

Psalms of Archangel Gabriel

248 You shall not be a representative of pride.

1. “You shall not be a representative of pride and shall not manifest it in your life.”
2. This commandment is clear and it reveals the 2 worlds: the one of God and the one of man.
3. Pride is the principal virtue of the world of man that separates itself from God. I would even say that pride is a quality in the world of man, for it makes the reality of this world appear.
4. Men judge those who are possessed by pride, while basically it is the force that built the world of man, which they admire so much.
5. Pride pushes man to not remain in the meanders of life and to want to reach a higher state of existence. That is why I say that this force is not negative in itself, for it allows man to appear, but it must be mastered and above all balanced so that he does not get lost and does not forget that God is omnipresent.
6. Man has not understood mastery; he was caught by the fact of appearing, of existing by himself and in this way has entered into illusion. He thought that the world of appearances could get him out of mediocrity, of a life without God and that by cultivating pretending, he could mislead, demonstrate his worth and extol the supremacy of his being. What is positive in this process is that everyone perceives it.
7. When a being is caught in pride, when he excessively puts himself forwards, extolling qualities he does not have or does not carry, placing himself above others, it has a good side, for everyone can perceive it. Man is not so stupid: he knows very well that perfection does not exist in the world of man and that to constantly show oneself under the best appearances demonstrates a great weakness and a lie.
8. Pride has a ridiculous side and it can even become extremely negative, but in its positive aspect, in the right measure, it pushes man to not close himself into his own little world and to refuse the idea of slavery.
9. Pride is a force that awakens man and pushes him to always go further, but if he goes beyond the limit of balance by relying on pride, he is banished from the divine world and from the conversation with the higher intelligences, for God does not exist in all this.
10. You will ask me how man can be banished since he already lives in a world that is cut off from the divine world and that is only a world of men. To this I will answer you that pride is what makes the world of man appear as being exclusive; it is the principle of usurpation, for the energy is diverted to be given to a world that is not royalty.

11. Royalty belongs only to God, to the Father-Mother, Who is the Common Good.
12. Through pride, man cuts himself off from reality; he creates another, illusory one, and puts himself in its service, thus letting go of the divine service. Then the divine world lets man go through with his madness, struggle and live in his world.
13. The world of man is tolerated by the divine world, but it is not integrated in it.
That is why I tell you that pride is a question of balance, for it is positive to want to appear, to want to do things, to take one's life in hand, to make oneself be respected, but one must not cross over the limit that generates the separation from the reality of the subtle worlds and God.
14. If man loses contact with the great invisible, he is lost and that is the end of him; he then tumbles into the world of pride, which generates the false self-image, imprisonment and pretending.
15. I am going to be even clearer: pride is the force that allows you to appear, to exist in the world of man, to be a person, to manifest yourself.
16. Any manifestation rests on the unmanifested: God. In this way, if you speak, you appear and make appear, but the silence remains omnipresent.
17. If your speech is in accordance with the great silence, if your manifestation glorifies the great invisible, pride is mastered, balanced.
18. If your speech eclipses the silence, invades all the spaces to impose itself and glorify what is not, making a false world appear, the boundary is crossed and the world of man appears with its worship of pride. This becomes the new body, the new life of the man who closes all the doors and who does not interest the higher worlds.
19. To master pride, you must learn to control yourself in the world of appearances. You must be able to play with yourself and with the appearances, while remaining conscious of the great invisible. In this way, in front of the world, you must be able to speak, to sing, to create, to show yourself without shame or complex, not to reveal the mediocrity of man, but the greatness of God.
20. You must be able to be brilliant without the world of pride, vanity and usurpation awakening inside you, which would lead everything that you undertake not to honour God, but to feed nothingness.
21. Remember that God, the great invisible, is the source of everything and that you, you are
22. an instrument that must work on yourself to manifest Him in purity and truth. You must know how to make God appear through yourself, without succumbing to the temptation of believing that this comes from the mortal aspect of your existence.
23. It is important that there is no underestimation of self, for this would generate an effacement, but neither should there be an overestimation, which would generate a big illusion.
24. You must not be a representative of pride, for it is an imbalance between the fact of appearing and the one of being invisible, thus generating the non existence of God.

