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THE ORIGINS OF WORSHIP

Primitive religion had a biologic origin, a natural evolutionary development, aside from moral associations and apart from all spiritual influences. The higher animals have fears but no illusions, hence no religion. Man creates his primitive religions out of his fears and by means of his illusions.

In the evolution of the human species, worship in its primitive manifestations appears long before the mind of man is capable of formulating the more complex concepts of life now and in the hereafter which deserve to be called religion. Early religion was wholly intellectual in nature and was entirely predicated on associational circumstances. The objects of worship were altogether suggestive; they consisted of the things of nature which were close at hand, or which loomed large in the commonplace experience of the simple-minded primitive Urantians.

When religion once evolved beyond nature worship, it acquired roots of spirit origin but was nevertheless always conditioned by the social environment. As nature worship developed, man's concepts envisioned a division of labor in the supermortal world; there were nature spirits for lakes, trees, waterfalls, rain, and hundreds of other ordinary terrestrial phenomena.

At one time or another mortal man has worshiped everything on the face of the earth, including himself. He has also worshiped about everything imaginable in the sky and beneath the surface of the earth. Primitive man feared all manifestations of power; he worshiped every natural phenomenon he could not comprehend. The observation of powerful natural forces, such as storms, floods, earthquakes, landslides, volcanoes, fire, heat, and cold, greatly impressed the expanding mind of man. The inexplicable things of life are still termed "acts of God" and "mysterious dispensations of Providence."

1. WORSHIP OF STONES AND HILLS

The first object to be worshiped by evolving man was a stone. Today the Kateri people of southern India still worship a stone, as do numerous tribes in northern India. Jacob slept on a stone because he venerated it; he even anointed it. Rachel concealed a number of sacred stones in her tent.

POGLAVLJE 85
IZVORI ISKAZANJA OBOŽAVANJA

PRIMITIVNA religija je bila biološkog porijekla, prirodnog evolucijskog razvoja, odvojena od povezanosti s moralnošću i neovisna od svih duhovnih utjecaja. Više životinje osjećaju strah ali nemaju iluzija--stoga nemaju religiju. Čovjek gradi svoje prvobitne religije iz svojih strahova i uz pomoć svojih iluzija.

U procesu evolucije ljudskog roda, primitivna ispoljenja obožavanja nastaju mnogo prije nego što je čovječji um sposoban formulirati složenije koncepte ovog i narednog života, ideje koje zaslužuju da ih se nazove religijom. Rana religija je bila posve intelektualne naravi i u cjelosti utemeljena na pratećim okolnostima. Predmeti obožavanja su bili posve sugestivni; sastojali su se od stvari iz prirode koje su bilo neposredno okruživale prostoumne i primitivne žitelje Urantije ili su igrale značajnu ulogu u njihovom svakidašnjem iskustvu.

Nakon što je konačno evoluirala iznad stadija obožavanja prirode, religija je uspjela steći osnovu koja je vukla porijeklo od duha, dok je i dalje bila uvjetovana društvenim okruženjem. Pri daljem razvoju obožavanja prirode, čovjekovi pojmovi su predočili ideje o podjeli rada u nadljudskom svijetu; tako su nastali duhovi prirode--duhovi jezera, drveća, vodopada, kiše i stotinu drugih svakidašnjih zemaljskih pojava.

U ovo ili ono doba, smrtni čovjek je iskazivao obožavanje svemu što postoji na licu zemlje--uključujući i sebe. On je štoviše obožavao gotovo sve što se može zamisliti na nebu i ispod zemljine površine. Primitivni čovjek je strahovao od svih ispoljenja moći; obožavao je svaku prirodnu pojavu koju nije mogao razumijeti. Oluje, poplave, zemljotresi, odroni, vulkani, vatra, vrućina i hladnoća--sve su ove moćne prirodne sile snažno dojmile napredujući ljudski um. Neshvatljivi događaji života još uvijek nose naziv "djela Božja" i "tajnovita dodjeljenja Providnosti."

1. OBOŽAVANJE KAMENJA I BRDA

Kamen je bio prvi predmet kojem je evoluirajući čovjek iskazao obožavanje. Narod Kateri iz južne Indije, kao i brojna plemena na sjeveru ove zemlje, još uvijek obožavaju kamen. Jakob je spavao na kamenu jer ga je obožavao; čak bi ga pomazao. Rahela je skrivala sveto kamenje u svome šatoru.

