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EARLY EVOLUTION OF RELIGION

The evolution of religion from the preceding and primitive worship urge is not dependent on revelation. The normal functioning of the human mind under the directive influence of the sixth and seventh mind-adjutants of universal spirit bestowal is wholly sufficient to insure such development.

Man's earliest prereligious fear of the forces of nature gradually became religious as nature became personalized, spiritized, and eventually deified in human consciousness. Religion of a primitive type was therefore a natural biologic consequence of the psychologic inertia of evolving animal minds after such minds had once entertained concepts of the supernatural.

1. CHANCE: GOOD LUCK AND BAD LUCK

Aside from the natural worship urge, early evolutionary religion had its roots of origin in the human experiences of chance -- so-called luck, commonplace happenings. Primitive man was a food hunter. The results of hunting must ever vary, and this gives certain origin to those experiences which man interprets as good luck and bad luck. Mischance was a great factor in the lives of men and women who lived constantly on the ragged edge of a precarious and harassed existence.

The limited intellectual horizon of the savage so concentrates the attention upon chance that luck becomes a constant factor in his life. Primitive Urantians struggled for existence, not for a standard of living; they lived lives of peril in which chance played an important role. The constant dread of unknown and unseen calamity hung over these savages as a cloud of despair which effectively eclipsed every pleasure; they lived in constant dread of doing something that would bring bad luck. Superstitious savages always feared a run of good luck; they viewed such good fortune as a certain harbinger of calamity.

This ever-present dread of bad luck was paralyzing. Why work hard and reap bad luck -- nothing for something -- when one might drift along and encounter good luck -- something for nothing? Unthinking men forget good luck -- take it for granted -- but they painfully remember bad luck.

POGLAVLJE 86
RANA EVOLUCIJA RELIGIJE

EVOLUCIJA primitivnog poriva k obožavanju i njegov preobražaj u religiju ne ovise o otkrivenju. Normalno funkcioniranje ljudskog uma pod usmjerivačkim utjecajem šestog i sedmog pomoćnika univerzalnog darivanja duha, u cjelosti su dovoljni da osiguraju takav razvoj.

Čovjekov najraniji predreligiozni strah od prirodnih sila postupno je poprimio religioznu narav kako je u ljudskoj svijesti priroda postala prvo personificirana, zatim poduhovljena, te vremenom obogotvorena. Primitivni oblik religije stoga predstavlja prirodnu biološku posljedicu psihološke inercije evoluirajućih životinjskih umova nakon što se isti počnu baviti idejama nadnaravnog.

1. SLUČAJ: DOBRA I LOŠA SREĆA

Na stranu od prirodnog poriva k obožavanju, rana evolucijska religija vuče svoje korijene iz pukih slučajeva--takozvane sreće, ustvari svakidašnjih događaja ljudskog života. Primitivni čovjek je bio lovac. Rezultati lova neminovno variraju i ova neizvjesnost stvara događaje koje čovjek tumači dobrom i lošom srećom. Nesreća je igrala značajnu ulogu u životima muškaraca i žena koji su neprestano živjeli na krnjem rubu klimave i neprijatne egzistencije.

Ograničeni intelektualni vidokrug divljaka usmjerava tako veliku pažnju na slučaj da sreća postaje stalnim činiteljem njegova života. Primitivni Urantijanci su se borili za egzistenciju a ne za standard življenja; kako su njihovi životi bili opsjednuti mnogostrukim opasnostima, slučaj je igrao vrlo bitnu ulogu. Nepoznata i nepredvidiva katastrofa je neprestano visila nad ovim divljacima kao oblak očajanja koji im je unosio strah, zamračujući svako životno zadovoljstvo; neprestano su strahovali da ne učine nešto što bi im donijelo lošu sreću. Sujevjerni divljaci su se bojali čak i naleta dobre sreće; promatrali su takvu dobru sreću sigurnom pretečom nesreće.

Ovaj je stalni strah od loše sreće imao paralizirajući učinak. Zašto teško raditi i požnjati lošu sreću--ništa za nešto--kad čovjek može lagodno ubijati vrijeme i ubirati dobru sreću--nešto nizašta? Nerazboriti ljudi zaborave dobru sreću--uzmu je za gotovo--dok se bolno sjećaju loše sreće.

Early man lived in uncertainty and in constant fear of chance -- bad luck. Life was an exciting game of chance; existence was a gamble. It is no wonder that partially civilized people still believe in chance and evince lingering predispositions to gambling. Primitive man alternated between two potent interests: the passion of getting something for nothing and the fear of getting nothing for something. And this gamble of existence was the main interest and the supreme fascination of the early savage mind.

The later herders held the same views of chance and luck, while the still later agriculturists were increasingly conscious that crops were immediately influenced by many things over which man had little or no control. The farmer found himself the victim of drought, floods, hail, storms, pests, and plant diseases, as well as heat and cold. And as all of these natural influences affected individual prosperity, they were regarded as good luck or bad luck.

This notion of chance and luck strongly pervaded the philosophy of all ancient peoples. Even in recent times in the Wisdom of Solomon it is said: "I returned and saw that the race is not to the swift, nor the battle to the strong, neither bread to the wise, nor riches to men of understanding, nor favor to men of skill; but fate and chance befall them all. For man knows not his fate; as fishes are taken in an evil net, and as birds are caught in a snare, so are the sons of men snared in an evil time when it falls suddenly upon them."

2. THE PERSONIFICATION OF CHANCE

Anxiety was a natural state of the savage mind. When men and women fall victims to excessive anxiety, they are simply reverting to the natural estate of their far-distant ancestors; and when anxiety becomes actually painful, it inhibits activity and unfailingly institutes evolutionary changes and biologic adaptations. Pain and suffering are essential to progressive evolution.

