spoilt whore, instead of turning her away from destruction by using the right means and to help her on the right path, will one day have to cope with a repeatedly strict judgment before Me; since

someone hitting a healthy person, did not sin so severely, as someone who mistreated a cripple.

[13] Who slept with a fully ripe and healthy maiden, has in fact also sinned; but since the caused evil is not of a particular harmful nature, especially if both parties are completely healthy, only a smaller judgment is placed on it. But who out of a pure, already old lecherousness does this to a no matter how ripe maiden, what he would do to a whore, without fathering of a living fruit in the lap of the maiden, will encounter a double judgment; but if he does this with a whore, he will have to cope with a tenfold judgment!

[14] Since a whore is a maiden which is in her flesh and her soul completely ruined and broken. Who is helping her out of such great distress with a reasonable and loyal heart to Me, will one day be large in My kingdom. Who sleeps with a whore for a contemptible pay and makes her even worse as she was before, will one day be rewarded with the reward that every willful killer receives in the mud pool which is prepared for all devils and their servants.

[15] **Woe the country, woe the city, where prostitution is conducted, and woe the earth if this evil is getting out of control on her ground! Over such countries and cities I will place tyrants as rulers, and they will have to burden the people with unreasonable loads, so that all flesh is starving and let go of this most sacrilegious activity, which one person can commit against his poor fellow people!**

[16] But a whore should lose all honor and respect, even with those, who have used her for a contemptible wage, and her flesh will in future become even more afflicted with all kind of incurable or at least difficult to cure epidemic. But if one betters herself properly, she will be looked at with merciful eyes by Me!

[17] But if any lecherous reaches for other satisfying means except the vessel which I have put in the lap of a woman, he will not easily reach the point to see My face! Indeed, Moses has ordered stoning for that, which I do not completely repeal, because it is a hard punishment for similar offences and offenders who already have fallen to the devil, but I only give you the fatherly advice, to ban such sinners from society, to expose them to severe distress in a place of exile, and only if they come, nearly completely naked, to the borders of their home country, to re-accept them, take them to a soul heal institution, which they should not leave, until such people have been completely rehabilitated. If they, many times tested, for a longer period of time are able to completely prove their betterment, they are allowed to return to society; but if the slightest signs of sensuous challenges are recognizable, they rather should stay imprisoned for the rest of their lives, which is many times better and healthier than the uncontaminated people in a society become contaminated by them.

[18] You, Zorel, was in this regard also not very pure; since already as a boy you were afflicted with all kind of impurities and was an irritating example for your fellow youth mates. But it cannot counted as a sin against you, because you did not received such upbringing, from which you could have learned any kind of pure truth, which would have shown to you, what, according to the order of God, is perfectly the right thing.

Something better you only started to recognize, after you got familiar with the rights of the citizens of Rome, by an advocate. From then on you were actually not an animal man anymore, but otherwise a first class law distorter, and cheated your fellow neighbors wherever possible. But this is all over now, and your are standing according to your better judgment as a better person in front of Me!

[19] But despite all this I notice that there still exists a lot of fleshly lecherousness in you. I especially draw your attention to this point in which you should be very careful; once you are stuck in a somewhat better life, your flesh which is full of holes will start to stir in its still by far not cured fragility, and you will have your troubles to calm it and to finally heal its old fragility completely. Therefore be aware of any immoderateness; since immoderateness dwells the seed of carnal lust! Be therefore moderate in everything, and never allow yourself to be tempted to immoderation with regard to eating and drinking, otherwise you will have a hard time to tame your flesh!

[20] And as such we have also gone through the field of the flesh a little, as far as it is necessary for you. And now we want to enter another field, which can also be regarded as strong in you!"

13. A GIVING ATTITUDE THAT IS PLEASING TO GOD

[1] (The Lord:) "This is in connection with the clear concept of what is mine and what is yours, Moses says: 'You should not steal!' and again: 'You should not desire what belongs to your neighbor, except such, which is fully justified!'

[2] You can in all honesty buy something from your neighbor and own it before all people as justified; but to take something from someone against his will is a sin against the order which God gave to the people through Moses, because such action apparently goes against every form of neighborly love. Since **what must be in a justifiable manner disagreeable to you, if someone else did or does it to you, you should also do not do to your neighbor!**

[3] Theft originates mostly from self-love, because forthcoming from that are sluggishness, the inclination to a good life and inactivity. From this a certain despondence arises, which is surrounded by a haughty shyness, resulting to avoid a somewhat tiresome request, but rather opt to secretly steal or just take something. In theft therefore are resting a lot of shortcomings, among which the too strongly grown self-love is the most apparent reason of all. With a properly alive neighborly love this soul evil can be combated best at all times.

