

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. 6

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# "PSYCHIANA"

THIRD ADVANCED TEACHING

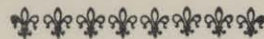
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LESSON NO. 6

BY

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Dear Friend and Student:

We come now to Lesson Six which will conclude the sixteen crucified Saviors of the world, and also set forth the alleged phenomena attendant upon these world happenings.

BALI OF ORISSA, CRUCIFIED, 725 B.C.

We learn by the oriental books, that in the district of the country known as Orissa, in Asia, they have the story of a crucified God, known by several names, including the above, all of which, we are told, signify "Lord Second," having reference to him as the second person or second member of the trinity, as most of the crucified Gods occupied that position in the trial of deities constituting the trinity, as indicated by the language "Father, SON, and Holy Ghost," the Son, in all cases being the atoning offering, "the crucified Redeemer," and the second person of the trinity. This God Bali was also called Baliu, and sometimes Bel. The Anacalypsis informs us (vol. i. 257) that monuments of this crucified God, bearing great age, may be found amid the ruins of the magnificent city of Mahabalipore, partially buried amongst the figures of the temple.

## MITHRA OF PERSIA CRUCIFIED, 600 B.C.

This Persian God, according to Mr. Higgins, was "slain upon the cross to make atonement for mankind, and to take away the sins of the world." He was reputedly born on the twenty-fifth day of December, and crucified on a tree. It is a remarkable circumstance that two Christian writers (Mr. Faber and Mr. Bryant) both speak of his "being slain," and yet both omit to speak of the manner in which he was put to death. And the same policy has been pursued with respect to other crucified Gods of the pagans, as we have shown elsewhere.

Our list is full, or we might note other cases of crucifixion. Devatat of Siam, Ixion of Rome, Apollonius of Tyana in Cappadocia, are all reported in history as having died the death of the cross.

Ixion, 400 B.C. according to Nimrod, was crucified on a wheel, the rim representing the world, and the spokes constituting the cross. It is declared, "He bore the burden of the world" (that is, "the sins of the world") on his back while suspended on the cross. Hence, he was sometimes called "the crucified spirit of the world."

With respect to Apollonius, it is a remarkable, if not a suspicious circumstance that should not be passed unnoticed, that several Christian writers, while they recount a long list of miracles and remarkable incidents in the life of this Cappadocian Savior, extending through his whole life, and forming a parallel to similar incidents of the Christian Savior, not a word is said about his crucifixion.

And a similar policy has been pursued with respect to Mithra and other sin-atoning Gods, including Krishna and Prometheus, as before noticed.

This important chapter in their history has been omitted by Christian writers for fear the relation of it would damage the credibility of the crucifixion of Christ, or lessen its spiritual force. For, like Paul, they were "determined to know nothing but Jesus Christ and him crucified" (1 Cor. ii 2) i.e., to KNOW no other God has been crucified but JESUS CHRIST. Thus they exalted the tradition of the crucifixion into the most important dogma of the Christian faith. Hence, their efforts to conceal from the public a knowledge of the fact that it is of pagan origin.

By reference to Mackey's "Lexicon of Freemasonry" (p. 35) we learn that Freemasons secretly taught the doctrine of the crucifixion, atonement and resurrection long anterior to the Christian era, and that similar doctrines were taught in all the ancient mysteries, thus proving that the con-

ception of these tenets of faith existed at a very early period of time.

And it may be noted here, that the doctrine of salvation by crucifixion had likewise, with most of the ancient forms of religious faith, an astronomical representation--i.e. a representation in astronomical symbols. According to the emblematical figures comprised in their astral worship, people were saved by the sun's crucifixion or crossification, realized by CROSSING over the equinoctial line into the season of spring, and thereby gave out a saving heat and light to the world and stimulated the generative organs of animal and vegetable life. It was from this conception that the ancients were in the habit of carving or painting the organs of generation upon the walls of their holy temples. The blood of grapes, which was ripened by the heat of the sun, as he crossed over by resurrection into spring, (i.e. was crucified), was symbolically "the blood of the cross," or "the blood of the Lamb."

If we should be met here with the statement, that the stories of the ancient crucifixion of Gods were mere myths or fables, unwarrantably saddled on to their histories as mere romance, and have no foundation in fact, we reply--there is as much ground for suspecting the same thing as being true of Jesus Christ.

One of the most celebrated and most frequently quoted Christian writers of the ancient bishops (Irenaeus) declares upon the authority of the martyr Polycarp, who claimed to have got it from St. John and all the elders of Asia, that Jesus Christ was not crucified, but lived to be about fifty years old.

