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SIN, SACRIFICE, AND ATONEMENT

PRIMITIVE man regarded himself as being in debt to the spirits, as standing in need of redemption. As the savages looked at it, in justice the spirits might have visited much more bad luck upon them. As time passed, this concept developed into the doctrine of sin and salvation. The soul was looked upon as coming into the world under forfeit--original sin. The soul must be ransomed; a scapegoat must be provided. The head-hunter, in addition to practicing the cult of skull worship, was able to provide a substitute for his own life, a scapeman.

The savage was early possessed with the notion that spirits derive supreme satisfaction from the sight of human misery, suffering, and humiliation. At first, man was only concerned with sins of commission, but later he became exercised over sins of omission. And the whole subsequent sacrificial system grew up around these two ideas. This new ritual had to do with the observance of the propitiation ceremonies of sacrifice. Primitive man believed that something special must be done to win the favor of the gods; only advanced civilization recognizes a consistently even-tempered and benevolent God. Propitiation was insurance against immediate ill luck rather than investment in future bliss. And the rituals of avoidance, exorcism, coercion, and propitiation all merge into one another.

1. THE TABOO

Observance of a taboo was man's effort to dodge ill luck, to keep from offending the spirit ghosts by the avoidance of something. The taboos were at first nonreligious, but they early acquired ghost or spirit sanction, and when thus reinforced, they became lawmakers and institution builders. The taboo is the source of ceremonial standards and the ancestor of primitive self-control. It was the earliest form of societal regulation and for a long time the only one; it is still a basic unit of the social regulative structure.

The respect which these prohibitions commanded in the mind of the savage exactly equaled his fear of the powers who were supposed to enforce them. Taboos first arose because of chance experience with ill luck; later they were proposed by chiefs and shamans--fetish men who were thought to be directed by a spirit ghost, even by a god. The fear of spirit retribution is so great in the mind of a primitive that he sometimes dies of fright when he has violated a taboo, and this dramatic episode enormously strengthens the hold of the taboo on the minds of the survivors.

Among the earliest prohibitions were restrictions on the appropriation of women and other property. As religion began to play a larger part in the

POGLAVLJE 89
GRIJEH, ŽRTVOVANJE I ISKUPLJENJE

PRIMITIVNI čovjek je vjerovao da je uvijek nešto dugovao duhovima, te da je morao naći načina da isplatiti ove dugove. Divljaci su smatrali da su im duhovi lako mogli nanijeti veliku nesreću. Kako je vrijeme prolazilo, ovaj se koncept razvio u doktrinu grijeha i spasenja. Ljudi su vjerovali da je duša stizala na svijet pod zalogom--izvornim grijehom. Trebali su je otkupiti; stoga su tražili žrtveno jare. Pored toga što su pripadali kultu lobanja, lovci na glave su tražili žrtvu koja bi položila život za njihove grijehe--htjeli su ponuditi tudi život umjesto svoga.

Divljak je rano bio opsjednut mislju da se duhovi raduju čovjekovim patnjama, nesreći i poniženju. Čovjek se isprva bojao jedino da ne počinii grijeh izvršavajući, a zatim i ne izvršavajući svoje dužnosti. I iz ovih je dvaju ideja potrekaio cjelokupan žrtveni sistem. Ovaj se novi ritual odnosio na ceremonijalno umirenje duhova prinošenjem žrtava. Primitivni čovjek je vjerovao da je trebao učiniti nešto specijalno kako bi stekao naklonost bogova; jedino napredna civilizacija priznaje Boga koji je u svakoj situaciji umjeren i blag. Udobrovoljenje duhova predstavlja osiguranje protiv neposrednih nevolja, a ne nastojanje da se steknu buduća blaženstva. I nije lako povući crtu između rituala kojima su ljudi nastojali izbjeći, istjerati, prinuditi i udobrovoljiti duhove.

1. TABUI

Poštivanje tabua predstavlja čovjekovo nastojanje da izbjegne zlu sreću, da se kani svega što bi uvrijedilo duhove-utvare. Tabu isprva nije imao religioznu narav, no kako je vrlo brzo stekao tobožnje odobrenje utvara i duhova, postao je utemeljiteljem zakona i osnivačem ljudskih institucija. Tabu je izvor ceremonijalnih standarda i preteča primitivnog oblika samokontrole. Tabu je bio najraniji i dugo vremena jedini oblik društvene kontrole; on još uvijek počiva u osnovi upravne strukture društva.

