

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. 7

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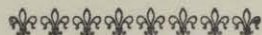
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BY

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Dear Friend and Student:

Now, we have seen so far several interesting, and very enlightening things concerning the teachings of present day orthodox theology. The most staggering thing I have shown you yet was the fact that prior to the time of Jesus Christ, this world had a record of at least sixteen crucified Saviors. That is something which has been very carefully concealed to date. I want every Student to learn the names and dates of all of these Saviors.

I also showed you the origin of the belief in the crucifixion of all Gods. Then I showed you that the Aphanasia, or darkness at the crucifixion antedated by far the story of the darkness at the crucifixion of Jesus Christ.

Now, in Lesson Seven, let's go a little further. The Bible teaches that Jesus Christ descended into hell, but quite naturally it does not tell us that other world crucified Saviors also descended into hell. The Bible teaches that on the third day Jesus Christ rose from the dead, but quite naturally it does not tell us that other world Saviors crucified long before the time of Christ also rose from the dead. I shall ask you to pay special attention in this Lesson to the birth date of Jesus Christ, and also to his resurrection date.

You will notice at this point of your studies that both the Bible and the teachings of the church are taking on an utterly different aspect. You do not have quite as much confidence in the divine inspiration of the Bible or the divinity of Jesus Christ now as you may have had prior to your studies with me. This is good, and is very necessary before you grasp the new picture of God, and by the way, the true picture of God, which I shall give you later on in your studies.

I am perfectly well aware of the fact that orthodox theology will not like, and does not like this Teaching. However, it is the Truth and if orthodox theology does not like it, it means that its own story is false. No one need ever be afraid of the Truth. It may hurt sometimes, but it only hurts those who are opposed to Truth.

The next most important event in the histories of the Saviors after their crucifixion, and the act of giving up the ghost, is that of their descent into the infernal regions. That Jesus Christ descended into hell after his crucifixion is not expressly taught in the Christian Bible, but it is a matter of such obvious inference from several passages of scripture, the early Christians taught it as a scriptural doctrine. Mr. Sears, a Christian writer, tells us that "on the doctrine of Christ's underground mission the early Christians were united--It was a point too well settled to admit of dispute." (see Foregleams of Immortality, p 262.)

And besides this testimony, the "Apostles' Creed" teaches the doctrine explicitly, which was once as good authority throughout Christendom as the Bible itself; indeed, it may be considered as constituting a part of the Bible prior to the council of Nice A.D. 325, supposed to have been written by the apostles themselves. It declares that "Jesus Christ suffered under Pontius Pilate, was crucified (dead) and buried. He descended into hell; the third day he rose again from the dead," etc. This testimony is very explicit.

And Peter is supposed to refer to the same event when he says, "being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison." (1 Peter iii. 18.) The word prison, which occurs in this text, has undoubted reference to the Christian fabled hell. For no possible sense can be attached to the word prison in this connection without such a construction. Where have spirits ever been supposed to be imprisoned but in hell? And then we find a text in the Acts of the Apostles, which seems to remove all doubt in the case, and banishes at once all ground for dispute. It is explicitly stated that "his soul was not left in hell, neither did his flesh see corruption." (Acts ii. 31.) Why talk about his soul not being left in hell if it had never been there? Language could hardly be plainer. The most positive declaration that

Christ did descend into hell could not make it more certainly a scriptural Christian doctrine.

We, then, rest the case here, and proceed to enumerate other cases of Gods and Saviors descending into Pandemonium (the realms of Pluto) long before Jesus Christ walked on the water or on the earth. It is unquestionably stated in the Hindoo bible, written more than three thousand years ago, that the Savior Chrishna "went down to hell to preach to the inmates of that dark and dreary prison, with the view of reforming them, and getting them back to heaven, and was willing himself to suffer to abridge the period of their torment." And certainly, in the midst of the fire and smoke and brimstone, it could not have been hard to effect their conversion or repentance. One writer tells us that "so great was his (Chrishna's) tenderness, that he even descended into hell to teach souls in bondage." Now observe how much "teaching souls in bondage" sounds like "preaching to souls in prison," as Peter represents Christ as doing. And can any reader doubt that the meaning in the two cases is the same? And must we not confess that we are greatly indebted to the Hindoo bible for an explanation of the two occult and mysterious texts which I have quoted from the Christian bible, and which have puzzled so many learned critics to explain, or find a meaning for?