We find there has always been a margin for doubt amongst his own followers as to the fact of his crucifixion.

Many of the early Christians and contemporary Jews and Gentiles doubted it, and some openly disputed its ever having taken place. Others bestowed upon it a mere spiritual signification, and not a few considered it symbolical of a "holy life." One circumstance, calculated to lead to the entire discredit of the story of the crucifixion of Christ, is the relation, in connection with it, of a violent convulsion of nature, and the resurrection of the long-buried saints--events not supported by any authentic contemporaneous history, sacred or profane.

And as these events must be set down as fabulous, they leave the mind in doubt with respect to the fact of the crucifixion itself, especially when the many absurdities involved in the doctrine of the crucifixion are brought to view, in connection with it, some of them so palpably erroneous that an unlettered savage could see and point them out.

The Indian chief Red Jacket is reported to have replied to the Christian missionaries, when they urged upon his attention the benefits of Christ's death by crucifixion, "Brethren, if you white men murdered the son of the Great Spirit, we Indians have nothing to do with it, and it is none of our affair. If he had come among us, we would not have killed him. We would have treated him well. You must make amends for that crime yourselves."

This view of the crucifixion suggested to the mind of an illiterate heathen I deem more sensible and rational than that of the orthodox Christians, which makes it a meritorious act and a moral necessity. For this would not only exonerate Judas from any criminality or guilt for the part he took in the affair, but would entitle him as well as Christ to the honorable title of a "SAVIOR" for performing an act without which the crucifixion and consequent salvation of the world could not have been effected. If it was necessary for Christ to suffer death upon the cross as an atonement for sin, then the act of crucifixion was right, and a monument should be erected to the memory of Judas for bringing it about. I challenge Christian logic to find a flaw in this argument.

Another important consideration arises here. If the inhabitants of this planet required the murderous death of God as an atonement, we must presume that the eighty-five millions of inhabited worlds recently discovered by astronomers are, or have been, in equal need of a divine atonement. And this would require the crucifixion of eighty-five millions of Gods. Assuming one of these Gods to be crucified every minute, the whole would occupy a period of nearly twenty years. This would be killing off Gods at rather a rapid rate, and would make the work of the atonement and salvation a very murderous and bloody affair--a conception which brings to the mind a series of very revolting reflections.

The conception of Gods coming down from heaven, and being born of virgins, and dying a violent death for the moral blunders of the people, originated in an age of the world when man was a savage, and dwelt exclusively upon the animal plane, and blood was the requisition for every offense. And it was an age when no world was known to exist but the one we inhabit. The stars were then supposed to be mere blazing tapers set in the azure vault to light this pygmy planet, or peep-holes for Gods to look out of heaven, to see and learn what is going on below. Such conceptions are in perfect keeping with the doctrine of the atoning crucifixion of Gods, which could never have originated or been entertained for a moment by an astronomer, with a knowledge of the existence of innumerable inhabited worlds. For as there is to the monotheistic Christian but one God, or Son of God, to be offered, he must be incarnated and crucified every day for a thousand years to make a sin-offering for each of these worlds--a conception too monstrous and preposterous to find

a lodgment in a rational mind.

#### ORIGIN OF THE BELIEF OF THE CRUCIFIXION OF GODS.

It has always been presumed that death, and especially death by crucifixion, involved the highest state of suffering possible to be endured by mortals. Hence, the Gods must suffer in this way as an example of courage and fortitude, and to show themselves willing to undergo all the affliction and misery incident to the lot, and unavoidable to the lives, of their devoted worshippers. They must not only be equal, but superior to their subjects in this respect. Hence, they would not merely die, but choose, or at least uncomplainingly submit to the most ignoble and ignominious mode of suffering death that could be devised, and that was crucifixion. This gave the highest finishing touch to the drama.

And thus the legend of the crucifixion became the crowning chapter, the aggrandizing episode in the history of their lives. It was presumed that nothing less than a God could endure such excruciating tortures without complaining.

Hence, when the victim was reported to have submitted with such fortitude that no murmur was heard to issue from his lips, this circumstance of itself was deemed sufficient evidence of his Godship. The STORY of the crucifixion, therefore, whether true or false, deified or helped deify many great men and exalt them to the rank of Gods. Though some of the disciples of Buddhism, and some of the primitive professors of Christianity also (including, according to Christian history, Peter and his brother Andrew), voluntarily chose this mode of dying in imitation of their crucified Lord, without experiencing, however, the desired promotion to divine honors. They failed of an exaltation to the deityship, and hence are not now worshipped as Gods.

Christian reader, what can you now make of the story of the crucifixion of Jesus Christ but a borrowed legend--at least the story of his being crucified AS A GOD?

