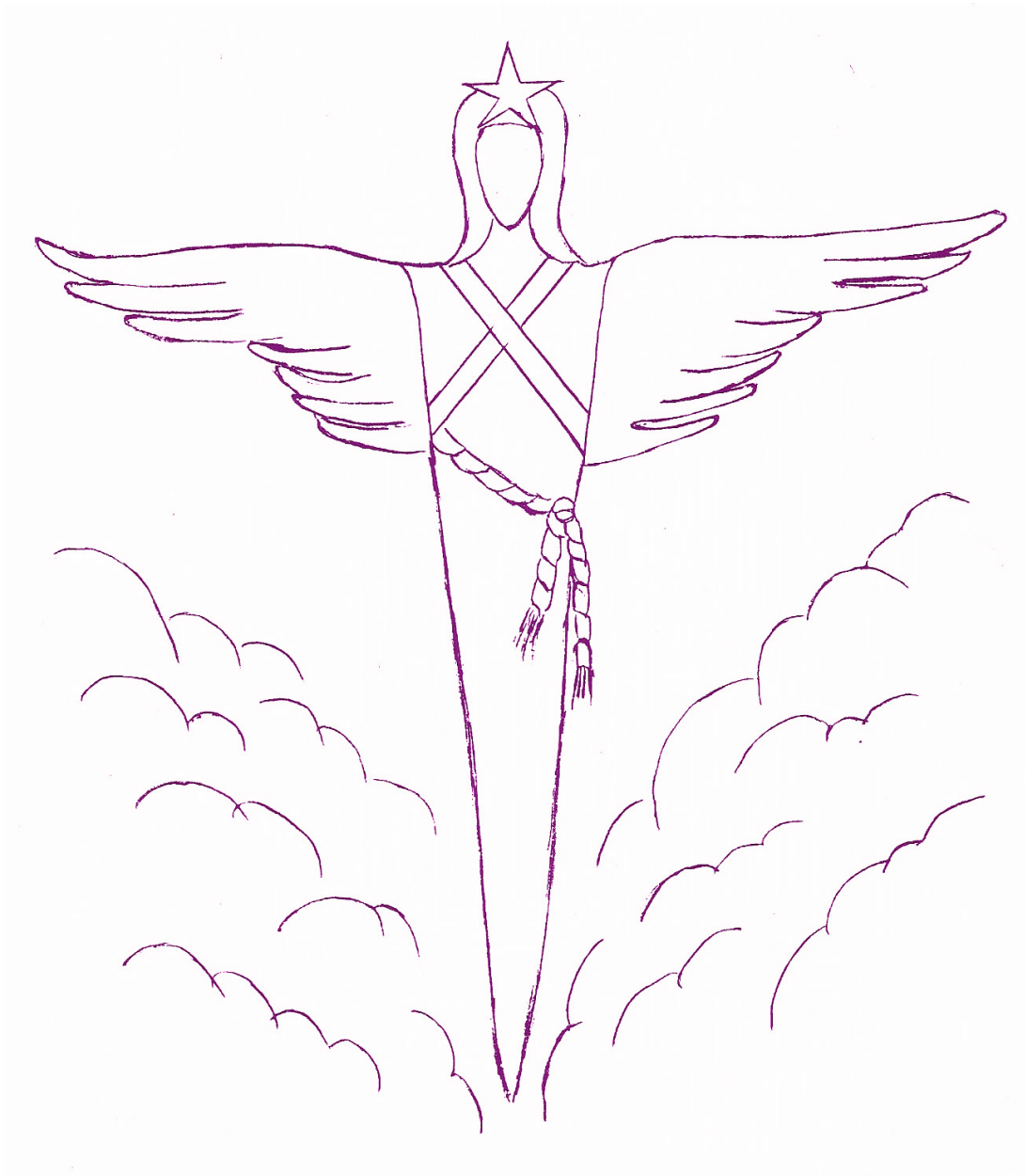

SPIRITUALIST SOCIETY OF ATHENS “THE DIVINE LIGHT”

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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:

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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.