We have another case of a God descending into hell in the person or spirit of the Savior Quetzalcoatl of Mexico, (300 B.C.) The story will be found in the Codex Borgianus, wherein is related the account of his death, and burial after crucifixion, his descent into hell, and subsequent resurrection. Of Adonis of Greece it is declared, that after his descent into hell, he rose again to life and immortality. Prometheus of Caucasus (600 B.C.) likewise is represented as suffering and descending into hell, rising again from the dead, and ascending to heaven. Horus of Greece is described as "first reigning a thousand years, then dying, and being buried for three days, at the end of which time he triumphed over Typhon, the evil principle, and rose again to live evermore." And Osiris of Egypt also is represented as making a descent into hell, and after a period of three days he rose again.

Homer and Virgil speak of several cases of descent into Pluto's Dominions. Hercules, Ulysses and AEneas are represented as performing the hellward journey on, as we infer, benevolent missions. Higgins remarks, "The Gods became incarnate, and descended into hell to teach humility and set an example of suffering."

The story of their descent into hell was doubtless invented to find employment for them during their three days of hibernation or conservation in the tomb, that they might not appear to be really dead nor idle in

the time, and as a still further proof of their matchless and unrivalled capacity and fortitude for suffering.

And the story of the three days' entombment is likewise clearly traceable in appearance to the astronomical incident of the sun's lying apparently dead, and buried, and motionless for nearly three days at the period of the vernal epoch, from the twenty-first to the twenty-fifth of March. It was a matter of belief or fancy that the sun remained stationary for about three days, when he gradually rose again "into newness of life." And hence, this period or era was chosen to figuratively represent the three days' descent of the Gods into hell. We are told that the Persians have an ancient astronomical figure representing the descent of a God, divine, into hell, and returning at the time that Orsus, the goddess of spring, had conquered the God Orgenus of winter, after the manner St. John describes the Lamb of God (see Rev. xii) as conquering the dragon, which may be interpreted as the Scorpion or Dragon of the first month of winter (October) being conquered by the Lamb of March or spring.

Now, let us look at the crucifixion of these Saviors for a while. We find presented in the canonized histories of several of the demigod Saviors the following remarkable coincidences appertaining to their death:--

1. Their resurrection from the dead.
2. Their lying in the tomb just three days.
3. The resurrection of several of them about the time of the vernal equinox.

The twenty-fifth of March is the period assigned by the Christian world generally for the resurrection of Christ, though some Christian writers have assigned other dates for this event. They all agree, however, that Christ rose from the dead, and that this occurred three days after the entombment. Bishop Theophilus of Cesarea remarks, relative to this event, "Since the birth of Christ is celebrated on the twenty-fifth of December,---so also should the resurrection of Jesus be celebrated on the twenty-fifth of March, on whatever day of the week it may fall, the Lord having risen again on that day." (Cent. ii call. p. 118.) "All the ancient Christians," says a writer, "were persuaded that Christ was crucified on the twenty-third day of March, and rose from the dead on the twenty-fifth." And accordingly Constantine and contemporary Christians celebrated the twenty-fifth of March with great eclat as the date of the resurrection. The twenty-third and twenty-fifth, including the twenty-fourth, would comprise a period of three days, the time of the entombment.

Now mark, Quetzalcoatl of Mexico, Chris of Chaldea, Quirinus of

Rome, Prometheus of Caucasus, Osiris of Egypt, Atys of Phrygia, and "Mithra the Mediator" of Persia did, according to their respective histories, rise from the dead after three days' burial, and the time of their resurrection is in several cases fixed for the twenty-fifth of March. And there is an account more than three thousand years old of the Hindoo crucified Savior Krishna, three days after his interment, forsaking "the silent bourn, whence (as we are told) no traveler ever returns," and laying aside the moldy cerements of the dead, again walking forth to mortal life, to be again seen, recognized, admired, and adored by his pious, devout and awe-stricken followers and thus present to the gaze of a hoping yet doubting world "the first fruits of the resurrection."

At the annual celebration of the resurrection of the Persian Savior "Mithra the Mediator," more than three thousand years ago, the priests were in the habit of exclaiming in a solemn and loud voice, "Cheer up, holy mourners; your God has come again to life; his sorrows and his sufferings will save you." (See Pitrat, p. 105) The twenty-fifth of March was with the ancient Persians the commencement of a new year, and on that day was celebrated "the feast of the Neurone," and by the ancient Romans "the festival of the Hilaria." And we find the ancients had both the crucifixion and resurrection of a God symbolically and astronomically represented among the plants. "Their foundation," says Clement of Alexandria, "was the fictitious death and resurrection of the sun, the soul of the world, the principle of life and motion." The inauguration of spring (the twenty-fifth of March), and the summer solstice (the twenty-fifth of June), were both important periods with the ancients.