25. Man is a global, perfectible being, but if he makes the world of pride enter in him, in the long term he will become his own slave and will end up by living in the nothingness of life. Then God, the great invisible, will no longer exist for him and he will no longer exist for God.
26. Pride can be the dignity of man, but for this, it must be balanced, measured, dosed. Man must never go beyond the limit between the visible and the invisible, between the speech and the silence, between showing himself, appearing, imposing himself, manifesting himself and knowing how to be discreet, inconspicuous, disappear, dissolve himself in infinity. Man must be conscious of this limit and know how to put things into perspective between the manifested world, formed by the body and the personality, which are only tools, and the soul, which is universal, immutable, eternal, without boundaries, beyond the visible. If man does not have this discernment, he plays with fire and runs the risk of defining his life by enclosing it in only one world.
27. Paradoxically, pride is the force that allows one to appear, that materializes and gives a belief in the separate existence of man, a power, an image of the life of man. But all that is inhabited only by emptiness and nothingness, for it is separated from the source that remains eternally in the consciousness of the unmanifested, of the non-appearance.
28. God does not live in the defined, in death, in the limited. In this way the man who relies on pride as the only source of inspiration and of existence does not create any space to welcome a higher world and put himself in its service.

Olivier Manitara then asked Archangel Gabriel:

Father Gabriel, do you want to tell us that pride should not be the god of man, for it creates a shadow that takes the place of the soul and that the man possessed in this way banishes the existence of God in the eyes of men? Man must not show himself, but reveal the beauty, the greatness, the science of God through the instrument of his visible and invisible being . . . Is this what you want to say, Father?

Archangel Gabriel answered:

29. The way that God exists in the eyes of man defines what he is, his quality.
30. The more a man is able to manifest God through the instrument of his being in purity, impersonality and truth, without being diverted and captured by the world of pride, the more he is one with the divine world.
31. If man is invaded by his shadow, which will make him believe that it is he who is a genius, wise, intelligent, good, that all his qualities and virtues come from him, he is lost, for he has not understood what God is.
32. God is the non-existence in the world of appearances and He is the inner life on the inside, in the silence, in the unmanifested.
33. You will tell me that this does not interest men, who only want to live in matter, in the manifested world, to come to terms with existence, to get by, to parade, to show off, to succeed in the outside world, to shine in the eyes of others. Yes, of

course all that is important for man, for it is his world, but I tell you that man can only give what he has. So, if he is empty on the inside, all his life will be empty and if he is full, he will be like a tree carrying a multitude of fruits.

34. The inner life is more important than the outer life, for it brings the soul or not.
35. Man appears as he is and if he does not carry in him what is, he ends up withering and fading. And one day, everything appears obvious: there are lying, deceit because the man lived only in appearances, making others believe that he had the answer, the solution, the knowledge, the power, while it was only deception.
36. One who is not united with the God of love, of wisdom, of truth inside of him cannot manifest these virtues, make them appear on the outside of him, offer them to others. Of course, he will appear, he will present himself in the name of freedom, of peace, but finally, his work will have been only slavery and war.
37. One who carries a virtue of God in him and who controls his instrument can take a piece of wood or a little bit of earth to make something beautiful, exciting, joyful, simply because he is filled. In this way he naturally makes the intelligence and beauty of the worlds come inside him. Then men will come towards him to acclaim him and it is at this time that he will have to be clear and know how to become invisible, know how to disappear so that the shadow can anchor itself neither in him nor in the work.
38. Only God is great and man must be His dedicated and well-mastered instrument.
39. One who has been captured by pride has no place in him to welcome a higher world; he only has some space for the false image of himself that the soul dead world of appearances sends back to him. He likes looking at his shadow, appreciating himself, showing himself to advantage. He likes to shine in the eyes of others, and without this, he is nonexistent.
40. All this is a mismanaged world, badly organized, unbalanced, for pride is a beneficial force when it is put in the service of the great invisible. For this, man must be educated, awakened until becoming a master in the art of mastering his person, his body in order to manifest the divine in life without being caught by pride. This must be measured in the image of essential oils, which can relieve, heal and bring a virtue, or sicken and even destroy if the prescription is not exact.
41. My commandment encourages you to study and understand the meaning, the value and the existence of pride.
42. If a man is taken by pride, it means a shadow lives in him and has taken the place of his legitimate soul; it is usurped by the negative intelligence of the world of man. Therefore the only thing that is left for him to do is to awaken himself by realizing that it is leading everything towards failure.
43. Only one who is filled with the Light and the divine force can be a being of royalty; the other is only a pretender.