

# Psalm of the Archangel Raphael

## 169. The 4 Stages of the Awakening of the Serpent of Wisdom

1. Know that uneducated men have the unfortunate habit of confining everything within their limited and limiting concepts.
2. I, Raphael, am the universal; I breathe in eternity; my path is that of immortality. My breath within each of you is a call to greatness and majesty.
3. Some sages have associated me with the winged serpent, but men have not understood the message hidden behind traditions and religions. They have associated the serpent with either good or evil and have created confusion and conflict.
4. Before man was created, the great serpent was present. It manifested itself through all forms of creation, for it is the great intelligence and life, the wisdom of the worlds; it is this serpent that acts upon and influences the worlds through the stars and planets, for the universe is in truth a great body that this serpent animates with its radiant energy. It entered the waters of Father Gabriel, animating the cosmic ocean, the soul of the worlds and universes.
5. When man was brought forth by the cosmos and the earth, the serpent came to him and animated his body. Thus, it is he who lives, thinks, speaks, and acts within man.
6. Man's body was assembled and organized from inert earth, and it is this great serpent that is its animating principle, enabling man to enter into the current of life, growth, and evolution.
7. This serpent gave rise to human intelligence and will, but fundamentally, it is much greater than that. That is why it cares for the body and for life beyond mere human sensitivity and consciousness. It is the soul of the universes, living water condensed into the physical plane, the being of creative energy, the animating principle of all that is alive and in motion.
8. Initiates, seers, and prophets with the ability to perceive creative and animating forces in the subtle worlds understood that the animal crawling on the earth, called the "serpent," corresponded to the being of the cosmos that speaks through the stars, that acts and creates through a manifold source of influences.
9. Much has been taught on this subject. Thus, the physical serpent that crawls on the ground and whose venom is capable of taking life has been associated, by the law of correspondences, with a cosmic principle and being. A symbolic link has been created between man and the serpent. At times, the serpent has been presented as the magical agent of evil or the medium of beneficent, divine influences.
10. Know that in the divine origin, there is no black serpent or white serpent with good on one side and evil on the other, as you so often conceive it. In fact, there is only one form of creative energy, which becomes good or evil depending on what man makes of it.
11. Through his body, man can divert this serpent from its origin and impart strength and intelligence to that which ought not to be, yet nevertheless comes to be. Thus, a dark intelligence emerges, which only wisdom can set right, balance, and liberate. The serpent

then becomes life's trial, the rite of passage, the gatekeeper, even the tempter, the one who tests.

12. Man inevitably encounters this serpent in his life in various forms. It is the one that allows man to know himself. It stands in his path and places a mirror before him so that man may see himself, truly know himself beyond appearances that is, in relation to the covenants he has made with the invisible worlds.
13. No man can deceive the serpent, for it is the animating principle of man. Man may always lie to himself, but in doing so he seals his fate.
14. Sometimes, a person encounters a snake along the way; there it is, slithering at their feet. It reveals what drives a person's life: is it fear or trust?
15. When man sees the serpent, it immediately arouses his interest. If it is mistrust and fear, it is the destructive side that emerges, that is, the mortal aspect of life. Man loses his footing and will then say that the serpent is evil. But it is not the serpent that is evil; it is man, for he sees in the mirror what he carries within himself, but unfortunately he cannot understand it, his higher centers of intelligence not yet awakened to wisdom.
16. If the serpent rears up before man, as if to confront him, it means that creative energy is rising into the higher centers and that a possibility of awakening is present. By rearing up, the serpent tests man; it seeks to bring forth what is true, great, and above all, intelligent.
17. If the serpent sees that man is not bound to wisdom, it will seize him and lead him along the path of trial, of correction, of transformation through suffering.
18. Every time the man walks, this serpent is beneath his feet, but also stands within him; it is the path as well as the man walking upon the path.
19. The man walks with proud confidence because he lives in a world of appearances and unconsciousness, but he does not know who walks within him nor upon what path he walks.
20. If the serpent appears before him, the ground gives way beneath his feet and man must walk on water. It is at that moment that he encounters the serpent, in the sense that he is confronted with the animating forces of his life. But very often, he loses his footing, for his life is associated with the world of death, of that which extinguishes light and life.
21. If the man has been educated in the wisdom of the Mother, he will take refuge in the wise teaching and give birth to the energy of trust. When the ground gives way beneath his feet, the serpent will come like whirlwinds of energy to destabilize him, but if man stands in trust in the Mother and in her wisdom, he will be able to walk on water. Fear will not enter him and will not fecundate his destiny.
22. Beneath the feet of the man who walks consciously upon the serpent is stability and, above all, the energy of growth. This man is positive, creative, and active, for the one who has an abundance of energy is always the one who is not afraid to live and who is ready to make a generous contribution to a world in constant evolution. Such a man has somehow managed to free himself from the spellbinding vision of the earthly man, who lives only in and for a mortal body.
23. Know that if you look at the dark side of your being, you will see it in everything, and it will lead you to death.

