

# Psalms of Archangel Gabriel

## 152. The Teaching of the Source

1. The great difficulty of men comes from the fact that they now live only in the mortal part of their being. They have forgotten the universal, impersonal, eternal side of their existence. For centuries they have been educated in this way by a teaching turned away from the original source, which has led them to take into account only what is mortal, small.
2. In his ignorance, man thinks he is the king, the only one, the supreme one, and therefore that everything is owed to him, that his way of seeing is superior to everything. He approaches everything he sees and seeks to seize everything in order to imprison it in his mediocre world so as to continue his existence.
3. Man thinks that everything must pass through him, that he must do everything, that he is above everything. He does not know how to open himself to the other, even within himself. He does not know how to look without putting into it his own imprisoning concepts.
4. No longer living the truth of his being, man always seeks to bring everything back to himself, to his false, perishable being. He has forgotten his immortality, he no longer sees it in the other and all around him. Even the divine world, he brings it back to himself and seeks to lock it up, to render it small and mortal.
5. Man thinks that his life is so important that if he does not accomplish the works in his world and by himself, he cannot live nor have objectives.
6. In truth, you think in an erroneous way: if you see a source, you seek to exist through it, to continue to exist, but the Source is not only as you see or conceive it. It is immortal and does not live only in the same world as you. It lives in eternity, it is omnipresent, great and vast and it flows without ceasing. It does not flow only in time and space, but also from the eternity of its being, from its first truth, unalterable, immutable. It does not flow only for man, but because it wants to touch the centre of all beings. It descends from the heights towards the depths to touch nature, the stones and to bring everything with it on its path. It has neither beginning nor end. It is a totality, a higher world that man can no longer imagine.
7. In the beginning, man lived in this world, but now he is prisoner of time, which digests him like a serpent that has swallowed its prey. He sees only the mortal side, which makes him tense and pushes him always to want to take everything for himself, to block everything, to freeze, limit and lock up everything in his dead concepts.
8. The Source wants to descend from the heights into the depths in order to touch the centre, to awaken it and to rise again towards the heights so as to open the path of wisdom, beauty, immensity. It is she who rises again through the sap of plants and the blood of animals and men. She opens a path towards the divine world through the purification and spiritualisation of the sap and of the blood.
9. If the Source touches you, do not seek to seize it in order to imprison it in your world, but let it awaken you and take you with it. It will show you that man must be similar to the Source, that he must be conscious that he is only passing through this world and that he must create works which will endure even after his passing.

10. Man must enter into a world that does not stop, but where everything endures eternally.
11. If man passes through this world without creating a world that will live even after him, that means he has not met the Source. If he has not entered into eternity, he has not met the Source.
12. Water does not stop, for it is united with the Source, and your passage on earth must be an energy that never stops. You must be able to leave behind works capable of continuing through time. Whether it is you or another who continues them has no meaning, no interest for the intelligence of life. It is truly the intelligence of death that thinks in this way.
13. Life is a continuity, a perpetuity. Death is a separation, a frozen moment.
14. You, men, you turn towards the source that comes from the divine world and you say to it: "Stop, stop, look at me. I need you because I want to live, I want to exist in another world. I want to purify myself, accumulate forces, receive a light in order to be able to live on earth and especially beyond the earthly world." Then you put everything into action to stop the Source because you absolutely want its water to pass through you. But this water flows in all worlds, whereas you, you are frozen in a single world, you are a dead moment, an isolated, separated instant.
15. You think that the Source must pass through you because otherwise you no longer have any reason to live. This is a totally erroneous, absurd vision, yet understandable from your point of view, for you have been badly educated. You have had bad guides and now you believe that your mortal being is indispensable, fundamental and that all worlds must be at its service, bow down before it, recognize it. This is not a good education nor a just attitude, for man must not stop what must not be stopped. He must simply, like a boat, live with this water, be with it, profit from its presence in order to travel and visit all the worlds. Man is not separated from the source which flows perpetually in all worlds to water them and guide them, but he has forgotten it.
16. For the Source, there is no before and after, there is a whole; there is no you and the other, here and there, there is a unity, an omnipresence, an omniscience, an omnipotence.
17. If you are with the Source, you will know the circle and you will enter into greatness of soul.
18. To live with one's soul is to live with the water and to speak with all worlds, in the infinitely great as in the infinitely small.
19. Whoever passes through the world of Gabriel will not know death, for I am life. Then you will truly be able to evolve in the source of life, because nothing can stop the water, which has neither beginning nor end, but which contains in itself all beginnings and all fulfillments.
20. Water is continuity, the soul. It gives drink to all beings at the same time, in all worlds, in all spaces, in all times, at the same time. All beings are by it and in it and take part in the journey thanks to it. This journey consists in going to the heart, down into the depths, in order then to rise again towards the higher worlds.
21. The heart, the centre, is the essential, for it is the beginning of individual existence, of the consciousness which opens the path of the great return towards unity.
22. If man stops the Source, he stops the journey, he prevents his soul from touching him, from speaking to him, from taking him with it. He cuts himself off from the Source and becomes stagnant water, water that has separated from the water, that is no longer with the Source, that has come out of the circle of the Ronde des Archanges. He stops evolution, he stops time and creates a space for death.

