

# Psalms of Archangel Gabriel

## 197. Find happiness in what you have and take care of it

1. I love for man to be happy at every stage of his life on earth, that he may be able to live happiness and fullness. For this, he must be well educated, stable and know all the stages of life, the path he will have to walk. He must be in wisdom and possess within himself the organs that enable him to keep his balance in all circumstances. He must be awakened, take his life in hand while being generous, just and good.
2. Happiness is already in man, it is his natural state; it is a gift that has been given to him, a heritage. He does not have to seek it or conquer it, for he already has it. But he can lose it if he moves away from himself, from his true being, from his ray, from his centre. Then, he will indeed have to set out to find what he has lost. But during this time, he will no longer advance on the path of life that he was meant to walk, step by step.
3. If man no longer knows how to be content with what he has, with what is simple and makes everyday life beautiful and rich, this means that he has lost himself. He then sets out in search of something that is not in him and that he will therefore never be able to have.
4. Man should concentrate on what he has and not on what he does not have. If he does not welcome what has been given to him, why would he take more care of what is not his? He thinks that what is not his has more value, but this is only a thought that leads him towards an illusion.
5. God gives to man and blesses him, but He also tests him at the same time. He tests him in what he has, for man shows what he is through the way he behaves towards what he has received.
6. If man is faithful, he accepts what he has and leads it towards splendour, towards fullness and happiness. But if man is faithful neither to himself nor to God, he does not accept what he has, and therefore what he is, and goes to seek what he does not have, and therefore what he is not. This is not the right path, but the path of perdition, and therefore of suffering.
7. Suffering is not the path of God, but that of man who does not accept what he has and who does not enter onto the path of awakening, transformation and sacred initiation.
8. If you do not accept what you have, you will not find yourself and you will not be able to transform yourself.
9. Happiness is not acquired; it is the natural state of man, and it is also the path of God.
10. By accepting what God has given him, man naturally commits himself to a path of ennoblement.
11. He who detaches himself from the divine gift and from himself will come to be dissatisfied neither with what he has nor with what he does not have. He will be unhappy, for he will see imperfection where there is none.
12. From a higher point of view, nothing is imperfect in itself, but imperfection can appear if man strays from the path. Thus, imperfection is in the eye of the one who looks and it appears by

the confirmation of the one who looks. When the sight is distorted, imperfection can appear and open a path either towards nothingness or a path of straightening through the awakening of consciousness.

13. If man does not accept what he is, he can revolt and seek outside himself what, in his view, could fill him. Then, what lives in him is no longer fullness, but dissatisfaction, fed by a troubled desire that will never be able to settle.
14. Man will not bring forth the same becoming if he is inhabited by fullness or by dissatisfaction.
15. To be a disciple means to be well educated, grounded and to know that God is the only king, the authentic master, the supreme intelligence, the soul, the life, the way, the blessing...
16. He who welcomes the blessing and fulfils the will of what is good, just and true, that one is on the path.
17. Not accepting what is, revolting, wishing for what is not one's own amounts to inviting into oneself what is troubled and risking straying from the path. Man then begins to seek what he lacks, or what he believes he lacks, in places that are not clear, under any conditions whatsoever. But know that such an attitude inevitably brings conflict, disorder, fear and all that leads man towards slavery.
18. Awaken yourselves to the reality of the higher worlds. Nature is a school of wisdom, it is generous. Heaven is goodness. Man is profoundly kind, filled with qualities and beautiful virtues, for such is his nature. On the other hand, he becomes execrable when he does not have what he wants, when dissatisfaction seizes him and he sets out in search of what seems necessary to him.
19. I do not say that man must not reach towards goals and seek perfection in certain areas of his life. No, I say that his natural state is happiness and that, in order to remain in it, he must be educated by following the steps of the path of Initiation. He must walk through them one by one by participating in the elaboration of the body of God in his life, in that of humanity and of the earth. If man steps outside this framework, he risks at every moment being caught by a world that will definitively turn him away from his being and his destiny. To triumph over this temptation, he must be grounded and in acceptance. Then he can enter onto the path of ennobling what he has, instead of pursuing what he does not have and which is not his.
20. No man will be happy by possessing what is not his.
21. If what man receives comes from God, he will live in blessing, but if what he receives is not from God, he will know misfortune.
22. In happiness as in misfortune, life is perfect, for everything comes from God and everything that happens is destiny, consequence, harvest of something that has been sown and that responds to the laws of God.
23. It is in the gratitude and acceptance of what you have that you will find the path of transformation.
24. You must live, breathe, eat, sleep with what God has given you; this is what you must work with in order to lead it towards perfection. God has given each person a task: if man fulfils it in happiness, he will know perfection, but if he rejects it, he will know suffering.
25. Learn to appreciate what you have, give thanks and do not be ungrateful.

