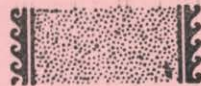


THE CHURCH OF  
"PSYCHIANA"

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

ADVANCED TEACHING  
NUMBER THREE

by  
DR. FRANK B. ROBINSON



"PSYCHIANA"



LESSON NO. 10

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"AN AMERICAN RELIGION FOR AMERICANS"

# "PSYCHIANA"

## THIRD ADVANCED TEACHING

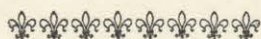
(THE TEACHING WHICH IS BRINGING NEW LIFE TO A SPIRITUALLY DEAD WORLD)

### LESSON NO. 10

BY

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## THE DIVINE "WORD" OF ORIENTAL ORIGIN

THE WORD AS CREATOR, AS SECOND PERSON OF THE TRINITY,

AND ITS PRE-EXISTENCE

### THE WORD OF ORIENTAL ORIGIN

"In the beginning was the Word, and the Word was with God, and the Word was God." (John i.1). The doctrine of the divine creative word (from the Greek Logos) appears to have been coeval in its origin with that of the Trinity, if not inseparably connected with it, as it constitutes the second member of the Trinity of "Father, Word and Holy Ghost" in most of the ancient systems of religion. Works on heathen mythology show that it was anciently a very prevalent custom to personify ideas, thoughts and words into angels and gods. Words were first personated, and transformed into men, then into angels, and finally into gods.

And here is foreshadowed the origin of John's personification of "the Word made flesh." It was simply the word of the supreme God as it escaped from his mouth, assuming the form and characteristics of a divine being like himself, and taking position as a secondary god and second member of the Trinity. This was the oriental conception, and it appears to have been John's.



He evidently had no thought of Christ experiencing human birth, at first, or being born of woman, but believed, like some of the orientalist, that he came out of the mouth of the Father, and was thus "made flesh." (John i. 2.) Not a word of Christ being born is found in John's Gospel, till after his existence as the Word is spoken of.

#### THE WORD AS CREATOR.

John also represents the Word as having been the Creator. "All things were made by him." (John i.3.) And Peter declares, "By the word of God the heavens were of old." (2iii.5.) Now, let it be observed here, as a notable circumstance, that the Chinese bible, much older than the Christians' New Testament, likewise declares, "God pronounced the primeval Word, and his own eternal and glorious abode sprang into existence." Mr. Guizot, in a note on Gibbon's work, says "According to the Zend-Avesta (the Persian bible, more than three thousand years old), it is by the Word, more ancient than the world, that Ormuzd created the universe."

In like manner the sacred writings of the ancient Thibetans speak of "the Word which produced the world"--an exact counterpart to John's declaration, "All things were made by him." And the ancient Greek writer, Amelias, speaking of the god Mercury, says, "And this plainly was the Logos (the Word), by whom all things were made, he being himself eternal, as Heraclitus would say,...He assumed to be with God, and to be God, and in him every thing that was made, has its life and being, who, descending into body, and putting on flesh, took the appearance of a man, though still retaining the majesty of his nature." Here is "the Word made flesh" set forth in most explicit terms. The Psalmist exclaims, "By the Word of God were the heavens made, and all the host of them by the Breath of His mouth." (Ps. xxxiii. 6) Here is disclosed not only the conception of the Word as Creator, but also the Word and the Breath as synonymous terms, both of which conceptions oriental history amply proves to be of heathen derivation.

It was anciently believed that the Word and Breath of God were the same, and possessed a vitalizing power, which as they issued from his mouth, might be transformed into another being known as a secondary god. Both the Jews and the Christians seem to have inherited this belief, as evinced by the foregoing quotations from their Bible. The most ancient tradition taught that the Word emanated from the mouth of the principal god, and "became flesh," that is, to become the creator of the external universe. St. John evidently borrowed this idea. Read his first chapter.

#### PRE-EXISTENCE OF THE WORD.

The pre-existence or previous existence of the Word, antecedent to



the date of its metamorphosis into the human form, we find taught in several of the ancient systems of religion, as well as the more modern Christian system. Several texts in the Christian New Testament set forth the doctrine quite explicitly. Christ, as the Divine Word, declared, "Before Abraham was I am," and that he had an existence with the Father before the foundation of the world, etc., which is a distinct avowal of the doctrine of pre-existence. But oriental history proves the doctrine is much older than Christianity.

The Hindoo very anciently taught that "the Word had existed with God from all eternity, and when spoken it became a glorious form, the aggregate embodiment of all the divine ideas and performed the work of creation." And of Chrishna, it is affirmed that "while upon the earth he existed also in heaven." (See Baghavat Gita.)

In like manner it is declared of an Egyptian god, that "though he was born into the world, he existed with his father god before the world was made." And parallel to this is the statement of the Chinese bible, that "though the Holy Word (Changti) will be born upon the earth, yet he existed before anything was made." Even for Pythagoras it was claimed he existed in heaven before he was born upon the earth. Mr. Higgins in summing up the matter declares, "All the old religions believed the world was created by the Word, and that this Word existed before creation." (Ana. vol. ii. p.77), which clearly indicates the source of St. John's creative Word.