The struggle for life is so painful that certain backward tribes even yet howl and lament over each new sunrise. Primitive man constantly asked, "Who is tormenting me?" Not finding a material source for his miseries, he settled upon a spirit explanation. And so was religion born of the fear of the mysterious, the awe of the unseen, and the dread of the unknown. Nature fear thus became a factor in

Rani čovjek je živio u neizvjesnosti i stalnom strahu od slučaja--loše sreće. Život je bio uzbudljiva igra slučaja; egzistencija je bila igra na sreću. Nije čudo da djelomično civilizirani ljudi još uvijek vjeruju u slučaj i ispoljavaju zaostale kockarske sklonosti. Primitivni čovjek je naizmjenično bio zaokupljen dvjema snažnim željama: žudnjom da dobije nešto nizašta i strahom da ne dobije ništa za nešto. I ova je egzistencijalna igra na sreću predstavljala osnovno zanimanje i najveću fascinaciju uma ranih divljaka.

Kasnije, baveći se stočarstvom, ljudi su jednako nastavili promatrati slučaj i sreću, dok su u još skorijem ratarskom razdoblju postali još svjesniji činjenice da se usjevi nalaze pod neposrednim utjecajem mnogih stvari nad kojima čovjek može imati vrlo malo ili ni malo kontrole. Ratar se našao žrtvom suše, poplava, grada, oluja, štetočina, biljnih bolesti, kao i vrućine i hladnoće. I kako su sve ove prirodne pojave značajno utjecale na individualni prosperitet, smatrane su bilo dobrom ili lošom srećom.

Ovaj je pojam slučaja i sreće snažno prožeo filozofiju svih starih naroda. Čak i u nešto skoroj Knjizi Propovjednikovoj stoji: "Osim toga vidjeh pod suncem: ne dobivaju trku hitri, ni boj hrabri; nema kruha za mudraca, ni bogatstva za razumne, ni milosti za učene, jer vrijeme i kob sve dostiže. Čovjek ne zna svoga časa: kao ribe ulovljene u podmukloj mreži, i kao ptice u zamku uhvaćene, tako se hvataju sinovi ljudski u vrijeme nevolje kad ih iznenada spopadne."

2. PERSONIFIKACIJA SLUČAJNOSTI

Tjeskoba je bila prirodno stanje uma primitivnog čovjeka. Kad se nađu žrtvama snažne tjeskobe, suvremeni muškarci i žene ustvari nazaduju do prirodne razine svojih dalekih predaka; i kad tjeskoba postane istinski bolna, ona spriječava aktivnost i bez iznimke uvodi evolucijske promjene i biološke adaptacije. Bol i patnja igraju bitnu ulogu u procesu progresivne evolucije.

Borba za život je tako bolna da izvjesna nazadna plemena čak i danas jadikuju pri svakom novom izlasku sunca. Primitivni čovjek je neprestano pitao: "Tko me kinji?" Ne nalazeći nikakav materijalni izvor svojim patnjama, prihvatio je duh kao objašnjenje. I tako se rodila religija--iz straha od tajanstvenog, strahopoštovanja pred nevidljivim i zaziranja od nepoznatog. Strah

the struggle for existence first because of chance and then because of mystery.

The primitive mind was logical but contained few ideas for intelligent association; the savage mind was uneducated, wholly unsophisticated. If one event followed another, the savage considered them to be cause and effect. What civilized man regards as superstition was just plain ignorance in the savage. Mankind has been slow to learn that there is not necessarily any relationship between purposes and results. Human beings are only just beginning to realize that the reactions of existence appear between acts and their consequences. The savage strives to personalize everything intangible and abstract, and thus both nature and chance become personalized as ghosts -- spirits -- and later on as gods.

Man naturally tends to believe that which he deems best for him, that which is in his immediate or remote interest; self-interest largely obscures logic. The difference between the minds of savage and civilized men is more one of content than of nature, of degree rather than of quality.

But to continue to ascribe things difficult of comprehension to supernatural causes is nothing less than a lazy and convenient way of avoiding all forms of intellectual hard work. Luck is merely a term coined to cover the inexplicable in any age of human existence; it designates those phenomena which men are unable or unwilling to penetrate. Chance is a word which signifies that man is too ignorant or too indolent to determine causes. Men regard a natural occurrence as an accident or as bad luck only when they are destitute of curiosity and imagination, when the races lack initiative and adventure. Exploration of the phenomena of life sooner or later destroys man's belief in chance, luck, and so-called accidents, substituting therefor a universe of law and order wherein all effects are preceded by definite causes. Thus is the fear of existence replaced by the joy of living.

The savage looked upon all nature as alive, as possessed by something. Civilized man still kicks and curses those inanimate objects which get in his way and bump him. Primitive man never regarded anything as accidental; always was everything intentional. To primitive man the domain of fate, the function of luck, the spirit world, was just as unorganized and haphazard as was primitive

od prirode je tako postao komponentom egzistencijalne borbe prvo radi slučaja, a zatim radi tajanstvenosti.

Primitivni um je bio logičan, premda je imao mali broj ideja koje je mogao inteligentno povezati; um divljaka je bio neobrazovan, posve priprost. Ako je jedan događaj slijedio za drugim, divljak ih je smatrao uzrokom i posljedicom. Stvari koje civilizirani čovjek smatra sujevjerjem predstavljaju čistu neukost divljaka. Čovječanstvu je dugo trebalo da nauči da ne mora uvijek postojati veza između namjera i rezultata. Ljudska bića upravo počinju spoznavati da između djela i njihovih posljedica posreduju reakcije egzistencije. Kako divljak nastoji personificirati sve što je neopipljivo i apstraktno, on je personificirao i prirodu i slučaj prvo kao utvare--duhove--a zatim kao bogove.

Čovjek ima prirodnu tendenciju da vjeruje u ono što mu ide u korist, što služi bilo njegovu trenutnom ili daljem interesu; osobni interes uveliko zamagľuje logiku. Razlika između uma divljaka i uma civiliziranog čovjeka predstavlja više stvar sadržaja nego naravi, stupnja nego kvalitete.