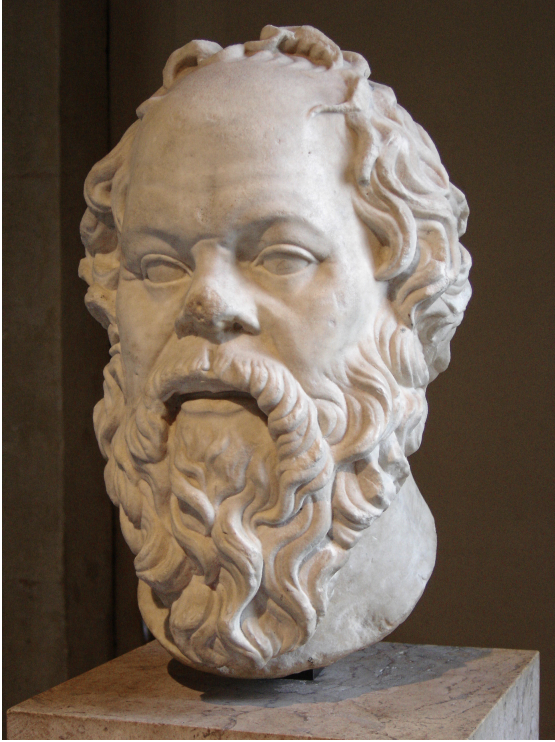
Editing: Ioannis Kontodinas, Joy Condaras



Spiritualist Society of Athens
“The Divine Light”

Socratic Anthology

Message from the Editor



In this edition we pay tribute to one of the most stellar philosophers of this world, Socrates.

Socrates had enormous psychic vigour, which uplifted his spirit to the purified thought, which is no other than the Truth itself. His daemon was the inner voice of his conscience. Many famous philosophers were amongst his students including Plato, Aristotle and Xenophon just to name a few.

Socrates believed that a conscience that is not pure repels Truth. The closer Man approaches Truth the more his conscience is purified.

He is one of the Lord's seven Stars and has been appointed the special wreath of humanity in the Heavens. This great sage of antiquity has not ceased to be a great benefactor of the Greek people.

The Editor

20 August 1964

The Mysteries

Socrates

CONFUCIUS: Things are called Mysteries because no explanation for them can be given by man. The Mysteries are powers in the hands of the Spiritual World and are manifest to mortals as phenomena coming from an unknown source. There are many such Mysteries, but they may be divided into seven main categories. The first Mystery is the Spiritual World, for every soul that comes into the immortal Kingdom of the Lord. Once it has entered into immortality, the soul learns what none of the wise of your Earth knows. But it cannot communicate this miracle to its brothers on Earth; it is forbidden for it to do this. As I said, there are many Mysteries of which the Great Leaders make use, as well as those of the immortals who, on their order, are destined to carry out some action in the World of corruption.

There are Mysteries of which only the Lord has knowledge, and only He is able to make use of them there where He judges it right to do so. None of the Leaders possess

these Mysteries. The purpose of the Mysteries is to fire the imagination of mortals so that by means of their inner eye, they can more easily perceive the images that vary according to the phenomenon. The following is an example.

A being in Heaven is immaterial, soul and spirit indissolubly knit together. Being A is sent to appear, for a particular reason, to being B, inhabitant of the Earth. What happens, since being A is invisible? How will being B see it, so as to grasp the phenomenon? Being A clothes itself in a garment that is known to being B. Thus, coming into contact with being B, it takes on a material form and a natural colour and becomes visible to being B, who relates the fact to its friends and assures them that truly it saw in front of it its friend, who died many years previously, and that he advised it to take care because an evil spirit concealed within the body of a certain acquaintance has decided to kill it in order to usurp property by fraudulence claiming what does not belong to him. There are many similar phenomena. This Mystery of investment is called "*The Cover of Material Recognition*". Our enemies also have such vesture. For example, a priest with white beard, honeyed voice and holy smile appears and says to B: "I am sent by the divine Power to guide you from the Darkness to the Light". And truly he does guide him, but how? By means of pleasing B. That is to say, B takes pleasure in the initiation into the mystery and enjoys what life can give by way of indulging his being. But all this takes place at the expense of other beings. Such is the manner in which the Evil Spirit deceives the ignorant person who is charmed by earthly goods.

The Mysteries, my brethren, are Great and Small. I have referred to the small ones, the first, which are divided into branches. I will explain the main ones at a suitable time at the Table of the brethren*. The Mysteries cannot be analysed, because if they could be then they would not be Mysteries but human contrivances. Do not forget that the Mysteries facilitate our work. And you too can benefit from them, provided you have faith in the Spiritual World; for then the Spiritual World will give you the necessary explanations about them.

