

THE CHURCH OF
"PSYCHIANA"

(THE TEACHING WHICH IS BRINGING NEW LIFE TO A SPIRITUALLY DEAD WORLD)

ADVANCED TEACHING
NUMBER THREE

by
DR. FRANK B. ROBINSON



"PSYCHIANA"



LESSON NO. 5

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"AN AMERICAN RELIGION FOR AMERICANS"

"PSYCHIANA"

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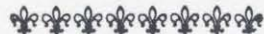
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BY

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Dear Friend and Student:

In Lesson Three I referred to the Hindoo Savior, Jeseus Chrishna and called your attention to the points of similarity between that crucified world Savior and Jesus Christ. That was crucified God number one.

Now, in this Lesson I will give you more of these crucified Saviors and in Lesson Six the rest of them.

CRUCIFIXION OF THE HINDOO SAKYA, 600 B.C.

How many Gods who figured in Hindoo history suffered death upon the cross as atoning offerings for the sins of mankind is a point not clearly established by their sacred books. But the death of the God above named, known as Sakya, Buddha Sakya, or Sakya Muni, is distinctly referred to by several writers, both oriental and Christian, though there appears to be in Buddhist countries different accounts of the death of the famous and extensively worshipped sin-atoning Saviors.

In some countries, the story runs, a God was crucified by an arrow being driven through his body, which fastened him to a tree; the tree, with

the arrow thus projecting at right angles, formed the cross, emblematical of the atoning sacrifice.

Sakya, an account states, was crucified by his enemies for the humble act of plucking a flower in a garden--doubtless seized on as a mere pretext, rather than as being considered a crime.

One of the accusations brought against Christ, it will be remembered, was that of plucking the ripened ears of corn on the Sabbath. And it is a remarkable circumstance, that in the pictures of Christian countries representing the virgin Mary with the infant Jesus in her arms, either the child or the mother is frequently represented with a bunch of flowers in the hand.

Here, let it be noted, the association of flowers with divinely born Saviors, in India, is indicated in the religious books of that country to have originated from the conception of the virgin parting with the flowers of her virginity by giving birth to a divine child, whereby she lost the immortality of her physical nature, it being transferred by that act to her Deity-begotten son. And from this circumstance, Sakya is represented as having been crucified for abstracting a flower from a garden. That his crucifixion was designed as a sin-atoning offering, is evident from the following declaration found in his sacred biography, viz: "He in mercy left Paradise, and came down to earth because he was filled with compassion for the sins and miseries of mankind. He sought to lead them into better paths, and took their sufferings upon himself that he might expiate their crimes and mitigate the punishment they must otherwise inevitably undergo." (Prog. Rel. Ideas, vol, i p.86.)

He believed and taught his followers that all sin is inevitably punished, either in this or the future life; and so great were his sympathy and tenderness, that he condescended to suffer that punishment himself, by an ignominious death upon the cross, after which he descended into Hades (Hell), to suffer for a time (three days) for the inmates of that dreadful and horrible prison, that he might show he sympathized with them. After his resurrection, and before his ascension to heaven, as well as during his earthly sojourn, he imparted to the world some beautiful lofty, and soul-elevating precepts.

"The object of his mission," says a writer, "was to instruct those who were straying from the right path, and expiate the sins of mortals by his own suffering, and procure for them a happy entrance into Paradise by obedience to his precepts and prayers to his name." (Ibid.) "His followers always speak of him as one with God from all eternity." (Ibid.) His most common title was "the Savior of the World." He was also called the "Benevolent One,"

"the Dispenser of Grace," "the Source of Life," "the light of the World," "the True Light," etc.

His mother was a very pure, refined, pious and devout woman; never indulged in any impure thoughts, words or actions. She was so much esteemed for her virtues and for being the mother of a God, that an escort of ladies attended her wherever she went. The trees bowed before her as she passed through the forest, and flowers sprang up wherever her foot pressed the ground. She was saluted as "the Holy Virgin, Queen of Heaven."

