

# Psalms of Archangel Gabriel

## 144. What Is Impersonality?

1. If you want to walk on the path of the Light, you must learn anew how to be impersonal.
2. Impersonality will free you from what is narrow; it will lead you to breathe in universality, to walk toward greatness, to know immortality.
3. Whoever wants to encounter life must know the gate of impersonality.
4. When you enter the sacred atmosphere of study, devotion, rite, and the work of the Gods, you must pass through the door of the temple and clothe yourself with the mantle of impersonality, of great transparency. Thus you enter the temple as a living soul, freed from all that is dark and mortal. Only that which is eternally pure can draw near to the study of the Teaching.
5. Wisdom does not belong to men but to the Gods.
6. Only those who aspire to divinity through service can enter the temple of the mysteries and study. Impersonality is its door. Consciousness and commitment are its keys.
7. The great difficulty for contemporary man is that he no longer has the organs even to conceive of impersonality.
8. For centuries you have been educated, trained to live as egoists, to be shadows locked in a mortal body totally unfit to breathe in universality and in the kingdom of life without borders, without limits.
9. The horizon of man is limitation.
10. Man is educated for death; he lives only for his body and knows nothing else. Protecting his body, preserving it at all costs, is a second nature in him, an instinct. In spite of trials, illnesses, obstacles, man is programmed to endure everything in order to maintain the body. Everything in his life is oriented toward this single goal and nothing can divert him from it, even when it becomes absurd. For him, only the body and the shadow that inhabits it, which man calls his being, his life, his existence, have value.
11. Even when man approaches the higher worlds through religion or philosophy, he still thinks only of his own salvation. This is not negative in itself, for this is how you have been educated by intelligences and worlds that have locked you inside this concept, very often unconscious within you. It is a nature that has been placed in you, a shadow that inhabits and surrounds you, that chains you and deprives you of the happiness of being impersonal, of opening yourselves to the other, of living in the other, of knowing the other, of being one, without imposed borders, without being limited to the mortal body and the shadow that inhabits it.
12. You were created to live in several worlds, but you have forgotten it. Your origin is eternity and immortality, but from generation to generation you have been educated in this limitation, in this poverty, and now you are chained.
13. You do not truly know what your body is; you do not know its value; you are not conscious of what motivates you in your life. You act by instinct, because you have been programmed to protect the shadow that hides in the body. Behind everything you do, this hidden goal is present. When you go

toward others, when you appear generous, it is almost always for the victory of this shadow that brings everything back to itself and seeks above all to exist. Of course, man denies this truth, for he refuses to face it; he is afraid of it, afraid of being discovered in his very foundation. He knows that to think in this way is not clear and that there is nothing glorious in being a hidden shadow. So he lies, and above all he lies to himself, inventing reasons to appear positive, beneficial. But in reality, when he speaks to another, it is to himself that he speaks; when he praises others, it is himself that he is complimenting.

14. Man always looks at the world through his own eyes, his own reasoning, his own inner life, and in this he is limited. He does not know how to do anything other than be personal, than to identify himself constantly with his own being, with his own shadow. It is a true curse that imprisons him and prevents him from escaping.
15. Only the one initiated into Essene wisdom will, through discipline and the mutual help of the Alliance, come to know impersonality and to rediscover the strength to be neutral, virgin in all things. In this way he will perceive the world without the presence of the shadow within him, which constantly influences and directs human beings.
16. Today, the shadow possesses men to such an extent that an impersonal vision has become an unattainable concept. Only the power of a community organized as a fully constituted initiatory school can free the soul and the body from this omnipresent sickness, this enchantment.
17. I tell you solemnly: you have come to such a degree of bondage that, if you do not decide to re-educate yourselves, you will have great difficulty meeting the higher kingdoms of life. For these worlds will never think of satisfying the fleeting existence of man or his mortal body. They are entirely turned toward what is divine, eternal, magnificent, immortal, universal. They know the sense of hierarchy and always seek to serve and honor the intelligence that is above them, as a disciple behaves toward his beloved master. The man of today cannot conceive such devotion nor such an attitude, for he has been educated to act in the opposite way and to give all his strength to what is lower and base. That is why I tell you that if you want to approach wisdom, you must absolutely decide to re-educate yourselves completely. You must enter into a conscious and voluntary education that will teach you to be impersonal and to become devoted servants of a higher intelligence.
18. In the world of the Light, all beings are disciples of the masters who stand above them. When an uneducated man comes near such disciples, he can truly be destabilized when he sees that they think only of accomplishing the will of the Father and that there is no shadow in them. They are totally impersonal, pure, entirely dedicated to what they must accomplish. Nothing else exists in their life. That is why one who has not been educated, who has not mastered the instrument of his body and who is still possessed by the shadow, will be disconcerted; he will experience a great disappointment and an inner isolation before this world of the Light. He may feel rejected, be invaded by fear, doubt, and fail to find his place.
19. Never will the divine worlds concern themselves with the mortal body of man nor with the life attached and dedicated to it. If a man wishes to educate himself to enter into communication with the higher worlds, he must master all the mortal worlds within him and organize them through the different levels of the subtle and spiritual worlds, so that he may present himself at the gate of the mystery of the divine world in a neutral and absolutely virgin state. He must be like a chalice, perfectly pure and empty, so as to receive the precious nectar that will be entrusted to him. In this chalice there must be neither personality nor individuality.
20. It is important to learn to look at the world from an impersonal point of view, in a calm, wise, neutral, pure way, with perfect discernment, without putting anything of the world of mortal man into it.

