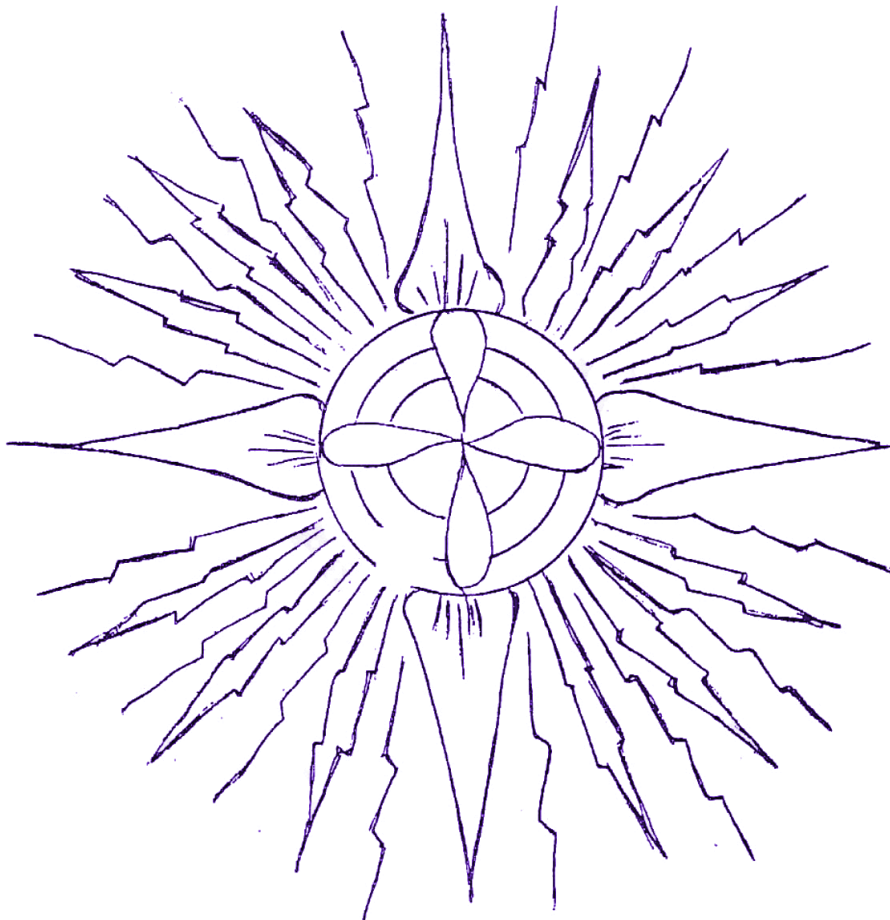

SPIRITUALIST SOCIETY OF ATHENS “THE DIVINE LIGHT”

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Magazine Issue 32



On Prayer

Spiritualist Society of Athens “The Divine Light”

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:

<https://thedivinelight.org.gr/en/ekdoseis/>

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”

On Prayer



Message from the Editor

This issue is dedicated to prayer. It contains translated passages from our publications, with Teachings on prayer.

The Editor

What prayer means and what its results are

Homer

1 February 1969

Prayer offered with contrition means that I invoke the blessing of the Divine to answer to my supplication.

Prayer is the ordered petition of the faithful to the Governing Authority of the Heavenly Kingdom. Prayer is the sole means that unites the faithful with Divinity.

Should men wish to examine and analyze the power of prayer, they shall never succeed in comprehending this miracle of communion. It is not only intangible, but neither is it subject to scientific examination.

If, O man, you believe in the Divine and follow to the letter the instructions of Heaven, be certain that your prayer has been heard by God and that He will answer to you in due time. But if you believe not in the efficacy of your supplication, then expect not the aid of the Divine, since you have no faith and you mock yourself.

Prayer is divided into four categories. These are as follows:

- 1) Prayer born of fear.
- 2) Prayer born of necessity.
- 3) Prayer born of habit.
- 4) Prayer born of faith and reverence. This is called prayer of conscience.