24. The second manifestation of the serpent is when it stands either before man, or by rising along his spine to the nape of his neck to bring clear understanding, intelligence. Man will not see the serpent, but the energy will rise behind him and bring him the intelligence that enlightens.
25. It is quite evident that the man whose life is dominated by the serpent that crawls on the ground will never experience such states of higher consciousness.
26. The foundation of enlightenment can be defined by the posture of meditation, the study of wisdom, and the trust in a higher realm.
27. One must above all not entrust one's life to an omnipresent divine world out of fear, superstition, ignorance, but through study, awakening, and a correct understanding of universal laws. Then intelligence arises and allows it is up to man to acquire a body of wisdom from all past and present experiences in order to take control of his life and guide it toward a beneficial future.
28. Wisdom enables one to transform the negative side, to liberate it, and to guide it toward what is good and just. Then the serpent of wisdom rises above the man's head, protecting him from all influences that seek to seize him and lead him under the dominion of foolishness and fear.
29. Whenever a person encounters an obstacle standing in their way, it means that the serpent is present. Stupidity is seeing only what stands before them, only appearances; intelligence is perceiving what lurks behind appearances and, above all, behind oneself that is, the way a person reacts in the face of adversity.
30. If, while seeing what stands before him, a person looks at what is behind him, wisdom may awaken. But if a person perceives only what is before him, darkness will take hold of him. This wisdom is embodied by the two serpents intertwined around the caduceus.
31. He who sees only what appears before him is inhabited by the great illusion. He who can look beyond the event, behind it and within it, will perceive with the eye of intelligence. He will then understand that nothing negative can befall him who is united with divine intelligence and who respects the universal laws. He will also truly know how to direct his life in accordance with the omnipresent divine intelligence.
32. Thus, man attains the supreme state of awakening when the serpent rises above his head, above his sphere of understanding, to become the great serpent of wisdom. Such is the perfection of study, meditation, and discipline. The serpent then uses all of man's experiences to build the body of impersonal wisdom and open the path to immortality. This body of wisdom is capable of withstanding all that is negative.
33. Understand that, at its core, the serpent is neutral, and that it subsequently appears in one form or another depending on how humans view beings and life. If humans focus on the dark side, the serpent will take hold of them and lead them into the world of reincarnation or death. But if he is awake and neutral, focusing neither completely on the positive nor completely on the negative, but in the balance of the two, the serpent will become the serpent of wisdom and lead him into the world of immortality.
34. When man stands before the crawling serpent, he is in fear or trust. If he stands upright, he is in foolishness or intelligence. If he rises above his head, man is in wisdom, the blessing, and the protection of the Gods. When certain men reach this high development

of their being, they bring to humanity and to the earth true peace, harmony, and serenity.

*Father Raphael, are you saying that the philosophy which speaks of good and evil and the two worlds that play with us and pull us in different directions is not correct?*

35. It is true, but only in one respect. I have pointed out four aspects to you: the origin; the serpent that crawls, showing man the way; the serpent that stands upright, allowing man to take control of his life; and finally, the serpent that rises toward the Gods, bringing the great blessing.
36. In the beginning, the serpent is neutral; it is the cosmos and also the revealer of the worlds, that is, the one who brings all worlds into being. Moving through the primordial waters, it is the animator, the soul of the universes. In this, it has no particular form of expression that would bring life or death.
37. Every creation that comes into your world takes the form of a small serpent swimming in the water. It is humans who have deemed it either positive or negative. In this sense, it is no longer the primordial serpent that was within humanity, but the one of their personal lives. Thus, man has in turn become a revealer, and through his vision, his intelligence, or his foolishness, he guides the forces toward wise light or destructive madness. This serpent is proof that man is alive and connected to the cosmos.
38. The human body is the revealer of a higher world, a subtle world, an invisible harmony. In fact, the human body is the revealer of this serpent, and few people are truly aware of this.
39. If a person becomes aware of the influences that direct his life, he will awaken within the second serpent, the one that crawls on the ground.
40. If, through sacred practice, he awakens his inner life, he will become aware of the third serpent, the one that stands before him, behind him, and within him. It is there that he will perceive the two intelligences of good and evil at work within humanity, and he will have to make a choice.
41. Finally, if he directs everything toward the Gods, wisdom will appear in the form of the fourth serpent, the one that rises above the head and reveals the true nature of man.
42. Understand that all these stages merely reflect the different states of a single being and a single manifestation.