No nastaviti pripisivati sve teško shvatljive stvari nadnaravnim uzrocima nije ništa drugo nego lijen i zgodan način da se izbjegnu svi oblici intelektualnog naprezanja. Sreća nije ništa drugo nego riječ koja označava sve neobjašnjive stvari izvjesnog stoljeća ljudske egzistencije; njome se označavaju pojave koje čovjek nije u stanju-ili nije voljan--pronići. Slučaj je riječ koja ukazuje na to da je čovjek bilo suviše neuk ili suviše lijen da ustanovi stvarne uzroke. Ljudi smatraju prirodnu pojavu nesrećnim slučajem ili lošom srećom jedino ako im nedostaju radoznalost i imaginacija, ako nemaju inicijative i pustolovnosti. Prije ili kasnije, izučavanje životnih pojava mora uništiti čovjekovo vjerovanje u slučaj, sreću i takozvane nesrećne slučajeve, te na njihovo mjesto postaviti zakonski i uređen svemir gdje svim posljedicama prethode jasni uzroci. Na taj će način užitak življenja nadomjestiti strah od egzistencije.

Divljak je smatrao svu prirodu živom, nečim obuzetom. Civilizirani čovjek još uvijek udari i opsuje nežive predmete koji mu se nađu na putu i o koje se spotakne. Primitivni čovjek nikad nije smatrao bilo što slučajnim; sve se uvijek događalo s predumišljajem. Sa stanovišta primitivnog čovjeka--svijet duhova, domena sudbine i uloga sreće--svi su se činili jednako

society. Luck was looked upon as the whimsical and temperamental reaction of the spirit world; later on, as the humor of the gods.

But all religions did not develop from animism. Other concepts of the supernatural were contemporaneous with animism, and these beliefs also led to worship. Naturalism is not a religion -- it is the offspring of religion.

3. DEATH -- THE INEXPLICABLE

Death was the supreme shock to evolving man, the most perplexing combination of chance and mystery. Not the sanctity of life but the shock of death inspired fear and thus effectively fostered religion. Among savage peoples death was ordinarily due to violence, so that nonviolent death became increasingly mysterious. Death as a natural and expected end of life was not clear to the consciousness of primitive people, and it has required age upon age for man to realize its inevitability.

Early man accepted life as a fact, while he regarded death as a visitation of some sort. All races have their legends of men who did not die, vestigial traditions of the early attitude toward death. Already in the human mind there existed the nebulous concept of a hazy and unorganized spirit world, a domain whence came all that is inexplicable in human life, and death was added to this long list of unexplained phenomena.

All human disease and natural death was at first believed to be due to spirit influence. Even at the present time some civilized races regard disease as having been produced by "the enemy" and depend upon religious ceremonies to effect healing. Later and more complex systems of theology still ascribe death to the action of the spirit world, all of which has led to such doctrines as original sin and the fall of man.

It was the realization of impotency before the mighty forces of nature, together with the recognition of human weakness before the visitations of sickness and death, that impelled the savage to seek for help from the supermaterial world, which he vaguely visualized as the source of these mysterious vicissitudes of life.

nasumičnim i neorganiziranim kakvo je bilo primitivno društvo. Sreća je smatrana hirovitom i čudljivom reakcijom svijeta duha; kasnije je proglašena humorom bogova.

No nije točno da su se sve religije razvile iz animizma. Drugi pojmovi nadnaravnog su postojali istodobno s animizmom i ova su vjerovanja isto tako vodila k obožavanju. Naturalizam nije religija -- on je proizvod religije.

3. NESHVATLJIVOST SMRTI

Evoluirajućem čovjeku, smrt je predstavljala najveći šok, najzagonetniji spoj slučaja i tajnovitosti. Ne sveta nepovredivost života, već šok izazvan smrću, predstavlja utjecaj koji je pobudio strah i time djelotvorno dao podstrek razvoju religije. Među neciviliziranim narodima, smrt je obično bila rezultat nasilja, radi čega se nenasilna smrt činila još tajanstvenijom. Svijest primitivnih ljudi nije mogla shvatiti pojam smrti kao prirodnog i očekivanog svršetka života i čovjek je tek nakon mnogih stoljeća počeo uviđati njezinu neminovnost.

Rani čovjek je prihvatio život kao činjenicu, dok je smrt smatrao nekom vrstom kazne. Sve rase imaju legende o ljudima koji nisu umrli, predanja koja predstavljaju ostatke ranih stavova prema smrti. Već tada, u ljudskom je umu postojala mutna predstava nejasnog i neorganiziranog svijeta duha koji je bio izvor svih neshvatljivih stvari ljudskog života, dok je smrt pripadala dugom nizu takvih neobjašnjenih pojava.

Isprva je vladalo vjerovanje da su prirodna smrt i sve ljudske bolesti predstavljale rezultat djelovanja duhova. Čak i u suvremeno doba izvjesne civilizirane rase smatraju "neprijatelja" uzročnikom bolesti, oslanjajući se na religiozne ceremonije kako bi postigle djelotvorno izliječenje. Noviji i složeniji teološki sistemi još uvijek pripisuju smrt djelovanju svijeta duhova, što je vodilo doktrinama o izvornom grijehu i padu čovjeka.

Spoznaja vlastite nemoći pred snažnim prirodnim silama kao i prepoznavanje čovjekove slabosti pred kaznama koje su ga snalazile u vidu bolesti i smrti, predstavljaju to što je nagnalo divljaka da potraži pomoć od nadmaterijalnog svijeta koji se u njegovom nejasnom shvaćanju činio izvorom svih ovih tajanstvenih životnih nestalosti.

4. THE DEATH-SURVIVAL CONCEPT

The concept of a supermaterial phase of mortal personality was born of the unconscious and purely accidental association of the occurrences of everyday life plus the ghost dream. The simultaneous dreaming about a departed chief by several members of his tribe seemed to constitute convincing evidence that the old chief had really returned in some form. It was all very real to the savage who would awaken from such dreams reeking with sweat, trembling, and screaming.

