

"PSYCHIANA"

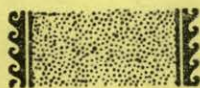
(THE NEW PSYCHOLOGICAL RELIGION)

ADVANCED COURSE

NUMBER TWO

By

Frank B. Robinson, D.D.



"PSYCHIANA"



LESSON NO. 8.

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Moscow, Idaho

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BY

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Dear Friend and Fellow-Student:

In this lesson I want to talk for a little while about this thing called fear. As a matter of fact, I am talking about something which does not exist, but in view of the fact that so many people insist on making it exist, perhaps it might be a good plan to take this monster by the back of the neck, throw him down on his back and see just exactly what he looks like.

Personally I am not acquainted with the gentleman although my business connections introduce me to him every once in a while. Whether he exists or not, he certainly is at the root of all trouble--both in the human mind and in the world round about us. To me fear may be called an emotion, and as a matter of fact, that is what it is. Some thinkers deem this statement to be in the nature of an exaggeration, but the underlying truth of this statement will become manifest when the question is considered in detail.

Take the world unrest which I claim is purely and simply a product of the emotion called fear. I have another definition of fear which I sometimes use and perhaps I'll pass that on to you now. This other defi-

inition is: "LACK OF SPIRITUAL VITALITY." Fear and lack of Spiritual Vitality are the same identical thing.

Now, on analyzing fear in a human being, we have to look back into the dim and misty recesses of the past, for fear is a relic of the past. In the course of his aeonic spiritual progress, man has passed through a long cycle of involution. He has passed through a long cycle of experiences which have contributed to the creation and building up of what might be termed an independent individuality. On this downward arc or path of outgoing, the value of experience lay in the extent to which it furthered this purpose.

Self-preservation is the first Law of Nature. This is true especially of the kingdoms lower than the human kingdom. As I see it, looking at it from my little study here in Moscow, man occupies the unenviable position of hovering between two forces--the upward spiritual urge, in response to which lies the promise of the future and the old familiar impulses which are a legacy of the past and in which impulses man endeavors to find satisfaction long after they hold anything of value for him.

In other words, if we can discard immediately any hereditary tendencies which tendencies were perfectly proper in the past ages but are unnecessary now--if we could as I say get rid of these tendencies immediately, the human race would progress about fifty times as fast as it has progressed today.

Now suppose we take the point of view of the old order of things as they were "when you were a tadpole and I was a fish." In that paleozoic time this thing we now call fear was an instinct warning the individual--if you could call it such--that his very existence was threatened. Way back there, slightly past the "tadpole" age--and I shall say back as far as history can trace, and farther back than that perhaps--man unquestionably was motivated more by instinct than he was by reasoning ability.

A whole mess of people today are still motivated by instinct and the sooner we can get rid of some of these unholy instincts, the better we all shall be. But in those days we found man cowering before the lightning and the thunder. He fashioned rude implements of defense against animals which probably ran away from him every time they saw him. Superstitious man of these ages saw the terror of God in this same lightning. As a matter of fact, he probably lived in a state of

continual terror or fear. Where this came from will be made the subject of another article at some future time.

Now we shall follow the progress of this instinct called fear down to the present day. Let us leap the gap between the "tadpole" era and this highly civilized era in which we now dwell. I think we can still say that fear is an emotion and I think we can also say that this emotion of fear springs from the desire to get away from pain, discomfort, poverty, ill health--in fact trouble of any kind. These are enemies of what I am going to call the "separated self."

I don't know that this term has been used before, but there are two types of people in this fair America of ours today. There is the type still bound by this unholy emotion of fear and they are something like a balloon that is trying to get up into the sky but it can not do it because there is a long rope on it holding it to the ground. That is not the "separated" being. Then we have another type which has risen above the conventionalities and the edicts of past knowledge and ordinations and this type knows not what fear is. This type lives its own life entirely separate from any social order or any combination of social orders. This type has found that a breaking away from the emotions of the past has opened up an entirely new vista which is a very beautiful landscape, and which is entirely spiritual in its origin.

To this "separated" individual, fear is something to smile at. He or she recognizes it as the rope which has been holding the spiritual balloon down to earth.

