

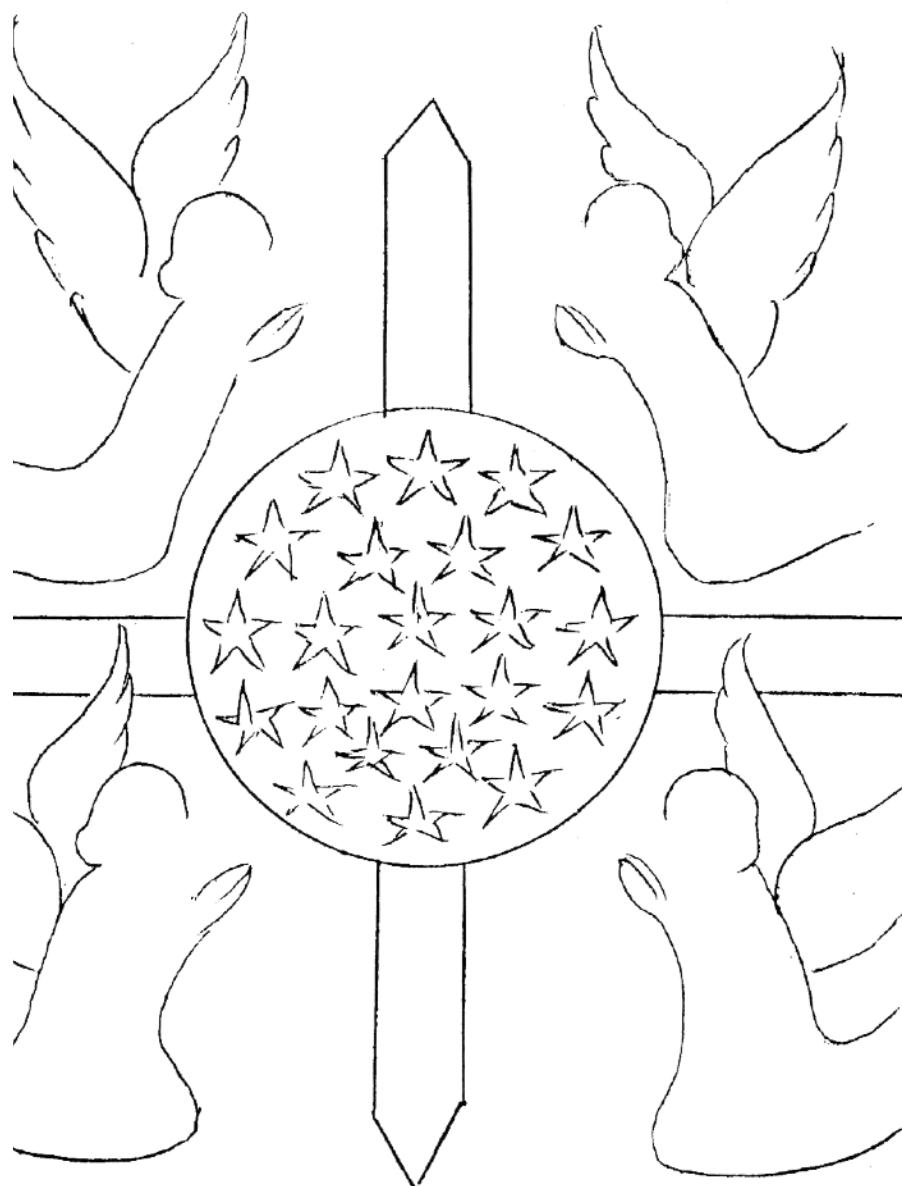
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# SPIRITUALIST SOCIETY OF ATHENS “THE DIVINE LIGHT”

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Spiritualist Society of Athens “The Divine Light”

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*Quarterly magazine*

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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”*

# Time and Dimension

## *Homer*

As you know, there is no time in Heaven. Even eternity is a moment of time for us, while for mankind the same moment may last for centuries. Time is measured only on your Earth, for you have need of it to remind you that everything rolls or flows in various directions in your physical world, and takes on various forms. For man every moment is precious, so long as he knows that he must use it for himself and for his brethren,

Nothing that is swept away in the passing of time returns to its standing-point, except for man; he departs from the Spiritual World, and returns to it. His return is often temporary; he comes back to Earth as the same psycho-spiritual entity which has taken on another bodily form, in order to carry out his duty to the Creator.