Hence, the latter period was fixed on as the birthday of John the Baptist (as marked in the almanacs), when the sun begins to decline southward--that is, decrease. How appropriately, therefore, John is made to say, "I shall decrease, but he shall increase." And the consecrated twenty-fifth of March is also the day marked in our calendars as the date of the period of the conception and annunciation of the Blessed Virgin Mary. And it was likewise the period of the conception of the ancient Roman Virgin Asteria, and of the ever-chaste and holy virgin Iris, as well as the time of the conjugal embrace of the solar and lunar potentates of the visible universe. May we not, then, very appropriately exclaim of religion and astronomy, "What God hath joined together, let no man put asunder."

RESURRECTION OF JESUS CHRIST.

With respect to the physical resurrection of the Christian Savior it may be observed that, aside from the physical impossibility of such an occurrence, the account, as reported to us by his four "inspired" Gospel

biographers, are so palpably at variance with each other, so entirely contradictory in their reports, as to render their testimony as infallible writers utterly unworthy of credence, and impels us to the conclusion that the event is both physically and historically incredible. There is scarcely one incident or particular in which they all agree. They are at loggerheads, --1. with respect to the time of its discovery. 2. The persons who made the discovery (for no witness claims to have seen it). 3. With respect to what took place at the sepulchre. 4. What Peter said and did there. 5. And as to what occurred afterward, having a relation to that event.

1. Relative to the time the witness or witnesses visited the sepulchre and learned of the resurrection, Matthew (chap. xxviii.) tells us, "It was at the end of the Sabbath, as it began to dawn;" but according to Mark (chap. xvi.), the "Sabbath was past, and the sun was rising"; while John (chap. xx) declares "it was yet dark." Now there is certainly some difference between the three periods, "the dawning of the day," "the rising of the sun," and "the darkness of night." If the writers were divinely inspired, there would be a perfect agreement.

2. With respect to the persons who first visited the sepulchre, Matthew states that it was Mary Magdalene and another Mary; but Luke says it was "Mary Magdalene and Joanna, and Mary the mother of James, and other women"; while, according to John (and he virtually reiterates it), Mary Magdalene went alone. It will be observed, then, that the first "inspired" and "infallible" witness testifies there were two women; the second that there were four; and the third witness declares there was but one. What beautiful harmony! No court in the civilized world would accept such discordant testimony!

3. And in relation to what took place at the tomb, Matthew testifies that "the angel of the Lord" sat upon a stone at the door of the sepulchre, and told the women their Lord was risen. But Luke steps forward here, and avers that instead of an angel they found two men there, not outside, but inside, and not sitting, but standing. But Mark sets the testimony of both these "inspired" witnesses aside by affirming there was but one man there, and he was sitting. While Matthew says "they," St. John says "she" (speaking of the person or persons who left the sepulchre.) According to Matthew the angel who rolled away the stone from the sepulchre sent a message to the disciples. But Mark affirms that it was not an "angel" outside, but a "young man" inside, who did this, and here the question naturally arises; Why was it necessary for a being who could say, "I have power to lay down my life and take it up again" (John), to have an angel to roll away the stone from the sepulchre. Certainly, if he possessed such omnipotent power, he needed no aid from any being to perform such an act.

4. And relative to Peter's visit to the tomb, there is a total disparity in the testimony of the witness. According to Luke, he did not go into the sepulchre, but only stooped down and looked in. But Mark affirms he did go in, and that it was the disciple who went with him who stooped down.

5. And with respect to the events which occurred immediately subsequent to the resurrection, there is no less discrepancy, no nearer agreement, in the testimony of the evangelical witnesses. Matthew says that when Christ's disciples first met him after the resurrection, they worshipped him, and held him by the feet. (Matt. xxviii. 9.) Strange, indeed, and wholly incredible, if John is a reliable witness, for he affirms he did not allow even his best and dearest friend (Mary) to touch him. And then John combats this testimony of his by declaring he invited the skeptical Thomas, not only to touch him, but to thrust his hand into his side for tangible proof of his identity.

6. And why, let us ask here, was not the skeptical Thomas damned for his doubting, when we, who live thousands of miles from the place, and nearly two thousand years from the time, are often told by the priesthood we must "believe or be damned"?

7. And if Thomas was really convinced by this occurrence, or if it ever took place, why have we no account of his subsequent life: What good was effected by his convincement if he never said or did anything afterwards?

8. John tells us Mary first saw Christ, after his resurrection, at the tomb, but Matthew says it was on her way home she first saw him.

9. We are told by Luke (xxiv. 36) that when Christ appeared to his disciples on a certain occasion, they were frightened, supposing it to be a spirit. But John (xx. 20) says they were glad. Which must we believe?

