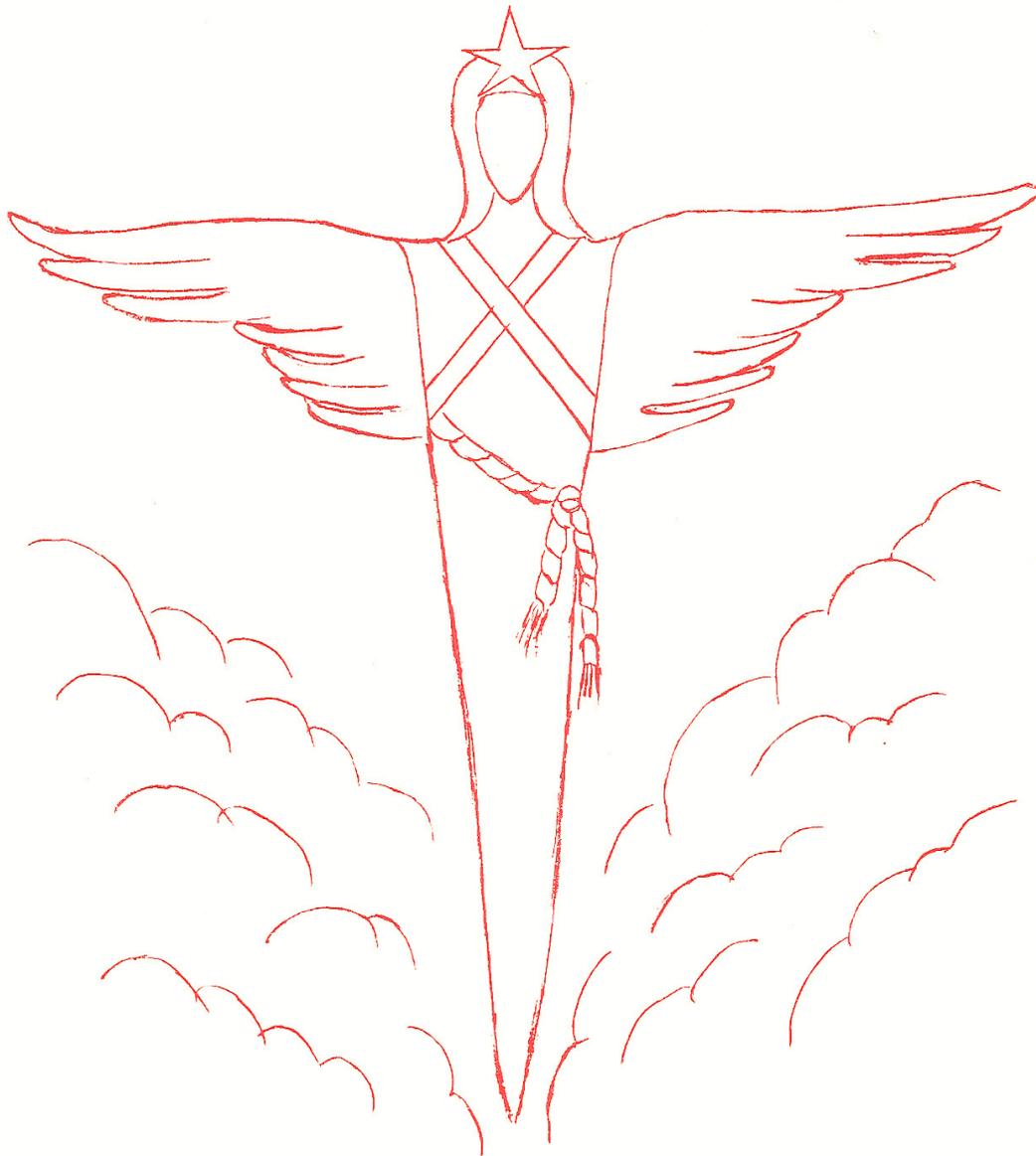

SPIRITUALIST SOCIETY OF ATHENS “THE DIVINE LIGHT”

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Spiritualist Society of Athens “The Divine Light”

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About the publisher

The Spiritualist Society of Athens “The Divine Light” is a non-profit organisation.

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About the content

This magazine contains texts, selected from the English translations of our Publications:

<http://en.divinelight.org.gr/category/publications/>

The Divine Light Texts are spiritual communications received by the Channel George Pisanis during the years 1961 - 1979. They are Teachings transmitted by the Highest Authority of the Spiritual World.

The sketches at the front cover come from a collection of a visionary, late member of our Society.