23. Man must bathe in the water of Gabriel until he finds again his body of water and becomes once more similar to the water: capable of going down to the centre of the earth, then of rising again through all the realms of the Mother, in order finally to be evaporated by the sun and to return to it.
24. If man does not walk the path of Initiation, he will inevitably seek to freeze the water of life. Then, not only will he remain in his world, but he will prevent others from entering into the current, he will tint the water that must give drink to all beings because he will think that he alone is worthy of the Light.
25. Man is afraid of finding himself all alone, lost, blocked in his world, without hope of taking part in the evolution of humanity. But this fear comes from an erroneous thought, for man must be part of this journey of the water; he must cross all the realms, go down into the depths of the earth and then, one with the Mother, blossom with the flowers, become majestic with the trees, clothe himself with splendour with the butterflies that fly away, light, towards the sun. Then man will understand that he is not only a mortal body on the earth, but that he is also a soul, a subtle being, linked to currents, traditions, worlds that give him drink and lead him towards death or life.
26. I am the water of life. I am the source of God.
27. So, invoke me and celebrate my rites, sing my chants, study my psalms, accomplish my works, live from my source and bind yourselves to my Tradition, that of the Father and the Mother.
28. If you are faithful and true, I will carry you with me and, through my baptism, I will lead you to where life is immortal. But if you miss this boat, if you are not of this journey, then yes, you will truly have missed everything.

*Father Gabriel, do you want to tell us that Tradition, when it is pure, is your source which flows, and that we must free ourselves from wrong education so as to become liquid with you in order to find our soul, the other part of ourselves, to purify ourselves and to form in our lives a body for the God of water?*

29. You must be bound to Tradition until it becomes the water that flows, that sings, that murmurs, that dances, that gives drink, that purifies, that carries you into greatness, that awakens you and builds for you a body allowing you to live in the world of the immortals.
30. I know that this psalm will be very difficult to understand for men, for it is far, very far from their way of seeing the world. Hidden within it are ineffable secrets which will belong to those who will study, who will meditate beside my source.
31. To approach my source is to take part in the evolution of the worlds, for the Source knows what it must do, it knows where it must go and it is capable of crossing all the worlds without losing the thread of its concentration. It possesses the particular vision and that of the whole. It is the perfect circle uniting all the worlds and vivifying them. It is the spirit that brings life, the messenger, the guardian Angel.
32. Man must not put his own images, his own concepts into the water, he must not tame it and imprison it in his world, for this is not just. Man is born from the water and must be a servant of the water, but he has forgotten it.
33. The message of the water is divine and universal, it is for all beings and man must become again a loving and wise being, working for the whole, in the image of the water.
34. The Source is not destined to stop in the world of man; it is destined to cross all worlds in order to ennoble them, to purify them, to nourish them, to bring them the messages which open the doors of evolution and of the divine world for each realm. The plant, the animal, the mineral, like man, must take

part in this descent of the Source, which comes from the mountains and must reach the centre of everything, which is the earth. There stands the universal consciousness of the Mother.

35. Do not put images, do not imprison, do not limit the world of the water, for this water is your soul.
36. See to it that you create one body and bodies for the Divinities of the water by bringing your own energy, your matter, your light, your world in perfection and greatness. Then the water will carry this offering, this beauty towards all beings, towards all realms.
37. If you lock the water in a box, imprisoning it in your own convictions, dogmas, limitations, it will lose its magical power and will no longer be able to bring the message of Light, of healing and of evolution towards all beings. It will have lost its purity, for it will be tinted by the limited vision and the imprisoned life of man