Stones first impressed early man as being out of the ordinary because of the manner in which they would so suddenly appear on the surface of a cultivated field or pasture. Men failed to take into account either erosion or the results of the overturning of soil. Stones also greatly impressed early peoples because of their frequent resemblance to animals. The attention of civilized man is arrested by numerous stone formations in the mountains which so much resemble the faces of animals and even men. But the most profound influence was exerted by meteoric stones which primitive humans beheld hurtling through the atmosphere in flaming grandeur. The shooting star was awesome to early man, and he easily believed that such blazing streaks marked the passage of a spirit on its way to earth. No wonder men were led to worship such phenomena, especially when they subsequently discovered the meteors. And this led to greater reverence for all other stones. In Bengal many worship a meteor which fell to earth in A.D. 1880.

All ancient clans and tribes had their sacred stones, and most modern peoples manifest a degree of veneration for certain types of stones -- their jewels. A group of five stones was revered in India; in Greece it was a cluster of thirty; among the red men it was usually a circle of stones. The Romans always threw a stone into the air when invoking Jupiter. In India even to this day a stone can be used as a witness. In some regions a stone may be employed as a talisman of the law, and by its prestige an offender can be haled into court. But simple mortals do not always identify Deity with an object of reverent ceremony. Such fetishes are many times mere symbols of the real object of worship.

The ancients had a peculiar regard for holes in stones. Such porous rocks were supposed to be unusually efficacious in curing diseases. Ears were not perforated to carry stones, but the stones were put in to keep the ear holes open. Even in modern times superstitious persons make holes in coins. In Africa the natives make much ado over their fetish stones. In fact, among all backward tribes and peoples stones are still held in superstitious veneration. Stone worship is even now widespread over the world. The tombstone is a surviving symbol of images and idols which were carved in stone in connection with beliefs in ghosts and the spirits of departed fellow beings.

Kamenje je ranom čovjeku bilo neobično zbog toga što se znao iznenada pojaviti na površini obrađene zemlje ili pašnjaka. Čovjek nije uzeo u obzir ni eroziju ni rezultate prevrtanja zemlje. Kamenje je ispoljilo tako snažan dojam na rane narode zbog toga što je često nalikovalo životinjama. Čak i civilizirani čovjek obraća pažnju na planinske stijene koje značajanije sličice licima životinja ili čak ljudi. No primitivne ljude je najsnažnije dojmilo meteorsko kamenje koje su često imali priliku vidjeti kako se u usijanom sjaju kovitla atmosferom. Kako se rani čovjek stravično bojao zvijezda padalica, nije mu bilo teško povjerovati da su njihovi plamteći tragovi označavali dolazak duhova na zemlju. Nije čudo što bi ih takve pojave ponukale na obožavanje, osobito nakon što bi nedugo zatim otkrili meteore. I ovo je vodilo produbljenu poštovanja prema svom drugom kamenju. U Bengalu mnogi iskazuju obožavanje meteoru koji je pao na zemlju 1880. god. pr.K.

Svi prastari klanovi i plemena su imali svoje sveto kamenje i većina suvremenih naroda ispoljava izvjesnu mjeru poštovanja određenoj vrsti kamena--svojim draguljima. U Indiji su ljudi obožavali skupinu od pet kamenova; u Grčkoj je to bio slučaj s gomilama od trideset; crvena rasa je obično obožavala kružne gomile kamenja. Rimljani bi uvijek bacili kamen u zrak prizivajući Jupitera. U Indiji se čak i danas kamen može upotrijebiti umjesto svjedoka. U nekim mjestima, kamen može poslužiti kao talisman zakona zahvaljujući čijem autoritetu prijestupnik može biti izveden pred sud. No ne mora uvijek biti slučaj da prostoumni smrtnici poistovjećuju Božanstvo s predmetom ceremonijalnog poštovanja. Takvi fetiši mnogo puta nisu ništa drugo nego simboli stvarnog predmeta obožavanja.