Počasni položaj koji su ove zabrane uživale u umu divljaka bio je jednak čovjekovom strahu od moći koje su ih navodno nalagale. Tabu se isprva javio radi slučajnih epizoda zle sreće; kasnije su ga počeli zahtijevati poglavari i vračevi--ljudi koji su postali predmetom obožavanja radi toga što su navodno bili u dodiru s duhovima-utvarama, pa čak i samim bogovima. Bilo je slučajeva gdje su ljudi toliko strahovali od osvete duhova da su, misleći da su prekršili tabu, znali izgubiti život čisto radi vlastitog straha, dok su sa stanovišta svih drugih ljudi ovakvi događaji jedino potvrđivali snagu tabua.

Među najranije zabrane ubrajali su se zakoni koji su graničili prisvajanje žena i druge imovine. Kako je religija počela igrati sve značajniju ulogu u

evolution of the taboo, the article resting under ban was regarded as unclean, subsequently as unholy. The records of the Hebrews are full of the mention of things clean and unclean, holy and unholy, but their beliefs along these lines were far less cumbersome and extensive than were those of many other peoples.

The seven commandments of Dalamatia and Eden, as well as the ten injunctions of the Hebrews, were definite taboos, all expressed in the same negative form as were the most ancient prohibitions. But these newer codes were truly emancipating in that they took the place of thousands of pre-existent taboos. And more than this, these later commandments definitely promised something in return for obedience.

The early food taboos originated in fetishism and totemism. The swine was sacred to the Phoenicians, the cow to the Hindus. The Egyptian taboo on pork has been perpetuated by the Hebraic and Islamic faiths. A variant of the food taboo was the belief that a pregnant woman could think so much about a certain food that the child, when born, would be the echo of that food. Such viands would be taboo to the child.

Methods of eating soon became taboo, and so originated ancient and modern table etiquette. Caste systems and social levels are vestigial remnants of olden prohibitions. The taboos were highly effective in organizing society, but they were terribly burdensome; the negative-ban system not only maintained useful and constructive regulations but also obsolete, outworn, and useless taboos.

There would, however, be no civilized society to sit in criticism upon primitive man except for these far-flung and multifarious taboos, and the taboo would never have endured but for the upholding sanctions of primitive religion. Many of the essential factors in man's evolution have been highly expensive, have cost vast treasure in effort, sacrifice, and self-denial, but these achievements of self-control were the real rungs on which man climbed civilization's ascending ladder.

2. THE CONCEPT OF SIN

The fear of chance and the dread of bad luck literally drove man into the invention of primitive religion as supposed insurance against these calamities. From magic and ghosts, religion evolved through spirits and fetishes to taboos. Every primitive tribe had its tree of forbidden fruit, literally the apple but figuratively consisting of a thousand branches hanging heavy with all sorts of taboos. And the forbidden tree always said, "Thou shalt not."

As the savage mind evolved to that point where it envisaged both good and bad spirits, and when the taboo received the solemn sanction of

evoluciji tabua, ljudi su počeli vjerovati da su sva bića i predmeti koji su počivali pod kontrolom tabua bili nečisti, te tako nesveti. Zidovski zapisi obiluju zakonima o čistom i nečistom, svetom i nesvetom, dok mnogi drugi narodi imaju još opširnija i restriktivnija tabu vjerovanja.

Sedam zapovijedi Dalamatije i Edena, kao i deset židovskih naloga, jasno predstavljaju tabu vjerovanja, izražena u negativnom obliku koji je svojstven većini starih zabrana. No ova su nova pravila imala emancipativnu narav radi toga što su čovjeka oslobodila tisuće ranijih tabu vjerovanja. Ćetoviše, ova su nova vjerovanja jasno obećala da će čovjek primiti kakvu-takvu nagradu za poslušnost.

Od fetišizma i totemizma, razvila su se rana tabu vjerovanja vezana uz različite vrste hrane. Svinja je bila sveta životinja Feničana, a krava Indusa. Hebrejstvo i islam priznaju tabu vjerovanja ranih Egipćana koja zabranjuju upotrebu svinjetine. Prema jednom obliku tabu vjerovanja, trudnica bi mogla toliko priželjkivati izvjesnu vrstu hrane, da bi djetetu po rođenju predstavljalo njen odražaj. Takva bi namirnica zatim bila uskraćena djetetu kao tabu.

Način objedovanja je uskoro postao tabu, odakle su potekla pravila ponašanja za stolom. Različite kaste i društveni slojevi predstavljaju ostatke starih zabrana. Premda je predstavljao užasan teret ljudima, tabu je igrao značajnu ulogu u procesu društvene organizacije; negativnim sistemom zabrana održavana su ne samo korisna i konstruktivna pravila već i zastarjela, otrcana i beskorisna tabu vjerovanja.