The soul returns to Earth better than when it left. We illuminate it. If it listens to our instructions and assimilates them, it may then gain time, as you say, to pay its debts and take its place in Heaven - for each should have its place.

And thence begins the ascent and with it comes spiritual progress, that is to say, enlightenment concerning the various Mysteries which Heaven keeps secret from mankind. None of you will be initiated into this Mystery: this is one of the Laws of the Uncreated One.

Souls live in the expanses of the Universe, and one soul is some distance away from the other. I should say that distance is measure of Heaven for the understanding of the human spirit.

There are very many distances; but you will not understand what in effect distance means, if I explain it spiritually in the language of Heaven.

What do you mean when you use the word "distance"? You mean something indefinable, whereas for us it is something definite which only the souls is able to understand.

In your language, dimension is an "elastic measurement". Although you define the distance from Earth to the Moon as A, it may be B, for distance can deceive the instruments of measurement. You same are well aware of this.

Why am I speaking of time and dimension? So as to enable you to understand, in the texts of malate discourses, the relationship that exists between all the texts, concluding with the "diamond" of the Lord, or man, who must be fashioned in the workshop of the material World, and his relationship with his brothers who live with him in this House of Peace. We shall go through the dark passage and come out into the true Light of the Lord, which we call Love.

Homer  
(Man and Piece, Teaching 17th)

# What are the “psychic” diseases

## *Hippocrates*

HIPPOCRATES: My dear brethren, that greatly sought after and divine time has not yet come, in which Heaven will help you through its Divine Science.

I came for an important chapter of erroneous knowledge, which brother Aristotle expanded on, up to a point.

The psychic diseases are not such, as man wanted to name them. They are diseases of the spirit. For this reason, I give you their real ahem: They are called paroxysms of the memory.

Causes: Specific and non-specific. Specific are those which are already known, in other words which impressions have created. Non-specific are those, which are not recognised by the investigator, who is not sufficiently helped by the patient.

In the latter case, your science puts into action what it calls today “tests”. Very often, though, these tests give erroneous causes. Then it is imperative to use hypnosis, which deceives the entity and steals from it the reason for the cause. The experienced doctor acts on this ground. Through hypnosis the diagnosis is made, so that when the true picture of the “primary cause” becomes known to the patient, the latter reacts and, little by little, he mitigates the paroxysm of the memory and thus the entity is restored to a balanced condition.

Take into consideration that the paroxysms very often act upon the nerves and they create hallucinations, which have an effect on the plexuses, such as those of the belly area and even the digestive system. Here is, my dear ones, how the cause, which is initially an image is transformed into a pathological one. And if a timely treatment is not foreseen, a source of disease is created into the organism through the bile.

Just like the word creates movement and gives the direction, so does the image creates anomalous condition with incalculable complications.

I give a faint idea about these diseases, in order for you to realise that the strong impression, as picture, has its radiating effect upon other, this time bodily organs. When you hear sad new that astonishes you, you may at that time lose your senses or die. The news was given as a picture and the picture has nevertheless acted upon the organs the body, so that the doctor was not able to minister his first aid.

Just like the word acts, so does the picture has the power of the word upon the body, through the spirit. Thank you.

**Hippocrates**  
**(Hippocrates: Spiritual Medicine)**

18 December 1975

## “Courage” *Paramahansa Yogananda*

Paramahansa Yogananda: Do not take life's experiences too seriously! Above all, do not let them harm you, for in reality they are nothing but experiences of a dream!

If circumstances are too difficult and you have to bear them, do not make them part of yourself. Play your part in life, but never forget that this is just a role you are playing. That what you lose in this world, is not a loss to your soul.

Trust in God and destroy the fear, which paralyses all your efforts to succeed, and attracts the very thing you fear of!

Rise above an ordinary life onto a higher sphere. All Nature will communicate with you once you are in alignment with God!

Learn the Immortal Truths, which are the spiritual heritage of man. The assimilation of these Truths will make you masters of your fate, like the Great Teachers found eternal life through wisdom!

**Paramahansa Yogananda**  
**(Light from Beyond: Speeches of Great Mysts)**

1 September 1964

## The abstract and the concrete meaning of numbers *Pythagoras*

PYTHAGORAS: My brethren, what is concrete and what is abstract you know; but numbers, both abstract and concrete, possess antithetical meanings with respect to their activity.

