

Psalms of Archangel Gabriel

250 You shall not seek to acquire what is not yours.

1. “You shall not seek to acquire what is not useful to you, what you do not need and what is not yours.”
2. The purpose of this commandment is to awaken discernment in man: has he identified with his soul, which belongs to the divine world, or with his body, which belongs to the world of man?
3. Most men identify themselves with the outer world, with the appearances that shine, that appear to be bright and that seduce the body. They look at this world and try to become like it, to integrate themselves into it.
4. Man forgets his inner life, his true being, his soul, his immortality; he does not ask himself if everything that appears on the outside is for him, belongs to him and above all, if it nourishes or puts out the inner light. He thinks that he will find everything he needs on the outside and this is how he becomes a consumer, a being who favours having instead of being.
5. Man believes that everything that exists can be useful to him and nourish him, but he has not made a difference in his life between what is immortal and what is mortal. So, there is a world that makes man grow and another that destroys him. Without this right discernment, man is instinctively like a child who puts everything into his mouth naively, thinking that everything is good for him.
6. The uneducated man wants to taste, to take, to assimilate, to become, to experience everything that pleases him, seduces him, charms him. He has not understood that there are experiences that damage, injure or handicap.
7. There are worlds that must not be approached, for they remove knowledge and make one lose the consciousness of the true nature and identity of man.
8. This commandment pushes man to know who he is from all eternity and also to be freed from the wrong identification that denatures him.
9. You must manage to recognize that you have been made by an artificial world that has been thought out, built, organized, fashioned so that man can identify himself with an outer world that is foreign to him. In this way, his whole life, man seeks to adapt, to fit in, to conform to this world that monopolizes him and annihilates him. He seeks a social status, recognition and is ready to adopt anything that is proposed to him: a family, work, a house, children, a life full of activities in order to have the right to the happiness that the world of mortal men dangles in front of him. But in all this, there is no place for the awakening of the life of the soul and to make the body of immortality appear.
10. The soul says to man that he only needs to nourish his inner life consciously through the worship of the angelic virtues, through respect and service to the worlds that please the divine world.

11. When man is no longer in the alliance with the angelic virtues, he is lost for the Light. If he believes he is alive because he dons a cloak of illusions or because he has acquired a social status, he walks in the darkness under the hold of the misleading light. Such a man can be great in the world of man, but he is nothing, he does not exist in front of the divine world.
12. The divine world is not against social status or success in the world of man, but when there is only that and that the inner life does not take part in it, this is nothing in front of the higher worlds, this is non-existing.
13. For the higher worlds, the outer world does not exist if it is separated from the inner world and the presence of God.
14. Awaken in order to know yourselves and not to identify with what is not you.
15. When I speak of the divine world, I indicate happiness to you, what is in you, your source.
16. When I speak of the world of man, of the made up world, I speak of suffering, what is on the outside of you. You will tell me that there is also happiness in the outer world, but this is only a pretence that is always mixed with unhappiness.
17. Man will never be able to completely master the outer world, for it does not belong to him.
18. A man can master himself, but for this, he must know himself and remain himself.
19. It is above all the inner life that defines man and it is only through it that he can organize the outer life in a right way to serve God.
20. If man is dependant on the conditions and circumstances of the outer life, he associates himself with what is not his and he gets heavier.
21. The further man distances himself from the inner source, the more he loses himself. Then he attaches himself to the worlds that make him suffer, transforming him into a puppet, leading him into slavery, stealing his light, his vital force in order to exist in his place by usurping his identity.
22. To steal the vital force of a being means to monopolize his ability to think, his senses, his beliefs, his dreams, his identity and his destiny. That is why you must know your true nature and not covet what does not belong to you, what is not destined to you so not to create suffering and not to cultivate what creates perdition.
23. You must not awaken the serpent of the desire for what is not in you. If you awaken this serpent, it will feed itself with your strength and will push you to get out of yourself to covet what is not in you, in this way leading you into suffering.
24. You will end up by being unhappy from what is not yours and what does not belong to you, does not concern you.
25. What is in you belongs to you, while what is outside of you belongs to another.