Ali izuzev u slučaju određenih pretjeranih i raznovrsnih taba, ni jedno civilizirano društvo ne treba kritizirati primitivne ljude koji nisu mogli održati svoj tabuizam bez pomoći primitivne religije. Mnogi bitni činitelji čovjekove evolucije imaju jako visoku cijenu i premda su koštali ogromnu mjeru čovjekovih nastojanja, žrtvi i samoodricanja, rezultirajući porast samokontrole predstavlja stvarnu podlogu kojom se čovjek uspinjao civilizacijskom ljestvicom uspona.

2. KONCEPT GRIJEHA

Strahujući od slučaja i zle sreće, čovjek je doslovno bio primoran izmisliti primitivnu religiju kao tobožnju zaštitu protiv takvih nevolja. Od magije do utvara, religija je evoluirala kroz duhove i fetiše do taba. Svako primitivno pleme je imalo svoje zabranjeno voće; ako je to recimo doslovce bila jabuka, ova je jabuka na svom stablu figurativno nosila tisuću grana teškog tereta različitih tabua. I zabranjeno voće je uvijek govorilo, "Ne čini ovako ili onako."

Tijekom dalje evolucije, um divljaka je konačno dostigao razinu gdje je bio u stanju predočiti dobre i zle duhove i nakon što je evoluirajuća

evolving religion, the stage was all set for the appearance of the new conception of sin. The idea of sin was universally established in the world before revealed religion ever made its entry. It was only by the concept of sin that natural death became logical to the primitive mind. Sin was the transgression of taboo, and death was the penalty of sin.

Sin was ritual, not rational; an act, not a thought. And this entire concept of sin was fostered by the lingering traditions of Dilmun and the days of a little paradise on earth. The tradition of Adam and the Garden of Eden also lent substance to the dream of a onetime "golden age" of the dawn of the races. And all this confirmed the ideas later expressed in the belief that man had his origin in a special creation, that he started his career in perfection, and that transgression of the taboos--sin--brought him down to his later sorry plight.

The habitual violation of a taboo became a vice; primitive law made vice a crime; religion made it a sin. Among the early tribes the violation of a taboo was a combined crime and sin. Community calamity was always regarded as punishment for tribal sin. To those who believed that prosperity and righteousness went together, the apparent prosperity of the wicked occasioned so much worry that it was necessary to invent hells for the punishment of taboo violators; the numbers of these places of future punishment have varied from one to five.

The idea of confession and forgiveness early appeared in primitive religion. Men would ask forgiveness at a public meeting for sins they intended to commit the following week. Confession was merely a rite of remission, also a public notification of defilement, a ritual of crying "unclean, unclean!" Then followed all the ritualistic schemes of purification. All ancient peoples practiced these meaningless ceremonies. Many apparently hygienic customs of the early tribes were largely ceremonial.

3. RENUNCIATION AND HUMILIATION

Renunciation came as the next step in religious evolution; fasting was a common practice. Soon it became the custom to forego many forms of physical pleasure, especially of a sexual nature. The ritual of the fast was deeply rooted in many ancient religions and has been handed down to practically all modern theologic systems of thought.

Just about the time barbarian man was recovering from the wasteful practice of burning and burying property with the dead, just as the economic structure of the races was beginning to take shape, this new religious doctrine of renunciation appeared, and tens of thousands of earnest souls began to court poverty. Property was regarded as a spiritual handicap.

religija posvetila i odobrila tabe, pripremljeni su uvjeti za pojavu novog koncepta grijeha. Prije nego je svijet primio obznanjenu religiju, široko su se raširile ideje o grijehu. Jedino zahvaljujući konceptu grijeha, primitivni um je bio u stanju razumjeti prirodnu smrt kao logičnu pojavu. Grijeh je predstavljao kršenje tabua, dok je smrt bila kazna za učinjeni grijeh.

Grijeh je predstavljao ritualnost, a ne racionalnost; bio je čin, a ne misao. I cijeli ovaj koncept grijeha je uznapredovao zahvaljujući ostacima dilmunskih tradicija i razdobljem malog zemaljskog raja. Predanja o Adamu i Vrtu Edenu su isto tako vodila idejama da je na početku na zemlji vladalo "zlatno doba." I ovo je vodilo stvaranju ideja koje su kasnije izražene vjerovanjem u čovjekovo nadprirodno porijeklo, početak života u savršenstvu i počinjenom grijehu--kršenju tabua--koji je nazadovao rezultirao kasnijom žalosnom pozicijom.

Stalno kršenje tabua je smatrano porokom; a poročnost je prema primitivnim zakonima bila zločin; prema religiji, bila je grijeh. Među ranim plemenima kršenje tabua predstavlja spoj zločina i grijeha. Nevolje cijelog plemena su smatrane kaznom za plemenski grijeh. Ljudi koji su smatrali da bogatstvo slijedi stope pravednosti nisu mogli pomiriti činjenicu očigledne imućnosti zlotvora, te su tako izmislili pakao kako bi kaznili takve kršitelje tabua; broj takvih kaznenih mjesta se kretao od jednog do pet.