I, Socrates, with my small spirit discovered within myself, while dwelling on the Earth, the voice of my Daemon. What was this Daemon that instructed me what to do and what not to do? It was active divine power which by means of my subconscious, ordered my spirit not to stray from the right road that it was following. Strange, I then said to myself, how does this thing that I have not seen happening to anyone else happen to me? I resolved my question in the Heavens. My quality as a being, was superior to that of others and so I asked myself why others did not have the same quality as myself. What was it that prevented them from reaching my level? And the divine breath of my conscience answered me: "The others, Socrates, did not possess your resolution. They did not make use of their freedom to acquire a strong will, so as to purify their spirit. They continually put off the struggle to train themselves for their advancement, since they found themselves at the point at which all souls delighted in the joy of independence. But you scorned counterfeit happiness in order to strengthen your pure knowledge. The result was that you were deservedly rewarded by your Lord and Creator".

All the Mysteries, my brethren, have their own special explanation. That is to say, one Mystery differs from another as water differs from fire.

* This refers to the Spiritual Centre on Earth

According to man, there are many mysteries in his world. These are not mysteries by virtue of the ignorance of the unexpected. If man investigates them, his ignorance will become knowledge. The Mysteries, on the contrary, cannot be investigated. If they are investigated, knowledge will be darkened.

God is Mystery. Only in Love will you discover its meaning and come to grasp it. Through Love you marvel at and glorify the work of God. Thus, from His work you will comprehend your Creator. Men also have work, but man himself is the work of the Creator. Compare the works of God with those of men and you will see the terrific difference between them. Of God's works nine-tenths are creative Love, while one-tenth are the setting right of what has been badly done. Of man's works nine-tenths are destructive and only one-tenth are creative. Now tell me, are you going forward or backward? Nature always moves forward — and when I say Nature I mean God. He sends out His rays in order to strengthen your soul. Send Him, in your turn, your prayers for the sake of your own selves.

Socrates
(Incorruptible Discourses: The Echo)

19 November 1964

The general teaching of Heaven

Socrates

SOCRATES: As you know, my brethren, Heaven imparts General Teaching on many and various themes. Together they all constitute the collection of the Heavenly Leaders, with the Lord at their head. Heaven thus offers a most beautiful bouquet of flowers varied in colour, shade, scent and shape to man, and it says to him:

“You are mortal, you know it, but you do not take it into account. For this reason you forget your destiny and fall continually into greater and greater errors. All these things weigh down on your being, and one day you will find yourself before the Judgment-seat to suffer the punishment you deserve on account of your negligence and to learn the righteousness of your actions.

Therefore before you find yourself in an impasse, since you are on the Earth and you move, take into account that the Lord has converted the knowledge of Heaven into vivid, sweet-smelling and harmless flowers. Thus He offers you this most beautiful bouquet of incorruptible knowledge which draws you and enlightens your darkness, so that you may discern the truth hidden within the multi-coloured essence of the flowers. Each flower has its own existence, but together they all compose the gift of the Lord to you, who have neglected your duty towards Him.

You remember Him only when you are in danger, while He remembers you continually. And before you find yourself in a difficult and dangerous situation He sends you this small but miraculous flower-garden of the knowledge of pure enlightenment, so that you may take from it the various precepts of the Teaching of Heaven.

As the flowers satisfy man's sight and smell, so these precepts have the capacity to satisfy your spirit, so that its lamp functions and you do not fall into the darkness of your unknown course. Feed the lamp with adequate fuel, so that its light, waxing strong, may help you to see more clearly the distances you have to cross and so that you may guard yourself from the reefs and stumbling-blocks of your life.

You cannot carry a flower-garden with you on your travels. But you are able to hold with joy a bouquet of select flowers in your hands, knowing in advance that these flowers are incorruptible knowledge, sacred for you who have need of the protection of the divine.

Thus you see that Heaven, fulfilling the highest duty towards man, has chosen from its flower-garden, for the purpose of enlightenment, the principal flowers of your rebirth and sends them to you through an infallible method, so that no one may be left unprotected and abandoned to the darkness of corruption and instability.

This kind of bouquet is a spiritual ornament, it is a pure light, it is an incorruptible power, and, finally, it is an eternal, mighty and illuminating Word. He who holds in his hands the collection from our flower-garden fears nothing, for its light is also protective”.

Keep your flowers within your spirit and water them with your psychic strength, so that they may produce calyxes and so that there may be formed within your spirit the image of the great Heavenly Flower-garden, which is given light by the Primal Cause.