26. There is a world that makes you poor, for it places mirrors before your eyes, it bewitches you, invades you, places you in temptation, awakening in you desires, beliefs, aspirations that knock you off-centre and make you forget the Source and yourselves. This world mixes destinies and levels paths, whereas in truth, not everyone has the same destiny nor the same work to accomplish.
27. You will never find perfection by being off-centre, dispossessed of yourselves, of your soul, having lost the link with the origin. It is by being what you are and by taking care of what you have that you will find the right path on which you must walk to meet eternity and immortality.

*Father Gabriel, when a world presents itself before us and we do not like it, what must we do? Must we reject it or accept it by seeking to transform it?*

28. In itself, imperfection does not exist. It is the way you look that makes a thing appear perfect or imperfect to you. Of course, there are worlds that seem desirable and others not, but behind every event there is a wisdom, a story, a path.
29. For he who has no wisdom, everything has a value, everything is marketable, negotiable. He thinks this way because he has been formed by the world of men. He places criteria of value on everything, judging all things as negative or positive, as more or less good. He cannot understand that there is no better or less good. In itself, imperfection is not. Such is the point of view of the divine world.
30. Imperfection exists only from the moment when you think, breathe, eat, live and sleep with it. You are taken by a world because you have placed yourself outside the divine. But this imperfection is part of a greater perfection. Simply, since you no longer participate in this perfection, it appears to you as an imperfection.
31. If you participate in the divine, even imperfection will appear to you as a perfection. Only then can imperfection become a source of awakening of consciousness and lead you, through an education, to understand the value of accepting what you have and taking care of it.
32. God is your only true good and He is also the good of all beings. To recognize Him and take care of Him, such is the path.
33. Awakening and discernment will show you that there is the good which is God and the good in the world of man, which is a false good. To see this is your good and can become a common good, if you take care of what you have and develop it.
34. By taking care of the good, you also take care of the less good, that is, what is perfectible and on the way, for each must be put in its place. Then, order appears and reigns.
35. All beings are happy about order and good government but are always unhappy about the bad decision that gives birth to disorder.
36. Man must honour the good and the less good by putting each in its place.
37. You must not give energy, strength to the less good, to imperfection; the imperfect must simply be placed in rest. If you give your energy to imperfection, to the negative side, you will

strengthen them and they will engender a permanent imbalance that will put you in weakness; not that they are evil in themselves, but they seek to be healed of your foolishness and that is why they can destroy you.

38. Healing is found in the acceptance of what you have. If you do not understand this foundation of life, how will you be able to rise towards the study of the great laws and mysteries that govern the higher worlds? Never will the higher worlds welcome what is troubled, double, unstable, mixed.
39. Before approaching the mysteries of the spirit, man must have learned to settle himself and have found the path of transformation and mastery of energies.
40. By accepting what he is and by settling on the earth of the Teaching, man enters onto the path of truth. Then he accepts what he has, thanking God for His blessing and His presence in his life. He even accepts trials in order to show tolerance and humility before worlds that can make him enter into them to lead him as much into hell as into higher worlds.
41. Be humble and appreciate what you have.
42. There is more happiness in the contentment of what is simple than in the insatiable will to always have more. Such an attitude leads to indigestion, suffocation, foolishness, waste, loss of value, of meaning and finally of dignity.