Primitivna religija je vrlo rano stekla ideju o ispovijedanju i oproštenju grijeha. Ljudi su javno molili za oproštenje grijeha koje su namjeravali počiniti narednog tjedna. Ispovijed je čisto predstavljala obred oproštenja grijeha kao i javno priznanje onečišćenja praćeno ritualistički uzvicima, "Nečist, nečist!" Za ovim je slijedio ceremonijalni proces očišćenja. Svi stari narodi su imali tako besmislene ceremonije. Mnogi naizgled higijenski običaji ranih plemena ustvari imaju ceremonijalnu prirodu.

3. SAMOODRICANJE I PONIŽENJE

Samoodricanje predstavlja naredni korak u procesu religiozne evolucije; post je postao redovnim običaj. Ljudi su se uskoro počeli uzdržavati od mnogih oblika fizičkog zadovoljstva, a naročito od spolnog odnosa. Ritualistički post je bio duboko uvriježen među mnogim starim religijama, te je ušao u sastav praktično svih suvremenih teoloških sustava.

Upravo u vrijeme kad se necivilizirani čovjek počeo oporavljati od gubitaka izazvanih spljivanjem i zakopavanjem imovine s preminulim osobama, na početku formiranja ekonomske građe ljudskog roda, javila se nova religiozna doktrina samoodricanja koja je navela desetine tisuća iskrenih duša da pribjegn timeriromaštva. Imovina je smatrana

These notions of the spiritual dangers of material possession were widespreadly entertained in the times of Philo and Paul, and they have markedly influenced European philosophy ever since.

Poverty was just a part of the ritual of the mortification of the flesh which, unfortunately, became incorporated into the writings and teachings of many religions, notably Christianity. Penance is the negative form of this oftentimes foolish ritual of renunciation. But all this taught the savage self-control, and that was a worth-while advancement in social evolution. Self-denial and self-control were two of the greatest social gains from early evolutionary religion. Self-control gave man a new philosophy of life; it taught him the art of augmenting life's fraction by lowering the denominator of personal demands instead of always attempting to increase the numerator of selfish gratification.

These olden ideas of self-discipline embraced flogging and all sorts of physical torture. The priests of the mother cult were especially active in teaching the virtue of physical suffering, setting the example by submitting themselves to castration. The Hebrews, Hindus, and Buddhists were earnest devotees of this doctrine of physical humiliation.

All through the olden times men sought in these ways for extra credits on the self-denial ledgers of their gods. It was once customary, when under some emotional stress, to make vows of self-denial and self-torture. In time these vows assumed the form of contracts with the gods and, in that sense, represented true evolutionary progress in that the gods were supposed to do something definite in return for this self-torture and mortification of the flesh.

Vows were both negative and positive. Pledges of this harmful and extreme nature are best observed today among certain groups in India.

It was only natural that the cult of renunciation and humiliation should have paid attention to sexual gratification. The continence cult originated as a ritual among soldiers prior to engaging in battle; in later days it became the practice of "saints." This cult tolerated marriage only as an evil lesser than fornication. Many of the world's great religions have been adversely influenced by this ancient cult, but none more markedly than Christianity. The Apostle Paul was a devotee of this cult, and his personal views are reflected in the teachings which he fastened onto Christian theology: "It is good for a man not to touch a woman." "I would that all men were even as I myself." "I say, therefore, to the unmarried and widows, it is good for them to abide even as I." Paul well knew that such teachings were not a part of Jesus' gospel, and his acknowledgment of this is illustrated by his statement, "I speak this by permission

duhovnim teretom. Ove ideje o duhovnoj opasnosti imovinskog posjeda postaju jako rasprostranjene u vrijeme Phila i Pavla, ispoljavajući bitan utjecaj na evropsku filozofiju.

Siromaštvo predstavlja dio ritualističkog umrtvljenja strasti mučenjem tijela koje je na žalost, postalo dijelom zapisa i učenja mnogih religija, a naročito kršćanstva. Pokora predstavlja negativan oblik ovog često vrlo glupog ritualističkog samoodricanja. Ali divljak je kroz sve ove aktivnosti stekao samokontrolu, što predstavlja bitan korak u procesu društvene evolucije. Samoodricanje i samokontrola predstavljaju najvrijednije društvene dobitke evolucijske religije. Samokontrola je čovjeku dala novu filozofiju života; stvorila je umjetnost koja je uvećavala vrijednost životnog rezultata umanjnjem djelatelja--osobnih zahtijeva--umjesto što će težiti uvećanju djeljenika--samozadovoljenja.