Socrates
(Incorruptible Discourses: The Echo)

26 January 1965

All justice is for the good of the soul

Socrates

SOCRATES: This, my beloved brethren, is the place that all justice for the good of the soul possesses. When the soul has not the power to dwell with the good or to give it hospitality as a sister, then justice cannot co-exist or live together with it.

In spite of the soul's small power, nevertheless when it wishes to accept justice, this act is reckoned as good for the soul. Certainly the soul is not always able to dominate the spirit. But if the soul's propensity for justice becomes united with the will of the individual being and together they compel the spirit to accept what is right, this step gives greater power to the soul's goodness.

Justice, whether it is pleasing to you or not, is always pleasing to the Divinity. Those who support Justice are judged by the Lord in justice as good in soul.

Justice that is given where it should be given creates the feeling of reward for the struggle against injustice. This satisfaction calms the individual being and in its calmness it acquires through its faith divine enlightenment and inspiration of knowledge worthy of any other, incalculable by Us.

Justice is Virtue that springs from the Truth. If the justice is fabricated in order to conceal the truth, then justice according to human law may be regarded with respect, but it is not pleasing to the Divinity or to the party wronged. The law in such a case renders a justice that is unjust. But the Lord condemns injustice by means of the Truth, redeeming the person condemned from the imperfection of cunning human law.

We have an obligation to submit to the laws, however harsh these may be. But those who apply the letter of the law should have a clear conscience, so that they may discern whence the thorns appeared in the acquitted culprit or, on the other hand, if the sentence was due to special circumstances of the individual not foreseen by the imperfect law.

A Judge should possess enormous learning and experience. He should be calm in thought about his procedure, he should possess inflexible faith in the Creator, he should respect all men, even if this is at the expense of his social and economic position. He should possess a keen understanding and should investigate the minutest detail, even that which is regarded as non-existent. He should be indifferent to the views of others, but he should not dismiss them, because through them he may be lead to the truth for which he seeks. The position of the judge is a sacred function and is full of snares for his being.

During my life I was always an investigator of the truth. I sought it out until the time of my death. Because of this I was in the way of truth. But I would never wish to be a judge on Earth, in spite of the fact that it is a sacred profession; for it is joyless for the conscience, if this is at all developed.

Justice, which as I said springs from the Truth, also depends on Love. This is a magical word, and on it the teaching of the Lord is erected. Everything that comes from Love is creative, while everything that comes from Evil is destructive. All justice, my brethren, is also a force added by goodness to the soul of man.

There is but One Single Judge of absolute justice and that is the Supreme Cause. Man in the framework of kindness and faith imitates the judge and dispenses, often in ignorance, justice to what is unjust and injustice to what is just. Because of this it is his sacred duty to be enlightened by Heaven. How does this come about? We will make it known to him, provided he possesses the qualities of the good citizen, and is respectful and loving to all.

Socrates
(Incorruptible Discourses: The Echo)

23 December 1964

The justice of the darkness

Socrates

SOCRATES: When, my brethren, I speak about the darkness you will understand that it is a question of spiritual darkness, which is difficult for you to distinguish when the revealed mind manifests itself with the sun's ray.

The earthly Authority that controls and dispenses what is just is called Justice, which unfortunately does not dispense justice because it is ignorant of what it is. Why is it ignorant? Because the judge is a man with faults, psychic failings and in addition possesses an uncultivated spirit with respect to his sacred duty.

The non-specialist has only to occupy a position in society and to secure his livelihood, without concerning himself very much with anything further. But Justice is a sacred obligation. For this reason, whoever undertakes to render justice to the person who has been wronged should first of all be an estimable and objective man. He should respect the principles of the moral law, protect the truth and encourage the innocent and not, for opportunist reasons, close a case by condemning the innocent rather than the guilty party, whom he regards as a worthy citizen because he holds a high position in society. The judge should not look to his own interests, overshadowing justice with darkness, and he should rule with the high garment of what is just.

It is incomprehensible how contemporary man supposes that he has the law as his guardian when this is applied according to the unhealthy perception of the judge in favour of the strong and at the expense of the weaker. Judges should be the most sacred figures in society. Unfortunately, in all parts of your Earth these positions are occupied by people of no worth, with very few exceptions.

