The Origin of Christianity
by
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Look not, therefore, in the garish tinselled trappings of the Christmas season for the true meaning of Christmas, for this is indeed the greatest of all symbologies expressed by the millions of Christian adherents. Yes, and even as of this time and place, such large and small symbologies have replaced logic and reason, and enigmatically, even the origin of these symbologies is lost or unknown to the Christian constituents. How many Christians know that their gaily tinselled tree was once the symbolic expression of a certain spiritual configuration worshiped by the Druids a thousand or more years ago, and that at the time of the winter solstice, the week beginning on the 21st of December, votive offerings would be given to this spirit in the form of a virgin maiden whose lifeless body was hung upon the tree? How many Christians know that one of the dominant spiritual characterizations of their religion, one called Jehovah, is an old pagan god, erected in pre-Babylonian days for various purposes associated with the religion of that time and place, including human sacrifice; and that this pagan god Jehovah was brought out of Babylonia by Father Abraham and perpetuated to the Christians through the Old Testament? How many Christians know that by and large all ceremonies and observances, such as the resurrection, have their counterparts in ancient pagan or heathen religions? Yes, even the resurrection is depicted on the temple walls of ancient Egypt: Osiris, the godfather and judge, with Horus his one and only son as intercessor or savior; Horus begotten of Isis, mother of Earth, through immaculate conception.

These and many other ancient deistic concepts, born and fostered in age-old and almost forgotten civilizations, now again live in Christianity, just as they have lived from the time of Paul and Peter; for even the birth of Jesus and the manner of his birth is one which was borrowed by Paul in the beginning of the Christian Church. It is well known, historically, that when Paul began this Christian Church in ancient Greece, he had to proselyte converts from at least two strong and well-known religions. One of these was Mithraism, a degenerate and pagan form of a religion founded, partially at least, upon Zoroastrianism a thousand years before that time in northwest Persia by a man known as Zoroaster (or Zarathustra).

Facts and figures of this man’s life, while partly legendary, are still part of the religion of about 100,000 Parsees in Western India. Zoroaster, who later became known as Mithras, the god of light or the sun, was born of immaculate conception in a shepherd’s hut or manger, the event being witnessed by shepherds who had come down from a nearby hillside. Overhead was a huge star; this was Ahura-Mazda (the Father of all, the counterpart of Jehovah in this province). Later three soothsayers came from a nearby town to take the young mother back to the palace, as she was of royal birth. It is quite obvious that Paul borrowed this story to dress up his otherwise drab religion.
Actually, Jesus was born in the women’s quarters of the temple. All temples in ancient Chaldea and Babylonia were constructed with a women’s quarters, just as was King Solomon’s temple in Jerusalem; their sole purpose being that of a maternity ward for the young maidens who had come to the temple to be prepared for marriage. This is an ancient custom of fertility (and still practiced in some countries) which had been brought out of ancient Chaldea by Father Abraham and was still a strong part of the Jewish religion at the time of Jesus.

When a young girl entered puberty, she went to the temple and there the reigning deity or god would perforate the hymen. This was, of course, done in proxy by a priest. The purpose, among other things, was to remove the stigma of shame from sex in her married life and to insure a large family, preferably all males, all of whom would be endowed with more wisdom and godlike qualities. Occasionally, the maiden became pregnant in the process; then in her last months of pregnancy, she would be confined in the women’s quarters of the temple until delivery, when at that time an older man would be given to her as husband. This was but a saving grace measure which would enable the young lady to reenter her social life without shame. The child in question, if a male, was raised as a priest; the female babies usually disappearing in obscure ways. While this fertility custom may, at first, seem very shocking upon its revelation, yet it was to those who observed and practiced it a very necessary and vital part of their religion and was quite sacred in nature. The King James Bible with the concordance has a map of the temple of Jerusalem which shows the location of the women’s quarters.