Prastari narodi su posvećivali osobitu pažnju rupama u kamenju. Takve porozne stijene su smatrane neuobičajeno djelotvornim pri liječenju bolesti. Uši nisu bušene kako bi se nosilo kamenje, već je kamenje stavljano u uši kako bi čuvalo rupe otvorenim. Čak i danas sujevjerne osobe buše rupe u novčićima. U Africi, urođenici dižu veliku buku oko fetišnog kamenja. Zapravo, među svim nazadnim plemenima i narodima, kamenje još uvijek predstavlja predmet sujevjernog poštovanja. Obožavanje kamena je još uvijek rasprostranjeno širom cijelog svijeta. Nadgrobni kamen predstavlja očuvani simbol oblička i idola koje su drevni narodi klesali u kamen kao rezultat vjerovanja u utvare i duhove umrlih.

Hill worship followed stone worship, and the first hills to be venerated were large stone formations. It presently became the custom to believe that the gods inhabited the mountains, so that high elevations of land were worshiped for this additional reason. As time passed, certain mountains were associated with certain gods and therefore became holy. The ignorant and superstitious aborigines believed that caves led to the underworld, with its evil spirits and demons, in contrast with the mountains, which were identified with the later evolving concepts of good spirits and deities.

2. WORSHIP OF PLANTS AND TREES

Plants were first feared and then worshiped because of the intoxicating liquors which were derived therefrom. Primitive man believed that intoxication rendered one divine. There was supposed to be something unusual and sacred about such an experience. Even in modern times alcohol is known as "spirits."

Early man looked upon sprouting grain with dread and superstitious awe. The Apostle Paul was not the first to draw profound spiritual lessons from, and predicate religious beliefs on, the sprouting grain.

The cults of tree worship are among the oldest religious groups. All early marriages were held under the trees, and when women desired children, they would sometimes be found out in the forest affectionately embracing a sturdy oak. Many plants and trees were venerated because of their real or fancied medicinal powers. The savage believed that all chemical effects were due to the direct activity of supernatural forces.

Ideas about tree spirits varied greatly among different tribes and races. Some trees were indwelt by kindly spirits; others harbored the deceptive and cruel. The Finns believed that most trees were occupied by kind spirits. The Swiss long mistrusted the trees, believing they contained tricky spirits. The inhabitants of India and eastern Russia regard the tree spirits as being cruel. The Patagonians still worship trees, as did the early Semites. Long after the Hebrews ceased tree worship, they continued to venerate their various deities in the groves. Except in China, there once existed a universal cult of the tree of life.

The belief that water or precious metals beneath the earth's surface can be detected by a wooden divining rod is a relic of the ancient tree cults. The Maypole, the

Za obožavanjem kamena uslijedilo je obožavanje brda, i velike kamene formacije predstavljaju prva brda koja su postala predmetom poštovanja. S vremenom je prevladalo vjerovanje da bogovi žive u planinama, te su tako visoke zemljane uzvišice obožavane i iz ovog razloga. Kako je vrijeme prolazilo, neke planine bi bile proglašene svetima ako bi ih ljudi doveli u vezu s određenim bogovima. Neuki i sujevjerni urođenici su vjerovali da spilje vode u podzemni svijet zlih duhova i demona, nasuprot planinama koje su poistovjećene s nešto skorijim pojmovima dobrih duhova i božanstava.

2. OBOŽAVANJE BILJAKA I DRVEĆA

Radi svojih opojnih sokova, biljke su prvo postale predmetom straha a zatim obožavanja. Primitivni čovjek je vjerovao da ga opijenost čini božanstvenim. Ljudi su povezivali opijenost s nečim neuobičajenim i svetim. Čak se i u suvremeno doba alkohol naziva "duhovima."*

Rani čovjek je promatrao zrna kljanica sa strahom i sujevjernim strahopoštovanjem. Apostol Pavao nije bio prvi koji je iz kljanica izvukao duboke duhovne pouke, te na njima utemeljio svoja religiozna učenja.

Kultovi obožavanja drveća spadaju među najstarije religiozne grupe. Svi rani brakovi su sklapani pod krošnjama drveća i kad su željele djecu, žene su imale običaj više puta strasno zagrliti čvrsti šumski hrast. Mnoge vrste biljaka i drveća su postale predmetom poštovanja radi svojih medicinskih moći, bilo stvarnih ili fiktivnih. Primitivni čovjek je vjerovao da su svi kemijski učinci bili rezultat neposrednog djelovanja nadnaravnih sila.