Editing: Ioannis Kontodinas



Spiritualist Society of Athens
“The Divine Light”



A tribute to Greek Mythology

Message from the Editor

In this edition, we concentrate and pay homage to the spiritual treasure that is Greek Mythology. Moulded by the fiery Greek spirit, with its rich imagination during the ancient times, Greek Mythology contains allegoric meanings with religious and moral content.

The myth has always attracted and compelled readers across the world, to seek and find what the myth intends upon, through their reason and logic. To that end, the ancient poet and myst, Orpheus, provides interpretation of the esoteric symbols of the Greek myths in the book “Orpheus’ Concise Interpretation of Greek Mythology”.

Selected from the book, the texts that follow touch on compelling subjects, such as Mythology’s association to Christianity, the symbolism of the myth, the ancient gods of the Greeks, the myth of the Lernaean Hydra and the meaning of the Sphinx.

This work reveals the exceptional wealth of knowledge of Greek Mythology, which contains the true philosophy with unmatched depth.

You may review the content of the book more thoroughly on our webpage by clicking [here](#).

The Editor

13 March 1966

Mythology and Christianity

Pharah

CHANNEL: The ancient Greeks, my Archon, worshipped Zeus with the meaning of the Almighty Creator of today, the First Cause?

PHARAH: The ancient Greeks worshipped Zeus as Principle of the Deity. All other gods were facilitating.

Mythology, through the hidden word leads man to the Truth. On the contrary Christianity is the Truth, which man tries to cover through falsehood. This is impossible, however, since light reveals while the darkness hides. The ancient gods were formed through the imagination of the Poets, in order to take place in the conscience. You must have noticed that the gods are born, starting from Chaos and ending up in Zeus.

The First Cause is unborn; it is Chaos itself or the Non-existence because before the Creation of the Worlds no existence existed besides God, Who is not a normal or a supernatural Existence but Energy, in personal and indecipherable that is in all things.

The old gods have a face, qualifications and shortcomings as men, because many of them were men with prestige and imposing power. The old gods received a mythological position, so that the myth was explained in the time of the Lord and it substituted by the Truth.

Pharah

(ORPHEUS' CONCISE INTERPRETATION OF GREEK MYTHOLOGY)

30 June 1970

The myth is a kind of symbolism

Aesop

AESOP: Many times in the past, my friends, I have spoken about the myth. It is necessary to repeat, however, that the myth is neither truth nor lie. It is a kind of symbolism. It is the antechamber of truth.

People abhor the Truth despite the fact that they praise it. They abhor it because it is contrary to their interests. How, then, will we make people understand the deep meaning of the truth? Through the myth, which attracts man and leads him to the inner

chambers of the truth. The truth is very dear only in heaven. The man who has divine enlightenment enters immediately into the meaning of the myth and explains the truth as a necessity of justice.

Therefore, through truth and justice you enter into the chamber of Love. And since Love is, according to the concept of Logic, the Face of God, you are approaching the way of the Creator, understanding little by little His divine Mysteries.

The myth is not a picture of reality but it opens the way to reality, so that you enter without fear and owe into the straightness of the conscience with the enlightenment of the mind, so that the latter does not deviate from the company of the soul.

Another time I will explain to you a myth in a different manner than your brothers. Because each person can give a different explanation on the same myth and in this case, the effect of the myth is vast of time. If you do not penetrate into the primary cause of the myth, you should better not explain it.

The apparent picture is different than the real one. You see the picture and you perceive the meaning from an opposite angle. Many times you observe the beauty of a face; it does not mean that this person is also beautiful in its inner world. This is how the terms of vision are reversed from the meaning.

In any case, the myth is the torch that you need to walk through deep darkness. Through this torch, Great Homer guided his follower to the Mysteries of Heaven, Earth, and the Phenomena.

Aesop

(ORPHEUS' CONCISE INTERPRETATION OF GREEK MYTHOLOGY)

17 March 1978

The myth of the Sphinx

Pharah

CHANNEL: My Archon, Pharah, since when was the myth of the Sphinx known and what was the purpose of the unsolvable problem of the beast?

PHARAH: The myth of the Sphinx starts from the time of Atlantis. It was transmitted to the Greek territory before it appeared as a graceless and inelegant monument in Egypt. Seek its enigmatic, mythical form through the Mathematical solution of this problem in one of the chambers of the Pyramid of Cheops.

The womanly form, combined with the spiritual power of man, rendered this amalgamate of pseudo-ethics and perfidy of the World, until Oedipus put an end to the calamity and rid his fellow-men from the devouring of the monster.