Today injustice rules. In rare cases between men of the same rank the judge attempts through his judgment to search out which of the two opponents, A or B, is in the right. Yet even here he can err at the expense of justice. I do not doubt that Justice is a labyrinth for the judges. Unfortunately they do not possess the light of divine Grace. At all events they will be charged with all the errors for which they will have to give an account in the Court of the Lord, when the spirit is stripped bare and the soul by austere testing gives evidence of the faults of the individual being so that his punishment may be determined. Judges judge in order to be judged. No one possesses the sacred right to take away the life of another.

Judges, by what right do you condemn such and such a person to death? You say that he is guilty and that you are dispensing justice. If he was not really guilty, as by virtue of your judicial decision you have represented him as truly guilty, then you are doubly guilty, condemning to death a fellow-man with whom you had no conflict and being at peace in your conscience. In after years the same trial will be repeated and it will be shown that the condemned and executed man was innocent. Your error is not justifiable. If you have a grain of conscience, tell me to what degree of criminality you belong.

In the case to which I have referred, who, Judges, is the guilty party? You, assuredly. And Society tolerates you as the directors of Justice? Certainly not. But you have the support of other rulers who offer you a helping hand in order to conceal in darkness the injustice done to the wronged person. Unfortunately all you judges are on the

way to judgment, because man has never dispensed complete justice to his fellow-man. You forget that the function of Justice is sacred, and that the State is not able to strengthen the positions of the uncontrollable functionaries of the Law, because the latter, in their inviolability, become a State within the State.

The undersigned Socrates was unjustly condemned. But I gave an example of obedience to the laws of my country. But the laws, in the hands of wrong-doers, inculcated my innocence, although I departed this life and was justified in the Heavens and, latter, on the Earth, while these judges, who wronged the truth, were condemned by the Supreme Authority as deserving the most severe punishment.

In your world of today there is no difference between the judges and those of my time. Moreover, your judges of today commit in the name of the Lord mistakes about which I will speak in a discourse I will make in the future. Why does society tolerate them? Because the strong always supports the strong at the expense of the weak. There are judges, my brethren, who deliberately condemn the innocent out of personal self-interest, and who skilfully cover up everything, so that the truth remains hidden in darkness. But the truth is light and the light dissolves the darkness; and it becomes a voice declaring what is just and condemning the falsity of the hypocritical functionaries of justice. Justice in truth belongs to the realm of myth, since those who exercise the right of judging and condemning have put it there. This is why your world is unhappy and why misfortune spreads its wings over the human race. Justice is no longer sacred but the arbitrary judgment of self-interest. In such circumstances how can it flourish in the conscience of those who exercise the function of a judge? Certainly, the spirit of today's citizens is at a higher level, but they do not possess the boldness of speech and of confraternity permitting them to criticise what is bad in the State.

Neither the laws, nor those who administer them, are worthy to speak about morality and justice.

Socrates
(Incorruptible Discourses: The Echo)

3 March 1965

Speak the truth so as to have it as your guide

Socrates

SOCRATES: Brethren, to speak the truth and to have it as your guide, is the command of Heaven. To speak the truth and not to be guided by it, is the command of matter in the form of an Angel. Not to proclaim the truth and to accommodate yourself to falsehood is a clear confirmation that you are drawn towards the dark Spirit.

You, man, whoever you are and whatever you believe, sharpen your perception, so that you can see the pure and white light of knowledge, from which you can draw power and then can speak the truth, as the message of Heaven to man.

Truth enlightens, and its light purifies and purification in the case of man becomes active in good and noble works, so that the being in question becomes worthy of the teaching of the Lord.

Yet it is not so easy as he may think for man to come from the darkness into the light, unless he has previously compared the two concepts — Darkness and Light — so as to comprehend which of the two operates on the basis of Love.

When man's understanding accepts the light as the ray of the divine, then the truth holds sway within him; but he lacks the courage to proclaim it, afraid lest the darkness will involve him in a confession that is contrary to his ideology. This means that he prefers the truth but does not want to lose the benefits of the darkness, because of his unjustified fear. This fear confines the truth inside him, without him being able to communicate its brilliant light to all those who have need to acquire it.

If, man, your psychic strength is debilitated, cultivate your faith, so that through your courage you increase your strength, and as bold and free you announce the prelude of the dawn, as the awakening of the conscience.

When the truth becomes established in a being's life, the ether is automatically cleared of the clouds of falsehood, and the rays of the Spiritual Sun will dissolve their unitedness, so that the Truth of misunderstood Love may shine in the firmament of Pure Knowledge.