[4] Now you think explicable in your brain: 'Neighborly could easily be exercised, if one only has the means for it! But among one-hundred people there are scarcely ten who are in a position, that they could exercise this marvelous virtue; the ninety are mostly those, to whom this virtue is extended by the ten wealthy. If therefore exercising neighborly love is the only way by which the vice of theft can be combated effectively, then the ninety poor will find it difficult to protect them against it; since they do not have the means to effectively exercise this virtue.'

[5] According to your mind you have thought quite right, and no one can argue against it with the world mind. But in the mind of the heart you read a completely different language, which says: **Not only by gifts the works of neighborly love are conducted, but much more by all kind of good deeds and honest and reasonable services, where of course the good will must not be absent.**

[6] **Because the good will is the soul and the life of a good deed; without it even the best deed would have no value before the judging chair of God. But if you have the living good will without any means, to help your neighbor either way when you find**

him in distress, and you feel sorry in your heart because you can't do it, then your good will counts with God a lot more than the deed of somebody else, who first had to be enticed by whatever means.

[7] And if a wealthy person has put a completely impoverished society on its feet again, because the society, once wealthy again, give him the tenth and show him some sort of submissiveness, his entire good work does not count anything before God at all; because he already has taken his reward. What he has done, any usury miser would have done for the sake of the profit.

[8] From this you can see, that before God and to the advantage of the own inner, spiritual life, every person, either rich or poor, can exercise neighborly love; it depends only on a truly living good will, whereby everyone with all devotion does with pleasure, what he is able to do.

[9] Of course, the good will alone would be also of no use, if you possess the one or other wealth and there would be no shortage of a good will either, but you still have some considerations, partly for yourself, partly for your children, partly on behalf of your relatives and partly for some other reasons, and you give to him who stands destitute before you, either only a little or even absolutely nothing, because you can't always know, whether the person looking for assistance is either a lazy scoundrel, who is not worthy to be assisted. Thereby one would only support the laziness of a scoundrel and thereby withhold the support from someone more worthy! Comes along a more worthy, the same doubts come up again since one cannot completely be sure that he is actually worthy!

[10] Yes, friend, even with the best will, he who starts having doubts when doing good, whether he should do a little good or not, his good will still has a long way to go before having the right life; therefore neither the good will nor the good works does count anything special before God. Where there is ability, the will and the works must be equal, otherwise the one takes away from the other the value and life worthiness before God.

[11] What you do or give, do and give with a lot of joy; since a friendly giver and doer has a double worthiness before God and is also double closer to spiritual perfection!

[12] Since the friendly givers heart resembles a fruit, which becomes easily and early ripe, because it is full of the right warmth, which is of the highest necessity to ripen the fruit, since in warmth the corresponding element of life, namely love, prevails.

[13] Therefore the givers and doers happiness and friendliness is this fullness of the right inner, spiritual life-warmth, which cannot be recommended strongly enough, whereby the soul for the full reception of the spirit in her entire being, becomes more than twice as fast ripe and must be so, because this very warmth is a transition of the everlasting spirit into his soul, which, through such transition resembles her spirit more and more.

[14] An otherwise very keen giver and benefactor is even more further away from the purpose of the true inner, spiritual life's perfection, the more acidly and unfriendly he is when giving or doing; since the unfriendly and acidly behavior when giving still contains something material worldly in it and is therefore from the pure heavenly element a lot further away than the joyful and friendly.

[15] Therefore, when giving or doing, you should not add serious and often bitter admonitions; since these often produce a significant sadness in the poor brother, and he starts to develop a strong desire in his heart, not to receive anything from the benefactor who admonishes him with a serious look. The benefactor, however, becomes by these

untimely admonitions not seldom a little proud, and the receiver feels himself thrown too deeply underneath the feet of the benefactor and starts to seriously feel his distress in relation of the wealth of the benefactor, and then it happens, that the taking becomes by a distance more difficult than the giving.