The dream origin of the belief in a future existence explains the tendency always to imagine unseen things in the terms of things seen. And presently this new dream-ghost-future-life concept began effectively to antidote the death fear associated with the biologic instinct of self-preservation.

Early man was also much concerned about his breath, especially in cold climates, where it appeared as a cloud when exhaled. The breath of life was regarded as the one phenomenon which differentiated the living and the dead. He knew the breath could leave the body, and his dreams of doing all sorts of queer things while asleep convinced him that there was something immaterial about a human being. The most primitive idea of the human soul, the ghost, was derived from the breath-dream idea-system.

Eventually the savage conceived of himself as a double -- body and breath. The breath minus the body equaled a spirit, a ghost. While having a very definite human origin, ghosts, or spirits, were regarded as superhuman. And this belief in the existence of disembodied spirits seemed to explain the occurrence of the unusual, the extraordinary, the infrequent, and the inexplicable.

The primitive doctrine of survival after death was not necessarily a belief in immortality. Beings who could not count over twenty could hardly conceive of infinity and eternity; they rather thought of recurring incarnations.

The orange race was especially given to belief in transmigration and reincarnation. This idea of reincarnation originated in the observance of hereditary and trait resemblance of offspring to ancestors. The custom of naming children after grandparents and other ancestors was due to belief in reincarnation. Some later-day races believed that man died

4. PREDSTAVE O ŽIVOTU POSLIJE SMRTI

Predstave o nadmaterijanoj fazi smrtničke ličnosti potječu od nesvjesnog i posve nasumičnog povezivanja svakodnevnih životnih događaja, te ideja o duhovima-utvarama iz snova. To što bi se pokojni poglavica istodobno pojavio u snovima više članova izvjesnog plemena, izgledalo je uvjerljivim dokazom da se stari poglavar stvarno vratio u nekom obličju. Sve se to činilo vrlo stvarnim divljaku koji bi se probudio iz takvih snova natopljen znojem, dršćući i vrišteći.

Činjenica da vjerovanje u buduću život vuče porijeklo iz snova objašnjava čovjekovu tendenciju da formira svoje ideje o nepoznatom na temeljima poznatog. I ovaj je novi spoj pojmova o utvarama, snu i budućem životu, djelotvorno počeo ublažavati strah od smrti koji je bio vezan uz čovjekov biološki nagon k samoodržanju.

Rani čovjek je pridavao velik značaj dahu, osobito u hladnim klimatskim podnebljima gdje se izdahnuti zrak javljao kao oblak pare. Čovjek je vjerovao da dah života predstavlja razliku između žive i nežive materije. Čovjek je znao da je dah mogao napustiti tijelo i svaki put kad bi usnuo čudnovate snove, iznova bi počeo vjerovati u postojanje nematerijalne komponente ljudskog bića. Najprimitivnija ideja ljudske duše--duh--vuče porijeklo iz idejnog sistema koji počiva na spoju daha i sna.

S vremenom, divljak je sebe počeo smatrati bićem dvojne naravi--tijela i daha. Dah bez tijela značio je duh, utvaru. Premda nije bilo sumnje da su utvare i duhovi imali ljudsko porijeklo, ljudi su ih svejedno smatrali nadljudskim. I čovjek je smatrao da se u postojanju ovih obestjeljenih duhova krije objašnjenje svega neobičnog, nesvakidašnjeg, rijetkog i neobjašnjivog.

Primitivna doktrina o životu poslije smrti nije uvijek značila vjerovanje u besmrtnost. Bića koja nisu znala brojati dalje od dvadeset nisu mogla zamisliti beskonačnost i vječnost; ljudi su više mislili na niz inkarnacija.

Narandžasta rasa je osobito bila odana vjerovanju u selidbu duša i reinkarnaciju. Ova se ideja o reinkarnaciji javila nakon što su ljudi postali svjesni nasljednih sličnosti--činjenice da se fizička i karakterna svojstava roditelja prenose na potomstvo. Običaj davanja imena djeci prema majčinskim i očinskim roditeljima i drugim precima vuče porijeklo od vjerovanja

from three to seven times. This belief (residual from the teachings of Adam about the mansion worlds), and many other remnants of revealed religion, can be found among the otherwise absurd doctrines of twentieth-century barbarians.

Early man entertained no ideas of hell or future punishment. The savage looked upon the future life as just like this one, minus all ill luck. Later on, a separate destiny for good ghosts and bad ghosts -- heaven and hell -- was conceived. But since many primitive races believed that man entered the next life just as he left this one, they did not relish the idea of becoming old and decrepit. The aged much preferred to be killed before becoming too infirm.

Almost every group had a different idea regarding the destiny of the ghost soul. The Greeks believed that weak men must have weak souls; so they invented Hades as a fit place for the reception of such anemic souls; these unrobust specimens were also supposed to have shorter shadows. The early Andites thought their ghosts returned to the ancestral homelands. The Chinese and Egyptians once believed that soul and body remained together. Among the Egyptians this led to careful tomb construction and efforts at body preservation. Even modern peoples seek to arrest the decay of the dead. The Hebrews conceived that a phantom replica of the individual went down to Sheol; it could not return to the land of the living. They did make that important advance in the doctrine of the evolution of the soul.

5. THE GHOST-SOUL CONCEPT

The nonmaterial part of man has been variously termed ghost, spirit, shade, phantom, specter, and latterly soul. The soul was early man's dream double; it was in every way exactly like the mortal himself except that it was not responsive to touch. The belief in dream doubles led directly to the notion that all things animate and inanimate had souls as well as men. This concept tended long to perpetuate the nature-spirit beliefs; the Eskimos still conceive that everything in nature has a spirit.

The ghost soul could be heard and seen, but not touched. Gradually the dream life of the race so developed and expanded the activities of this evolving spirit world that death was finally regarded as "giving up the ghost." All primitive tribes, except those little above animals, have developed some concept of the soul. As civilization advances, this

u reinkarnaciju. Čak su i neke suvremenije rase vjerovali da je čovjek umirao tri do sedam puta. Ovo vjerovanje (ostatak Adamovih učenja o prebivališnim svjetovima) kao i mnogi drugi ostaci obznanjene religije, i danas postoje među inače apsurdnim doktrinama primitivnih naroda dvadesetog stoljeća.