Speak the truth of Heaven and be assured that this truth is your guide and protector. On the Earth the truth is adulterated and lacks the qualification of guide. In the conflict between the adulterated truth and falsehood you can be sure that for the most part it will be falsehood that is given a hearing!

The truth that comes from Heaven is pure, strong and unadulterated as the crystalline Source of the knowledge of the light. Those of you who can embrace it, proclaim it, without fear or delay. It is the truth that will save, guide and dispose beings in the positions proper for them. Proclaim it, for it has been sent with the sacred purpose and intention of enlightening the abysmal darknesses of the human mind.

Proclaim the truth, as the sun revives nature. Proclaim its cohesion, as music sends forth its sweet sounds to the ears of men. Proclaim the declaration of the Truth, because it desires to give Peace to those longing for true Love.

The Truth, as a Star of great size, takes on the task of director, so that the Divine Powers may work to build the Mansion of Peace, from which will issue triumphantly, with the crown of glory on her head, the eternal Love of the Lord.

Socrates
(Incorruptible Discourses: The Echo)

Geometry as a means to exercise the mind

Euclid

EUCLID: As per his habitude, Socrates would converse or teach at the agora. One of the many auditors, addressing the sage, asked him:

- Why, O Socrates, does sweet Plato not accept at his teachings those who cannot follow geometry? What relation does the latter have with philosophical learning?

SOCRATES: My dear friends, when the auditor does not have the acute perception to go into more detail on the meanings and content of his teaching, it is needless to attend the teacher, who asks of his auditors a broad spirit with deep penetration into his philosophical meanings. The practice and exercise, thus, of the auditor in geometry, greatly facilitates the spirit, so that the one being taught to, can go into more detail on the meanings of the concepts of philosophy.

ANOTHER AUDITOR: How, O Socrates, is it possible that, through the geometric shapes, the spirit enters an irrelevant field of knowledge, namely, the philosophical one?

SOCRATES: I will give you a very simple example. When the mind is not adequately cultivated, it is necessary that you sharpen it, in order for you to acquire perception and deep penetration into the meaning of the word.

I draw a straight line, noted by the letters **A B**. This line has a certain length. I extend its ends into infinity, and, this, so that the apprentice and trainee can understand that, within infinity, we receive a specific position **A B**. We outline a semicircle around **A B**. We note the center of the semicircle or hemisphere by the letter **O**. The circular radiuses, in pairs, which I draw within the semicircle in question, symbolize the Divine Knowledge, necessary in earthly life up to the enclosure of the circle; from then on we extend the radiuses, that is, the knowledge beyond the earthly life, towards infinity, not necessary, however, for the entities of human intellect, because, as I have mentioned previously, this knowledge is not captured easily from infinity, since their implementation on earthly life is impossible. According to the harmonious plan of the Superior Principle, the radiuses of the semicircles are in pairs of attraction and repulsion, so that the measure can regulate the harmony, when the earthly entity walks within the normal path, that is, its righteous destination with the beacon of enlightenment from the transcendent world, which is called intuitional perception. If man, from birth, does not have the attribute of thinking correctly and righteously, in this case he gets easily carried away by anything desirable or pleasant to him, indifferent if such and such do not favor the purpose of his destination. Therefore, man ought to sharpen his mind, not branching off from the normal path, the measure. Behold, why, through geometry, the development of the mind on the issue of thinking righteously is facilitated, and of distinguishing his appropriate central course, on the judgement of what action to take.

The sense of the geometric problems may be abstract in its conception, but precise and specific in its action, that is why Plato claims and demands of his students to exercise their spirit through geometric shapes. At first glance, one thinks that there exists no

relation between Geometry and Philosophy, still one complements the other, so that the sharp acumen of the spirit is completed.

As you can understand, I constantly teach in open and free space, how many of you, however, have succeeded in penetrating accurately into the meanings of the depth of the Word? Practicing, nonetheless, on Geometry, you can more easily conceive its convenience and service upon the senses, which consist of the invisible molecules of the essence of the Word.