1. **Prayer born of fear.** This prayer is usually uttered by the weak of character. In the moment they are gripped by fear, unknowingly, the soul unites their spirit with the Divinity, that they may remember that fear alone the Divinity can dispel. Men of this kind employ prayer only when they find themselves in danger.
2. **Prayer born of necessity.** So long as all goes well for a man in his life, he forgets prayer as his bond with the Divine and regards it as a trifling matter. But when something dreadful befalls him, then he is compelled to confess his guilt and to pray with awe. If the Divinity aids him and he recovers his tranquility, once again he forgets prayer, as having interceded on his behalf. The character of such men is superficial.

3. **Prayer born of habit.** This prayer is so called because the man has grown accustomed to reciting it without perceiving what he says. He regards it as indispensable and recites it without direction or awareness. These are the mechanical men of habit, and not of the fulfillment of their sacred purpose.
4. **Prayer born of faith and reverence.** This prayer is called prayer of conscience, because the man senses intuitively both the power of prayer and its energy. Few indeed are those who pray in this manner. These must above all keep their heart pure, their spirit good, and their deeds must correspond to the divine purpose.

When you whisper your prayer to the Supreme Authority, fix your attention wholly upon It, and let no other thought disturb your spirit.

God oftentimes does not answer at once. For this reason you must possess the gift of patience. The reasons for God's not answering you immediately are many. It is possible that He answers indirectly, provided that you have this providence.

Prayer relieves the being, regenerates within it hopes of a golden life, illumines the spirit, and lifts up the fortitude of your soul.

Prayer is the mystic link between God and man.

God is prayer.

Homer

The distinction between prayer and supplication

Homer

24 May 1969

"Is there a difference between prayer and supplication?" asks the faithful one. And I answer him: Indeed there is. As much difference as exists between the copying of a text and the improvisation of a text.

Prayer, as formalized supplication, smooths the way, and supplication, as the need of the soul, declares to the Lord its pain, its affliction, and its wants, that the Lord may lay His hand upon it and grant unto the suppliant His blessing.

Prayer is not composed with the light superficiality of those men who, thanks to their faith in the Divinity and their piety, hold the impression that they are in a position to devise prayers which do not correspond to the soul's true needs.

Were this the case, every man would be in a position to compose prayers and to say in them whatsoever his imagination might conceive.

Take heed: imagination is one thing, and inspiration another. Many men hold the fixed idea that they are inspired by the Divine. In such a case, as good Channels they ought to furnish you with proofs of their inspiration.

The simple character, who does not permit his egotism to seize him entirely, conforms to our texts and acknowledges in himself his shortcomings. If he does not acknowledge them, then even in Heaven he will raise objections, protesting that he is not as his own conscience describes him; and since in Heaven no pressure is exerted upon the spirit, the one who does not recognize his faults shall be left free, until he admits his weaknesses and submits to the Law of penalty. In its freedom, such a spirit does not follow the straight path, but the path of error.

Prayer has the power to open the way of communion between the Lord and the faithful. That is to say, the faithful one reaches even to the Lord's door, knocks upon it, the door opens, and the Lord waits to hear likewise the supplication of the faithful. For this reason the faithful one ought, in his supplication, to be brief, to know what he asks, and yet also to be conscious of what he does, so that the asking may be in harmony with the deed.

Unfortunately, the faithful one is forever asking for what your imagination cannot conceive, without ever considering whether he has done anything right and prudent on behalf of his neighbor. He has learned to ask and not to give; for this reason the Divine turns a deaf ear to his many entreaties. Out of egotism he will not admit that he has neglected his debt to the Lord. He remembers his most trifling offering and forgets his own so enormous debts.

Prayer, when spoken with contrition, is your good guide unto the Lord, and your supplication is the word by which you communicate with Him. Prayer and supplication are the compass of your path and the report of your need.