Rani čovjek se nije bavio idejama o paklu ili budućim kaznama. Divljak je promatrao budući život upravo kao ovaj, jedino bez zle sreće. Kasnije, začeta je ideja o odvojenoj sudbini dobrih duhova i loših duhova--raju i paklu. No kako su mnoge primitivne rase vjerovali da je čovjek ulazio u naredni život neposredno nakon što bi napustio ovaj, nisu bile oduševljene idejom starenja i onemoćalosti. Stari ljudi su se nadali da će ih netko ubiti prije nego odveć onemoćaju.

Skoro svaka grupa je imala različite ideje u vezi sudbine utvare-duše. Grci su vjerovali da su slabi ljudi imali slabe duše; tako su izmislili Had kao pogodno mjesto za takve slabe duše; pored toga, vladalo je vjerovanje da su ova nejakla čeljad imala kraće sjene. Rani Anditi su mislili da su se njihovi duhovi vraćali u rodne zemlje predaka. Kinezi i Egipćani su vjerovali da su duša i tijelo ostajali zajedno. Među Egipćanima, ovo je vodilo pomnoj konstrukciji grobova i nastojanjima da se očuva ljudsko tijelo. Čak i suvremeni narodi nastoje zaustaviti raspad mrtvih tijela. Židovi su smatrali da je čovjekov bestjelesni duplikat odlazio u podzemni Šeol; nije se mogao vratiti u zemlju živih. Ovo je predstavljalo značajan napredak u doktrini evolucije duše.

5. PREDSTAVE O DUHU-DUŠI

Svojoj nematerijalnoj komponenti, čovjek je dao različita imena: utvara, duh, sjena, fantom, avet, a u skorije doba--duša. Ranom čovjeku, duša je predstavljala njegov duplikat iz snova; ovaj je duplikat po svemu bio apsolutno identičan njemu samome, izuzev što nije reagirao na dodir. Vjerovanje u duplikate iz snova vodilo je izravno ideji da su sve žive i nežive stvari, uključujući i samog čovjeka, imale dušu. Zahvaljujući ovom pojmu, dugo se zadržalo vjerovanje u duhove prirode; Eskimi još uvijek vjeruju da sve prirodne stvari imaju duh.

Ljudi su vjerovali da se duh-duša mogao čuti i vidjeti, ali ne i dodirnuti. Što su snovi postajali utjecajniiji, to su se više razvijale i širile aktivnosti ovog evoluirajućeg svijeta duha, sve dok smrt na koncu nije bila proglašena "ispuštanjem duha." Sva su primitivna plemena, izuzev onih koja su bila

superstitious concept of the soul is destroyed, and man is wholly dependent on revelation and personal religious experience for his new idea of the soul as the joint creation of the God-knowing mortal mind and its indwelling divine spirit, the Thought Adjuster.

Early mortals usually failed to differentiate the concepts of an indwelling spirit and a soul of evolutionary nature. The savage was much confused as to whether the ghost soul was native to the body or was an external agency in possession of the body. The absence of reasoned thought in the presence of perplexity explains the gross inconsistencies of the savage view of souls, ghosts, and spirits.

The soul was thought of as being related to the body as the perfume to the flower. The ancients believed that the soul could leave the body in various ways, as in:

1. Ordinary and transient fainting.
2. Sleeping, natural dreaming.
3. Coma and unconsciousness associated with disease and accidents.
4. Death, permanent departure.

The savage looked upon sneezing as an abortive attempt of the soul to escape from the body. Being awake and on guard, the body was able to thwart the soul's attempted escape. Later on, sneezing was always accompanied by some religious expression, such as "God bless you!"

Early in evolution sleep was regarded as proving that the ghost soul could be absent from the body, and it was believed that it could be called back by speaking or shouting the sleeper's name. In other forms of unconsciousness the soul was thought to be farther away, perhaps trying to escape for good -- impending death. Dreams were looked upon as the experiences of the soul during sleep while temporarily absent from the body. The savage believes his dreams to be just as real as any part of his waking experience. The ancients made a practice of awaking sleepers gradually so that the soul might have time to get back into the body.

All down through the ages men have stood in awe of the apparitions of the night season, and the Hebrews were no exception. They truly believed that God spoke to them in dreams, despite the injunctions of Moses against this idea. And Moses was right, for ordinary dreams are not the methods employed by the personalities of the spiritual world when

malo iznad razine životinja, razvila neki pojam duše. Daljim napretkom civilizacije uništen je sujevjerni pojam duše, dok pri formiranju ideje o duši kao zajedničkoj tvorevini smrtničkog uma čovjeka koji zna Boga i unutarnjeg božanskog duha, Misaonog Ispravljača, čovjek posve ovisi o otkrivenju i osobnom religioznom iskustvu.

Rani smrtnici nisu uspijevali uočiti razliku između koncepta unutarnjeg duha i koncepta evolucijske duše. Primitivni čovjek je bio jako zbunjen kako nije mogao utvrditi da li je duh-duša predstavljao sastavni dio čovjekova tijela ili je bio vanjska komponenta pripojena tijelu. Nedostatak razboritog razmišljanja kao i opća pometnja objašnjavaju očigledne nedosljednosti u primitivnom shvaćanju duša, utvara i duhova.

Ljudi su vjerovali da je odnos između duše i tijela nalikovao odnosu između mirisa i cvijeta. Prastari narodi su vjerovali da je duša mogla napustiti tijelo na više načina, kao u slučaju:

1. Običnog i privremenog gubitka svijesti.
2. Spavanja, prirodnog sna.
3. Kome i nesvjestice kao posljedica bolesti i nesrećnih slučajeva.
4. Smrti--konačnog napuštanja čovjekovog tijela.