I am not going into the reasons which cause this new "state of separation." Suffice it to say that those experiencing it are released into the stratisphere of the Spiritual Realm. Now perhaps I should not mention the Spiritual Realm in this Lesson as there are those of you who will not know what I am talking about. They probably will link up the Spiritual Realm with some ecclesiastical order of some kind, but nothing is farther from the truth than that. What I am trying to say is that it is entirely possible today to be what I call a "separated self."

Prior to arriving at this stage of separation, the impulse of every personality must have been to get away from fear, and perhaps the source of fear as quickly as possible; or, failing that, to remove the emotion itself if it can be done. Many people go to extraordinary lengths to save trouble for themselves, caring little about the suffer-

ing entailed for others. It doesn't make any difference to them if the whole world goes under, just so long as they survive. Having in the course of long ages built up an individuality strong enough to withstand the many shocks incidental to a life of struggle in the lower worlds, these unseparated people find themselves torn between two impulses apparently irreconcilable. The first impulse--and it is a very natural impulse too--is to get all the comfort and joy out of life that can be gotten out of it and the impulse of love, which in the last analysis must be an impulse of life. For a while the individual succeeds in harmonizing the two by fighting for that which he loves, as in the case of parent and child, or the lover for the object of his affection.

The general trend of his reaction toward life however, remains as before--positive and outgoing--so far as his love of wife or child is concerned, but for the most part governed I think by the old familiar instinct of self-preservation which in its last analysis is but another name for this thing we call fear. Always the unseparated self is looking for some way of escape from the troubles and discomforts which seem to be an inevitable ingredient of incarnated life, yet the loving man holds the key to the riddle of his existence. I have hinted at that many times before, but have never made that definite statement before. If he neglect it, or worse still if he disdain it, he will literally cut himself off from the source of life, for love and life are synonymous and fear and death are also synonymous.

Love and life open the door to a wider and much fuller experience. This is the experience of the separated self. The other, or the life of the fear-controlled person, leads to decay and death, both physically and spiritually either through fear or through the process of crystallization as I have seen in extreme cases where a ruthless yet strong personality brings tragedy for himself and others in its wake.

Now right here I am going to go off at a tangent which I usually do in my Lessons, and am going to look into this field of occultism for a while. I am often called in contemporary literature "A true mystic." That is a fact. But that must not be confused with what is known today as the occult realm. I keep both feet on the ground all the time, as it takes considerable percussion to move them when dealing with spiritual or mystic or occult things. If I were shown evidence tomorrow tending to upset my philosophy of life and proving to me that the dogmas and traditions I take issue with are true, I would fight just as hard for orthodox theology as I now fight against it. The same thing applies in every realm I handle.

I am not opposed at all to the study of the occult, but I am going to be pretty sure that every occult experience is scientific or I will not accept it. There exists as I find it, a great danger to the student of occultism. Having set foot upon the early stages of the path the aspirant sometimes becomes dazzled by the prospect of power. The abnormally keen intellect deliberately sets out to grasp it and utilizes it for itself. At this point is born "the forcible passion for personal stature," and unless the lesson learned is learned in time the heavy Karma of the black magician will await the rebel souls, and black magic is something more subtle than mere phallicism or tantric practices. It goes deeper. There is, in fact, more chance for the "sinner" than for the spiritually evil luciferian follower of the devil. True spiritual power comes only with service and in every single case is animated by love.

Pardon me for speaking personally, but if you were to take this movement of mine and from it remove its guiding power and place him in the latitude of hate, the movement would probably die a natural death. You build a business structure, it may be in the automobile factory. Now that structure is likely materialistic. Its success is measured in dollars and cents. Consequently when the guiding heads are removed, business closes down and dies a natural death. But you take a movement founded in an atmosphere of love and you can remove all the heads of it if you want to for the love or the Spiritual Truth in the movement will, by their own weight, carry such movement along indefinitely.