Homer

Prayer is a word that strengthens our powers upon the Earth

Pharah

29 November 1961

When you pray, you ought to be utterly devoted to the Divine Authority. Let your words be spoken with contrition, so that the power of prayer may be joined with the Supreme Archon. In this manner you communicate with Our Powers and strengthen your own.

The experiment is one kind of Communication. Yet not all of you are able to communicate in the same way, whereas through prayer Communication is easier.

Many pray in a most peculiar manner. That is, they equate their desires with their supplication, because they are bound to matter.

Prayer alone does not suffice, when man sets aside his duties. We prefer good and virtuous works above all else. Prayer together with good works is the most ideal Communication.

The great Psalmists and the sacred Spirits belong to another category of Our Kingdom. Their duties are quite different. Their Councils are small, in contrast to those of the Great Rulers or Teachers, for they bear no responsibilities, they have no spiritual works to attend to. These glorify the Lord, adding their powers unto the Divine Word, upon His Power. I mention this in order to enlighten those who wish to understand their place.

Pharah

The hymn to God

Pharah

12 May 1965

The hymn to God is the sign of man's need to receive from Him the power of inspiration and of understanding of His Sacred Word.

In praying, beloved sister, unto the Lord, you convey to Him the pain of your heart, without needing to explain to Him what this is.

Through prayer, the Great Creator perceives your world directly, and hastens through His Word to soothe the tyranny of your spirit.

Communication with the Spiritual World has many meanings; it teaches, it lifts up the morale, it guides the being, and it overturns man's wrongful works. It enriches knowledge of the celestial strata, and likewise the knowledge of earthly life. It smites the wickedness of men and exalts virtue within the good and the virtuous.

The beauty of nature perishes, but the beauty of the soul remains eternal. In manifesting this outwardly, that which is malformed is transformed into a beautiful and noble hymn of love toward man.

Pharah

God seeks not hymns, but understanding

Pharah

10 November 1965

Men are not slaves or bondsmen of God, but free, as the Lord willed to leave them, that He might test to what degree they take Him into account. Commonly, the so-called pious and faithful Christians beseech God, entreat Him upon bended

knee, sacrifice many and various things in His Name, in order to show that they are lowly and to seek from Anarchos His aid.

The Lord seeks not hymns, sacrifices, servile deference, and the like, for all such observances presuppose an abstract power, which the All-Good transforms into the strength of recompense.

From men's prayers, their supplications, and their personal humility, God seeks one thing alone: understanding joined with Love. Through this means you fulfill all the rest, which are aimless and incomprehensible in your actions. Man ought to be grateful toward his brethren, when he is benefited by them. Likewise, man ought to be grateful toward God, when he has already understood His purpose. If you do not understand God's instructions, whatsoever else you do is unavailing.

To extinguish fire, you pour water upon it. This is called understanding applied to the quenching of fire. Applying God's instructions to your life, you possess understanding; otherwise, seek not explanations in vain.

God receives nothing from you. On the contrary, He constantly gives. Grasp this, and act accordingly likewise toward your fellow men.

Pharah

Illumination is energy

Pharah

29 June 1966

All things in man depend upon the seeking of his word.

The word is illumination. Illumination is energy — energy which opens a passage toward a fixed purpose, and the purpose sanctifies life, provided of course that man has perception of it.

Labor is toil for man's sustenance, but man ought also to possess spiritual keenness of mind along the course of his life. That is, he ought not to be one-sided, but broad in his thoughts and his activity, while at the same time receiving divine

illumination, so that he may harmonize the life around him, like the All-Good harmonizes all things within His infinite authority.

Man is a miniature likeness of his Maker, and has need of the guidance of his Creator. This guidance is received through the bond he holds with the Divine Authority, by means of faith toward the Supreme Being and his own divine prayer. Through prayer he renders his report unto the Lord, and according to that report, the Divine Power of all things strengthens man's poor heart and illumines his spirit, for his further actions.