The concrete is everything subject directly to the perception of your eye or of one of the other senses. The abstract is that, which remains invisible to your perception, because it is not subject to any of the senses. You give the greatest importance to everything that is concrete, precisely because you are ignorant of the abstract. The number 1 does not mean anything unless its characteristic is added to it, and you say: 1 seat, 1 glass. By naming it you define the object, but when you say, “One boundless love is divine compassion”, that

in your conception of things is an abstract idea, because at the moment you said the phrase it did not produce any reaction on your senses. To retain the force of the phrase you have to have faith. numbers in your world have enormous potentiality, and they increase their force when multiplied to infinity; and you measure this force as a concrete energy, because it has produced results, whether many or few.

Abstract numbers do not have great influence on man's perception, because they are not subject to a concrete activity. Celestial numbers have another disposition for us. The abstract is concrete, because as invisible energy the force of the meaning of every number is known. Number moves everything with the speed that the Deity gives it. That is to say it breathes speed into the number 2. Whatever are the representative images of the numbers that are activated in this manner, they provoke conflict whose consequences are divine portends, although unknown to you. Through the abstract meaning of numbers we know everything. What do you know through the concrete meaning? The invisible possesses magical powers - I speak in your language so you can understand. Sometimes man has a premonition of what he does not see through the unexpected activity of the unknown. For this reason he is frightened of it without defining it, and he says, "I have this or that premonition". According to the receptivity of every being, abstract numbers exert an influence on it. The meaning of every number has a different energy. The powers of an invisible world are substantive, concrete, but they are regarded as abstract by man. These powers constitute much less strength since they are based on the abstract meanings of numbers. If you possess enlightened penetration you will perceive these differences also among the Teacher Leaders of the Spiritual World. Some of their powers are greater and other smaller that is to say, they are not the same. Each Teacher has his own force, which no other Teacher possesses. So I can be understood, I will put it to you as follows. The painter A is superior to his colleague in his particular field. The same happens in the case of the designer, who can in a certain point be superior to his colleague the painter. That is to say, there are personal specialities for everyone.

Today I am not concerned with the use and the complex energy of numbers. I am simply giving the earthly and Celestial differences between them, so that you can distinguish the abstract from the concrete. It may be that this teaching method is slightly tedious for you, but it must be studied, because on the base of it will be given explanations about images that will gratify you though you will not know "how and why" they appear in our texts.

My beloved brethren, if you receive an image of the Lord's Council, you will never understand what is happening in the Heavens without the intermediation of abstract numbers. These give you the images with their speed and then these images are registered in the Book of Eternity. You receive the final image of the Council. Do you know what your eye would have grasped had you possessed vision? All the lumina's geometrical patterns, moving, intertwined and resolved. For this reason it is not easy for us to give you the vision of the images of the Council.

Numbers will first react on your spirit. That is to say, the spirit will receive the negative of the image and the subconscious will give the fully positive concrete image to the spirit on which the abstract number reacts, so that you can transmit the images, as you receive them in written form from the Council.

Where electricity is concerned, the transmission of energy takes place through positive and negative. Where numbers are concerned, the transmission of energies takes place through the abstract and the concrete. Do not forget that for us the abstract is concrete, while your particular concrete is corruptible and the abstract is therefore

incorruptible. The concrete is non-existent although it has a value for you, while on the contrary the abstract as invisible acts in an invisible manner.

I have tired you, but good things have to be acquired through struggle. You will acquire this knowledge in the future, provided you have first penetrated into the meaning of the abstract number.

I esteem everyone according to his love for his neighbour. Since knowledge is not the property of the many I would wish for the knowledge of Heaven to enlighten everyone and not only a section of mankind. In this country understanding of the truth exists, but not the application of the general good. For this reason I request you, when you have understood my purpose, to enlighten your cello-countrymen in an appropriate manner.

**Pythagoras**  
**(Incorruptible Discourses: The Echo)**

16 November 1969

# Prana: the life-giving power of the Divine

## *Pharah*

CHANNEL'S QUESTION: My beloved Archon Pharah, what is the Sanskrit word "prana"? What is the meaning?

PHARAH: The Universe, my beloved brother, contains several layers, some rarefied, some dense. All the layers together comprise what is called "ether". Air is to be found in the dense layers, like that of your Earth and other distant planets. Within all this chaotic ether, there is a life-giving force, that of the Divine. Without this, nothing can be set in motion.

When you breathe in the clean ether, the life-giving air, you also breathe in the "prana". The more of this substance you take in, the closest to the Divine Light you find yourselves. You cannot analyse prana like you do with other elements, oxygen, hydrogen etc. This is why it is very difficult for human science to discover prana as an element.