It is said that when her divine child was born, he stood upright and proclaimed, "I will put an end to the sufferings and sorrows of the world. And immediately a light shone around about the young Messiah. He spent much time in retirement, and like Christ in another respect, was once tempted by a demon who offered him all the honors and wealth of the world. But he rebuked the devil, saying, "Be gone, hinder me not."

He began, like Christ, to preach his gosepl and heal the sick when about twenty-eight years of age. And it is declared, "the blind saw, the deaf heard, the dumb spoke, the lame danced and the crooked became straight." Hence, the people declared, "He is no mortal child, but an incarnation of the Deity." His religion was of a very superior character. He proclaimed, "My Law is a law of grace for all." His religion knew no race, no sex, no caste, and no aristocratic priesthood.

"It taught," says Max Muller, "the equality of all men, and the brotherhood of the human race." "All men, without regard to rank, birth or nation," says Dunckar, "form, according to Buddha's view, one great suffering association in this earthly vale of tears; therefore, the commandments of love, forbearance, patience, compassion, pity, brotherliness of all men." Klaproth (a German professor of oriental languages) says this religion is calculated to ennoble the human race. "It is difficult to comprehend," says a French writer (M. Leboulay), "how men, not assisted by revelation, could have soared so high, and approached so near the truth."

Dunckar says this oriental God taught self-denial, chastity, temperance, the control of the passions, to bear injustice from others, to suffer death quietly, and without hate of your persecutor, to grieve not for one's own misfortunes, but for those of others. And investigation of their history will show that they lived up to these moral injunctions. "Besides the five great commandments," says a Wesleyan missionary (Spence Hardy) in his Dahmma Padam, "every shade of vice, hypocrisy, anger, pride, suspicion, greediness, gossiping, and cruelty to animals is guarded against by special precepts. Among the virtues recommended we find not only reverence for parents, care

for children, submission to authority, gratitude, moderation in all things, submission in time of trial, equanimity at all times, but virtues, unknown in some systems of morality, such as the duty of forgiving injuries, and not rewarding evil for evil." And we will add, both charity and love are specially recommended.

We have it also upon the authority of Dunckar that "Buddha proclaimed that salvation and redemption have come for all, even the lowest and most abject classes." For he broke down the iron caste of the Brahminical code which had so long ruled India, and aimed to place all mankind upon a level. His followers have been stigmatized by Christian professors as "idolaters." But Sir John Bowring, in his "Kingdom and People of Siam," denies that they are idolaters--"because," says he, "no Buddhist believes his image to be God, or anything more than an outward representation of Deity." Their deific images are looked upon with the same views and feelings as a Christian venerates the photograph of his deceased. Hence if one is an idolater, the other is also. With respect to the charge of polytheism, Missionary Huc says, "that although their religion embraces many inferior deities, who fill the same office that angels do under the Christian system, yet"--adds Mr. Huc--"monotheism is the real character of Buddhism;" and confirms the statement by the testimony of a Thibetan.

It should be noted here that although Buddhism succeeded in converting about three hundred millions, or one-third of the inhabitants of the globe, it was never propagated by the sword, and never persecuted the disciples of other religions. Its conquests were made by a rational appeal to the human mind. Mr. Hodgson says, "It recognizes the infinite capacity of the human intellect." And St. Hilaire declares, "Love for all beings is its nucleus; and to love our enemies, and not prosecute, are the virtues of this people." Max Muller says, "Its moral code, taken by itself, is one of the most perfect the world has ever known."

Its five commandments are:--

1. Thou shalt not kill.
2. Thou shalt not steal.
3. Thou shalt not commit adultery or any impurity.
4. Thou shalt not lie.
5. Thou shalt not intoxicate thyself.

To establish the above cited doctrines and precepts, Buddha sent

forth his disciples into the world to preach his gospel to every creature. And if any convert had committed a sin in the word, thought or deed, he was to confess and repent. One of the tracts which they distributed declares, "There is undoubtedly a life after this, in which the virtuous may expect the reward of their good deeds. Judgment takes place immediately after death."