All men, none excepted, have need of divine help. Without it they wander astray, and there, where they believe themselves happy, there misfortune reveals to them their delusion. There, where they believe themselves most wretched and have nowhere to lay their head, some unforeseen event revives them and gives them the reward of their labors, so that they rejoice in the fulfillment of their life.

With God, victory is assured. Without Him, man is condemned to endure all things and to repent in vain.

Pharah

Prayer

Homer

2 May 1970

NOTE: At the communication of G. Pisanis given below there was also present Pavlos Moukazis (a Mathematician). He too possessed mediumistic abilities, and at the beginning of the communication he himself received through the planchette the following message:

"Your grandfather Pavlos prays, glorifying the Most High, since you do not pray. Pray twice each day, for otherwise you shall be punished, with a moral penalty from the Spiritual World.

Your grandfather Pavlos."

Thereafter the regular communication of G. Pisanis began.

HOMER: I have come as Hierophant to counsel brother Pavlos. Brother, prayer is the connecting link between the soul and the Divine.

Try prayer, that you may see what satisfaction it will bring to yourself. Thus the great Mathematicians of Heaven have become entirely convinced, in Heaven, that prayer is the flowering of life. Neglect not prayer, as the nourishment of your spirit and your soul. From prayer you shall draw new strength and likewise new reformations within yourself. Thus shall you be able to see, in part, even your own inner world in the mirror of your neighbor.

This is a matter of life and death. Take great heed; out of love of the Spiritual World I warn you, that you may be grateful to me in your life. Prayer, when spoken with contrition, is the diamond of the Word. The wrought diamond, that is, the pure one.

Because, beloved one, you are bound to our brother of the Spiritual World upon the Earth, for this reason we protect you until we shall open your eyes; and then automatically you too will become a member of our Spiritual Authority, that is, a true follower of our Lord Jesus Christ, so that you may draw from Him the light of truth.

Homer

Your prayer should be brief

Petroula

5 August 1978

PETROULA: ... I shall earnestly entreat you, my beloved brethren, that when you pray, your prayer be brief, clear, and full of meaning. Otherwise it shall not be heard. For many words say nothing. They are repetitions, devoid of meaning. Moreover, the Spiritual World has told you many times that "measure" is everything, in word and in deed. When you depart from this line, you fall into stagnation. You say: "The 'Lord have mercy', though oft repeated, wearies even the priest." Wrong. Such prayers are not heard by the great and Sacred entities of the Spiritual World, because they fall into the excess of imbalance.

BROTHER: Many times the Spiritual World has given us certain Prayers as models. May we use them?

PETROULA: Beloved brother, you may use them wherever fitting. They are brief prayers, clear and containing something positive. The good example on this

point is given you by the foreign missionaries. They do not weary you. They make you attentive and precise in aim. I believe that I am clear in my speech, as indeed the Spiritual World also wishes it to be. Follow me in this matter also with understanding, and thus you shall gain, and I too rejoice when I am able to help you in some way.

Petroula

The Deity is the infallible counselor of man

Chrysostom

23 January 1963

Today we are to expound upon the chapter: "The Infallible Counselor of Man is the Deity."

A few among my hearers wonder: "How is it possible, Teacher, that the Deity should be directly the infallible Counselor of man? How are we to understand that the counsels we receive by inspiration are the promptings of the Deity? How shall we verify the truth of this?"

To all this I answer: When man, who abides within the Laws of God, takes counsel of Him through prayer, the Lord answers him through the new inspiration he receives.

Behold, in what manner the Lord answers.

How were the new thoughts formed within him, when previously he could find no way out?

Through prayer!

When, then, man abides within the right path of the Lord, he acquires consciously contact with the Deity, which as his Counselor never errs.

In order for man to reach this point, that is, to be able to converse with the Deity, there is need of good will, piety, faith, and love toward all men generally. Then man himself will perceive that he is receiving guidance from the Deity, and will apply it, according to his promise made to the Deity.

How many today communicate with the Deity?