Euclid
(Euclid's Pages from the Life of Socrates)

The origin of all is one

Euclid

EUCLID: (transmitting):

ARISTOMOS: ...I do not object that the word ought to be free, so that the speaker can express his views as he perceives them, even if they refer to powers which rule everything. These views, nevertheless, are, most of the times, pure speculations, which man's imagination creates. That is why, while one attributes natural energy such and such, to deity A, another attributes the same kind of energy to deity B. Of course, whichever is Nature's energy, it is indeed Divine. I do not know, however, where that stems from, since infinite of those energies exert relief or burden on human entities. We have no special illumination on this point, in order to conclude on the rightness of our inspiration.

SOCRATES: The will (logic) and judgement, Aristodimos, which position do they hold in this specific case? Lest, through observation and right positioning of the meanings, is it not possible to accomplish the right judgement?

ARCHELAOS: If your judgement, O Socrates, differs from mine, is it necessary to admit to another judgement than mine? Not knowing these undefined energies and their purpose, I reject your indications if I do not have tangible proof of the right word. And since nobody is able to tell me, anything even relative to the truth of what is sought-for, I would suffice with the surrounding world and would not know of any other non-existent one. By studying matter, which contains many unknown elements to our knowledge, through research, we will discover all the more ramifications of matter. When man succeeds in analyzing this matter in all its forms, I am of the opinion, that from this work something good will come, in favor of our mental progress. It is very likely that matter will help and enhance our work even more, so that, following the tangible, as is matter, we will also engage with anti-matter of the invisible world, if, of course, that exists.

MIKON: When we work solely with matter, it is impossible to let go of it, since we have the impression that all is purely material, while within our entity exists an entire unknown world, by far superior than our external one, should we choose to cultivate it, as Socrates says. Thought, intellect and will, are impossible to operate when the Divine impulse (soul) lacks from the entity. The brain, as a mechanical device, needs Divine

radius to work and operate. Why should we not turn our attention towards the initial incentive of our whole organism? I absolutely agree with Socrates' views, who positions what is appropriate at its rightful place.

SOCRATES: We force nobody to follow a course which he is ignorant of, out of lack, perhaps, of understanding of the deeper purpose of Creation. If there were no contrasts, it would be impossible for us to examine the purpose of Creation. I do not repulse your opinions, but I cannot be convinced, *prima facie*, with indications which hold no soundness towards expanding the discussion on matters, which concern the general good.

ARISTOMOS: In that case, how could we, O Socrates, obtain, through caution and prudence, the passage which leads to the Avenue of Light? If I am not mistaken, we seek the common Source of all. How can we possibly find it?

SOCRATES: We know nothing of positive nature, when, through the abstract sense, we are not in position to find the way, which will lead to the starting point of our purpose. There, our labor will give fruit equivalent of the knowledge beyond life itself.

Does or does not each family have its head and leader? Do all family men not appertain to the Municipality? The local principals have or have they not their Governor? Therefore, rising up the hierarchy ladder, we end up at the head Leader. The same applies to the worlds of Creation, with the sole difference that the world of matter is incomplete, while the worlds of Creation have mathematical accuracy in their motion and harmony.

Clusters of these worlds are classified under one principal, these principals, on the other hand, are classified under a superior one, until we reach the One and Unknown Principal, the Unalterable, the Ruler and Governor of all. Not knowing, however, how to define this Principal, does not mean that it does not exist, just because the infiltration of our research does not have the capacity to reach the, beyond the earthly life, new and unattainable one of the invisible world.

You will ask: "How do I conclude that?"

Through observation of the various phenomena and intuition, which are controlled from (one's) pure conscience, and are formulated through the spirit.

If we deviate, even a little, from the right course of our intellect, we accomplish nothing equivalent to our holy duty. I call "holly duty" the pure conscience, as I said, and the acts dictated by it. Because Good, Virtuous and Fair have no meaning whatsoever, as vacant words. Converted into action, the Good and Virtuous comprise the meaning of Fair within Society. Fair, without content, consists of a decoy towards the cancellation and abolition of Good and Virtuous.

Our objective, thus, is to not classify the abstract meanings into assumptions, but into realizable images, so that through acts we accomplish what is fair and concise. Not being able to conceive our holy duty, we aimlessly discuss on matters which do not speak to us internally, since we are only concerned with matter, which beclouds our spirit and delays our entity in the development of its inner world.

Choose, my friends, one of the two roads of your liking: the one of Light or the one of Darkness. Disputes on this point are pointless. Be enlightened first, so you can investigate and you may then proclaim the One and Only Principal which governs the Universe.

Euclid
(Euclid's Pages from the Life of Socrates)



Spiritualist Society of Athens
“The Divine Light”