Među ove stare ideje o važnosti samodiscipline, ubrajali su se bičevanje i različiti oblici fizičkog mučenja. Svećenici iz kulta majke naročito aktivno poučavaju vrlinu fizičke patnje, izlažući se kastraciji kako bi potkrijepili svoja učenja vlastitim primjerom. Židovi, hindusi i budisti su slijedili ovu doktrinu fizičkog poniženja.

Kroz cijelo staro doba čovjek je tako nastojao navesti bogove da mu daju dodatne bodove za svako samoodricanje. Ljudi su jednom imali običaj pod emocionalnim pritiskom obećati buduće samoodricanje i samokažnjavanje. Ove zakletve su nekom prilikom imale oblik ugovora s bogovima te su tako bile stvarni evolutivni korak naprijed u smislu precizne definicije tobožnjih božjih obveza koje su bile odgovor na čovjekovo samokažnjavanje i umrtvljenje žudnji.

O takvim opasnim i ekstremnim zavjetima danas najbolje svjedoče običaji određenih indijskih grupa.

Bilo je prirodno što se kult samoodricanja i poniženja morao pozvati na spolno zadovoljenje. Kult uzdržljivosti izvorno predstavlja vojnički ritual koji je prethodio boju; kasnije je postao je način života "svetaca." Ovaj kult je promatrao brak kao zlo koje je bilo bolje jedino od preljube. Ovaj prastari kult je ispoljio negativan utjecaj na mnoge velike svjetske religije, prvenstveno na kršćanstvo. Apostol Pavao je bio pripadnik ovog kulta i njegova osobna gledišta postaju očigledna u učenjima koja su postala neodvojiv dio kršćanske teologije, kao kad Pavao kaže: "Dobro je za čovjeka da ne dira žene." "Ja bih htio da svi budu kao ja." "Neoženjenima i udovicama ipak velim da je za njih dobro ako ostanu kao ja." Pavao je dobro znao da takva učenja nisu dio Isusovog evanđelja, što pokazuje njegova izjava, "Ovo velim kao dopuštenje, a ne kao zapovijed." Ali kult je isto tako vodio Pavlovom preziru

and not by commandment." But this cult led Paul to look down upon women. And the pity of it all is that his personal opinions have long influenced the teachings of a great world religion. If the advice of the tentmaker-teacher were to be literally and universally obeyed, then would the human race come to a sudden and inglorious end. Furthermore, the involvement of a religion with the ancient continence cult leads directly to a war against marriage and the home, society's veritable foundation and the basic institution of human progress. And it is not to be wondered at that all such beliefs fostered the formation of celibate priesthoods in the many religions of various peoples.

Someday man should learn how to enjoy liberty without license, nourishment without gluttony, and pleasure without debauchery. Self-control is a better human policy of behavior regulation than is extreme self-denial. Nor did Jesus ever teach these unreasonable views to his followers.

4. ORIGINS OF SACRIFICE

Sacrifice as a part of religious devotions, like many other worshipful rituals, did not have a simple and single origin. The tendency to bow down before power and to prostrate oneself in worshipful adoration in the presence of mystery is foreshadowed in the fawning of the dog before its master. It is but one step from the impulse of worship to the act of sacrifice. Primitive man gauged the value of his sacrifice by the pain which he suffered. When the idea of sacrifice first attached itself to religious ceremonial, no offering was contemplated which was not productive of pain. The first sacrifices were such acts as plucking hair, cutting the flesh, mutilations, knocking out teeth, and cutting off fingers. As civilization advanced, these crude concepts of sacrifice were elevated to the level of the rituals of self-abnegation, asceticism, fasting, deprivation, and the later Christian doctrine of sanctification through sorrow, suffering, and the mortification of the flesh.

Early in the evolution of religion there existed two conceptions of the sacrifice: the idea of the gift sacrifice, which connoted the attitude of thanksgiving, and the debt sacrifice, which embraced the idea of redemption. Later there developed the notion of substitution.

Man still later conceived that his sacrifice of whatever nature might function as a message bearer to the gods; it might be as a sweet savor in the nostrils of deity. This brought incense and other aesthetic features of sacrificial rituals which developed into sacrificial feasting, in time becoming increasingly elaborate and ornate.

prema ženama. I najžalosnije je to što su njegovi osobni stavovi dugo ispoljavali utjecaj na učenja ove velike svjetske religije. Da su ljudi doslovno i uopćeno prihvatili savjet velikog učitelja i krojača šatora, ljudski rod bi iznenada i neslavno prestao postojati. Štoviše, povezivanje religije s prastarim kultom uzdržavanja vodi izravno k ratu protiv braka i doma koji leže u podlozi samog društvenog temelja i koji predstavljaju osnovnu instituciju ljudskog napretka. I nije uopće čudno što su u mnogim religijama različitih naroda sva takva vjerovanja vodila k uspostavi svećenskog celibata.