Very few. And even these do not conduct their contact as the Spiritual World prescribes. They are indeed heard, but not in full. Only a part of their supplication can the Deity hear.

The world of the faithful must first learn in what manner to communicate with the Deity, so that not only a part of their supplications is heard. The manner I have shown. For the application of this manner, the initiative lies with them.

I enlighten man as much as I am able, that he may not fall into other, worse errors. My Words have this purpose: to save as many men as I can, so long as they exist upon the Earth, that they may inherit the Heavenly Kingdom of the Lord.

Chrysostom

The mystery of prayer

Socrates

3 November 1976

Is prayer, or is it not, a mystery of the contact of mortal man with the Deity? Behold the common question of men who find themselves in doubt. Prayer is the invisible cable that joins man to his God.

We, as your ancient forebears, held a clear perception of the existence of the transcendent power, without defining this unknown energy. For this reason our phrases were expressed with simplicity, with brevity, and above all replete with meaning.

Likewise you too, my friends, when you pray to the Authority of all things, ought to be brief, clear, and sincere in your supplications, that you may be able to come into direct contact with the Divine. Few words suffice for Heaven to understand you. It would be well, after your supplication, to still your thought and to gather yourself inward in self-concentration.

In your prayer, ask not of God the Heaven with its stars; you thereby delay His hearing of you. You persist continually upon the points that concern you personally, that is, in favor of your own desires.

If in Church the prayers last a long time, this comes from the side of the priests. Whether rightly or wrongly, I shall not concern myself with this point. Habit, as you know, becomes second nature.

Your encyclopedic knowledge, together with your rational training, constitutes an education suited to the circle of your life, that is, a superficial education. Lest this education of yours be brought to nothing, and in order that you may succeed in the elevation of your being, you ought to be trained emotionally as well. Develop, then, your intellect to the utmost of your power; without it you cannot perceive what the moral sense organ is. This is the most sacred factor that leads you toward your soul's ascent.

If, before your varied knowledge, you were forthwith to neglect your moral substance, you would escape from its sacred pedestal, and your education would wither, transforming you into spiritually blind instruments of the reverse word, under the mistaken opinion that you are sound elements within society. Knowledge joined to the reasoning of your own pleasure does not elevate you; it lowers you before the Righteous Eye. And your place in Heaven will not be rosy, as you hope, precisely so that through the anguish of your soul you may become conscious of your faults.

To succeed with certainty in coming into contact with Divinity, the only means is prayer. The art of prayer lies in the conscious expression of the word. Doubtless this manner of your union with the Divine will seem strange to you. Of necessity you will accept it, yet without believing it deeply. And yet this simple means, so easily understood, you are unable to grasp fully, so as to feel what power prayer possesses.

You recite thoughtless chatter carelessly, which has no bearing upon the will of Him who created you. Broaden your spirit, not in vain, and turn not away from the instructions of the Spiritual World, that you may avoid your manifold errors.

If you suffer from mental atrophy, the fault is your own, for you preferred corruption over incorruption. The word "I want" (but cannot) signifies regression, ruin, insufficiency of will. It outwardly indicates a nonexistent will, that is, an essential denial. It is necessary that you replace this word with the word "I can," which signifies an active will, an energy of vigor, and a resolve of divine illumination.

Do not regard prayer as a mechanical act, arising from mere necessity, for then your supplication will not be heard. The superficial type of person who prays mocks himself, for he cannot understand how his supplication to the Divine could possibly be heard, since he admits the existence of the Divine only in imagination and not out of pure faith.

Prayer soothes the soul's disturbances, regenerates the spirit, and strengthens the will in deed. There are many ways, in the positions and oppositions, by which your supplications are heard. It is not possible for you to be taught all things, when you lack perception, will, and the active application of what is right upon the course of your life.

I wish that you may have grasped the power of prayer, and that you will not regard it as a trifling pastime for your boredom, when your spirit lies clouded in darkness.

Socrates



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