There are cases dabbling in this occult realm of strong personality or strong individuality and these cases, sensing a little of the power of this realm, determine to become still more occult but when this happens selfishness and disregard for the rights of others are usually at work shaping the life of the spiritual germ, which germ always lies hidden within what I have called the "separated self." It isn't considered fashionable nowadays to refer to the sayings of Christ in support of any argument, yet I do this continually. For it is worthwhile bearing in mind the fact that this great ethical teacher made use of the metaphor of the seed, which unless it fall into the ground and perish will continue to be nothing but merely a seed. A strong individualized soul such as those which are likely to be interested in occultism have in the course of evolution accumulated around themselves a shell of egoism which differentiates them from others, and to us constitutes the personality. If this egoism is watched and subdued by the student of the occult he absolutely gains more spiritual power, but if it is allowed to run wild, disaster invariably follows for the greatest gem in the

human mind---the gem of reason---has not been used.

I sometimes analyze the human mind about as follows: I claim there are four component parts, attention, will, desire, and reason; I also claim that reason is the greatest of these four. Suppose for instance I decide to engage in the drug business. I have an earnest desire to be successful. So I build a beautiful drug store. I equip it with a beautiful fountain, hire the best clerks I can get and I pay attention strictly to business. I had the will to build the drug store; I used the faculty of attention, and I certainly had the desire. Now suppose I leave reason out of the situation and put the drug store in the middle of a corn field. Nothing but calamity would lie in front of me.

Two years ago I took issue with an occult magazine with quite a spiritualistic tendency. This magazine however, had allowed its ego to become so large that reason was subjugated. Naturally the magazine won the argument in its columns, while I won it in mine. So to all students of the occult which is a near realm to the Spiritual I would say keep both feet on the ground and to these strong "self-separated" individuals on fire with fervent desire to accomplish something, I would say to them, keep your feet on the ground and let reason reign supreme.

I receive letters from these good souls by the hundred. They have Spiritual power; they have an intense desire to do something, but they have not learned the secret of using their reason and there is another secret they have not learned either. On making the first contact with the Spiritual Realm which means the elimination of all fear and the casting off of all tradition, etc, a sense of freedom is experienced. The student under the proper teacher believes the Spiritual Law to work, and accomplishes things. Right away he figures he has the world by the tail with the down hill pull and what Mr. Coue calls the "law of reversed effort" is immediately thrown into play and disaster comes; more than that, the harder this man fights against disaster, the more tightly does she inmesh him in her octopus grip. You have seen brilliant minds well on the way to success. You have seen them leading perhaps thousands. The world has watched them and brilliant futures have been predicted. Then all of a sudden they drop from sight. The movement they started dies a natural death and the wisecracks in the church say, "I told you so."

Now let me give you the true answer and let me show you the real trouble with these individuals. There came a time in their lives when they were confronted with an experience which called forth display of

reason. They chose to disregard reason and they tried to force the issue by attempting to send their ship through an uncharted sea without a pilot on board and they struck the hidden rocks. They attempted to propagate and promulgate a religious something or other and did not allow the gem of reason to dominate. When a person tries to do something they do not want to do or when they attempt to do something which their reason tells them they can not or should not do, at once and automatically the law of reversed effort is thrown into play and that person meets with disaster. The human mind is so built that its possibilities and capabilities have never yet been fathomed to use but three parts of the faculties of the human mind. Disregarding any one of the four component faculties is to invite disaster.

I refer to the metaphor, used by the Galilean Carpenter, of the seed. Except it fall into the ground and die it still remains a seed. But if it falls on good ground and takes root it transforms itself from a seed into the cause of the life of perhaps thousands of fruits of its own kind. That metaphor has been a stumbling block to preachers of every denomination since the Bible was written. While claiming no superior intelligence of any kind, this has been one of the simplest scriptural passages to me which I have ever seen. The metaphor is perfect. Consider the seed to be a human life. The human life is born into this world. It continues as an individuality but unseparated from the emotions of the life it happened to be when it first manifest. What happens is that it continues to be just that. But this human life dies. It dies to fear. It recognizes its victory over death and what happens is with the elimination of this emotion called fear and with the death of that animal this human soul has become alive in a thousand and one senses of the word. Whereas before it was nothing more nor less than a manifestation of the human phase of the great life principle almost entirely automatic in its existence, it now bursts the bonds and like a sky-rocket soars into the Heavens. That also is automatic because it is practically impossible for the liberation of the Spiritual Realm to come to an individual without that individual soaring into the Realms of Spiritual Truth--at least for some time.