Prana is the non-manifested element of life and it is called LIFE. Only through your spiritualistic development, and that even in very few cases, will the mystic be able to discern the difference. Prana is the energy of the life current. Through the amount of prana that you will be able to accumulate into your inner world, you will be able to do the following: dematerialise your bodies, have visions, come into direct contact with Spirits, be successful in dealing with persons and objects in your earthly life, foresee future events, intervene where you allowed to intervene in order to help and so on.

Prana is the vitalising treasure of the miracle performer and of the faithful person towards the Supreme Cause. Prana enlightens the spirit, develops the soul and keeps the

body healthy and pure. All the exercises and the studies of the great teachers of India, point to this large, how to accumulate more prana into their entities. Have you understood?n

**Pharah**  
**(Concentration & Spiritualism: Spiritualistic teachings by Ghandi)**

# Socrates as conciliator

## *Euclid*

**EUCLID:** Socrates was descending towards Piraeus one day to meet his friends who were awaiting him with great impatience so they would hear his wise advice on various issues. On the way to Piraeus, passing through the district area of the seamen, he noticed a crowd of people forming a circle in the middle of which a man was beating his wife for being an adulteress. The crowd was crying and talking disgracefully about his young wife as a fickle and unstable in character and unfaithful wife of the familial hearth.

Referring to the young woman, who was charming and without child, I have to say that she lived alone in her home because her husband, as a merchant, was constantly travelling to distant countries, so that he would be absent for months and months. Returning from his trip, his stay in his home would not last more than 4-5 days.

Curious as he was, Socrates approached the circle and was informed about the incident. He opened the circle and withdrawing the young woman from the hands of her husband, he set her under his protection. The bystanders, surprised were watching the scene.

**SOCRATES** (to the husband): My good man, what took place and you enraged as a “mainas” (mythological enraged female worshippers of Dionysus) against your wife?

**HUSBAND:** She infected my familial entity and status. She stood unworthy of my trust.

**SOCRATES:** I admit to her mistake. What was, however, the cause of the bad detriment? Do you not know, poor man, that the woman is a fickle and volatile creature, a creation of Nature itself? When a sturdy and strong hand shields and cares for the woman, there is no risk of losing her value. When that hand, however, lacks then the evil nature takes hold and guides her. Who is to blame for a woman’s fragile idiosyncrasy. My opinion is that the one to blame is the holder of her (the woman) as a gem who does not know how to protect and shelter it. My good man, you completely neglected your companion and did not think at all the consequences of your negligence and indifference. Now you ask for an unfair excuse attributing the mistake to her without taking into consideration which ought to have been your behaviour towards her. By all means your wife is to blame but under which conditions/circumstances? Why did you not investigate on this point prior to becoming enraged?

While Socrates was speaking, the young woman who had her head, timidly turned her sad glance towards the speaker as she would ask mercy of the miraculous and instant

saviour of hers to whom she did not know how to express her endless gratitude. Socrates, by nodding at him, called the enraged husband close to him. Caressing his shoulder he reached and held the hand of the husband with an open palm within which he placed an egg and added:

SOCRATES: As long as the egg remains on a solid and stable base there is no danger of rolling off. If, however, my friend, you tilt your hands even a little, it is only natural that the egg loses its level and balance, rolls down and break. In that case who is to blame when it is you who regresses? How do you expect the volatile element of the female nature, as is the unstable base of the egg, to remain in its position since you moved and tilted your hand to the course of your familial life? I do not doubt that your wife will make up for and rectify her mistake as long as you have understanding for her position and offer to her a steady base...

Saying that Socrates reconciled the couple which left for its home in gratitude for their saviour. Thrilled himself, the wiseman followed his way to meet his friends.

“If one does not examine the error to find the true cause of the disaster, he must not, said Socrates, attribute the latter where it does not exist?”.

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

# The distinction between prayer and supplication

*Homer*

Is there a difference between prayer and supplication? asks the believer. And I answer him: Yes, there is, in the same way that there is a difference between a transcribed text and an improvised one.

Prayer, as recorded supplication, prepares the way; supplication, being a need of the soul, tells the Lord the supplicants troubles, grief and deficiencies, that the Lord may lay His Hand on him and give him His blessing. Prayer does not compose with the casual superficiality of men who, because of their belief in God and their piety, think that they are in position to invent prayers and say anything that came into his head.