Primitivni čovjek je smatrao da je kihanje označavalo neuspjeli pokušaj duše da umakne iz tijela. Zahvaljujući budnosti i oprezu, tijelo je bilo u stanju osujetiti dušin pokušaj bijega. Kasnije, kihanje je uvijek bilo praćeno nekim religioznim izrazom, kao recimo, "Bog s tobom!"

Rano u evoluciji, ljudi su promatrali san kao dokaz da je duh-duša bio u stanju napustiti tijelo, te su vjerovali da ga je bilo moguće prizvati izgovaranjem ili zvanjem imena usnule osobe. U drugim oblicima gubitka svijesti, vjerovali su da je duša bila nešto uspješnija pri svom pokušaju bijega, te da je čak nastojala umaći zauvijek--što je značilo smrt. Snovi su smatrani dušnim iskustvima u toku sna--privremene odsutnosti iz tijela. Divljaku, snovi nisu bili ništa manje stvarni nego java. Prastari narodi su imali običaj polako buditi usnule osobe, kako bi duša imala vremena vratiti se u tijelo.

Stoljeće za stoljećem, ljudi su strahovali od noćnih utvara, i Zidovi nisu bili iznimka ovom pravilu. Oni su istinski vjerovali da im je Bog govorio u snu, usprkos Mojsijevim ozbiljnim nastojanjima da ih uvjeri u protivno. I Mojsije je bio upravo, kako

čovjekovi obični snovi nisu metode kojima they seek to communicate with material beings.

The ancients believed that souls could enter animals or even inanimate objects. This culminated in the werewolf ideas of animal identification. A person could be a law-abiding citizen by day, but when he fell asleep, his soul could enter a wolf or some other animal to prowl about on nocturnal depredations.

Primitive men thought that the soul was associated with the breath, and that its qualities could be imparted or transferred by the breath. The brave chief would breathe upon the newborn child, thereby imparting courage. Among early Christians the ceremony of bestowing the Holy Spirit was accompanied by breathing on the candidates. Said the Psalmist: "By the word of the Lord were the heavens made and all the host of them by the breath of his mouth." It was long the custom of the eldest son to try to catch the last breath of his dying father.

The shadow came, later on, to be feared and revered equally with the breath. The reflection of oneself in the water was also sometimes looked upon as proof of the double self, and mirrors were regarded with superstitious awe. Even now many civilized persons turn the mirror to the wall in the event of death. Some backward tribes still believe that the making of pictures, drawings, models, or images removes all or a part of the soul from the body; hence such are forbidden.

The soul was generally thought of as being identified with the breath, but it was also located by various peoples in the head, hair, heart, liver, blood, and fat. The "crying out of Abel's blood from the ground" is expressive of the onetime belief in the presence of the ghost in the blood. The Semites taught that the soul resided in the bodily fat, and among many the eating of animal fat was taboo. Head hunting was a method of capturing an enemy's soul, as was scalping. In recent times the eyes have been regarded as the windows of the soul.

Those who held the doctrine of three or four souls believed that the loss of one soul meant discomfort, two illness, three death. One soul lived in the breath, one in the head, one in the hair, one in the heart. The sick were advised to stroll about in the open air with the hope of recapturing their strayed souls. The greatest of the medicine men were supposed to exchange the sick soul of a diseased person for a new one, the "new birth."

bića duhovnog svijeta nastoje postići komunikaciju s materijalnim bićima.

Prastari narodi su vjerovali da su duše mogle ući ne samo u životinje već i u nežive predmete. Ovo je vodilo vjerovanju u vukodlake, ljude-životinje. Čovjek je mogao biti čestit i primjeren građanin u toku dana, dok bi noću njegova zaspala duša moga harati u vidu vuka ili neke druge životinje.

Primitivni ljudi su povezivali dušu s dahom, vjerujući da se njime mogla podariti ili prenijeti dušina narav. Hrabri poglavar bi više puta izdahnuo nad novorođenčecom kako bi mu prenio svoju hrabrost. Među ranim kršćanima, disanje nad kandidatima je pratilo ceremoniju podarenja Svetog Duha. Psalm kaže: "Gospodinovom su riječju nebesa sazdana i dahom usta njegovih sva vojska njihova." Prema starom običaju koji je vladao u toku dogog vremenskog razdoblja, najstariji sin bi pokušao uhvatiti posljednji dah oca koji je ležao na samrti.

Kasnije, čovjek se počeo bojati sjene, poštujući je jednako duboko kao što je poštovao dah. Pored toga, vlastiti je odraz na vodi često smatran dokazom dvojnosti ljudskog bića, što je vodilo sujevnom poštovanju zrcala. Čak i danas, mnogi civilizirani ljudi okrenu zrcalo prema zidu u slučaju smrti. Izvjesna nazadna plemena još uvijek vjeruju da se crtanjem, slikanjem, modeliranjem ili skulpturiranjem bilo djelomično ili potpuno gubi duša iz tijela; oni stoga zabranjuju takve aktivnosti.

Duša je uopćeno poistovijećivana s dahom, dok su je različiti narodi vidjeli kao nešto što se nalazi u glavi, kosi, srcu, jetri, krvi ili salu. Zapis, "glas krvi Abelove viče sa zemlje" govori o vjerovanju u prisutnost duha u krvi. Semiti su učili da je duša boravila u tjelesnom salu, a mnogi narodi zabranjuju da se jede životinjska krv. Skalpiranjem i lovom na glave, ljudi su nastojali zarobiti duše neprijatelja. U skorija vremena, oči se smatraju prozorima duše.

Oni koji su vjerovali u učenje o tri ili četiri duše, vjerovali su da je gubitak jedne duše značio neugodnost, dvije bolest, a tri smrt. Jedna duša se nalazila u dahu, druga u glavi, treća u kosi, a četvrta u srcu. Bolesnici bi se prošetali na svježem zraku kako bi tobože povratili svoje odlutale duše. Od najvećih vračeva se očekivalo da zamijene bolesnu dušu oboljele osobe novom dušom, što je smatrano "novim rođenjem."

