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# 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, Joy Condaras



*Spiritualist Society of Athens*  
*“The Divine Light”*

21 April 1970

# The meaning of the Resurrection of the Lord

## *Pharah*

PHARAH: I-lluminous S-tar R-egulates R-eception of G-race

When, my beloved, the soul is resurrected, man obtains new life. As long as he understands that this resurrection is the work of the Lord and His alone.

In olden times, no one knew if the soul could be resurrected, even when found on Earth. Since the time of the Lord, you were sufficiently enlightened to perceive and grasp the meaning of resurrection.

Christ was not resurrected for Himself but for you, so that He could prove that the soul is immortal and can be resurrected before the deliverance of the body, if, of course, you are in absolute harmony with the indications of the Spiritual World. Until this day, there are many who do not know which are the indications and suggestions of the Spiritual World. Because, in the Old Texts there are dark and unclear points, which man interprets according to his own spiritual disposition and thus the interpretation of the Texts is not correct.

Therefore, the Lord wished to give to you, through the Spiritual World, the necessary indications of the Spiritual World, so that by means of them you find the immortal life of the Heavens easily, after you have firstly been enlightened and have implemented the divine Words of the Lord.

The Lord was crucified one single time. However, you do not know how many other times you crucify him with your bad deeds. This celebration, therefore, is a celebration of thought on the meaning of the redemption of your soul from the material pressure of the world of corruption and decay!

Philosophise on this point, because nowadays no one has thought of philosophising in order to find the true meaning of the rise and ascent of his soul. The Resurrection of the Lord ought to become the resurrection of your own entity. Because that is where the Lord's sacrifice aims at.

Unfortunately, there are people with reason, but not clear judgement, who have questioned even the existence of the Lord! These fools will deeply repent when they find themselves at the impasse of the Heavens and no one of Us will be able to give a helping hand to them. We speak so you can understand us, without having any accountability, since you ignored Our voice and questioned the existence of Him.

The day of self-concentration is the Good Friday, which is considered as prominent day of festivity with a fathomless depth! Easter Sunday, on the other hand is a joyous day. I say joy as, in comparison to the Good Friday, you free and rid yourselves of the depth of death and rise to the great heights of life.

For the Good Week of the Suffering of the Lord and His Resurrection, I wish you a good festivity and expurgation of your entity.

**Pharah**  
**(Texts of Spiritual Enlightenment, Volume B')**

30 April 1970

# The inner resurrection of man

## *Pharah*

PHARAH: Each year, my dear brethren, you celebrate the Resurrection of the Lord. This notion is not familiar to you. You ought to understand and realise that the Resurrection must take place within you. This is what the Resurrection of the Lord reminds us, that is, to be reborn as people and to listen to the divine rights that the Heavens grants you.

Spring is regenerated during its time, as man is reborn without realising what happens within him. Our goal is for you to realise the resurrection within you as a sense of good and virtuous.

I speak in general terms, because for those who believe and follow the instructions of the Spiritual World to a certain degree, then all is right. Those, however, who out of ignorance or foolishness, because they have no mental judgment nor profoundness of spirit, are misled and mislead their brethren to impasse, to those then who do not seem to hear the voice of Heaven, I offer them my name in the form of an awakening:

Tribute of Unknown Principle Regulate People of Harshness

I do not underestimate any one. He, however, who does not abide to my sayings, is worthy of his own luck.

Must they witness a miracle in order to believe? When Jesus was arrested and they mocked Him by saying: "You, who does so many miracles why can you not act miraculously upon thyself?", this is exactly what the Lord did in order to prove that he was indeed the Son of God, appearing as a simple man.

Who, however, was in position to perceive the depth of His act? Behold where the non-believers rely upon in order to consider the Lord as a simple, ordinary man, Who has no relation to God! And the misfortunate do not consider that the time of their existence is short and when they see Him and what place He holds in the Kingdom of Heaven, they will not be able to utter a single word on their position, because men fell unto error on their own and came under the special Law of the Lord, which aims at refining their soul through anxiety.