NOTE.--I desire it to be understood with respect to the cases of crucifixion here briefly narrated, that they are not vouched for as actual occurrences, of which there is much ground to doubt. It has neither been my aim or desire to prove them to be real historical events, nor to establish any certain number of cases. Indeed, I deem it unimportant to know, if it could be determined, whether they are fact or fiction, or whether one God was crucified, or many. The moral lesson designed to be taught by this Lesson is, simply, that the belief in the crucifixion of Gods was prevalent in various

oriental or heathen countries long prior to the reported crucifixion of Christ. If this point is established--which I feel certain no reader will dispute--then I am not concerned to know whether I have made out sixteen cases of crucifixion or not. Six will prove it as well as sixteen. In fact, one case is sufficient to establish the important proposition in view. The reader is, therefore, left to decide each case for himself, according as he may value the evidence presented. More authorities could have been adduced, and more extended history presented of each God brought to notice. But this would have operated to exclude other matter which I consider of more importance.

I have given you a list of the sixteen crucified Saviors before the time of Christ. I could give you sixteen more if I wanted to, but you will find a complete list of all these crucified world Saviors on pages 29 and 30 of "CRUCIFIED GODS GALORE."

To make my point a little farther, I am going to give you a few thoughts on the darkness at the crucifixion and show you where that story originated. This is evidence which no church organization in existence can gainsay, and as it is entirely in line with the theological study of this Third Advanced Teaching, I want all students and prospective Ministers to learn this Lesson Six well.

### THE APHANASIA, OR DARKNESS AT THE CRUCIFIXION

1. Matthew tells us (xxvii. 31) that when Christ was crucified, there was darkness all over the land for three hours, and "the earth did quake, and the rocks were rent, and many of the saints came out of their graves."

Here we have a series of events spoken of so strange, so unusual and so extraordinary that, had they occurred, they must have attracted the attention of the whole world--especially the amazing scene of the sun's withdrawing his light and ceasing to shine, and thereby causing an almost total darkness near the middle of the day. And yet no writer of that age or country, or any other age or country, mentions the circumstance but Matthew. A phenomenon so terrible and so serious in its effects as literally to unhinge the planets and partially disorganize the universe must have excited the alarm and amazement of the whole world, and caused a serious disturbance in the affairs of nations. And yet strange, superlatively strange, not one of the numerous historians of that age makes the slightest allusion to such an astounding event.

Even Seneca and the elder Pliny, who so particularly and minutely chronicle the events of those times, are as silent as the grave relative to this greatest event in the history of the world. Nor do Mark, Luke or John, who all furnish us with a history of the crucifixion, make the slightest hint

at any of these wonder-exciting events, except Mark's incidental allusion to the darkness.

Gibbon says, "It happened during the life of Seneca and the elder Pliny, who must have experienced its immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a labored work, has recorded all the phenomena of Nature's earthquakes, meteors and eclipses, which his indefatigable curiosity could collect. Both the one and the other have omitted to mention the greatest phenomenon, to which the mortal eye has been witness since the creation of the world." (Gibbon, p. 451.)

2. With reference to the "bodies" of the dead saints coming out of their tombs (for it is declared their "bodies arose"; see Matt. xxvii. 52), many rather curious and puzzling questions might be started, which would at once disclose its utter absurdity.

We might ask, for example:--

1. Who were those "many saints" who came out of their graves, seeing there were as yet but few Christians to occupy graves, if they had been all dead, as the enumeration at Antioch made out only one hundred and twenty? (See Acts.) 2. How long had they lain in their graves? 3. How long since their bodies had turned to dust, and been food for worms? 4. And would not these worms have to be hunted up and required to disgorge the contents of their stomachs in order to furnish the saints with the materials for their bodies again? 5. And were the shrouds or grave clothes of those saints also resurrected or did they travel about in a state of nudity? 6. For what purpose were they re-animated? 7. And should not Matthew have furnished us, by way of proof, with the names of some of these ghostly visitors? 8. How long did they live the second time? 9. Did they die again, or did they ascend to heaven with their new-made bodies? 10. What business did they engage in? 11. And finally what became of them?

Until these questions are rationally answered, the story must be regarded as too incredible and too ludicrous to merit serious notice.

