

# Psalms of the Archangel Michaël

## 188. Suppleness, Key to Success

1. Suppleness is a key that allows you to escape many of the ills of existence.
2. Suppleness is a world you must study and invite into your life. Try not to want to hold on to everything, not to tense up in the face of certain situations, not to absolutely want to cultivate certain tensions.
3. The energy must circulate; it must be channelled, certainly, but it must never be blocked.
4. With the Angel of suppleness, you can truly enter into a creativity, a life that is much simpler and, above all, effective.
5. A structure, a discipline and a stability are of course necessary to realise the balance of the worlds, but this is truly possible only through the Angel of suppleness.
6. Suppleness brings subtlety, delicacy, fineness of spirit. Thus, in all things, you can foresee which weight will be the most important before placing it on the scale that balances the worlds. Is it the negative weight or the positive weight that will tip the scale?
7. Suppleness makes it possible to foresee things by giving them more or less weight, more or less importance; it thereby allows you to act and to correct the result, the consequence, even before they appear.
8. To place a weight with gentleness in order to obtain a different result is to acquire the power to anticipate and to respond to the network of influences that weaves the fabric of destinies.
9. Through suppleness, you will be able to enter into creativity and thus bring an additional weight to obtain the desired balance.
10. Do not be brutes devoid of suppleness in your thoughts, your feelings and your actions. For the brute, it is either black or white, open or closed, good or bad; there is never a bridge, a balance, a middle way, a possible dialogue, or a sky above the head.
11. For example, the one who does not know how to see the good present in everything will remain a prisoner of the darkness of life. And the one whose gaze perceives only the positive side will also be captured by an abstract world. Thus, he will not accomplish anything great or very concrete on the earth.
12. The lack of suppleness always brings imbalance. This is why suppleness is essential for the realisation of any work in life, whether in the field of inner or outer construction.
13. Suppleness is anticipation, foresight, subtle attention, lightness, dialogue and balance between the negative and the positive. Now, it is precisely this dialogue, this intelligence, this subtlety that cause the negative to disappear by being included in the work and by giving its strength for the accomplishment. In this, suppleness becomes a true know-how.
14. Everything in life is a question of measure, of weight and of balance.
15. Know that life is not simply made of rigid laws, concepts, fixed thoughts. There is also a place for the unforeseen, which most often belongs to the subtle world.

16. The unforeseen will not necessarily come where you are expecting it.
17. There must always be a place for the subtle worlds in life, but it is difficult to establish. Only suppleness can accept the unforeseen and adapt to it.
18. Divine intelligence never comes where the unforeseen is not possible. It seeks a space that is not weighed down by dead and narrow concepts. Therefore, do not freeze the worlds around the teaching and the religion of the Light.
19. Religion is life; it is not a tomb for relics.
20. What is fixed reassures you, and the physical body itself leads you toward that. Do not limit yourselves to this world of death, but awaken in order to rise into the higher worlds and go beyond the limits.
21. Do not use all your inner organs in the same direction, that of the body. On the contrary, awaken the spirit and the non-body in order to make your life more fluid, gentle and supple, so that the two worlds can meet and find a just balance. Then you will know dignity, an honourable and serene life.
22. Suppleness is cultivated every day and in all worlds. In every activity, suppleness must be introduced and the two aspects of life must be cultivated, without freezing either one or the other, but by balancing them for the service of a common work governed by higher intelligence.
23. The eye that enlightens everything must be carried by a life, a body, a soul, a spirit bathing in suppleness. Thus, everything you see will find a just balance and will be used in the work of the intelligence that guides you. There will therefore be no unhealthy oppositions nor blockages.
24. May suppleness and wisdom enlighten your lives and guide you on the path of the resurrection of the dead.
25. Learn measure in all things and become dancers capable of escaping everything that wants to catch them in order to fix them in one world.
26. Do not be fixed, but through your eye and your body, lead everything you see and meet toward the great wisdom that alone will allow you to go forward and to build for yourselves a body of immortality.

*Father Michaël, how can we remain supple when we find ourselves in situations that are difficult to manage, that crush us and are overwhelming?*

27. Suppleness is cultivated; it is an art of living, a culture, and thus a tradition that can only be transmitted to the one who prepares himself to receive it.
28. It is not at the moment of the trial that you must decide to be supple; this must be permanent. If you decide to be supple at the moment of the trial, it is certain that it will be more difficult, but if you train yourself to be supple before the trial, everything is easier.
29. The eye, as much as the body, must be educated in suppleness. You are not obliged to take everything you see in order to eat it. Thus, suppleness allows you to avoid many worries; it is an art of evasion. Things pass beside you and do not touch you. A being can send you a poisoned arrow, it does not matter, for it will not reach you.
30. You are rich if you know how to say yes or no at the opportune moment, if you know how to foresee, to anticipate. There are moments when you must take and others when you must give, renounce, abandon. Thus, you can fly over the world without being a prisoner of false identifications.

31. To be supple means to be capable of living in several worlds, and therefore always to have several options. You must be capable of not always wanting to accumulate everything so that the body can taste everything it meets and sees.
32. Wisdom knows that if the body has eyes, it is precisely so as not always to touch and not to eat everything, but simply to look without involving the body further.
33. There are certain things that must be looked at from a higher point of view, by rising toward the heights and by preserving the greatness of soul and the link with divine intelligence. In this, the eye brings balance and suppleness.
34. The one who wants to touch everything is like a child; he sees a stone on the ground and picks it up without even knowing why, and he puts it in his mouth because he needs to identify himself in front of all the worlds he meets and because he simply does not know who he is.
35. Wisdom tells you that sometimes you must look without touching or tasting. You can touch and taste only what is useful to you, what builds for you a body to live in another world.
36. Not everything is good for you, and if you do not have this intelligence, it means that you are not yet born to wisdom.
37. Suppleness will make you precisely capable of resisting the fatal attraction that wants you to touch and taste without intelligence everything you see and encounter.
38. To resist an attraction by the power of another attraction, of another pole, such is the power of suppleness.
39. To be supple is to know how to dance and to be able to look at things without wanting to appropriate them