Među različitim plemenima i rasama su se mogle susresti vrlo različite ideje o duhovima drveća. Vladalo je vjerovanje da su u nekom drveću živjeli dobri duhovi; druga su gostila varljive i opake duhove. Finci su vjerovali da su u većini drveća živjeli dobri duhovi. Ćevicarci dugo nisu vjerovali drveću, misleći da krije varljive duhove. Žitelji Indije i istočne Rusije smatraju duhove drveća okrutnim. Patagonci još uvijek obožavaju drveće, kao što su činili rani Semiti. Dugo nakon što su prestali obožavati drveće, Židovi su nastavili iskazivati poštovanje svojim božanstvima u lugovima. Izuzev u Kini, u prošlosti je vladao sveopći kult drveta života.

Vjerovanje da se voda i dragi metali ispod površine zemlje mogu otkriti vilinskim rašljama, predstavlja ostatak prastarih kultova drveta. Prvomajski stup, božićno drvo i

Christmas tree, and the superstitious practice of rapping on wood perpetuate certain of the ancient customs of tree worship and the later-day tree cults.

Many of these earliest forms of nature veneration became blended with the later evolving techniques of worship, but the earliest mind-adjutant-activated types of worship were functioning long before the newly awakening religious nature of mankind became fully responsive to the stimulus of spiritual influences.

3. THE WORSHIP OF ANIMALS

Primitive man had a peculiar and fellow feeling for the higher animals. His ancestors had lived with them and even mated with them. In southern Asia it was early believed that the souls of men came back to earth in animal form. This belief was a survival of the still earlier practice of worshiping animals.

Early men revered the animals for their power and their cunning. They thought the keen scent and the farseeing eyes of certain creatures betokened spirit guidance. The animals have all been worshiped by one race or another at one time or another. Among such objects of worship were creatures that were regarded as half human and half animal, such as centaurs and mermaids.

The Hebrews worshiped serpents down to the days of King Hezekiah, and the Hindus still maintain friendly relations with their house snakes. The Chinese worship of the dragon is a survival of the snake cults. The wisdom of the serpent was a symbol of Greek medicine and is still employed as an emblem by modern physicians. The art of snake charming has been handed down from the days of the female shamans of the snake love cult, who, as the result of daily snake bites, became immune, in fact, became genuine venom addicts and could not get along without this poison.

The worship of insects and other animals was promoted by a later misinterpretation of the golden rule -- doing to others (every form of life) as you would be done by. The ancients once believed that all winds were produced by the wings of birds and therefore both feared and worshiped all winged creatures. The early Nordics thought that eclipses were caused by a wolf that devoured a portion of the sun or moon. The Hindus often

sujevjerni običaj kucanja u drvo predstavljaju ovjekovjećenja određenih prastarih običaja obožavanja drveta, te nešto skorijih kultova drveta.

Mnogi od ovih najranijih oblika poštovanja prirode su se stopili s kasnijim evoluirajućim vještinama iskazivanja obožavanja, dok su najraniji oblici obožavanja, aktivirani djelovanjem pomoćnih duhova uma, postojali mnogo prije nego što je suvremenija religiozna narav ljudskog roda počela značajnije reagirati na podražaje duhovnih utjecaja.

3. OBOŽAVANJE ŽIVOTINJA

Primitivni čovjek je osjećao vrlo čudnu i bratstvenu naklonost prema višim životinjama. Čovjekovi preci su ne samo živjeli, već su se i parili sa životinjama. U južnoj Aziji, ljudi su rano počeli vjerovati da se ljudske duše vraćaju na zemlju u životinjskom obličju. Ovo vjerovanje predstavlja ostatak ranijeg običaja obožavanja životinja.

Rani ljudi su obožavali životinje radi njihove moći i lukavštine. Vjerovali su da snažan vonj i oštroidost određenih životinja svjedoče o vodstvu duhova. U ovo ili ono doba, svaka rasa je obožavala životinje. Među takve predmete obožavanja ubrajala su se i stvorenja koja su smatrana pola ljudskim a pola životinjskim, kao što su kentauri i sirene.