We see instances of it, or rather we used to see them, following in the wake of every church evangelist that ever piloted souls down the sawdust trail. Entirely through emotionalism, which is a form of hypnotism, these master performers worked their audience up to the proper state, holding out to them what would happen when they got to the penitent form. Fully expectant, these poor sinners went through a psychological experience which for the time being was wonderful. They

flared up like rockets and the good evangelist advertised in the newspapers how many souls were saved in the last three weeks. Some of them donned the uniform of the Salvation Army. Others joined the Methodists or Holy Rollers and for a time all was hunkey dorey. Then the novelty began to work off and because their experience was builded upon the sands, it failed. I think if all the "converts" that Billy Sunday had in any of the numerous cities in which he performed were to have gotten one more convert--and they certainly should have been able to do this--the whole world would have been saved about twenty times over during the last thirty years. But the experience was not true. It was a mental experience and while of course the convert responded for the time being yet because of the sandy foundation on which the experience was built and because of the unreasonableness of the theory advanced, no permanent structure could be built thereupon.

Is it reasonable to believe that the Creator of this universe is a personality? Is it reasonable to believe that this Creative intellect ever functioned as a personality to the the exclusion of the rest of the human race? Is it reasonable to believe that this Creative Intelligence demanded the death of himself in order that the entire balance of the human race might be saved--whatever that may mean? Not at all. Therefore the unreasonableness of the hypothesis foreshadows the doom with which the teaching has met.

You say that is atheism. All right let it be atheism--it is both truth and reason, and if truth and reason are atheism, then I want to be an atheist. If that is atheism, then this United States of ours came into existence and exists still through the efforts of atheists. If truth and reason are atheism, than the Constitution of the United States is an atheistic doctrine. Writ in our country's reddest blood are the cruel records of the struggles and sufferings of patriotism, while struggling to give birth to a new nation. Hallowed by age and sacred memories are the nightmare tales of Valley Forge, when despair in vain sat brooding over the smouldering fires of hope and the cold dark night of disappointment settled like a blanket over the sons of liberty. Just when the night was darkest, an infidel (if truth and reason are infidelity) called Thomas Paine brought hope and cheer to the disheartened America by his book called "The Crisis" whose opening words, "These are the times that try men's souls," are known by every school boy. Then from far-off France came Lafayette another infidel--if truth and reason are infidelity--and he continued the fight for freedom and for liberty. In that dark hour one of America's darkest, another infidel, Benjamin Franklin, the Socrates of the western hemisphere, prevailed upon the

court of France to send the aid which aid made freedom for the United States possible. When the long dark night was over and the dawn of liberty's day began to break, our fathers gathered together to adopt a constitution. This was to be a constitution of freedom, of equality and of peace. After due deliberation these men formulated a plan of government adopting this Constitution as it came from the hands of an infidel--Governor Morris. Would you say to me that truth and reason are infidelity, or atheism? Perhaps they are but this world-famed document decreed that religion and government should forever be separated, that you and I might really be free. Yet it was a so-called infidel who penned that immortal document, or so he is termed by the church, possibly because the document separated religion from the state.

It was most fitting that the immortal Washington by religion a free thinker and unbiased by dogma and creed, should have been the first President of the United States and a country dedicated to freedom by the recently adopted Constitution. It was also fitting that John Adams, a Unitarian, should have been the second head of this great nation and Thomas Jefferson, an infidel and atheist, succeeded him. If truth and reason are atheism then I repeat--this United States of ours has a Constitution which was founded in atheism.

Look over early American history from the religious angle and see how many known atheists led the fight for religious freedom which meant freedom in every other line for there is no country in the world shackled with the bonds of any religion that can call itself a free country. Take South America, where popery has the ignorant masses lulled to sleep by the pious pap of prating priests. All these prating priests have to do is to threaten these poor simpletons with a cross and they will drop on their knees and give the priests everything from their wives on down.