21. Man must take his place upon the earth and then stabilize himself in all the worlds, on all the levels of his being, from the coarsest to the most subtle, in order finally to enter into the great Silence, into the peace that opens the gate of universal knowledge, that which illumines all limited points of view to lead them into the limitless.
22. Man must know all the levels of his being, and in each world he must know who is speaking, who is directing him and truly thinking within him. Is it he himself who wants certain things, or is it a will coming from higher or lower worlds? To reach such lucidity, such awakening, such perfect discernment is a difficult path for man. It is an education and a discipline.
23. Where there is discipline, there is a disciple; where there is a disciple, there is a master. This is the path of perfect discernment and awakening. Once the master is found, study, education, and training can begin.
24. Man must set out on the path; he must cross the dark worlds to enter the sacred regions where the beneficial power of wisdom reigns.
25. Man must learn to think in a completely different way; he must allow a broader, greater, impersonal point of view to enter into him.
26. It is the acquiring of the eye of the master that opens the capacity to leave the point of view of the shadow in order to encounter impersonality.
27. In impersonality, discernment appears, which illumines what is dark and what is luminous.
28. You must study the sacred texts with the eye of the master in order finally to make a body for yourselves with the words of the Teaching. This body is not like the one tied to death that you now have. No, this body will enable you to live and travel in all the worlds. It will stabilize you in your mortal life and transform you into instruments of a divine, eternal, pure wisdom. That is why you must study the texts that come from the divine worlds and make of them an impersonal and universal body which will enable you to live in all the worlds, in accordance with what is just and good.
29. Through meditation, study, and self-knowledge, through devotion, rites, and works, you must give a soul, a meaning, an intelligence to all the small things of your life. Then, by mastering what is small and leading it into wisdom, you will be able to expand and gradually enter into greatness, until you touch others through the sharing and transmission of another vision. Thus the eye of the master within you will grow until it becomes the eye of the master within the other, through the transmission of the beautiful and pure impersonal Light. That is why, from all time, the family has been the place of education, of the transmission of values, and of the shaping of the body of destiny.
30. What you do on a small scale is done on a large scale. Thus you must go from the Essene family to the great family of humanity and of the earth. These two families show you the path of the proper education of man, which must lead him toward impersonality and alliance with divine intelligence.
31. The family is a school of impersonality and of service to the common Good. In it, man must learn to become impersonal and to free himself from his unfortunate tendency to consider only his own point of view, tied to his own limited interest.
32. Be students of life and learn to look at what is outside of you and does not think or live as you do. Take it into account and learn to meet the other, the one who is different. Understand that each one carries a world, and that it is this difference that creates the beauty of the world and places the Father in supreme greatness and kingship.

*Question from Olivier:*

*Father Gabriel, are you saying that we do not know how to think or act outside ourselves and our own convictions, and that we must, by a deliberate choice, learn to go beyond ourselves and move toward the other, toward what we do not know?*

33. I tell you that this is a confinement, an enchantment, and that you must awaken voluntarily in order to see it and come out of it.
34. Man has been educated and formed by a shadow within him, and it is through this shadow and its intelligence that he has become accustomed to looking, conceiving, learning, understanding, acting. He can no longer step outside this boundary, for he has not been educated to have an impersonal, neutral, virgin, wise, universal vision, in discernment. Man does not know what these words mean, for he has not been nourished by them so as to form in himself a body with the organs of these virtues. He has been nourished by a food that has led him to be the opposite of impersonal and universal. He no longer knows the language of stones, of living elements, of plants, of animals, and even less the language of Angels and Archangels.
35. Man knows only his own language, his own human interests, and this language isolates him more and more, even from his fellow men. It is not a language that allows communication with others, but rather one that shuts him up in himself, that leads him to lie to himself, to delude himself. Since man gives all his strength to this world that imprisons him in a lie, he can no longer communicate with all the other worlds that inhabit and surround him.
36. Through the teaching of the Essene Nation, you must consciously learn a new language that will not lead you to speak only among yourselves, but also with the Mother, the minerals, the plants, the animals, and gradually with the Angels and the higher worlds. Then you will no longer be dependent solely on your own small inner and personal vision, but you will see that several points of view can be added to yours to enrich them, to make them broader, more universal, closer to the truth. You will then acquire the great vision of the master, the one that embraces all worlds and all points of view.
37. Educate yourselves, become impersonal again so that you may be able to lead humanity onto a universal path.