Židovi su obožavali zmije sve do vremena kralja Hezekije, a Hindusi još uvijek održavaju prijateljske odnose sa svojim domaćim zmijama. Kineski običaj obožavanja zmaja predstavlja ostatak kulta zmije. Zmijina mudrost predstavlja simbol grčke medicine, dok je liječnici i danas koriste kao emblem suvremene medicine. Umjetnost kroćenja zmije vuče porijeklo od vremena žena vračeva, članova takozvanog ljubavnog kulta zmije, koje bi kao rezultat svakodnevnih ujeda postale uistinu imune, zapravo ovisne, tako da nisu mogle biti bez otrova.

Obožavanju insekata i drugih životinja doprinijelo je skorije pogrešno tumačenje zlatnog pravila--ideje da se čovjek treba odnositi prema drugima (svakom obliku života) onako kako želi da se drugi odnose prema njemu. Drevni ljudi su vjerovali da sve vjetrove uzrokuju pokreti ptičjih krila, što je istodobno vodilo obožavanju i strahu od krilatih bića. Rani Nordijci su vjerovali da pomračenja nastaju kad vuk proždere komad sunca ili mjeseca. Hindusi često prikazuju

show Vishnu with a horse's head. Many times an animal symbol stands for a forgotten god or a vanished cult. Early in evolutionary religion the lamb became the typical sacrificial animal and the dove the symbol of peace and love.

In religion, symbolism may be either good or bad just to the extent that the symbol does or does not displace the original worshipful idea. And symbolism must not be confused with direct idolatry wherein the material object is directly and actually worshiped.

4. WORSHIP OF THE ELEMENTS

Mankind has worshiped earth, air, water, and fire. The primitive races venerated springs and worshiped rivers. Even now in Mongolia there flourishes an influential river cult. Baptism became a religious ceremonial in Babylon, and the Greeks practiced the annual ritual bath. It was easy for the ancients to imagine that the spirits dwelt in the bubbling springs, gushing fountains, flowing rivers, and raging torrents. Moving waters vividly impressed these simple minds with beliefs of spirit animation and supernatural power. Sometimes a drowning man would be refused succor for fear of offending some river god.

Many things and numerous events have functioned as religious stimuli to different peoples in different ages. A rainbow is yet worshiped by many of the hill tribes of India. In both India and Africa the rainbow is thought to be a gigantic celestial snake; Hebrews and Christians regard it as "the bow of promise." Likewise, influences regarded as beneficent in one part of the world may be looked upon as malignant in other regions. The east wind is a god in South America, for it brings rain; in India it is a devil because it brings dust and causes drought. The ancient Bedouins believed that a nature spirit produced the sand whirls, and even in the times of Moses belief in nature spirits was strong enough to insure their perpetuation in Hebrew theology as angels of fire, water, and air.

Clouds, rain, and hail have all been feared and worshiped by numerous primitive tribes and by many of the early nature cults. Windstorms with thunder and lightning overawed early man. He was so impressed with these elemental disturbances that thunder was regarded as the voice of an angry god. The worship of fire and the fear of lightning were linked together and were widespread among many early groups.

Višnu s glavom konja. Vrlo često, životinjski simbol predstavlja zaboravljenog boga ili nestali kult. Rano u evolucijskim religijama, janje je postalo tipičnom žrtvenom životinjom, a golubica simbolom mira i ljubavi.

U religiji, simbolizam može biti bilo dobar ili loš, ovisno o tome uolikoj mjeri simbol zamjenjuje izvornu ideju koja je predmet obožavanja. Simbolizam se ne smije zamijeniti s direktnim idolopoklonstvom, gdje se materijalni predmet istinski i neposredno obožava.

4. OBOŽAVANJE ZEMLJE, ZRAKA, VODE I VATRE

Čovječanstvo je obožavalo zemlju, zrak, vodu i vatru. Primitivne rase su poštovalе vrelа i obožavale rijeke. Čak i danas u Mongoliji cvjeta utjecajan kult rijeke. Krštenje je poprimilo oblik religiozne ceremonije u Babilonu, a grci su imali običaj godišnjeg ritualnog kupanja. Drevnim narodima nije puno trebalo da pomisle kako duhovi žive u pjenušavim vrelima, uzavrelim izvorima, pokretnim rijekama i jarosnim bujicama. Tekuće vode su snažno dojmile proste umove idejom da ih pokreću duhovi i nadnaravne sile. Nekom bi prilikom davljeniku bila uskraćena pomoć iz straha da se ne uvrijedi neki bog rijeke.