Do not fall, my brethren, unto the same error too when you have no other hand to protect you than that of the Spiritual World. The enlightenment of Heavens is rare, you will not hear it from others who deal with the Spiritual World as instruments free to all

random winds. Benefit from it, since you have before you the WATER OF THE TRUE AND PURE SOURCE OF THE LORD. This is offered to you by the Spiritual World through the Association of the Invisible Doctors. If you are not catechised, so you can understand the authority and validity of the Spiritual World, it will not be easy for you to refresh yourselves renewing your health and thanking the Lord.

**Pharah**  
**(Texts of Spiritual Enlightenment, Volume B')**

22 November 1964

# The hour of struggle

*Newton*

NEWTON: My beloved brethren, man's life is a continual struggle. So long as he exists on the Earth he struggles to live and to enjoy the good things of the Earth. But this is not the struggle that we have in mind for man. The struggle that we have in mind is the struggle of his spirit, which should be an ideal struggle, higher than all the other struggles of his life. What is this struggle?

The hour has come for you to take part in it, so that you may see its results and then praise the Lord who has given you the impetus to engage in the divine battle for the elevation of your being. I say that the hour of the struggle has come. This means that the moment of assault against the Evil Spirit and the distress that it brings on you has arrived.

Our battle mediates with pure enlightenment, free from every energy except that of the Good and Virtuous Spirit. Those in whom the spirit of divine Enlightenment is developed will play a pre-eminent part in this battle of divine purpose. It is a battle that is peaceful, enlightening and Heavenly; that is to say, you will have fighting at your side the Leaders of the Celestial Powers.

I, the humble undersigned, servant of the Lord, have a special place in His natural Laws. I examine the capacity of every being and according to its psychic strength I reinforce and invigorate the intensity of the emission of its divine Light. Out of nothing I draw conclusions, I check these and then I act, as a special power of the Celestial Light. The work that I have undertaken is difficult and very laborious, since it requires great attention and the incessant observation of the individual being, so that no irrevocable mistakes may happen. You will understand now why I said that my work is laborious. Not because souls grow weary, as man does. But they tire as spirits energizing in a single direction. The struggle of incorruptibility is a sacred struggle, a struggle of inner enlightenment, a struggle to annihilate continual thought for deceptive materiality.

You live in a material world and you have need of the material resources of your life. But when you go beyond the bounds of moderation you do not think as men but as ravenous beasts, while your stomach is full. To the degree that you take things to excess, to

that degree you harm your fellow man. In your world you should keep all things in moderation, otherwise you will suffer the burdens of the Earth in the Heavens as well.

If you do not preserve the measure (and this is rare) of kindness, you will suffer the ingratitude of earthly life. But if (and this is frequent) you excel in your bad actions you will suffer the burdens of Heaven. Follow the middle way and give battle for the divine Word, so that the Earth may become the occasion for the balancing of soul and spirit. This is what Heaven asks for. It does not ask for the impossible, but only for what it is possible for men to do. The hour of struggle is the Beginning of our Victory, so that Virtue may be crowned as the divine gift of the Primal Cause to Man.

**Newton**  
**(INCORRUPTIBLE DISCOURSES ECHO, Teaching 50)**

# Meeting of Socrates and Hippocrates

## *Euclid*

**EUCLID:** The two great men of Antiquity, once met at the ever-wreathed city of Athens, as simple civilians of another world, very different of that of human littleness. Among the many things spoken by the two men, are the following:

**SOCRATES:** If the gods, o Hippocrates, truly help man in the suffering of his illnesses, they have chosen you as their saviour. You are the divine hand to their physical healing, the balsam of their pain and the relief and alleviation that they feel by the well-being that follows their recovery. Behold, how divine grace operates through thyself!

**HIPPOCRATES:** I ought, o Socrates, to confess that divinity, has indeed given me the attribute of observation, enhanced by intuition, so that I can perceive the cause of which my patient suffers and give him useful advice, the corresponding diet for his condition, and in general terms, simply the proper and most suitable medicine for his healing process.

