

## Psalms of Archangel Gabriel

### 188 Be generous, but share what is precious only with the Gods

1. If people cultivated generosity within themselves, they would encounter far fewer problems in their lives.
2. In their hearts, people are fundamentally generous; this is a certainty. If they let their hearts speak, they will want to share everything with others. Community will be their ideal way of life, because they will want to be able to accept what comes from others, but also to offer everything that comes from them, everything that asks to be born through them.
3. Of course, intelligence must guide man's life, for he lives in a multitude of worlds, ranging from the grossest to the most subtle, and not everything must be shared in the same way. For each world, there is corresponding nourishment, and one must be aware of this.
4. What is precious in the life of man, what is fundamental, must be that which is consecrated to the divine world and which can only be shared with that world in purity and truth.
5. From union with the divine world springs the essence of life, the highest, that which gives true axis and foundation. Then, man must organize all the worlds that make up his overall life so that they are in balance and contribute to the common good.
6. If man understood this wisdom and learned to be generous while remaining on the right path, many of the difficulties that seem insurmountable in his life would be alleviated.
7. Spiritualists, who proclaim that they want good, do not cultivate or respect this law of balance and sharing. They absolutely want to separate the worlds and not share what they consider superior with what they deem inferior. Of course, the precious must be honored and preserved above all else, but with the aim of bringing generosity and sharing, a happy balance to all other worlds and aspects of the greater life. But spiritualists do the opposite; they seek to separate themselves from what they deem inferior and proclaim to be negative for their evolution.

8. Many civilizations have wanted to act in this way, and war has always been the response to this way of thinking, in which there must always be a winner and a loser. If there is a winner and a loser, it means that the strongest will eventually impose their law. But the latter will not necessarily be in the divine alliance, because in the divine world, there are no losers, there is only homage to intelligence in the triumph of generosity and sharing.

9. I know that my words will not be understood as I offer them, for subtle are the higher worlds, and it is with subtlety and refinement that they must be approached.

10. When I teach you about sharing and generosity, I am also talking to you about a correct view of life. This view must be awakened and cultivated through study and education. It is also a form of sharing and respect for the higher intelligence of life to approach it in a correct way.

11. Through its incredible diversity, its multitude of colors, shades, shapes, smells, and manifestations, through flowers, trees, animals, mountains, rivers, the Mother shows you the path of unity in diversity.

12. In nature, the one is honored above all and in all, but the multiple, the diversity also has their place. Thus, unity and diversity stand in great harmony, together realizing the law of sharing and generosity.

13. Living nature tells you that you do not have to hide everything, but that you can offer humanity, the world, and others what is beautiful and great.

14. Do not share ugliness; put it at the service of beauty and keep it in reserve, in secret. You can warn others that it is there, but do not let it out; let it manifest itself only when it is sublimated by a whole world of beauty.

15. Only that which has been worked to honor the Gods and the great God should be manifested and offered.

16. All of nature shows that it knows how to pray and honor the Gods to bring a wise, beautiful, true life that elevates the senses and ennobles everything. So why has man forgotten this path of prayer that brings a rich, beautiful, and prosperous life? Because he has forgotten to share with the Gods and to pay homage to the Father and the Mother.

17. Yes, men share and are generous, but only with what is indecent, with what leads everything downwards, towards degradation, confinement, ugliness. Men honor hell and share only that which brings disorder and harms the Gods. They extinguish wonder, beauty, purity, and promote a world that glorifies mediocrity and makes them sick beings. So they invent the religion of psychology to try to reassure themselves, to find an answer

to their existence doomed to mediocrity. The life of men thus becomes an inferior trade, because they no longer want to share except to receive in return and find stability.

18. In all things, man calculates, for he feels separated from the whole. He is no longer the one who is generous and shares because he is, and therefore has, and thus naturally wants to give and receive to grow and know the many facets of beauty and wonder. No, he is rather the one who does not have because he is no longer anything and is therefore ready to become and do anything.

19. May the man who can still awaken hear this teaching as an invitation to embark on the path of elevation, art, and the greatness of the Gods in life.

20. By wanting to separate himself from the great divine whole and wanting to take everything for himself, man has become small, insignificant, petty, and mediocre. He wants to live at all costs and is ready to sell himself at any price. He wants to take everything he can to appear and live like a king without caring about others or the consequences of his actions.

21. When he speaks of royalty, success, and intelligence, his reference is always himself, the man, but he never thinks of the royalty of the Gods and the Father of the Gods. For the divine kingdom is generous and leads all beings and all kingdoms toward beauty and sharing.

22. It is the usurped royalty of man that brings greed and poverty. Man finds himself imprisoned in his own world; his life, his eyes, his ears, and all his senses are atrophied, annihilated under the grip of this thirst for existence that drives him to want to possess in order to become more and more powerful, or just to survive, to feel that he still exists a little longer.