Ljudi će jednom naučiti uživati u slobodi bez samodopuštenja, u hrani bez pohlepe i u zadovoljstvu bez razuzdanosti. Samokontrola predstavlja bolju ljudsku metodu za regulaciju ponašanja nego što je ekstremno samoodricanje. I Isus nikada nije učio svoje odanike tako nerazumnim stvarima.

4. IZVORI ŽRTVOVANJA

Poput mnogih drugih obožavateljskih rituala, kao dio religioznih odanosti, žrtvovanje nije poteklo iz samo jedinog izvora. Čovjekova žudnja da se pokloni pred izvorom moći i da padne ničice kako bi izrazio obožavanje tajnovitim silama, nalikuje ponašanju psa koji se poklanja pred svojim gospodarom. Samo jedan korak razdvaja impuls k obožavanju od prinošenja žrtava. Primitivni čovjek je mjerio vrijednost svojih žrtava prema bolu koji je podnosio. Čim su povezali žrtvovanje s religioznim ceremonijama, ljudi su počeli prinositi jedino one žrtve koje su im nanosile bol. Prve žrtve su se sastojale od čupanja kose, nanošenja rana, sakaćenja, izbijanja zuba i rezanja noktiju. Kako je civilizacija više napredovala, ovi grubi koncepti žrtvovanja postaju uzvišeni do razine ritualističkog samoporicanja, asketizma, posta, odricanja te kasnije kršćanske doktrine posvećenja patnjama, mučenjem i umrtvljenjem strasti.

Tijekom rane religiozne evolucije, postojala su dva koncepta žrtvovanja: ideja žrtvenog prinošenja darova koja pokazuje stav zahvalnosti i ideja žrtvenog podmirenja dugova koja podrazumijeva otkupljenje. Predodžbe zamjene jednog predmeta ili djela drugim predstavljaju skorije postignuće.

U još skorijem razdoblju čovjek je počeo razvijati ideju da su svi oblici žrtvovanja mogli djelovati kao izručitelji poruka bogovima; mogli su poslužiti kao miomiris u nosnicama božanstva. Tako su ljudi počeli koristiti tamjan i druge estetske elemente žrtvenih rituala, što je vodilo razvoju žrtvenih blagdana koji su s vremenom postali sve složeniji i kitnjastiji.

As religion evolved, the sacrificial rites of conciliation and propitiation replaced the older methods of avoidance, placation, and exorcism.

The earliest idea of the sacrifice was that of a neutrality assessment levied by ancestral spirits; only later did the idea of atonement develop. As man got away from the notion of the evolutionary origin of the race, as the traditions of the days of the Planetary Prince and the sojourn of Adam filtered down through time, the concept of sin and of original sin became widespread, so that sacrifice for accidental and personal sin evolved into the doctrine of sacrifice for the atonement of racial sin. The atonement of the sacrifice was a blanket insurance device which covered even the resentment and jealousy of an unknown god.

Surrounded by so many sensitive spirits and grasping gods, primitive man was face to face with such a host of creditor deities that it required all the priests, ritual, and sacrifices throughout an entire lifetime to get him out of spiritual debt. The doctrine of original sin, or racial guilt, started every person out in serious debt to the spirit powers.

Gifts and bribes are given to men; but when tendered to the gods, they are described as being dedicated, made sacred, or are called sacrifices. Renunciation was the negative form of propitiation; sacrifice became the positive form. The act of propitiation included praise, glorification, flattery, and even entertainment. And it is the remnants of these positive practices of the olden propitiation cult that constitute the modern forms of divine worship. Present-day forms of worship are simply the ritualization of these ancient sacrificial techniques of positive propitiation.

Animal sacrifice meant much more to primitive man than it could ever mean to modern races. These barbarians regarded the animals as their actual and near kin. As time passed, man became shrewd in his sacrificing, ceasing to offer up his work animals. At first he sacrificed the best of everything, including his domesticated animals.

It was no empty boast that a certain Egyptian ruler made when he stated that he had sacrificed: 113,433 slaves, 493,386 head of cattle, 88 boats, 2,756 golden images, 331,702 jars of honey and oil, 228,380 jars of wine, 680,714 geese, 6,744,428 loaves of bread, and 5,740,352 sacks of coin. And in order to do this he must needs have sorely taxed his toiling subjects.

Sheer necessity eventually drove these semisavages to eat the material part of their sacrifices, the gods having enjoyed the soul thereof. And this custom found justification under the pretense of the

Kako je religija sve više napredovala, na mjesto starijih metoda izbjegavanja, umirenja i istjerivanja došli su žrtveni rituali pomirenja i udobrovoljenja.