Mnoge stvari i brojni događaji su djelovali kao religiozni podražaj različitim narodima u različitim dobima. Brojna plemena u brdima Indije još uvijek obožavaju dugu. U Indiji i Africi, duga je smatrana ogromnom nebeskom zmijom; Židovi i kršćani su je smatrali "lukom obećanja". Pored toga, utjecaji koji su u jednom dijelu svijeta smatrani povoljnim, u drugom su dijelu vrlo često smatrani zlim. U Južnoj Americi, istočni vjetar se smatra bogom jer donosi kišu; u Indiji se smatra đavlom jer donosi prašinu i izaziva sušu. Prastari beduini su vjerovali da duh prirode podiže pješčane kovitlace, a čak i za Mojsijevog vremena je vjerovanje u duhove prirode bilo tako snažno da su isti ovjekovječeni u židovskoj teologiji kao anđeli vatre, vode i zraka.

Brojna primitivna plemena, kao i mnogi rani kultovi prirode, su se bojali kiše i grada, ujedno ih obožavajući. Oluje s grmljavinom i munjama su budile strahopoštovanje u ranom čovjeku. Ovi su ga prirodni poremećaji tako duboko dojmili da je munje smatrao glasom ljutog boga. Nakon što su postali blisko povezani, obožavanje vatre i strah od munje proširili su se među mnogim ranim grupama.

Fire was mixed up with magic in the minds of primitive fear-ridden mortals. A devotee of magic will vividly remember one positive chance result in the practice of his magic formulas, while he nonchalantly forgets a score of negative results, out-and-out failures. Fire reverence reached its height in Persia, where it long persisted. Some tribes worshiped fire as a deity itself; others revered it as the flaming symbol of the purifying and purging spirit of their venerated deities. Vestal virgins were charged with the duty of watching sacred fires, and in the twentieth century candles still burn as a part of the ritual of many religious services.

5. WORSHIP OF THE HEAVENLY BODIES

The worship of rocks, hills, trees, and animals naturally developed up through fearful veneration of the elements to the deification of the sun, moon, and stars. In India and elsewhere the stars were regarded as the glorified souls of great men who had departed from the life in the flesh. The Chaldean star cultists considered themselves to be the children of the sky father and the earth mother.

Moon worship preceded sun worship. Veneration of the moon was at its height during the hunting era, while sun worship became the chief religious ceremony of the subsequent agricultural ages. Solar worship first took extensive root in India, and there it persisted the longest. In Persia sun veneration gave rise to the later Mithraic cult. Among many peoples the sun was regarded as the ancestor of their kings. The Chaldeans put the sun in the center of "the seven circles of the universe." Later civilizations honored the sun by giving its name to the first day of the week.

The sun god was supposed to be the mystic father of the virgin-born sons of destiny who ever and anon were thought to be bestowed as saviors upon favored races. These supernatural infants were always put adrift upon some sacred river to be rescued in an extraordinary manner, after which they would grow up to become miraculous personalities and the deliverers of their peoples.

6. WORSHIP OF MAN

Having worshiped everything else on the face of the earth and in the heavens above, man has not hesitated to honor himself with such adoration. The simple-minded savage makes no clear distinction between beasts, men, and gods.

U umovima mnogih primitivnih ustrašenih smrtnika, vatra je dovedena u vezu s magijom. Poklonik magije bi se živo sjećao jednog slučajnog uspjeha pri izvođenju svojih magičnih formula, dok bi nonšalantno zaboravio čitav niz neuspjeha, potpunih promašaja. Poštovanje vatre je dostiglo vrhunac u Perziji, gdje se dugo i održalo. Neka su plemena obožavala vatru kao samo božanstvo; druga su je poštovala kao gorući simbol pročišćujućeg duha njihovih poštovanih božanstava. Vestalke su bile zadužene za čuvanje svetih vatri, a u dvadesetom stoljeću ljudi još uvijek pale svijeće kao dio rituala mnogih religioznih službi.