23. Take courage, leave this nothingness, this semblance of existence, and enter the living realm of the Mother and her great omnipresent wisdom. She will show you the path of greatness, of sharing, of life for all, of generosity, and of the subtle worlds without limits that lie behind all these manifestations of Light. For behind all the great virtues revealed by the Mother stand the Angels, the Archangels, and the Gods, that is to say, great and vast worlds, universes that the atrophied human being, wallowing in his mediocrity, can no longer even suspect.

24. So, embrace generosity and sharing. Learn to receive, to be, and to give. Discover who you are in receiving and giving, and become what you are eternally in harmony with the Gods, that is, with the Most High, who must always be honored.

25. If your eye receives beauty, bring that beauty into yourself, let it grow from your being, and share it around you to honor the Gods above all else.

26. If your eye receives ugliness, awaken within yourself the wisdom that illuminates and reveals beauty, and may your wisdom glorify the Gods.

27. If you stray from the royal path of love of the Gods and the Father-Mother of the Gods, you will enter into the mediocrity and nothingness of what is false, of what is only an appearance, an empty shell.

28. Man looks at a flower and perceives its wonder, but he does not see what lies behind the flower; he does not honor it or lead it to the Gods. On the contrary, he seeks to steal the treasure, to monopolize it, and bring it down to his mediocrity. Thus, from what is beautiful and has been offered to him to elevate his feelings, he makes a vile and degrading work. He will justify himself by saying that it is for science, for education, for progress, but these are only words to hide what he really is. In the same way, the man who approaches a spring will tell himself that it is pleasant, refreshing, that it does him good, but he will leave it at that. He will not see that a being is present in this spring and shows him the secret of transmission through the generations, the secret of tradition that flows from one being to another to bring life. Similarly, he will look at the tree and think it is a marvel, because of its ability to renew the air, provide shade, wood, and bear fruit. But he will not perceive the subtle intelligence that, through the tree, shows the path of dignity, nobility, grounding, strength, and stability. The tree opens the way for man to also become a tree inwardly, bearer of all its virtues. But man does not see it; he passes by the school of wisdom and love because he does not want to enter into generosity and sharing, he does not want to receive from others the teaching of greatness, royalty, and splendor.

29. Cultivate sharing, solidarity, fair exchange, and harmony with all worlds in order to glorify the Gods in your life.

*Father Gabriel, we have been poorly raised and educated, and it is difficult for us today to know what we can and cannot share. I sense that behind your words there is a whole science, an art of living with the Divinities. Father, how can we do this?*

30. I say that what is precious is above all else and must remain so forever.

31. There can be no question of sharing what is precious with what is not precious.

32. Only the intimacy of man, in pure alliance with a higher world, must stand in sharing with this sacred world, with the precious.

33. The rest is only a form of evolution, but if there is no sharing, there is no evolution. If man does not open himself and accept the different realms in his life as a higher divine consciousness, as a potential for awakening, as a school of wisdom, but also as part of his own existence, no evolution is possible.

34. Be disciples, apprentices, and consciously enter the great school of wisdom.
35. Be simple, humble, generous, and clear in your inner life. Know who you are and with which worlds you are associated through your various activities. Thus, you must share the appropriate nourishment with each world and be careful not to mix the worlds so as not to confuse.
36. Educate yourselves in sharing and generosity, but do not mix worlds and do not agree to become trash cans, exploited beings, or to participate in the other becoming a trash can or a simple product in the service of a dark intelligence.
37. Reach out to others for noble, true, and clear purposes in order to find stability that will allow you to honor the Gods and, through them, the Father-Mother of the Gods.
38. Either you are generous, or you are not, and in that case, it means that you are possessed by greed. Then you will approach others with the aim of taking what they have because inside you everything is empty, and there is nothing but nothingness.
39. If emptiness has taken root within you, nothing will fill it, for it is the absence of the sacred bond that unites man and the world with what is precious.
40. The empty man wants to fill himself to feel alive, for there is nothing within him that allows him to create a world.
41. Let generosity not be just a word or a wish for you, but let it truly be a way of life.
42. Above all, do not confuse generosity with the interest of the man who just wants to live his mortal life. If you fall into this trap, you will contribute to the destruction of the Mother's kingdoms. Everything you receive from the great goodness, you will be unable to see and pass on to others.
43. Become like the Mother, offer what is greatest and most noble to honor the Divinities.
44. Knowing how to receive and give is the key to existence.
45. If you do not give what you have received, if you do not pass it on in beauty because you are afraid of losing it, it means you do not have it. For no one can take from you what is truly yours; on the contrary, you can give it without ever losing it.
46. Study this wisdom and discover subtlety and the right balance.
47. Of course, you must not ruin yourself under the pretext of false generosity. True generosity will enrich you with true wealth; it will continually increase your true capital so that one day you can cross the world of water and settle in the land of the initiated, the land of Light.