[16] Who is wealthy and has a good will, gives easily; but the poor taker is already afraid of the friendly giver, if he sees himself forced by his poverty, to burden the even so friendly benefactor. But how heavy must feel his heart, if the benefactor walks towards him with a grim face, and provides him, besides the relief, with several wise lectures, which in future will become for the receiver too much of an obstacle, to come to the admonishing lecturer's door again in an emergency, because at his second visit he is expecting even more wiser, longer and as such more urgent preachings, which according to his understanding says as much as: 'Do not come soon or even all together back again!', although the giver never ever has thought about it.

[17] This, very much, provides the friendly giver with such a great advantage above the grim admonishing lecturer, because he comforts and elevates the heart of the taker and puts it in a thankful mood. It also fills the taker with a loving and prosperous trust towards God and other people, and his otherwise so heavy yoke becomes a more lighter burden, which he then carries with more patience and devotion than he carried it before.

[18] A joyful and friendly benefactor is to a poor and needy brother just that, what to skipper on a stormy sea is a safe and friendly harbor. But a grim benefactor in distress resembles a sea bay less exposed to a storm, which in fact safes the skipper from completely being shipwrecked, but still keeps him in fear, about a terrible and perishable spring tide entering the bay after the storm, as it happens from time to time, which could bring him a bigger damage as the storm of the high seas before.

[19] Now you know completely how, according to the measure of God, the true and the spiritual perfection of an easy and earliest implementation of neighborly love must look like; do accordingly, and you will easily and soonest reach the only true purpose of life!"

14. HUMILITY AND PRIDE

[1] (The Lord:) "But now comes another very important field of life, whereupon one only can reach truly the full rebirth of the spirit in his soul, which is life's truest triumph and highest end goal. This field is completely contrary to pride and arrogance and is called – humility.

[2] In each soul lies the same feeling of highness and ambition, which at the slightest opportunity and reason only too easily ignites into an all destructive raging passion and cannot be damped or rather completely extinguished, until it has consumed the offending victims. However, by this horrible passion, the soul becomes so damaged and material, that she becomes many times less suitable for an inner, spiritual perfection – than the glowing hot sand of the great desert of Africa to quench a thirst!

[3] By the passion of the wretched arrogance the soul finally itself is transformed into a glowing desert sand, in which not one wretched little moss plant can grow, never mind any other more juicy and more blessed plant. This is the soul of a haughty person! Its wild fire sings and burns everything from the ground which is noble, good and true in life, and

thousand times thousands of years will pass, until the sand desert of Africa will change in friendly and blissful fields. It will take for the whole sea many times to drive its floods over it!

[4] Look at a proud king who was offended by his neighbor about any small matter! His soul is getting more and more into the wildest fire; from his eyes flames of rage are spraying, and the irrevocable resolution is: "The most dreadful revenge to the offender who forgot nobleness!" And a most disastrous war whereby hundreds of thousands must allow themselves to be killed in the most wretched manner for their proud and wanton king is the well-known and sad result of it. With great pleasure does the rage inflamed king overlooks from his tent the most insane battles and murders and rewards proudly each raging soldier with gold and gemstones, who was able to inflict the greatest and most sensitive damage to the opponent.

[5] If such a king has robbed his insulter of nearly everything with his overwhelming power, it is by far not enough for him! He wants to see him tortured in front of him in the most gruesome manner! No imploring or begging is of any use. And even if the insulter has died in front of the king's proud eyes under the most painful tortures, on top of it his flesh will be cursed in the most horrible manner and scattered as food for the ravens, and never will any remorse enter the diamond heart of such a king, but the rage or the glowing desert of Africa remains, bringing continuously the most fearsome death to everyone who ever dares not to show the highest honor to the place where the proud king was standing.

[6] Such a king has of course still a soul; but how does it look like? I say to you: worse than the most glowing spot of the great sand desert of Africa! Do you think that such a soul can ever be transformed into a fruit garden of the heavens of God? I say to you: A thousand times sooner will the desert of Africa produce the most marvelous dates, figs and grapes, than such a soul only the smallest drop of heavenly love!

[7] **Therefore all of you, beware above all about haughtiness; since nothing in the world destroys the soul more than the ragesnorting haughtiness and pride! An always present thirst for revenge is its companion,** just like the everlasting and unquenchable thirst for rain is the continues companion of the great, glowing sand desert of Africa, and all animals putting their feet on its ground, will also soon be seized by the same plague, just as **the servants of the proud king finally become also tremendously proud and revenge-thirsty. Since who is a servant of pride, must in the end become proud himself; how could he then otherwise be a servant of the proud?!"**

15. EDUCATING HUMILITY

[1] (The Lord:) "But how can a person protect himself against this most evil passion, since the seed for it is present in every soul and quite often has already reached an usury climax in children? Only through humility is this possible!