10. According to Matthew, the disciples were all present on this occasion; but according to John, Thomas was not there.

11. Here let it be noted that none of the narrators claim to have seen Christ rise from the tomb, nor to have got it from anybody who did see it. The only proof in this case is their declaration, "It came to pass."

12. And we are prompted to ask here, how "it came to pass" that the chief priests and pharisees cherished sufficient faith in Christ's resurrection to set a watch for it, as Matthew reports, when his own disciples were too faithless in such an event to be present, or to believe he had risen after the report reached their ears; for we are told some doubted. (See Matt. xxiii.)

13. And how came Matthew to know the soldiers were bribed to say Christ's body was stolen away by his disciples, when the disclosure of such a secret would have been death under the Roman government.

14. And their confession of being asleep, as related by Matthew, would have subjected them to the same fatal penalty by the civil rulers of Rome.

15. And if the soldiers were all asleep, can we not suggest several ways the body may have disappeared without being restored to life?

16. And here we would ask if Christ rose from the dead in order to convince the world of his divine power, why did not the event take place in public? Why was it seen only by a few credulous and interested disciples?

17. And if such an astounding and miraculous event did occur, why does not one of the numerous contemporary writers of those times make any allusion to it? Neither Pliny, Tacitus, nor Josephus, who detail the events very minutely, not only of those times, but of that very country, says a word about such a wonder-exciting occurrence. This fact of itself entirely overthrows the credibility of the story.

18. And the fact that several Christian sects, which flourished near those times, as the Corinthians and Carpocratians, etc., rejected the story in toto, furnishes another powerful argument for discrediting it.

19. And then add to this fact that his own chosen followers were upbraided for their unbelief in the matter.

20. And what was Christ doing during the forty days between his resurrection and ascension, that he should be seen only a few times, and but a few minutes at a time, and by but a few persons, and those interested?

21. And we would ask, likewise,--What more can be proved by Christ's physical resurrection than that of the resurrection of Lazarus, the widow's son, and several cases related in the Old Testament, or the numerous cases reported in oriental history?

22. And what analogy is there in the resurrection of the dead body of a perfect and self-existent God and that of vile man?

23. And why should Christ be called the first fruits of the resurrection, when so many cases are reported as occurring before his?

24. And why do Christians build their hopes of immortality almost entirely upon Christ's alleged resurrection, in view of the numerous facts we have cited showing it to be a mere sandy foundation?

25. Of course no person who believes in modern spiritualism will discredit the story of Christ being visually recognized after his death as a spirit--for they claim to have ocular proof that many such cases have occurred within the last decade of years. But it is the story of his physical resurrection we are combatting--the reanimation of his flesh and bones after having been subjected three days to the laws of decomposition. Neither science nor sense can endorse such a story.

26. Is it not strange, in view of the countless defects in the story of Christ's physical resurrection as enumerated above, that the orthodox Christian world should rely upon it as the great sheet anchor of their faith, and as their chief and almost their only hope of immortal life?

I have in my files much correspondence accumulated over the past four years from ministers of the gospel, Catholic priests and other teachers of religion. I think that most of these people are fundamentally honest, but I am sure that very much doubt exists in their own minds as to the truth of their stories. Perhaps a little more honesty would make better men of them.

One of these letters comes from the Rev. S. Parkes Cadman, known throughout the United States for his Sunday religious radio broadcasts. I have heard this man not once, but a score of times, preach the divinity of Jesus Christ and the divine inspiration of the Bible. Some time ago, I wrote the venerable old doctor submitting to him a question which I really would like to have had answered. The question was, "If Jesus Christ had no earthly father of any kind, how could he possibly have been of the seed of David and thus fulfill the so-called Old Testament prophecies regarding him." The answer I got from Dr. Cadman was the statement that we would not take the Bible too seriously. I wonder if Dr. Cadman means that we cannot take the story of Jesus Christ too seriously. I also wonder what would happen to the good doctor if he made the statement he made to me, in a letter, over the air to a radio audience.

It is essentially necessary now, more so than ever before, that absolute honesty be manifested when dealing with this all-important subject of religion. Either the Bible story of Jesus Christ is true or it is not true and it is certain that the spiritual pioneer or the religious investigator will not get at the truth unless he be absolutely honest. You cannot investi-

gate this story intelligently and allow yourself to be swayed in the slightest degree by racial instinct, traditional stories, or religious sentiment.

I find myself wondering this morning what would be the result if a secret poll were taken of the ministers in the United States who actually believe the New Testament story. I do not recall having met a minister in the past ten years who really believed in the miraculous birth, crucifixion, and resurrection of Jesus Christ.