Najraniji koncept žrtvovanja predstavlja ideju da su duhovi predaka neutralno određivali visinu čovjekovih dugova; tek kasnije se javila ideja o iskupljenju. Što se čovjek više udaljavao od ideje evolutivnog porijekla ljudskog roda i što su se više predanja o Planetarnom Knezu i Adamovom boravku prenosila iz generacije u generaciju, proširile su se ideje o izvornom grijehu, uslijed čega je prinošenje žrtava u ime nesvjesnog i osobnog grijeha preraslo u doktrinu žrtvovanja u ime iskupljenja cijelog ljudskog roda. Žrtve iskupljenja predstavljaju sveobuhvatnu zaštitu čak i od zlovolje i revnosti nepoznatih bogova.

Okružen tolikim mnoštvom osjetljivih duhova i pohlepnih bogova, primitivni čovjek je bio suočen s mnoštvom božanstava-vjerovnika koji su od njega zahtijevali da cijelog svog života plaća svećenstvo, rituale i žrtve kako bi podmirio svoje duhovne dugove. Zahvaljujući doktrini izvornog grijeha--krivnje cijelog ljudskog roda--svaka je osoba započinjala život kao veliki dužnik duhovnim silama.

Kad su htjeli dati darove ljudskim bićima, ljudi su nudili mita; ali kad su iste darove htjeli dati bogovima, nazivali su ih posvetama, svetinjama i žrtvama. Samoodricanje je bilo negativni oblik udobrovoljenja duhova; žrtvovanje je bilo pozitivni oblik ovog nastojanja. Udobrovoljenje je obuhvaćalo hvalu, slavu, laskanje, pa čak i pukušaj zabavljanja duhova. I ostaci ovih pozitivnih nastojanja starog kulta udobrovoljenja duhova predstavljaju suvremene oblike obožavanja. Moderni načini iskazanja obožavanja jednostavno predstavljaju ritualizacije ovih prastarih žrtvenih metoda pozitivnog udobrovoljenja.

Žrtvovanje životinja je primitivnom čovjeku značilo više nego bi ikad moglo značiti suvremenim ljudima. Ovi primitivci su gledali na životinje kao svoje stvarne i bliske rođake. Kako je vrijeme prolazilo i kako je čovjek pronalazio sve lukavije metode žrtvovanja, prestao je žrtvovati radne životinje. Isprva je žrtvovao sve najbolje stvari, uključujući i domaće životinje.

Velika istina počiva u razmetljivosti određenog egipatskog vladara koji se hvalio kako je žrtvovao: 113 433 roba, 493 386 glava stoke, 88 brodova, 2756 zlatna likova, 331 702 vrča meda i ulja, 228 380 krčaga vina, 680 714 gusaka, 6 744 428 kruhova i 5 740 352 vreće kovanog novca. I kako bi bio u stanju podnijeti ove žrtve, morao je nametnuti grozno visoke poreze svojim napaćenim podanicima.

Ovi polucivilizirani ljudi su bili primorani početi jesti materijalni dio prinesene žrtve, kako su bogovi trebali uživati u duši iste. I ovaj se običaj održao pod izgovorom da ovo predstavlja prastari

ancient sacred meal, a communion service according to modern usage.

5. SACRIFICES AND CANNIBALISM

Modern ideas of early cannibalism are entirely wrong; it was a part of the mores of early society. While cannibalism is traditionally horrible to modern civilization, it was a part of the social and religious structure of primitive society. Group interests dictated the practice of cannibalism. It grew up through the urge of necessity and persisted because of the slavery of superstition and ignorance. It was a social, economic, religious, and military custom.

Early man was a cannibal; he enjoyed human flesh, and therefore he offered it as a food gift to the spirits and his primitive gods. Since ghost spirits were merely modified men, and since food was man's greatest need, then food must likewise be a spirit's greatest need.

Cannibalism was once well-nigh universal among the evolving races. The Sangiks were all cannibalistic, but originally the Andonites were not, nor were the Nodites and Adamites; neither were the Andites until after they had become grossly admixed with the evolutionary races.

The taste for human flesh grows. Having been started through hunger, friendship, revenge, or religious ritual, the eating of human flesh goes on to habitual cannibalism. Man-eating has arisen through food scarcity, though this has seldom been the underlying reason. The Eskimos and early Andonites, however, seldom were cannibalistic except in times of famine. The red men, especially in Central America, were cannibals. It was once a general practice for primitive mothers to kill and eat their own children in order to renew the strength lost in childbearing, and in Queensland the first child is still frequently thus killed and devoured. In recent times cannibalism has been deliberately resorted to by many African tribes as a war measure, a sort of frightfulness with which to terrorize their neighbors.