[2] And therefore poverty is so predominantly large in comparison with richness of the people, to keep haughtiness always on a sharp rein. Just try to put a king's crown on the poorest beggar, and you will soon be convinced, how his earlier meekness and patience has evaporated with lightening speed. And therefore it is a very good thing, that there exists only a very few kings and a great number of modest beggars.

[3] Every soul has, hereditary from God, whose idea and will she is, a feeling of highness, which presence one can already notice by the shyness of children.

[4] The feeling of shyness of children is a sensation of the soul, when she begins to feel herself, by the mute expression of discontent, since the soul as something spiritual sees herself trapped in a cumbersome and unmanageable flesh, which she cannot get rid of without pain; the more tender and sensitive the body of a soul, the stronger will be her feeling of shyness. If a right educator understands to lead this feeling, that cannot be eliminated, to the right modesty, he creates from this feeling a protective spirit and places it on the way, on which to continue it easily can reach an early spiritual perfection; but only a little skew guidance of this hereditary feeling, can immediately transfigure into haughtiness and pride.

[5] To guide the feeling of shyness into the so called child ambition, is completely wrong; since then a child immediately begins to think he is better than others. It is easily offended and hurt and therefore cries bitterly; with this crying it expresses clearly that its feeling of highness is violated by someone.

[6] If now weak and very shortsighted parents of the offended child try to calm it by, even if only apparently, call for accountability and punishment of the offender against their child, they have already placed the first seed in the child for quenching its thirst for revenge; and if the parents continue to calm the child in the same manner, they not seldom create a devil for themselves and for many other people. But if the parents are clever and from early on show the child always the greater value in other people and children and in so doing guide the feeling of shyness into a right modesty, they will raise their children into angels, who will later serve as true examples of life for others, similar to the most beautiful stars shining in the night of the earthly life, and will revive them with their gentleness and patience.

[7] Since children only very seldom receive such upbringing, by which their spirit will be awoken in their soul, the adult person reaching a purer recognition must above all attend to it, that he with all his strength makes the true and right humility his own. Before not eradicating the last drop of the feeling of highness, he cannot either here nor in the beyond pass over into a complete perfection of a purely spiritual heavenly life.

[8] Who wants to examine himself, if his meekness is completely perfected, should ask his heart if he still can be offended by anything, and if he can easily forgive his greatest offenders and pursuers from the bottom of his heart, and do good to them who harmed him, and if he does not have from time to time any desire for any worldly magnificence, if he feels good about to be the smallest among the smallest, to serve everyone with everything. Who can do all this without sadness and grief, is already here an inhabitant of the highest heaven of God and will remain as such forever; because through such just humility, a soul does not only becomes one with her spirit, but also to the greatest part the body.

[9] Therefore such a person will not feel nor taste the death of the body, since the entire ethereal part of the body – as the actual living natural body – has already here become immortal with his soul and her spirit.

[10] By the physical death only the feeling - and **lifeless shadow part** will be separated from the soul, which cannot cause the soul any fear and no further pain, because everything with an alive feeling of the body has long since become united with the soul; and therefore can such a perfected person after the separation of the anyway always insensible and

therefore dead, **outer shadow-body** feel not anything, just as someone cannot feel anything when cutting his hair or fingernails of his body when still alive, and where it grows out of the flesh, or losing a scale of the skin, which separates from the anyway insensible upper surface of the skin. Since what in the body never had a sense of feeling, can also not have a feeling when the soul completely exits the body, because everything of the body alive and with a sense of feeling, has already earlier become completely united with the soul and now forms one being with her, which will never be separated from her.

[11] You have now seen what the right humility is, and what it is able to do, and therefore you will in future give a lot of attention to this virtue! Who now with great loyalty follows what I have said to you, will convince himself that these easy understandable words, however given without any oratorical, empty splendor, are not originating from man but from God. And who lives and acts accordingly, walks on the right path to the true most inner, spiritual life's perfection. But now, tell Me also, if everything has become absolutely clear and insightful for you!"