5. OBOŽAVANJE NEBESKIH TIJELA

Obožavanje je prošlo putom razvoja--od obožavanja stijena, brda, drveća i životinja--prirodno prošavši stadijem strahopoštovanja prema prirodnim pojavama, do obogotvorenja sunca, mjeseca i zvijezda. Ne samo u Indiji već i drugdje, zvijezde su smatrane uzvišenim dušama velikih ljudi koji su napustili život u tjelesnom obličju. Pripadnici Kaldejskog kulta zvijezde su sebe smatrali djecom nebeskog oca i majke zemlje.

Obožavanje mjeseca prethodilo je obožavanju sunca. Poštovanje mjeseca je dostiglo vrhunac u toku lovačke ere, dok je obožavanje sunca postalo glavnom religioznom ceremonijom tijekom kasnijih zemljoradničkih era. Obožavanje sunca je prvo pustilo duboko korijenje u Indiji, gdje se najduže zadržalo. U Perziji je poštovanje sunca dalo začetak kasnijem kultu Mitre. Mnogi su narodi smatrali da je sunce predak njihovih kraljeva. Kaldejci su postavili sunce u centar "sedam kružnica svemira." Kasnije civilizacije su iskazale čast suncu tako što su njegovo ime dale prvom danu tjedna.

Prevladavalo je vjerovanje da je bog sunca bio tajnoviti otac sinova sudbine čije majke su bile djevice, a koji su u nizu slučajeva predstavljani kao darovani spasitelji izabranih rasa. Ova nadnaravna novorođenčad bi uvijek bila puštana niz neku svetu rijeku i nakon što bi nekim čudom bila spašena, postala bi izvanrednim osobama i izručiteljima svojih naroda.

6. OBOŽAVANJE ČOVJEKA

Nakon što je iskazao obožavanje svemu drugom na licu zemlje i nebeskog svoda, čovjek nije oklijevao takvim obožavanjem počastiti i samoga sebe. Prostoumni divljak nije uviđao jasnu razliku između zvijeri, ljudi i bogova.

Early man regarded all unusual persons as superhuman, and he so feared such beings as to hold them in reverential awe; to some degree he literally worshiped them. Even having twins was regarded as being either very lucky or very unlucky. Lunatics, epileptics, and the feeble-minded were often worshiped by their normal-minded fellows, who believed that such abnormal beings were indwelt by the gods. Priests, kings, and prophets were worshiped; the holy men of old were looked upon as inspired by the deities.

Tribal chiefs died and were deified. Later, distinguished souls passed on and were sainted. Unaided evolution never originated gods higher than the glorified, exalted, and evolved spirits of deceased humans. In early evolution religion creates its own gods. In the course of revelation the Gods formulate religion. Evolutionary religion creates its gods in the image and likeness of mortal man; revelatory religion seeks to evolve and transform mortal man into the image and likeness of God.

The ghost gods, who are of supposed human origin, should be distinguished from the nature gods, for nature worship did evolve a pantheon -- nature spirits elevated to the position of gods. The nature cults continued to develop along with the later appearing ghost cults, and each exerted an influence upon the other. Many religious systems embraced a dual concept of deity, nature gods and ghost gods; in some theologies these concepts are confusingly intertwined, as is illustrated by Thor, a ghost hero who was also master of the lightning.

But the worship of man by man reached its height when temporal rulers commanded such veneration from their subjects and, in substantiation of such demands, claimed to have descended from deity.

7. THE ADJUTANTS OF WORSHIP AND WISDOM

Nature worship may seem to have arisen naturally and spontaneously in the minds of primitive men and women, and so it did; but there was operating all this time in these same primitive minds the sixth adjutant spirit, which had been bestowed upon these peoples as a directing influence of this phase of human evolution. And this spirit was constantly stimulating the worship urge of the human species, no matter how primitive its