As you said, I am a doctor of the body. But, you, o great friend, are a doctor of one's soul. Because, I have noticed, out of experience, that the psychic conditions put so much pressure on the human organism, that, over time, they create certain forms, unspecified and unsuitable for its proper, smooth function. And, behold, the first cause of one's organic malfunction, which, little by little, changes and forms into a pathogenic source and is later perplexed with other semi-functioning organic aspects of the body towards the worsening of the entire human body.

**SOCRATES:** You call me "doctor of the soul" and still, when the spirit of my fellow-man is narrow and disobedient, how will I be able, o Hippocrates, to persuade him to impose upon himself, so that an abnormal organic, as you say, condition to his being is

prevented? I teach to those who have the will, as well as to those who don't. To those susceptible to knowledge and to the non-susceptible ones. I do not distinguish the one of the other, as the Good and Virtuous is for all, without any exception. Evil, through its cunning thinking, expands its damage to Good. I battle, o endeared friend, against the evil and cunning nature, so that I can contain Evil, and save whatever is possible through my unrelenting battle.

HIPPOCRATES: I realise, my dear, that we both struggle to save man and, if my duty is sacred, yours is twice as sacred as mine. I cure the material being, while you try to save well in advance the mental being. They give to me more value, as per my specialty, while you deserve twice the value, as an arduous energy on the untamed and disorderly spirit.

SOCRATES: We are fighters with different directions. We act with the same will and our well-intentioned power to impose order to the spirit and body. We are bound by the brotherly bond of Good and Virtuous, of Observation and Enlightenment, of Intuition and Truth. Our battle is mutual and so is our fate.

**Euclid**  
**(Euclid: Pages from the life of Socrates)**

11 May 1969

# The meaning of fasting

*Pharah*

PHARAH: QUESTION: What is the real meaning of fasting and should this be followed as instituted by the Church? What are the possible exceptions to that?

PHARAH: The Spiritual World never imposed fasting but many Fathers of the Church considered good, after communications they had, to impose fasting to the faithful, for the benefit of the faithful.

Fasting has the advantage of the will, in other words someone enforces his will on himself and he keeps this will as divine enforcement.

Fasting is, of course, beneficial in relation to the various foods, since not all foods are appropriate for the one or the other organism. Keep fasting; it does not harm you. However, the sick and the traveling persons are not obligated to observe fasting and they must not consider this to be against our will, since they are obliged to care about the health of their body, which does not belong to them because they obtained it by God's will and intervention.

**Pharah**  
**(HIPPOCRATES: SPIRITUAL MEDICINE)**



# The purification of the spirit and the Creative Word

*Homer*

HOMER: The Creative Word is an unfathomable energy of God which extends equally in two directions, as positive and negative force. As the Great Creator allows the life-giving rays of the sun to descend upon the just and unjust, impartially He allows His energy to flow equally into the two opposite Spirits of Good and Evil.

These divine forces are seeds which are cultivated by man in order to yield the awaited fruit, in accordance with their effectiveness. God does not encourage Evil, but neither does he impose Goodness, Since man possesses judgement and is himself able to discriminate what he should and should not do.

Energy is merely the fuel of movement, and has no essential purpose. Energy is the opposition within harmonious motion. The use of this motion for purposes of Good and Evil is called human judgement of right and wrong.

The Creative Word is the source of life in Nature. Nature is never wrong: it acts within the framework of the unwritten laws. Man, on the other hand, who bases everything on written laws, finds himself caught up in the false application of justice. What is responsible, therefore, for man's wretchedness?

His spirit is at fault because it is impure, and his notions are consequently wrong and unworthy. It is thus necessary for the spirit to be purified, so that it can function correctly and justly. For this to happen it is necessary for man to gather the ripe fruit of Love and savour it fully.

When Love has become the heart's property and the ideal of the spirit it is called the image of Virtue.

It is easier for man to learn four different sciences than to understand the substance of Love. Those who understand it completely are psycho-spiritual beings who have become incarnate in order to teach others.