3. Nearly all the phenomena represented as occurring at the crucifixion of Christ are reported to have been witnessed also at the final exit of Senerus, an ancient pagan demigod, who figured in history at a still more remote period of time. And similar incidents are related likewise in the legendary histories of several other heathen demigods and great men partially promoted to the honor of Gods. In the time-honored records of the oldest religion in the world, it is declared, "A cloud surrounded the moon; and the sun was darkened at noonday, and the sky rained fire and ashes during the crucifixion of the Indian God Chrishna." In the case of Osiris of Egypt, Mr. Southwell



says, "As his birth had been attended by an eclipse of the sun, so his death was attended by a still greater darkness of the solar orb." At the critical juncture of the crucifixion of Prometheus, it is declared, "The whole frame of nature became convulsed, the earth shook, the rocks were rent, the graves opened, and in a storm which threatened the dissolution of the universe, the scene closed." (Higgins). According to Livy, the last hours of the mortal demise of Romulus were marked by a storm and by a solar eclipse.

And similar stories are furnished us by several writers of Caesar and Alexander the Great. With respect to the latter, Mr. Nimrod says, "Six hours of darkness formed his aphanasia, and his soul, like Polycarp's, was seen to fly away in the form of a dove." (Nimrod vol. iii. p. 458.) "It is remarkable," says a writer, "what a host of respectable authorities vouch for an acknowledged fable--the preternatural darkness which followed Caesar's death." Gibbon alludes to this event when he speaks of "the singular defect of light which followed the murder of Caesar." He likewise says, "This season of darkness had already been celebrated by most of the poets and historians of that memorable age." (Gibbon, p. 452.) It is very remarkable that Pliny speaks of a darkness attending Caesar's death, but omits to mention such a scene as attending the crucifixion of Christ. Virgil also seeks to exalt this royal personage by relating this prodigy. (See his Georgius, p. 465.) Another writer says, "Similar prodigies were supposed or said to accompany the great men of former days."

Let the reader make a note of this fact--that the same story was told of the graves opening, and the dead rising at the final mortal exit of several heathen Gods and several great men long before it was penned as a chapter in the history of Christ.

Shakespeare, in his Hamlet says:--

"In the most high and palmy days of Rome,  
A little ere the mighty Julius fell--  
The graves stood tenantless, and the sheeted dead  
Did squeak and gibber in the Roman streets."

These historical citations strongly press the conclusion that this portion of the history of Christ was borrowed from old pagan legends.

4. Many cases are recorded in history of the light of the sun being obscured at midday so as to result in almost total darkness, when it was known not to be produced by an eclipse. And it is probable that these natural events furnish the basis in part for those wild legends we have brought to notice. Humboldt relates in his Cosmos, that, "in the year 358, before the

earthquake of Numidia, the darkness was very dense for two or three hours." Another obscuration of the sun took place in the year 360, which lasted five or six hours, and was so dense that the stars were visible at midday. Another circumstance of this kind was witnessed on the nineteenth day of May, 1730, which lasted eight hours. And so great was the darkness, that candles and lamps had to be lighted at midday to dine by. Similar events are chronicled for the years 1094, 1206, 1241, 1547, and 1730. And if any such solar obscurations occurred near the mortal exit of any of the Gods above named, of course they would be seized on as a part of their practical history wrought up into hyperbole, and interwoven in their narratives, to give eclat to the pageantry of their biographies--a fact which helps to solve the mystery.

#### ORIGIN OF THE STORY OF THE APHANASIA AT THE CRUCIFIXION.

There is but little ground to doubt but that the various stories of a similar character then current in different countries, as shown above, first suggested the thought to Christ's biographers of investing history with the incredible events reported as being connected with the crucifixion. The principal motive, however, seems to have grown out of a desire to fulfill a prophecy of the Jewish prophet Joel, as we may find many of the important miraculous events ingrafted into Christ's history were recorded by way of fulfilling some prophecy. "That the prophecy might be fulfilled" is the very language his evangelical biographers use.

Joel's prediction runs thus: "And I will show wonders in the heavens, and in the earth, flood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes." (Joel ii. 30.) A little impartial investigation will satisfy any unprejudiced mind that this poetic rhapsody has not the most remote allusion to the closing events in the life of Christ and was not intended to.

But his biographers, writing a long time after his death, supposing and assuming that this and various other texts, which they quote from the prophets, had reference to him, and had been fulfilled, incorporated it into his history as a part of his practical life. The conviction that the prophecy **MUST HAVE BEEN FULFILLED**, without knowing that it had, added to similar stories of other Gods, with which Christ's history became confounded, misled them into the conclusion that they were warranted in assuming that the incredible events they name were really witnessed at the mortal termination of Christ's earthly career, when they did not know it, and could not have known it.

This view of the case becomes very rational and very forcible when we observe various texts quoted from the prophets by the gospel writers, or, rather, most butcheringly **MISQUOTED**, tortured or distorted into Messianic prophecies, when the context shows they have no reference to Christ whatever.