#### THE DUAL OR TWO-FOLD NAME OF THE WORD

In most cases the living Divine Word was known by different names and titles, prior to the era of its assuming the mortal form, from that by which it was known after its fleshly investment.

Among the ancient Persians, the name for the divine spiritual Word was Honover. After its human birth, it was called "Mithra the Mediator." The Hindoo oriental term for the primeval Word was Om, or Aum. After assuming its most important incarnate form, it was known as Chrishna. The Chinese Holy Interior Word was Om-i-to, and its principal incarnation was Chang-ti or Ti-en-ti. The Japanese also proclaimed their belief in a Divine Word before the Christian era, which, in their language was Anima. They taught, like John, that it came forth from the mouth of the Supreme God (Brahm) to perform the work of creation, after which, it was known as Sakya. And that popular Christian writer, Mr. Milman, informs us that the Jewish founders of Christianity believed in an original Divine Word, which they called Memra. When it descended to the earth, and "became flesh, and dwelt amongst us" (John i.4) according to the evangelist John, it was known as Jesus Christ. Mr. Milman states also that "the appellation to the Word is found in the Indian (Hindoo), Persian, the Platonic,



and the Alexandrian systems." (Hist. of Chr., Book 1., Chap. 2.)

Thus, the question is settled by Christian testimony--that the various conceptions of the Divine Word are of heathen origin.

#### THE WORD AS A SECOND MEMBER OF THE TRINITY.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost." (i John v. 7.) Observe, the Word is the second person in the Trinity. And this was its post in the Brahmin, Hindoo, Persian, and other systems. "All religions," says a writer, "which taught the existence of the Word as a great primeval spirit, represent him as secondary to the supreme." (P.R. 3, vol, ii. p 336.) "The Hindoos revered it next to Brahma." Mr. Higgins cuts the matter short by declaring "The Logos, or Word, was the second person of the Trinity in all the ancient systems, as in the Christian system," which again indicated its heathen origin.

#### THE WORD AS A BIBLICAL TITLE.

"The Word," "the Holy Word," "the Divine Word," etc., are terms now frequently applied to the Christian Bible, without any suspicion of their heathen origin. The Zend-Avesta, the Persian bible, was always called "The Living Word of God," for that is the meaning of the term Zend-Avesta, and the oldest bible in the world is the Vedas, and it means both Word and Wisdom. Om, the Egyptian's Holy Word, they frequently applied both to their incarnate gods and to their sacred writings.

The practice of calling bibles "The Word of God" originated from the belief that, when the incarnate Word left the earth and returned to heaven, he infused a portion of his living Spirits into the divine writings which contained his history and his doctrines, and which he himself had prompted his disciples to write as his "Last Revelation to man." They then must contain a portion of him, i.e., a portion of the Holy Word--hence, both were called "The Holy Word."

And this heathen custom Christians borrowed.

#### ORIGIN OF THE WORD AS CREATOR.

The motive which prompted a belief in the creative Word may be styled a theological necessity. It was believed that the principal god, like the rulers of earth, was too aristocratic to labor with his own hands. Hence, another god was originated to perform the work of creation, and called "The Word."



The origin of the creative Word is still further indicated by Blackwood's Magazine.

It says:--

"Creation became impossible to a being already infinite, and was a derogation to a being already perfect. Some lower god, some Avatar, must be interposed (as an emanation from the mouth of god supreme) to perform the subordinate task of creation. Hence, originated and came forth the Word as Creator."

### THE TRINITY VERY ANCIENTLY A CURRENT HEATHEN DOCTRINE

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." (i John v. 7) This text, which evidently discloses a belief in the existence of three separate and distinct beings in the Godhead, sets forth a doctrine which was anciently of almost universal prevalence. Nearly every nation, whether oriental or ocidental, whose religious faith has been commemorated in history, discloses in its creed a belief in the tri-fold nature and triune division of the Deity. St. Jerome testifies unequivocally, "All the ancient nations believed in the Trinity."

And a volume of facts and figures might be cited here, if we had space for them, in proof of this statement.

A text from one of the Hindoo bibles, (the Puranas) will evince the antiquity and prevalence of this belief in a nation of one hundred and fifty millions of people more than two thousand years ago. "O you three Lords!" ejaculated Attencion, "know that I recognize only one God. Inform me, therefore, which of you is the true divinity that I may address to him alone my vows and adorations." The three gods, Brahma, Vishnu, and Siva, becoming manifest to him, replied, "Learn, O devotee, that there is no real distinction between us. What to you appears such is only by semblance. The single being appears under three forms by the acts of creation, preservation and destruction, but he is one."