26. To know what is yours and what is not yours is the key to my fifth commandment.
27. The soul is the Light, and the world of man is a shadow that carries the seed of death.
28. Knowledge, right discernment must be in you. If they are outside of you, it is only an illusion of knowledge, of strength, of harmony, of happiness.
29. The vision must be in you. If it is not in you, who looks in you?
30. You can consider an event with wisdom rather than with fear; everything depends on the look, on the point of view. Then what appears as happy is not anymore and what appears as suffering becomes a path of Light.
31. One who looks with the eye of the Angels sees everything from the point of view of the immortal virtues.
32. If your life depends on the outer conditions and circumstances, you are a slave. If, in addition, you seek to master these circumstances by abdicating your inner being, you are stupid because you covet what will never be yours.
33. Freedom is an inner path that passes through the worship of the Angels, the Archangels, the Gods and the clear and conscious alliance with the Father and the Mother.
34. “The Angels” means the invisible worlds that appear in the inner life of the man educated so as to perceive the subtlety of life.
35. The weakness of man is his mortal body with its needs and the outer world that surrounds it.
36. The strength of man is his inner life turned towards a higher, subtle and sacred world.
37. One who lives in harmony with the higher worlds and himself without meeting opposition knows freedom.
38. One who stops at opposition is taken by slavery.
39. One who covets the good of others is a slave, for he has lost the link with the inner heaven and with his own good.
40. Heaven is eternal, immortal like the Light, while the earth belongs to time, to what passes.
41. Live with heaven and remain faithful to its commandments, and on earth, be a passerby.

Olivier Manitara then asked Archangel Gabriel:

Father Gabriel, what do we do to not succumb to the hold of the outer world, which seems to become stronger and stronger and that, often, bewitches us, monopolizes us, invades us?

Archangel Gabriel answered:

42. Do not confuse an empty box with a full box.
43. The world of man is an empty box, Of course, it is perfect; it is made to attract the eye, stimulate the senses, awaken the curiosity, the desire, but it is empty,

it does not give plentitude, peace, satisfaction. No sooner have you opened the box that satisfaction leaves you, for there is nothing inside. When I say “nothing,” it means dissatisfaction, for there is never anything.

44. Nothing is slavery, dependance, the loss of what God has given you to build His kingdom and make His government appear on earth.
45. The world of man is a world of packaging. So, while you have given everything to acquire the box, you find yourselves famished, for the cereal is not in there!
46. The divine world will awaken in you another way of seeing the world. It will tell you and show you that it is more important to nourish yourself than to buy a nice box only to be visible or to appear. This might seem foolish, but yet it is in this way that men live: a world has told them that it was more important to be visible than to be. Then they pretend for everything, pretend to eat, to look, to think, to love, to live . . . Afterwards they are famished and enter into war.
47. You ask me how to resist this world . . . I answer you that you resist stupidity by cultivating intelligence.
48. Know that intelligence belongs only to the Angels.
49. If man is stupid and in addition, he thinks he is intelligent, it is very difficult for him to resist this world of appearances and destructive forces, for he belongs to it. He must enter into the Round of Archangels to be within a framework where he is going to receive the necessary education, strength and training. Then, he must work on himself, discipline himself to enter into the service of certain fundamental and universal values that will be part of the constitution of his new body.
50. Awaken your inner knowledge of yourselves, of your heaven and of your earth.
51. Do not seek to take what belongs to others, and do not seek to be what you are not simply to have value in the eyes of a world that has no value.
52. Do not feed yourselves with what is useless and will not lead you towards liberation.
53. Do not accept into your inner life everything that you see around you and that you meet in your life.
54. Put guardians in front of the gates of your inner life so that you are not fecundated by everything that presents itself to you.
55. Do not conform to the world of man, but remain yourselves, in consciousness and truth.
56. In the world, take only what you need to please your soul and your God.
57. Do not seek to live in the world of appearances, but seek freedom, lightness, intelligence, nobility, subtlety so that the divine worlds, which are the source of your existence, can rejoice in you, appreciate you, love you and bring you their benefits.
58. If man is already filled and monopolized from all sides, continuing to accumulate what has no value, there is no room left to welcome the Light in

his life. If the Light could touch him, it would tell him to lighten up, to make some room and return to the essential values that are greater than death. But man does not want to hear this word, he prefers to sleep, to dream, to act like an idiot, get drunk, consume, make no effort . . .

59. Ideally, man would like for everything to be done and that he only had to take advantage of it. But such a world does not exist, for man is in becoming, he is on a quest for his destiny; he is not perfect and he must work on himself to take the reins of his life, to nourish his soul and make God appear in his life and in life.
60. Do not overload yourself with what is useless.
61. Do not flout the rules, the heavenly order and the higher divine principles only to satisfy your desire to consume.
62. One who is seduced by an outer desire loses the inner connection. He is in this desire all the way up to becoming one with it. When he will have attained the goal of the seed that has been put into him by this desire, this will no longer interest him and he will give up this seduction to succumb to another, in this way journeying from one empty box to another empty box, without ever nourishing his soul or revealing God.
63. Man only wants to be filled and believe that he exists.