But is it not possible for the rest of the brethren through good will to embrace the concept of Love and put it into practice, in the certainty that thus their spirits will be automatically purified? Matter, the deceitful temptation of earthly life, has such a hold on them that they forget that are mortal and that their life is short, and it is only when they are at a dead end, no longer able to act as they had to, that they implore the Divinity and do everything in their power, without success.

As there is still time, cleanse your spirit, so that you will not repent in vain at the last moment.

When you are at the pinnacle of your life, you have no ears for other men, whereas God has ears for you. Now when you appear to have ears for your fellowmen, the Divinity has none for you, for He knows that all your promises are empty words.

When the spirit is cleansed, the Creative Word finds a sphere on which it can bestow light, illumination and enlightenment.

**Homer**  
**(MAN AND PIECE, Teaching 31)**

# Excerpt from the book “The Last Days of Jesus”

*By Anastasios - Milanos Stratigopoulos*

"Touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father; and to my God and your God..."

From that moment on, the mystery of life and evolution offers itself to all people who have the strength and the will to study it. The certainty of Resurrection offers its real, double explanation: the ethical and the real:

From within the heart of the woman, there was revealed to humanity the mystagogy of love as the basis of its ethical and spiritual transformative uplift. However, it was not revealed as a vision in a dream but as reality in the eyes of the material body: The "astral" body of Jesus, which separated from the material body right after his heart stopped beating on the cross, as much subtle, as much thin it was, it still contained some quantity of material elements, which did not allow this body, according to the law of gravity of the bodies, to "ascend immediately to its father". Some time had to pass, in order to get rid of these elements and achieve this. At the same time, it had to support the certainty of its resurrection, in other words the survival of the psycho-spiritual body of all beings because, without this certainty, his colossal work could not establish itself and conquer the world. His disciples would not have the strength, the courage, the enthusiasm to preach this work and the willingness to sacrifice themselves for establishing this work as a religion. To this higher cause, the spiritual body of Jesus vitalised with the required forces of the natural earthly elements (electric or magnetic vital elements) the psychic body and rendered the latter visible (this is a natural phenomenon, not a supernatural one, since everything is nature, visible or invisible). And he presented himself repetitively, - light and swift like the shadow in his first appearance to Magdalene, and then - the next five times - with stronger vigour of life, naturalness and brightness, - an organic and alive body, almost similar to the earthly material body, which, through the action of yet other natural forces was decomposed and merged with the earthly elements that had created it.

It must be repeated that the beliefs on these "mysteries" of the very ancient people are not just poetic beauties and allegoric pictures. They are reality. "Resurrection" is the

unknown in nature that becomes visible; it is the "phosphorescence within the limits of the visible" of the mystical continuation of existence after death of the material body. It is the affirmation of the material eyes for the visions and the premonitions of the spirit. It is not a matter of religious, philosophical or poetic dogmatism or phraseology; it is mainly a matter of scientific physiology. "Resurrection" is a real event, concerning of course only the psycho-spiritual body, not the physical one. But what about the disappearance of Jesus' body then? This can also be explained, as we mentioned above, with natural causes. Bodies of great mystics had disappeared in the same manner in the past, well before the time of Jesus: the bodies of Moses, Pythagoras and Apollonius Tyaneus later.

But there is no need to digress much here. The fact is that the explanation of "resurrection" does not have a mystical aspect only but a physiological one, as well. It is not only preaching of faith of the religion of Christ and of other earlier religions, but a preaching of science. The Sadducees of the time of Jesus exist today, as well, in the form of the materialists and of those denying this scientific doctrinism. But has their denial inhibited and does it inhibit the invisible "natural" world to exist and to, slowly but surely, become more visible, more tangible through the discoveries and inventions? The hierarchy of the cosmogonical Forces of the Universe has under its supervision many other universes besides the visible one. A part of these universes was revealed to the amazed eyes of the Myrrh-bearers and to the disciples by the white vision of the Resurrection, in April of the year 34.

**Anastasios - Milanos Stratigopoulos  
(THE LAST DAYS OF JESUS)**



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