Buddha and his followers set an example to the world of enduring opposition and persecution with great patience and nonresistance. And some of them suffered martyrdom rather than abandon their principles, and glorified in thus sealing their doctrines with their lives.

A story is told of a rich merchant by the name of Purna, forsaking all to follow his lord and master; and also of his encountering and talking with a woman of low caste at a well, which reminds us of similar incidents in the history of Christ. But his enemies, becoming jealous and fearful of his growing power, finally crucified him near the foot of the Nepal mountains, about 600, B.C. But after his death, burial and resurrection, we are told he ascended back to heaven, where millions of his followers believed he had existed with Brahma from all eternity.

(NOTE--In the cases of crucifixion which follow, nothing like accuracy can be expected with respect to the dates of their occurrence, as all history covering the period beyond the modern era, or prior to the time of Alexander the Great (330 B.C.) is involved in a labyrinth of uncertainty with respect to dates. Hence, bible chronologists differ to the extent of three thousand years with respect to the time of every event recorded in the Old Testament. Compare the Hebrew and Septuagint versions of the bible: The former makes the world three thousand nine hundred and forty-four, and the latter five thousand two hundred and seventy years old at the birth of Christ --a difference of thirteen hundred and twenty six years. And other translations differ still more widely. All of the cases of crucifixion which follow occurred before the time of Christ, but the exact time of many of them cannot be fixed with certainty.)

THAMMUZ OF SYRIA CRUCIFIED, 1160 B.C.

The history of this God is furnished us in fragments by several writers, portions of which will be found in other chapters of this work. The fullest history extant of this God-Savior is probably that of Ctesias (400 B.C.), author of "Persika." The poet has perpetuated his memory in rhyme.

"Trust, ye saints, your Lord restored,
Trust ye in your risen Lord;
For the pains which Thammuz endured
Our salvation have procured."

Mr. Higgins informs us (Anac. vol. il. p. 246) that this God was crucified at the period above named, as a sin-atonement offering. The stanza just quoted is predicted upon the following Greek text, translated by Godwin: "Trust ye in God, for out of his loins salvation has come unto us." Julius Firmicus speaks of this God "rising from the dead for the salvation of the world." The Christian writer Parkhurst alludes to this Savior as preceding the advent of Christ, and as filling to some extent the same chapter in sacred history.

CRUCIFIXION OF WITTOBA OF THE TELINGONESE, 552 B.C.

We have a very conclusive historical proof of the crucifixion of this heathen God. Mr. Higgins tells us, "He is represented in history with nail-holes in his hands and in the soles of his feet." Nails, hammers and pincers are constantly seen represented on his crucifixes, and are objects of adoration among his followers. And the iron crown of Lombardy has within it a nail of what is claimed as his true original cross, and is much admired and venerated on that account. The worship of this crucified God, according to our author, prevails chiefly in the Travancore and other southern countries in the region of Madura.

IAO OF NEPAL CRUCIFIED, 622 B.C.

With respect to the crucifixion of this ancient Savior, we have this very definite and specific testimony that "he was crucified on a tree in Nepal." (See Georgius, p. 202.) The name of this incarnate God and oriental Savior occurs frequently in the holy bibles and sacred books of other countries. Some suppose that Iao (often spelt Jao) is at the root of the name of the Jewish God Jehovah.

HESUS OF THE CELTIC DRUIDS CRUCIFIED, 834 B.C.

Mr. Higgins informs us that the Celtic Druids represent their God Hesus as having been crucified with a lamb on one side and an elephant on the other, and that this occurred long before the Christian era. Also that a representation of it may now be seen upon "the fire-tower of Brechin."

In this symbolic representation of the crucifixion, the elephant being the largest animal known, was chosen to represent the magnitude of the sins of the world, while the lamb, from its proverbial innocent nature, was chosen to represent the innocency of the victim (the God offered as a propitiatory sacrifice.) And thus we have "the Lamb of God taking away the sins of the world"--symbolical language used with respect to the offering of Jesus Christ. And here is indicated very clearly the origin of the statement of

the above writer that this legend was found amongst the Canutes of Gaul long before Jesus Christ was known to history. (See Anac. vol. ii. p. 130.)