Now I am getting a long way from the subject of fear, but an examination of the facts discloses that the one thing which has tended to keep fear alive in the human race is religion, and how could it be otherwise? You have a God up in the sky; this God strikes down fifty thousand men and women at one lick for attempting to look upon a little wooden box called the ark in which this God lived. You have a place of fire and brimstone into which you will go if you do not subscribe to the teachings of the church. What do you suppose my friend that monstrous theory was given birth for?

Recently in New York City that famous author Joseph Wheless, one of the brightest legal minds in America, drafter of the Civil Code of

Mexico and former judge advocate of the United States army, called me up one morning and asked me to take a little walk with him. We visited Broadway where another famous writer Joseph Lewis had on exhibition a few instruments used by the Church in order to force submission to its damnable doctrines. (Right here let me interpolate long enough to state that the church is the only institution in existence which used the words atheism or infidel). Well the first thing I looked upon was a bathtub on rockers. Protruding from the inside of this bathtub were spikes at least three inches long. Those having a mind of their own and not being willing to accept the Roman Catholic faith were stripped naked, thrown into this bathtub and rocked back and forth until they would conform. I won't horrify you here by painting a picture of these things, but I just want to mention one more, the iron maiden. That inhuman thing called the iron maiden stands about seven feet high, hollow inside and hinged in the middle. Protruding from the door of this thing were spikes six inches long, placed so that when the iron maiden was closed with a victim inside of it, two of these spikes would penetrate the eyes, two more the breasts, two more the abdomen, and so on down to the feet. I saw the rack; I saw the thumb screws; I saw many other horrifying things which were actually used during the days of the Inquisition and that, my friends, is the institution which damns me from its highest edifice in Rome down to the poorest pauper of a priest in the dirtiest slums of South America. That is where fear originated and let me tell you why it originated. It originated simply because fear lurked in the hearts and minds of these religious leaders who were attempting to foist their system of religion upon the human race. They were afraid they could not do it, so they made the conditions and penalties for non-belief so horrible that human beings had either to be brutally murdered or believe the hideous doctrines which, by the way, are still taught in this country today by the same organization.

I have written many articles on Michael Servetus; I have told the story of his brutal murder caused by John Calvin the founder of the Presbyterian Church. Now look the facts in the face. No one denies the fact that John Calvin founded the Presbyterian faith. No one denies that Servetus suffered a horrible death by order of John Calvin. Now can any religious philosophy founded by such an individual be true? Do you need to look any further to find out where fear came from? I don't think so.

This Lesson is going to bring down the wrath of the Roman Catholic Church once more and the Presbyterians once more, and a couple of detective agencies are going to be hired to upset this work of mine but that

will be useless. An article appears in the official Presbyterian Banner of August 3, 1933, dealing with this movement and myself. The gist of the article is that church people everywhere had better pay attention to this movement of mine. The inference is that we are making a lot of money which, by the way, is not a fact; and while the whole article is as far as it can possibly be, yet taken as a whole I am held up as a sort of a curiosity and abnormal person to the rest of the civilized Presbyterians.

I don't think I have ever written an article or delivered a lecture either on the platform or over the air which has contained one unreasonable statement in it. I write and say a lot of things that the church doesn't like and knowing church history as I know it, I feel honored in being so able to write and speak. But whatever I say and whatever I write is first baptized in reason and I hope I lose my ability to write or think in the very moment that I allow prejudice to replace reason. I live in a little world of my own. I happen to be one of those "separated selves" I have been talking about. The rope which for so many years tied my little balloon to the earth has been cut and as the weeks and months go by I climb a little higher into the Realm of Truth and Reason for reason is just as much a part of my religion as truth is.

In this upward flight happily we are able to carry tens of thousands with us. You have my personal promise to ask any of my students if they would care to return to orthodox religion again.

When I sat down to dictate this Lesson, I was going to write a very scientific Lesson going into the psychology of fear and all the rest of it. I have not done that, but the truth of fear has been plainly given to the reader of this Lesson. I am not an advocate of anything which is inimical to good government, good citizenship, and good normal healthy living. But I will say to every searcher for Spiritual Truth that it is almost a necessity that every orthodox religious superstition you have ever believed be discarded.

Sincerely your friend and teacher,

Frank B. Robinson

Frank B. Robinson.