This is the symbolic meaning of the Sphinx. The essential one will be overpowered only by Hercules. The Pyramid will give you the solution for the verification of what you now know.

Pharah

(ORPHEUS' CONCISE INTERPRETATION OF GREEK MYTHOLOGY)

8 November 1973

The depth of Greek Mythology

Ovid

OVID: I believe, my dear ones, that you know who I was and what I did for the Letters, with the study of my works.

I have written many works, from poetry to prose. A big part of my education I owe it to the Greek spirit. My work "Metamorphoses" is nothing else but an amalgamation of the Greek Mythology. Many texts that are unknown to you from Greek Mythology I was able to learn and include in my work.

Despite all that has been written and discussed about Mythology, nobody perceived the purpose of the ancient spirit! To me especially is not of interest whether the divine beings were real or not. The most important is what was hidden in the images of Mythology. There you will find the true philosophy under various forms and hints, which were not east for the great Poets of Greece at that time to describe in a different manner. I wonder why so many commentators and scholars, foreign people most of all, were not able to penetrate into the depth of Greek Mythology. You cannot imagine what it hides!

After my return to my homeland from Greece, I kept saying to myself: "Is it possible that there were wise men, who did not understand the treasure of Mythology?" And yet! There was nobody until today! From Heaven, of course, I penetrate deeper into the concepts of the most beautiful Greek Mythology, and from it I derive beautiful points, which I cannot explain to you today. You may say that this Work is an Ocean, whose depths are unknown to you. And yet! By crossing the Ocean with calm sea, you enjoy this from the surface. Its depth scares you because it is unknown to you and you do not know what it contains. On the contrary, Mythology has the surface of a calm Ocean and death that is unsurpassed in beauty and unknown knowledge!

I will some time return to give you more explanations on this bright kind of pen and prose, so that you understand why I wrote my "Metamorphoses".

Ovid

(ORPHEUS' CONCISE INTERPRETATION OF GREEK MYTHOLOGY)

9 June 1970

The ancient gods of the Greeks

Pharah

PHARAH: Today, my dear brethren, I will refer to the ancient gods of the Greeks. Those who were enlightened did not refer to God with the name “gods” but the various forces of nature; in other words, the gods did not have the meaning of today's God. For this reason, many ancient Greeks who were initiated in the Eleusinian Mysteries knew well what this Force was, which was, is and will be in the ages to come the Principle of All.

They knew well that Zeus was not a god but an image corresponding to the god. God, as impersonal, was a Concept unknown to all and remains as such. If some of the writers of the Ancient times satirised the gods, because man ascribed to them his virtues and malices, they tried in this manner to introduce those who wanted to be enlightened to the higher levels of faith and to the One and Only and Unknown God.

For this reason, it was decided by the initiated-ones to build the altar of the Unknown God, Which, after the passage of centuries, covered all gods and remained Unknown to the eyes of the living. This God, whom we name Creator, you cannot see but you can easily feel inside of you, provided that, through your faith and thorough study of our texts, you uncover him who governs the fate of humanity.

Another remark: Brother Socrates will transmit to you, in time, a passage from one of his speeches that dear Plato did not mention. There are so many things regarding Socrates, that you only know very few about him. Socrates may possibly transmit to you more of his speeches, which remained in the darkness. You will hear from him a discussion he had with Diotima. She was not named as mentioned. She received this name later. She came from Egypt. She knew very well the art of love. She was witty and knew divination, at the same time; in other words, she came into contact with many Spirits, which guided her. For this reason, she was unique in giving explanations on many matters, which man could not explain, on the nature of the female gender.

There are people who think that this person was mythical. No! Didn't some people try to call Socrates a mythical person too? Didn't the same thing happen with the Lord, as well? Heaven, which is in position to know the truth and only that, transmits it, intact. This is what I had to say today.

Pharah

(ORPHEUS' CONCISE INTERPRETATION OF GREEK MYTHOLOGY)

13 March 1965

The Lernaean Hydra

Pharah

PHARAH: The Lernaean Hydra is egoism. You cut off one head and two others spring out. Hercules thought then of burning them, after he buried the master head inside the Earth.

Hercules is a power of Heroes, in other words power of the People. How is he related to the Lernaean Hydra? Do not forget that Hercules was a demigod. This means a people, which is pious and believes in the Supreme Authority. When, therefore, the people and believes in Us, his word can eradicate with toil the Lernaean Hydra of mythology, in other words the egoism of one individual Archon or someone with a powerful authority.