As a matter of fact, there is little beyond certain portions of this literal translation, which refers to the life of Jesus in the fabric of Christianity which cannot be considered as readapted forms of legendary or real pagan beliefs and their associated protocols. Even the four Synoptic Gospels were not written by those persons whose names they bear, but were actually ordered so written by Paul; the actual writings being done by two of his priests, Clostideous and Ireneous. No doubt he was displeased with the first and each succeeding version, thus accounting for the four.

However, Paul may or may not be accused of all the chicanery which entered into the formation of the new church, for much of the present-day Christian observances and protocols were part of that Mithraic cult, from which the new church gained so many of its converts, and it is easy to see how these various beliefs and observances were merged into the new church.

While Paul, who was actually Saul of Tarsus—half Roman, half Jew, former tent maker and persecutor of the Nazarenes—could be considered, in this respect, a charlatan and a fraud who was obsessed and driven by a strong guilt complex; yet, perhaps he was not responsible for such later mergings and readaptations of various Mithraic forms. As Mithraism was compounded from both the ancient Zoroastrianism and the even more ancient Egyptian Osirism, many such classical examples reappear in various portions of the Christian Bible. Zoroaster prophesied the day of doom when Ahura-Mazda would sweep the earth with fire which would flow like milk and destroy all the wicked, and after a cooling-off period, or millennium, the good souls would then be resurrected in new bodies to reinhabit the new earth, which had been thus cleansed and purified from evil and
want. This, too, has an Osirian counterpart formed in the resurrection and intercession by Horus, for Horus was the exact counterpart of Mithras and as sons of God through immaculate conception, and thus endowed with godlike propensities, became the saviors of mankind.

How easily did Jesus reoccupy this same niche in the new Christianity. This, however, is only a small part of the many analogies found in Mithraism and Christianity. In Mithraism there was the winter solstice, the 25th of December to the 1st of January, a period of feasting, rejoicing and gift giving, followed by forty days of various festive spring occasions.

These various customs and observances later found their readapted forms as the Christian Epiphany in Lent, the 25th of December actually becoming the fictitious birthday of Jesus. Other Christmas observances and readaptations drawn from Mithraism include the resurrection as in ancient Osirism. Osiris slew the black bull, the personification of all evil, which later became the Christian devil. After slaying the bull, Osiris, mortally wounded, retired and on the third day, being immortal, arose. Even the devil is also the Zoroastrian counterpart or Ahriman. Thus, began the Christian Church, and from the roots of ancient pagan beliefs, rituals, observances, and customs, sprang the first trunk of the Christian Church, which was later to be split by the forces of dissension; one part to form the Greek Orthodox, the other the Roman Catholic. Yes, even the Roman Peter, the supposed founder of that great church, is the former Mithraic Petra or the rock; the rock which formed the tomb for the original Mithraic version of the resurrection.

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NOTE

Biblical historians and other historical sources believe Jesus was actually born in the temple, his birthday the 2nd of April—his true paternal father was Ananias who appears in the book of Acts as the judge and prosecutor of Paul. There is strong circumstantial evidence to support this belief.

It is well known that Jesus spent many of his boyhood years living in the temple grounds with his mother Mary and his foster father, Joseph, a carpenter, whose task it was to keep the temple in repair.

No doubt it was this close contact with the workings of the temple in his boyhood, which later powered a tremendous incentive to overthrow the tyrannical hypocrisy which he witnessed as the daily practice of Rabbinical dispensations.

It is also well established that the babe Jesus was not taken to Egypt, but instead, was taken to Mount Carmel, the area where he spent his first six years among the Essenes, a cult of spiritual intellectuals. Among these people the child Jesus found ample opportunity to learn much wisdom, as well as to reorient the new physical body with the higher self. This will easily explain how, at a later time, Jesus was able to confound the priests in the temple.

In line with these and other historical findings, the Rosecrucians have, as part of their historical literature, expressed strong evidence that Jesus did not die on the cross, but a last hour reprieve was granted by Pilate. He, being taken down then by his faithful followers and to satisfy the Rabbis, was then placed in the tomb. There with his wonderful recuperative powers, he was quickly healed of his wounds: His followers returned at night and rolled away the stone; Jesus then going into hiding until he appeared publicly to his faithful followers.

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