The children of Badanan developed a belief in two souls, the breath and the shadow. The early Nodite races regarded man as consisting of two persons, soul and body. This philosophy of human existence was later reflected in the Greek viewpoint. The Greeks themselves believed in three souls; the vegetative resided in the stomach, the animal in the heart, the intellectual in the head. The Eskimos believe that man has three parts: body, soul, and name.

6. THE GHOST-SPIRIT ENVIRONMENT

Man inherited a natural environment, acquired a social environment, and imagined a ghost environment. The state is man's reaction to his natural environment, the home to his social environment, the church to his illusory ghost environment.

Very early in the history of mankind the realities of the imaginary world of ghosts and spirits became universally believed, and this newly imagined spirit world became a power in primitive society. The mental and moral life of all mankind was modified for all time by the appearance of this new factor in human thinking and acting.

Into this major premise of illusion and ignorance, mortal fear has packed all of the subsequent superstition and religion of primitive peoples. This was man's only religion up to the times of revelation, and today many of the world's races have only this crude religion of evolution.

As evolution progressed, good luck became associated with good spirits and bad luck with bad spirits. The discomfort of enforced adaptation to a changing environment was regarded as ill luck, the displeasure of the spirit ghosts. Primitive man slowly evolved religion out of his innate worship urge and his misconception of chance. Civilized man provides schemes of insurance to overcome these chance occurrences; modern science puts an actuary with mathematical reckoning in the place of fictitious spirits and whimsical gods.

Each passing generation smiles at the foolish superstitions of its ancestors while it goes on entertaining those fallacies of thought and worship which will give cause for further smiling on the part of enlightened posterity.

But at last the mind of primitive man was occupied with thoughts which transcended all of his inherent biologic urges; at last man

Badananovi potomci su razvili vjerovanje u dvije duše--dah i sjenu. Rane Noditske rase su smatrale da se čovjek sastojao od dvaju osoba--duše i tijela. Ova je filozofija ljudske egzistencije kasnije našla izražaj u grčkim gledištima. Sami Grci su vjerovali u tri duše--vegetativna se nalazila u stomaku, životinjska u srcu, a intelektualna u glavi. Eskimi vjeruju da se čovjek sastoji od tri dijela--tijela, duše i imena.

6. OKRUŽJE UTVARA-DUHOVA

Čovjek je naslijedio svoje prirodno okruženje, stvorio društveno okruženje i izmislio okruženje utvara. Država je čovjekova reakcija na njegovo prirodno okruženje, dom na njegovo društveno okruženje, a crkva na iluzorno okruženje utvara.

Vrlo rano u povjesti čovječanstva, široko je prihvaćeno vjerovanje u utvare i duhove, i ovaj je novi izmišljeni svijet duhova stekao veliku moć u primitivnom društvu. S pojavom ovog novog činitelja u ljudskom razmišljanju i ponašanju, zauvijek je preinačen mentalni i moralni život cijelog čovječanstva.

Ovoj je osnovnoj pretpostavci koja se temelji na čovjekovim iluzijama i neznanju, smrtnički strah dodao svo kasnije sujevjerje i religiju primitivnih naroda. Sve do pojave otkrivenja, ovo je bila čovjekova jedina religija, dok i danas mnoge svjetske rase imaju jedino ovu primitivnu evolucijsku religiju.

Kako je evolucija sve više napredovala, dobra sreća je vezana uz dobre duhove a loša uz zle. Čovjek je smatrao da su teškoće izazvane prinudnim prilagođenjem mijenjajućem okruženju značile zlu sreću, nezadovoljstvo duhova-utvara. Iz svog urođenog poriva k obožavanju i svog pogrešnog shvaćanja slučaja, čovjek je polako evoluirao religiju. Civilizirani čovjek formira programe osiguranja kojima nastoji spremnije dočekati ovakve slučajeve; suvremena znanost postavlja aktuara s matematičkom računicom na mjesto izmišljenih duhova i hirovitih bogova.

Svaka nova generacija ismijava glupa sujevjerja svojih predaka, dok se i sama povodi za neispravnim obožavanjem i idejama koje će dati povoda smijehu predstojećih prosvjetljenih generacija.

Ali um primitivnog čovjeka je konačno bio zaokupljen mislima koje su nadilazile čovjekove usađene biološke porive;

was about to evolve an art of living based on something more than response to material stimuli. The beginnings of a primitive philosophic life policy were emerging. A supernatural standard of living was about to appear, for, if the spirit ghost in anger visits ill luck and in pleasure good fortune, then must human conduct be regulated accordingly. The concept of right and wrong had at last evolved; and all of this long before the times of any revelation on earth.

With the emergence of these concepts, there was initiated the long and wasteful struggle to appease the ever-displeased spirits, the slavish bondage to evolutionary religious fear, that long waste of human effort upon tombs, temples, sacrifices, and priesthoods. It was a terrible and frightful price to pay, but it was worth all it cost, for man therein achieved a natural consciousness of relative right and wrong; human ethics was born!

7. THE FUNCTION OF PRIMITIVE RELIGION

The savage felt the need of insurance, and he therefore willingly paid his burdensome premiums of fear, superstition, dread, and priest gifts toward his policy of magic insurance against ill luck. Primitive religion was simply the payment of premiums on insurance against the perils of the forests; civilized man pays material premiums against the accidents of industry and the exigencies of modern modes of living.

Modern society is removing the business of insurance from the realm of priests and religion, placing it in the domain of economics. Religion is concerning itself increasingly with the insurance of life beyond the grave. Modern men, at least those who think, no longer pay wasteful premiums to control luck. Religion is slowly ascending to higher philosophic levels in contrast with its former function as a scheme of insurance against bad luck.

But these ancient ideas of religion prevented men from becoming fatalistic and hopelessly pessimistic; they believed they could at least do something to influence fate. The religion of ghost fear impressed upon men that they must regulate their conduct, that there was a supermaterial world which was in control of human destiny.