Only when a people develops its rights according to how Heaven has specified them, within the bounds of faith and piety, then this people can perform great deeds like Hercules.

Other figures of mythology will be given by brother Orpheus, who lived in that period of the very beautiful myths.

Pharah

(ORPHEUS' CONCISE INTERPRETATION OF GREEK MYTHOLOGY)

12 January 1966

The myths teach indirectly

Aesop

AESOP: The myths have taught many things but no man has applied the teachings of the myth.

The indirect learning does not give man the ability to believe in the truth, which hides in the myth.

It was a time, when men of the spirit were taught many things through the myth. Today, though, despite the fact that the myth is handy, man wanders about within his own world, he does not find his way out and he is taken by anxiety.

Your time is at the point, which I mentioned: That of anxiety. How will you be saved from that? Only God knows that because you don't want to realise the way of your salvation. Why?

Because you are connected with the bonds of social self-deceit. Only major events, which will shake your foundations and stir your interest, will push you to seek your

orientation. Only then will you turn to the pure and white Light of our trust. In other words, not through the myth any more but through the Heavenly Truth you will see and your will learn the way of Love and Justice.

You cannot see the naked Truth because it is a Higher Concept and you are so low, that the Truth, as a star of the greatest magnitude is invisible to your eyes.

My myths so not give foods to the spirit anymore; that is why I will speak in a different way. I will disclose the image of Good, thus suggesting its victory over the Evil.

I am preparing new speeches. Let the Lord enlighten me and broaden the perception of the listeners.

Aesop
(ORPHEUS' CONCISE INTERPRETATION OF GREEK MYTHOLOGY)

The Eleusinian Mysteries

Orpheus

ORPHEUS: The Eleusinian Mysteries are a very ancient celebration, whose circle of followers was very close. The first mystics of this circle did not give a name to their conducted mysteries. Much later, the followers gave the name "Eleusinian" and with time, other mysteries were added to them that were irrelevant with their primary idea. Also the union of the mysteries of Demeter and Zeus, the relations of Persephone with her Mother, part of the Orphic mysteries and many others covered for ever the meaning of its celebration.

In order for someone to reach the small circle of the great mystics, he ought to go through many trials and still, if he was not judged to be worthy, he was a member but not a select one of the circle. Because a man may endure all trials and give an oath that he will keep the secret from the violators or the semi-violator officers and then, through contemplation and the art of word, he reveals everything and overthrows the moral basis of confidence.

For this reason, everyone who did not keep their oath was put to death as an unmoral destroyer of the moral foundation on the spiritual sustenance of the entity. This moral foundation is the purity of eros, in which you give the name of Agape (Love), which stems from itself. Therefore, it is the invincible force of all things, in other words, Creative, impersonal, unfathomable, simply the Unknown Principle of All, All there is, or God.

The idea of the monotheistic unknown force could not become possession of the people, who believed in the material factor. This would upset people's religious foundations and facilitated by sophistry, their faith would collapse and with that, every moral foundation.

Perhaps one of you sets the question: In the countries where atheism prevails, doesn't a moral basis exist there?

In these countries, only the Authorities are atheists and not the majority of the people. Among the atheists there is a category of people who are secretly faithful, who do not express themselves in the open for reasons that you know of. Therefore, only very few are atheists. Morality in these countries has been transferred to other concepts; for this reason, in these countries there cannot prevail a regime, which is worthy of man.

The magician attracts the sight of the spectators at one place and he acts at another place. The same thing happens with the Eleusinian Mysteries, too. While the reenactment of the union of Zeus with Demeter takes place, in other words, Heaven with Earth, at a special place the top mystics of the Deity are exchanging opinions.

While the whole weight of the reenactment is carried by the Hierophant and the Priestess, the moral part of the celebration remains apocryphal. The ancient Greeks were also open to believe in a new, unknown to them deity. And here is how the Oracle of Delphi pointed out to the the Unknown God.

The Hierophant with eagerness conducted the duties of Zeus to the Priestess, who represented Demeter; and so that they were not gossiped, they said that the Hierophant drank a liquid, which calmed down the human impulse. In reality, the orgy took place in the darkness but nobody dared to judge it, since it had a religious nature.

Many things were said about the Eleusinian Mysteries; this is why Socrates prefers to abstain from them and to doubt their virtuousness. He was right because he was a Pure Spirit. He was not right because he ignored the secret nucleus of the celebration, the symbol of the real Deity, the word "ΑΝΑΓΚΗ"(NECESSITY).

Orpheus

(ORPHEUS' CONCISE INTERPRETATION OF GREEK MYTHOLOGY)



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