QUETZALCOATL OF MEXICO CRUCIFIED, 587, B.C.

Historical authority, relative to the crucifixion of this Mexican God, and to his execution upon the cross as a propitiatory sacrifice for the sins of mankind is explicit, unequivocal and ineffaceable. The evidence is tangible, and indelibly engraven upon steel and metal plates. One of these plates represents him as having been crucified on a mountain; another represents him as having been crucified in the heavens, as St. Justin tells us Christ was. According to another writer, he is sometimes represented as havin been nailed to a cross, and by other accounts as hanging with a cross in his hand. The "Mexican Antiquities" (vol. vi. p. 166) says, "Quetzalcoatl is represented in the paintings of 'Codex Borgianus' as nailed to the cross." Sometimes two thieves are represented as having been crucified with him.

That the advent of this crucified Savior and Mexican God was long anterior to the era of Christ, is admitted by Christian writers, as we have shown elsewhere. In the work above named "Codex Borgianus," may be found the account, not only of his crucifixion, but of his death, burial, descent into hell, and resurrection on the third day. And another work, entitled "Codex Vaticanus," contains the story of his immaculate birth by a virgin mother by the name of Chimalman.

Many other incidents are found related of him in his sacred biography, in which we find the most striking counterparts to the more modern gospel of Jesus Christ, such as his forty days' temptation and fasting, his riding on an ass, his purification in the temple, his baptism and regeneration by water, his forgiving of sins, being anointed with oil, etc. "All these things, and many more, found related of this Mexican God in their sacred books," says Lord Kinsborough (a Christian writer), "are curious and mysterious." (See the books above cited.)

QUIRINUS OF ROME CRUCIFIED, 506 B.C.

The crucifixion of this Roman Savior is briefly noticed by Mr. Higgins, and is remarkable for presenting (like other crucified Gods) several parallel features to that of the Judean Savior, not only in the circumstances related as attending his crucifixion, but also in a considerable portion of his antecedent life.

He is represented, like Christ:--

1. As having been conceived and brought forth by a virgin.

2. His life was sought by the reigning king (Amulius).
3. He was of royal blood, his mother being of kingly descent.
4. He was "put to death by wicked hands"--i.e., crucified.
5. At his mortal exit the whole earth is said to have been enveloped in darkness, as in the case of Christ, Chrishna, and Prometheus.
6. And finally he is resurrected, and ascends back to heaven.

(AESCHYLUS) PROMETHEUS CRUCIFIED, 547 B.C.

In the account of the crucifixion of Prometheus of Caucasus, as furnished by Seneca, Hesiod, and other writers, it is stated that he was nailed to an upright beam of timber, to which were affixed extended arms of wood, and that this cross was situated near the Caspian Straits. The modern story of this crucified God, which represents him as having been bound to a rock for thirty years, while vultures preyed upon his vitals, Mr. Higgins pronounces as an impious Christian fraud. "For," says this learned historical writer, "I have seen the account which declares he was nailed to a cross with hammer and nails." (Anac. vol, i. 327.) Confirmatory of this statement is the declaration of Mr. Southwell, that "he exposed himself to the wrath of God in his zeal to save mankind." The poet in protracting his propitiatory offerings, says:--

"Lo! streaming from the fatal tree
His all atoning blood,
Is this the Infinite? Yes, 'tis he,
Prometheus, and a God!

"Well might the sun in darkness hide,
And veil his glories in,
When God, the great Prometheus, died
For man the creature's sin."

The "New American Cyclopaedia" (vol. i. p. 157) contains the following significant declaration relative to this sin-atoning oriental Savior: "It is doubtful whether there is to be found in the whole range of Greek letters deeper pathos than that of the divine woe of the beneficent demigod Prometheus, crucified on his Scythian crags for his love to mortals. Here we have first-class authority for the crucifixion of this oriental God.