čovjek se konačno približavao stadiju na kojem je mogao evoluirati umjetnost življenja utemeljenu na nečem višem od reakcija na materijalne podražaje. Javljali su se počeci primitivnog sistema filozofskog života. Uskoro se trebao pojaviti nadprirodni standard življenja, jer ako duh-utvara u ljutnji donosi zlu a u zadovoljstvu dobru sreću, onda se i ljudsko ponašanje mora povoditi prema istom principu. Konačno su evoluirali pojmovi dobra i zla; i sve se ovo događalo mnogo prije nego je svijet primio otkrivenja.

S rođenjem ovih pojmova, započela je duga i rastrošna borba kojom su ljudi nastojali umiriti vječno nezadovoljne duhove; započelo je robovanje evolucijskom religioznom strahu, to dugo rasipanje ljudskih napora na grobnice, hramove, žrtvovanja i svećenstvo. Ova je užasna i grozna cijena bila vrijedna cijelog svog iznosa, kako je kroz nju stečena prirodna svijest o relativnom dobru i zlu; rođena je ljudska etika!

7. ULOGA PRIMITIVNE RELIGIJE

Divljak je osjećao potrebu za osiguranjem, te je stoga rado plaćao svoje tegobne premije suvjerjeru, strahu i darovima svećenstvu, kako je na taj način nastojao izgraditi sistem magičnog osiguranja protiv zle sreće. Primitivna religija se jednostavno sastojala od isplate premija osiguranja protiv opasnosti koje su vriježale u šumama; civilizirani čovjek plaća materijalne premije protiv industrijskih udesa i posljedica suvremenog načina života.

Suvremeno društvo premiješta sistem osiguranja iz domene svećenstva i religije u domenu ekonomije. Religija se sve više bavi osiguravanjem života poslije smrti. Suvremeni ljudi--ono bar njihovi razboriti pripadnici--više ne plaćaju skupe premije kako bi kontrolirali sreću. Religija se polako uspinje do viših filozofskih razina koje se uveliko razlikuju od njezine prijašnje uloge--osiguranja protiv zle sreće.

Ali zahvaljujući ovim starim religioznim idejama, ljudi nisu postali odveć skloni fatalizmu i beznadežnom pesimizmu; vjerovali su da su kako-tako bili u stanju utjecati na svoju sudbinu. Zahvaljujući religiji straha od duhova, ljudi su počeli paziti na svoje ponašanje, kako su mislili da je nadmaterijalni svijet upravljao ljudskom sudbinom.

Modern civilized races are just emerging from ghost fear as an explanation of luck and the commonplace inequalities of existence. Mankind is achieving emancipation from the bondage of the ghost-spirit explanation of ill luck. But while men are giving up the erroneous doctrine of a spirit cause of the vicissitudes of life, they exhibit a surprising willingness to accept an almost equally fallacious teaching which bids them attribute all human inequalities to political misadaptation, social injustice, and industrial competition. But new legislation, increasing philanthropy, and more industrial reorganization, however good in and of themselves, will not remedy the facts of birth and the accidents of living. Only comprehension of facts and wise manipulation within the laws of nature will enable man to get what he wants and to avoid what he does not want. Scientific knowledge, leading to scientific action, is the only antidote for so-called accidental ills.

Industry, war, slavery, and civil government arose in response to the social evolution of man in his natural environment; religion similarly arose as his response to the illusory environment of the imaginary ghost world. Religion was an evolutionary development of self-maintenance, and it has worked, notwithstanding that it was originally erroneous in concept and utterly illogical.

Primitive religion prepared the soil of the human mind, by the powerful and awesome force of false fear, for the bestowal of a bona fide spiritual force of supernatural origin, the Thought Adjuster. And the divine Adjusters have ever since labored to transmute God-fear into God-love. Evolution may be slow, but it is unerringly effective.

[Presented by an Evening Star of
Nebadon.]

Suvremene civilizirane rase upravo odbacuju strah od duhova kao objašnjenje sreće i redovnih egzistencijskih nejednakosti. Čovječanstvo se oslobađa ovisnosti o konceptu utvara-duhova kao tumačenja zle sreće. Ali dok ljudi odustaju od netočnih učenja o duhovima kao uzroku životnih nestalnosti, oni ispoljavaju iznenađujuću voljnost da prihvate gotovo jednako netočno učenje da sve ljudske nejednakosti predstavljaju rezultat političkih neprilagođenja, društvene nepravde i industrijske kompeticije. Ali kako god novo zakonodavstvo, rastuće čovjekoljublje i sve izražajnija industrijska reorganizacija bili dobri sami po sebi, oni neće izliječiti bilo nasljedne razlike ili nesrećne slučajeve koji prate ljudski život. Jedino razumijevanje činjenica i mudra manipulacija u okviru prirodnih zakona, mogu omogućiti da čovjek dobije ono što želi i izbjegne ono što ne želi. Znanstvene činjenice koje vode znanstvenim postupcima predstavljaju jedini lijek protiv takozvanih slučajnih udesa.

Industrija, rat, robovlasništvo i građanska vlada, predstavljaju reakcije na čovjekovu društvenu evoluciju u njegovom prirodnom okruženju; religija se na sličan način javila kao njegova reakcija na iluzorno okruženje izmišljenog svijeta duhova. Religija je bila evolucijska pojava koja se razvila pri borbi za samoodržanje i koja se pokazala djelotvornom unatoč tome što je od samog početka bila pojmovno pogrešna i posve nelogična.

Uz pomoć snažne i moćne sile straha, primitivna religija je pripremila tlo ljudskog uma za darivanje stvarne duhovne sile nadprirodnog porijekla, Misaonog Ispravljača. I božanski Ispravljači su od samog svog darivanja nastojali preobraziti strah od Boga u ljubav prema Bogu. Evolucija može biti spora, ali je uvijek djelotvorna.

[Iznijela Večernja Zvijezda
Nebadon.]