

Psalms of Archangel Gabriel

198. The middle way and the path of perfect balance

1. The middle way consists, for man, in giving meaning to everything and in bringing everything into balance in his life.
2. The search for balance is an essential key.
3. The difficulty for man is not to let himself be caught by abstract worlds, for otherwise he steps out of the way of awakening in the real, in what is, and enters into abstract beliefs that lead him toward the loss of meaning and of balance. When the divine world suits him, he believes in it, but when it does not go in the direction he wishes, he ignores the Light and acts as if it did not exist.
4. Take the example of a man who is inhabited by certain desires, who wishes to live in a certain way and who does everything to succeed in his earthly, material life. For this, he uses all the means at his disposal: gentleness, violence, reasoning, philosophy... His aim is praiseworthy, but there is no coherence between this aim and his way of being on a daily basis, in the reality of his actions: he wants his family to be united, but he himself does not welcome his own parents, his brothers and sisters, and does not cultivate harmonious relationships with them; he wants to live in gentleness and peace, but he is cold with all those around him; he wants affection, but he is not capable of giving it; he wants to eat so as not to suffer from hunger, but he does anything with food, wasting it and not respecting the values, the virtues of the fruits and vegetables that give themselves to him; he wants wealth but shares nothing, is not generous with what he has and does not think of others.
5. What do you think such a man will reap in the end? He pursues aims, but he is not awakened in what is real, completely taken by abstractions that generate imbalance and distance him from the real. Do you really think that it is the Gods or the entourage of such a man who generate this situation? No, the man seeks to live a fullness, but he does not know how to open the doors of his being and his inner life. Thus, he waits for everything to come to him from the outside, for even what he carries within himself, in his innermost being, he does not envisage living independently from the life of the outer world. He thinks that the doors of his inner being will only open when the outer life has fulfilled him. He thinks that it is on this condition that he will be able to welcome what will be given to him and that only then will he be able to reveal who he is and show what he carries in the deepest part of himself.
6. Such is the weakness of man: he thinks that if the outer world responds to his need, he will be balanced in what he carries within himself and will be able to share with the world of men all the virtues that are hidden in him. But I tell you that the truly powerful man is the one who is not subject to external conditions, but who, through the strength of his inner life enlightened by the spirit, is capable of organizing outer life in order to bring balance and peace.
7. He who lives according to external circumstances cannot control anything and lives as a slave.
8. Only he is free who lives in accord with what he carries within himself and who illuminates it from within, showing him the greatness of the Angels. Such a man no longer encounters obstacles in his outer life.

9. Before you set your gaze upon the world, before you form an opinion, before you wish and awaken the power of desire, learn to direct your gaze inward; observe yourself, be your own witness, make the subtle appear in you and around you. Analyze, look at what is just and what allows you to find balance.
10. What you want to see appear on the outside, not only must you already have it inside yourself, but it must be illuminated by the great Spirit, who speaks to you and enlightens you from within.
11. If you are not illuminated from within, everything you seek on the outside will be imbalance, and therefore suffering, abstraction, smoke, illusion. You must be a creator through your inner life in order to balance the outer world and transmit to it the light of intelligence, the soul and the balance that you have received from the heights and from the mysteries of the spirit of God.
12. The Gods, the Archangels and the Angels live in the spirit of God. Man must live in the company of Angels through his consecrated and illuminated inner life. Then he will be a true man on earth, an Essene, a companion of the Angels bringing healing, consolation, liberation to all those who stand in the outer darkness.
13. What you want to obtain in outer life, you must first of all give in order to receive it. You must receive it from the spirit within you, then you must give it as a seed to the outer world, which will be like a soil multiplying what you have entrusted to it. If you have no inner life, if you have no alliance with the world of eternal divine intelligence, you will only be able to give abstraction, smoke and nothingness, which engender the imbalance of the worlds.
14. Man must not allow himself to be invaded without any discernment, without intelligence, without sensitivity by desires that come from outside. He must preserve the consciousness, the purity, the beauty of his inner life and of the worlds that come to inhabit him.
15. What is imperfect must not enter the inner life, for there lies the creative power. The imperfect must be calmed, put to sleep, and outer life must be organized in such a way as to reflect and strengthen, to awaken the potential of inner life. Thus, what is positive, what is in accord with the three worlds of the divine spirit, of the inner life and of the outer life is strengthened and can resist the influences that carry imperfections and channel their energies to close the doors of these three worlds.
16. If the three worlds of the divine spirit, of the inner life and of the outer life are not awakened and aligned, man cannot do otherwise than let himself be caught by the dark world, which leads everything into abstraction, loss of meaning and permanent imbalance. Then he becomes poor, weak, like a beggar of life, hoping to receive from outside what will finally be able to balance and stabilize him. But he does not understand that this balance and stability which he seeks are in him and only in him. That is why man must strengthen his inner life, his profound being, instead of concentrating his energy on what he is not and absolutely wants, for it is this that turns him away from the true goal.
17. My commandment is: Open the door to the Light. This means that by sharing with others and giving the best of yourself, balance will be established in your life and you will receive what is just.
18. If you want to obtain blessings while the door is closed, it is certain that not only will you not have them, but that moreover, you will make all the beings around you suffer. You will forget

that God brings wisdom into all things, you will forget the Angels, thinking that the worlds are against you. But the truth is simply that it is you who do not listen to the wisdom of the worlds.