In Lemprier's "Classical Dictionary," Higgins' "Anacalypsis," and

other works, may be found the following particulars relative to the final exit of the God above named, viz:--

1. That the whole frame of nature became convulsed.

2. That the earth shook, the rocks were rent, the graves were opened, and in a storm, which seemed to threaten the dissolution of the universe, the solemn scene forever closed, and "Our Lord and Savior" Prometheus gave up the ghost.

"The cause for which he suffered," says Mr. Southwell, "was his love for the human race." Mr. Taylor makes the statement in his Syntagma (p.95), that the whole story of Prometheus' crucifixion, burial and resurrection was acted in pantomime in Athens five hundred years before Christ which proves its great antiquity. Minitius Felix, one of the most popular Christian writers of the second century (in his "Octavius," sect. 29), thus addressed the people of Rome: "Your victorious trophies not only represent a simple cross, but a cross with a man on it," and this MAN St. Jerome calls a God.

These coincidences furnish still further proof that the tradition of the crucifixion of Gods has been very long prevalent among the heathen.

CRUCIFIXION OF THULIS OF EGYPT, 1700 B.C.

Thulis, of Egypt, whence comes "Ultima Thule," died the death of the cross about thirty-five hundred years ago.

Ultima Thule was the island which marked the ultimate bounds of the extensive empire of this legitimate descendant of the Gods.

This Egyptian Savior appears also to have been known as Zulis, and with this name--Mr. Wilkison tells us--"his history is curiously illustrated in the sculptures, made seventeen hundred years B.C., of a small, retired chamber lying nearly over the western adytum of the temple." We are told twenty-eight lotus plants near his grave indicate the number of years he lived on the earth. After suffering a violent death, he was buried, but rose again, ascended into heaven, and there became "the judge of the dead," or of souls in a future state. Wilkison says he came down from heaven to benefit mankind, and that he was said to be full of grace and truth.

CRUCIFIXION OF INDRA OF THIBET, 725 B.C.

The account of the crucifixion of the God and Savior Indra may be found in Georgius, Thibetinum Alphabetum, p. 230. A brief notice of the

case is all we have space for here. In the work just referred to may be found plates representing this Thibetan Savior as having been nailed to the cross. There are five wounds, representing the nail-holes and the piercing of the side. The antiquity of the story is beyond dispute.

Marvelous stories are told of the birth of the Divine Redeemer. His mother was a virgin of black complexion, and hence his complexion was of ebony hue, as in the case of Christ and some other sin-atoning Saviors. He descended from heaven on a mission of benevolence, and ascended back to the heavenly mansion after his crucifixion. He led a life of strict celibacy, which, he taught was essential to true holiness. He inculcated great tenderness toward all living beings. He could walk upon the water or upon the air; he could foretell future events with great accuracy. He practiced the most devout contemplation, severe discipline of the body and mind, and acquired the most complete subjection of his passions. He was worshipped as a God who had existed as a spirit from all eternity, and his followers were called "Heavenly Teachers."

ALCESTIS OF EURIPIDES CRUCIFIED, 600 B.C.

The "English Classical Journal" (vol xxxvii.) furnishes us with the story of another crucified God, known as Alcestis--a female God or Goddess; and in this respect, it is a novelty in sacred history, being the first, if not the only example of a feminine God atoning for the sins of the world upon the cross. The doctrine of the trinity and atoning offering for sin was inculcated as a part of her religion.

ATYS OF PHRYGIA CRUCIFIED, 1170 B.C.

Speaking of this crucified Messiah, the Anacalypsis informs us that several histories are given of him, but all concur in representing him as having been an atoning offering for sin. And the Latin phrase "suspensus lingo," found in his history, indicates the manner of his death. He was suspended on a tree, crucified, buried and rose again.

CRITE OF CHALDEA CRUCIFIED, 1200 B.C.

The Chaldeans, as Mr. Higgins informs us, have noted in their sacred books the account of the crucifixion of a God with the above name. He was also known as "the Redeemer," and was styled "the Ever Blessed Son of God," "the Savior of the Race," "the Atoning Offering for an Angry God." And when he was offered up, both heaven and earth were shaken to their foundations.