Beware! Imagination is not inspiration. Many people persist in thinking that they are divinely inspired. If this is so, as good communicators they ought to give you examples if their imagination.

The simple person, who does not allow his selfishness to take him over completely, conforms to our texts and realises his own deficiencies. If he does not realise them, then

even when he is in Heave he will object that he is not as his conscience says he is; and because in Heaven no pressure is put on the spirit, that spirit which does not admit its faults is left free until it accepts its weaknesses and submits to the Law of punishment. Being free, such a spirit does not follow the right way but the way of delusion.

Prayer has the ability to open the road of communication between the Lord and the believer. That is to say, the believer arrives at the gate of the Lord, knocks on it, the gate opens, and the Lord waits to hear the supplication of the believer. This is why the latter must make his supplication brief, must know what it is that he seeks, and must be aware of what he is doing, so that the request and the act are in harmony.

Unfortunately, the believer always asks for things such that you cannot imagine, without ever thinking of whether has ever done anything right and virtuous for his neighbour. He has learned to want and not to give; that is why the Divinity is deaf to all his entreaties. Out of selfishness he will not admit that he has neglected his duty to the Lord. He remembers his smallest offering and forgets all his enormous debts.

Prayer, when said with contrition, is your good guide as far as the Lord and supplication is the words with which you speak with Him. Prayer and supplication are the compass on your road and the account of your need.

**Homer**  
**(Man and piece: Teaching 145th)**

24 September 1964

## The sensitiveness of music

### *Chopin*

I thank you, Lord, that you have allowed me, too, to speak to the brethren on the Earth through Your way.

The musical sound of a sensitive melody always has a place in the heart of the audience. This melodic music, through its rhythmic sounds, is meant not merely to amuse the listener but to cultivate the sensitiveness in his heart. The sensitive person suffers from everything that is opposed to gentleness, understanding and love. His heart vibrates with sensitiveness and his love increases the purity of his soul. Music with a pathetic rhythm affects the most sensitive chords of the human heart. It conveys to it the sense of suffering and helps to raise the soul, so that it can overcome troublesome fantasy and the rebellious spirit. It prepares the individual being for the higher levels of knowledge by means of the psychic power in that being.

Sensitive music appeals to all who possess an awareness of love and suffering. In addition it produces within beings the enlightenment of their existence, that is to say, the

knowledge of why they have appeared on the Earth and of what is their true destiny through the ages. Such music is a pathetic song which echoes in the Heavens and which in its way beseeches the Lord to deliver the human race from the hysteria of the primitive souls of music. The Lord is coming as the Saviour of humankind to the bitter Earth of his memories spread His boundless Love in all directions. This Love suffered with those who suffered because he felt their pain. Only through his sensibility does man acquire a pure conscience and does he fully practises the good form of action taught by the Lord with such nobility of soul.

Those human beings who are unaware of the sensitiveness of music cannot possibly be noble in soul. The spirit often intrudes at moments when the soul's power is devoted to fulfilling divine duty in some other direction, and then involuntarily man misunderstand the teaching of the Lord and acts in a manner not approved by Our Authorities. In such a circumstance, the Lord forgives the man in question, m but He does not forget, and if the man makes the same mistake again, then he is subjected to a punishment that either modest or more sever. This depends upon the greatness of his fault. Never become incensed with anything that displeases you at the moment of your provocation, or with a fault of your brother when you are not in position to recognise whether or not is a fault. Listen to a piece of sensitive music and allow your imagination to free itself from the sense of irritation, raise to the heights of the invisible world, so it can enlighten your judgement. The Lord said, "Judge not that you be not judged". But you judge in cases where you have no reason to judge, because your comprehension has not grasped what is right and supports what is wrong. It has often been stressed that music is the soul's nourishment. Sensitive music is the dessert which gives to the individual being the Celestial taste of Love for man. The pain of life frequently filled my eyes with bitter tears and humbled my spirit, so that my soul might be elevated. And through music I elevate the humble, so that I may give them the sense of love of which they have need.

Do not weep, brethren, when your heart is touched. Weep when your spirit does not perceive the joy of life in the spontaneous love of sensitiveness. The sweet sound of music sings of nobility to the man of divine enlightenment:

Music is singing  
The angel's heavenly strain  
To man's spirit bringing  
Relief from his pain

**Chopin**  
**(Incorruptible Discourses: The Echo)**



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