19. So awaken the three worlds of divine intimacy, of the inner and of the outer, and learn to be balanced in these three worlds. Understand the hierarchy of the worlds and respect it.
20. Intimacy is superior to everything, for it is the sovereign spirit, the Source, the Angels.
21. The inner must be illuminated in intimacy, enlightened, vivified, animated by it. That is why in the ancient tradition of wise men, before accomplishing an act in the outer world, one offered its soul to God. This means that inwardly man presented the idea, the thought, the feeling and the will of his work to the great Spirit within him. Then, if God enlightened this work, it was blessed. But if God did not enlighten and did not bless, the act was not to be accomplished and appear through the outer senses, for it carried within it a bad germ that would bring confusion, imbalance and loss of meaning.
22. The fall of man came from the loss of this knowledge. Man, having pursued works which had not received the blessing of intimacy, lost his inner light and found himself a prisoner of the outer senses, which shut him up in the world of death, where there is no longer meaning, soul, intelligence.
23. For each of the three worlds, there is an intelligence, senses, a will. Thus, you must know whether your thought and your will are blessed by the divine senses before accomplishing a work in the outer worlds. These worlds are also alive and will take your seed to put it in the earth and make it bear fruit. If it is not blessed, it is stupidity that will be brought into the world. Therefore not everything is good to put into the soil. If you understand this, you will be able to straighten yourself and find the path of balance.
24. I, Gabriel, teach you the law of generosity; it is that of the source of Good which flows for the whole world. I did not give you as an example stagnant water or swamps. I told you that whatever happens, the water of pure life must continue to flow, that nothing must come to dry up the source, that nothing must imprison the water.
25. It is not because the water does not always find the appropriate path to live or to circulate that the source must cease to spring. The water will find other means, other paths, but it will flow to give drink, to cleanse, to heal, to illumine all beings. If the water no longer flows, it will be the desert, imbalance and nothing will any longer be in conformity with the great intelligence of divine life.

Father Gabriel, when we have become enslaved by desires that are not fundamental for our life and are not in accord with the inner light nor with the superior divine world, how can we enter into balance and onto the path of healing and intelligence?

26. If man is in such a state, this means that the doors between the three worlds have been closed because he has no longer honored Religion in his life and no longer walks with the Angels, having neglected his soul and his inner life. It is therefore necessary to return to oneself and to the higher worlds. It is necessary to reopen the doors and re-establish communication, the alliance, so that man is no longer an isolated being.

27. No man can face the dark world alone when it has taken possession of his destiny. To free himself, man must first open his consciousness, then enter into a sharing with others. Such is the meaning of the human community, of the holy assembly, but also of communion with the Angels and the higher intelligence, God the Holy Spirit.
28. Above all, do not isolate yourselves and do not become fixated on the form that the help you want to receive may take.
29. Very often, man imagines what he needs and wants absolutely to receive it in the way he has decided it must be. He can even revolt and reject this help simply because it has not been granted to him as he wanted, even though it was perfectly in accord with what he precisely needed. By accepting the help as it is given, man will see that lack and imbalance will move away from him to leave room for harmony and the strength of peace.
30. To be in balance does not mean that man is entirely freed, but simply that he is no longer blocked, imprisoned, and that he can again act in order to strengthen his treasure of Light while putting weakness and poverty to sleep.
31. Man sometimes says that he would like to put certain worlds in himself to sleep but, very often, it is not in order to be in a sharing and a balance between the worlds, but rather because these worlds make him suffer. Thus, the foundation is not just, is not in conformity with the intelligence of the worlds and with the source of God.
32. If you want to be rich, to attract luck and success into your life, you must be in accord with the spirit of God and open the doors of generosity and abundance around you.
33. If you are closed and no water springs from your source to illumine the world, to fill it with soul and to open a path for it, it is certain that wealth will not come knocking at your door, or else it will be a poverty disguised as wealth.
34. If man finds himself in a great state of closure and sterility, this means that he has not known how to cultivate and harmonize within himself the three worlds. Then weakness and fear, which govern the outer world when one is isolated from the higher worlds, have naturally seized him and closed the door, to the point of preventing these worlds from delivering him from imprisonment and imbalance.