Now, reader, note the remark here, that the ancient Christian fathers almost universally and unanimously proclaimed the doctrine of the Trinity as one of the leading tenets of the Christian faith, and as a doctrine derived directly by revelation from heaven. But here we find it most explicitly set forth by a disciple of a pagan religion more than three thousand years ago, as the Christian missionary D.O. Allen states, that the Hindoo bible, in which it was found, was compiled fourteen hundred years before Christ, and written at a still earlier period. And we find the same doctrine very explicitly taught



in the ancient Brahmin, Persian, Chaldean, Chinese, Mexican and Grecian systems--all much older than Christianity.

No writer ever taught or avowed a belief in any tenet of religious faith more fully or plainly than Plato sets forth, the doctrine of the Trinity in his *Phaedon*, written four hundred years B.C. And his terms are found to be in most conformity to the Christian doctrine on this subject, as taught in the New Testament. Plato's first term for the Trinity was in Greek--1. To Agathon, the supreme god or father. 2. The Logos, which is the Greek term for Word. and, 3. Psyche, which the Greek lexicon defines to mean "soul, spirit or ghost"--of course, the Holy Ghost. Here we have the three terms of the Christian Trinity, Father, Word, and Holy Ghost, as plainly taught as language can express it, thus making Plato's exposition of the Trinity and definition of its terms, published four hundred years B.C., identical in meaning with those of St. John's as found in his Gospel, and contained in the above quoted text. Where, then, is the foundation for the dogmatic claim on the part of the Christian professors for the divine origin of the Trinity doctrine?

We will here cite the testimony of some Christian writers to prove that the Trinity is a pagan-derived doctrine. A CHRISTIAN BISHOP, Mr. Powell, declares, "I not only confess but I MAINTAIN, such a similitude of Plato's and John's Trinity doctrines as bespeaks a common origin." (Thirteenth letter to Dr. Priestly.) What is that you say, bishop? "A common origin." Then you concede both are heaven-derived, or heathen-derived. If the former, then revelation and heathenism are synonymous terms. If the latter, then Christianity stands on a level with heathen mythology. 1. Which horn of the dilemma will you choose? St. Augustine confessed he found the beginning of John's Gospel in Plato's *Phaedon*, which is a concession of the whole ground.

Another writer, Chataubron, speaks of an ancient Greek inscription on the great obelisk at Rome, which reads--1. The Mighty God. 2. The Begotten of God (as Christ is declared to be "the only begotten of the Father") (John i. 14.) And, 3. "Apello the Spirit"--the Holy Spirit or Holy Ghost--thus presenting in plain language the three terms of the Trinity. And Mr. Cudworth, in corroboration of his report, says, "The Greeks had a first god, and second god, and third god, and the second was begotten by the first. And yet, for all that," continues Mr. Cudworth, "they considered all these one."

In the Platonic or Grecian Trinity, the first person was considered the planner of the work of creation, the second person the creator, and the third person the ghost or spirit which moved upon the face of the waters, and infused life into the mighty deep at creation--the same Holy Ghost which descended from heaven to infuse life into the waters at Christ's baptism; thus, the resemblance is complete. Mr. Basnage quotes a Christian writer of the



fifth century as declaring, "The Athenian sage Plato marvelously anticipated one of the most important and mysterious doctrines of the Christian religion"--meaning the Trinity--an important concession truly.

The oldest and probably the original form of the Trinity is that found in the Brahmin and Hindoo systems--the terms of which are--1. Brahma, the Father or supreme God. 2. Vishnu, the incarnate Word and Creator. 3. Siva, the Spirit of God, i.e., The Holy Spirit or Ghost--each answering to corresponding terms of the Christian Trinity, and yet two thousand years older, according to Dr. Smith

We have not allowable space for other facts and citations (as this work is designed as a mere epitome), although we have but entered upon the threshold of the evidence tending to prove that the Christian Trinity was born of heathen parents, that it is an offspring of heathen mythology, like other doctrines of the Christian faith, claimed by its disciples as the gift of divine revelation.

Here let it be noted as a curious chapter in sacred history that the numerous divine Trinities which have constituted a part of nearly every religious system ever propagated to the world were composed, in every case of male gods. No female has ever yet been admitted into the triad of Gods composing the orthodox Trinity. Every member of the Trinity in every case is a male, and an old bachelor--a doctrine most flagrantly at war with the principles of modern philosophy.

For this science teaches us that the endowment of a being with either male or female organs, presupposes the existence of the other sex; and that either sex, without the other would be a ludicrous anomaly, and a ludicrous distortion of nature unparalleled in the history of science. As sexual organs create an imperious desire for the other sex, no male or female could long enjoy full happiness in the absence of the other party. What an unhappy, lonesome place, therefore, the orthodox heaven must have been, during the eternity of the past, with no society but old bachelors! The Trinity was constituted of males simply because woman had always been considered a mere cipher in society--a mere tool for man's convenience, an appendage to his wants. Hence, instead of having a place among the gods, she led the practical life of a servant and a menial, which accounts for her exclusion from the Trinity. But the time is coming when she will rule both heaven and earth with the omnipotent power of her love nature. Then we shall have no "war in heaven," and no fighting on earth.