Rani čovjek je smatrao da su sve neuobičajene osobe bile nadljudske, i toliko se bojao takvih bića da je prema njima gajio veliko strahopoštovanje; do određenog ih je stupnja istinski obožavao. Čak je i rođenje blizanaca smatrano bilo znakom velike sreće ili velike nesreće. Umobolnike, epileptičare i slaboumne su često obožavala njihova zdravoumna braća koja su vjerovala da su u takvim nenormalnim bićima živjeli bogovi. Obožavani su svećenici, kraljevi i proroci; u staro doba, vladalo je vjerovanje da su svi sveti ljudi bili nadahnuti božanstvima. Plemenske vode bi posmrtno bile obogotvorene. Kasnije, kad bi istaknute duše umrle, bile bi proglašene svecima. Sama po sebi, evolucija nikad nije bila u stanju stvoriti bogove koji bi bili viši od proslavljenih, uzdignutih, i visoko razvijenih duhova umrlih smrtnika. U ranoj evoluciji religija stvara svoje bogove. Prilikom otkrivenja, Bogovi definiraju religiju. Evolucijska religija stvara svoje bogove po izgledu slične smrtnom čovjeku; obznanjena religija nastoji razviti i preobraziti smrtnog čovjeka u izgled sličan Bogu.

Bogove-duhove, koji su tobože vukli porijeklo od ljudi, treba razlikovati od bogova prirode, kako je obožavanje prirode vodilo razvoju panteona--duhova prirode koji su uzdignuti na položaj bogova. Kultovi prirode su se nastavili razvijati usporedo sa skorijim kultovima duhova, i ova su dva kulta ispoljila uzajaman utjecaj. Mnoge religije su razvile dualno shvaćanje božanstva--spoj bogova prirode i duhova bogova; u nekim su teologijama ovi pojmovi zbrkani i isprepleteni, što se može vidjeti u primjeru Tora, duha-heroja koji je ujedno bio gospodar munje.

Ali čovjekovo obožavanje čovjeka je dostiglo vrhunac kad su zemaljski vladari počeli zahtijevati takvo poštovanje od svojih podanika, i kad su, kako bi opravdali takve zahtjeve, počeli tvrditi da vuku porijeklo od božanstva.

7. POMOĆNICI OBOŽAVANJA I MUDROSTI

Može se činiti da se u umovima primitivnih muškaraca i žena obožavanje prirode razvilo prirodno i spontano, premda to nije slučaj; no kroz cijeli ovaj period, u istim je ovim primitivnim umovima djelovao šesti pomoćni duh koji im je darovan kako bi usmjerio ovu ranu fazu ljudske evolucije. I u ljudskom je rodu ovaj duh neprestano budio poriv k obožavanju, unatoč tome što su najraniji oblici ispoljenja obožavanja bili

first manifestations might be. The spirit of worship gave definite origin to the human impulse to worship, notwithstanding that animal fear motivated the expression of worshipfulness, and that its early practice became centered upon objects of nature.

You must remember that feeling, not thinking, was the guiding and controlling influence in all evolutionary development. To the primitive mind there is little difference between fearing, shunning, honoring, and worshiping.

When the worship urge is admonished and directed by wisdom -- meditative and experiential thinking -- it then begins to develop into the phenomenon of real religion. When the seventh adjutant spirit, the spirit of wisdom, achieves effective ministration, then in worship man begins to turn away from nature and natural objects to the God of nature and to the eternal Creator of all things natural.

[Presented by a Brilliant Evening Star of Nebadon.]

izrazito primitivni. Nema sumnje da ljudski impuls k obožavanju vuče porijeklo od duha obožavanja, unatoč time što je životinjski strah motivirao iskazanje obožavanja i što je isprva bio usmjeren na predmete iz prirode.

Morate imati na umu da su osjećaji--a ne misli--predstavljali vodeći i upravljački utjecaj u toku cijelog evolucijskog razvoja. Primitivni um je slabo uviđao razliku između straha, poriva k izbjegavanju, poštovanja i obožavanja.

Kad murdost--duboko meditativno i iskustveno razmišljanje--opominje i usmjerava poriv k obožavanju, obožavanje tada počinje poprimati oblik istinske religije. Kada sedmi pomoćni duh, duh obožavanja, dostigne stadij djelotvorne službe, čovjekovo se obožavanje počinje udaljavati od prirode i prirodnih predmeta, prema Bogu prirode, vječnom Stvoritelju svih prirodnih stvari.

[Predstavila Blistava Večernja Zvijezda Nebadona.]

* Na engleskom, alkohol između ostalog nosi naziv "duhovi."