Some cannibalism resulted from the degeneration of once superior stocks, but it was mostly prevalent among the evolutionary races. Man-eating came on at a time when men experienced intense and bitter emotions regarding their enemies. Eating human flesh became part of a solemn ceremony of revenge; it was believed that an enemy's ghost could, in this way, be destroyed or fused with that of the eater. It was once a widespread belief that wizards attained their powers by eating human flesh.

Certain groups of man-eaters would consume only members of their own tribes, a pseudospiritual inbreeding which was supposed to accentuate tribal

sveti objed ili kako to ljudi danas nazivaju, službu obožavanja.

5. PRINOŠNJE ŽRTAVA I LJUDOŽDERSTVO

Suvremeni ljudi drže krive ideje o ranom ljudožderstvu; ono je bilo dio ranih društvenih običaja. Dok se suvremena civilizacija užasava ljudožderstva, ono je ulazilo u sastav društvene i religiozne građe primitivnog društva. Bilo je rezultat grupnih interesa. Javilo se iz nužde i održalo se zahvaljujući ljudskoj neukosti i sujevjerju. Bio je to društveni, ekonomski, religiozni i vojnički običaj.

Rani čovjek je bio ljudožder; kako je uživao u ukusu ljudskog mesa, nudio je ovo meso na dar duhovima i svojim primitivnim bogovima. Kako utvare-duhovi nisu bili ništa više nego djelomično modificirani ljudi i kako je hrana predstavljala čovjekovu najveću potrebu, morala je biti i najveća potreba duhova.

Među evolutivnim rasama ljudožderstvo je bilo gotovo univerzalno. Bilo je svojstveno svim sangićkim rasama, dok to izvorno nije bio slučaj s noditima i adamitima; nije bilo svojstveno ni anditima, sve dok se nisu značajnije izmiješali s evolutivnim rasama.

Ljudi su razvijali sve veći apetit za ljudsko meso. Nakon što se javi kao posljedica gladi, prijateljstva, osvete i religioznih rituala, ljudožderstvo postaje običaj. Dok povremeno predstavlja posljedicu nedostatka hrane, ovo je vrlo rijetko bio osnovni razlog. Eskimi i rani anditi su međutim, vrlo rijetko prakticirali ljudožderstvo, izuzev u slučaju opće gladi. Crvenokožci su bili ljudožderi, naročito u Centralnoj Americi. U prošlosti primitivne majke su uopćeno imale običaj ubijati i jesti svoju djecu kako bi obnovile poroditeljsku snagu, dok žitelji Kvinslanda još uvijek često znaju ubiti i pojesti prvo dijete. U skorije doba mnoga afrička plemena namjerno pribjegavaju kanibalizmu kao vojnoj vještini koja treba zastrašiti njihove susjede.

Ljudožderstvo u određenoj mjeri predstavlja rezultat nazadovanja nekoć naprednih krvnih grupa, premda je najčešće prevladavalo među evolutivnim rasama. Javilo bi se u vrijeme kad su ljudi imali vrlo snažne i gorke emocije prema svojim neprijateljima. Postalo je dijelom svečanih ceremonija osvećenja; ljudi su vjerovali da tako bilo uništavaju neprijateljevu dušu ili spajaju svoju dušu s dušom žrtve. U davna vremena ljudi su vjerovali da čarobnjaci postižu svoju moć putem ljudožderstva.

Određene grupe ljudoždera su imale običaj jesti jedino pripadnike svoga plemena, što je predstavljalo oblik poluduhovne endogamije koja je

solidarity. But they also ate enemies for revenge with the idea of appropriating their strength. It was considered an honor to the soul of a friend or fellow tribesman if his body were eaten, while it was no more than just punishment to an enemy thus to devour him. The savage mind made no pretensions to being consistent.

Among some tribes aged parents would seek to be eaten by their children; among others it was customary to refrain from eating near relations; their bodies were sold or exchanged for those of strangers. There was considerable commerce in women and children who had been fattened for slaughter. When disease or war failed to control population, the surplus was unceremoniously eaten.

Cannibalism has been gradually disappearing because of the following influences:

1. It sometimes became a communal ceremony, the assumption of collective responsibility for inflicting the death penalty upon a fellow tribesman. The blood guilt ceases to be a crime when participated in by all, by society. The last of cannibalism in Asia was this eating of executed criminals.

2. It very early became a religious ritual, but the growth of ghost fear did not always operate to reduce man-eating.

3. Eventually it progressed to the point where only certain parts or organs of the body were eaten, those parts supposed to contain the soul or portions of the spirit. Blood drinking became common, and it was customary to mix the "edible" parts of the body with medicines.

4. It became limited to men; women were forbidden to eat human flesh.

5. It was next limited to the chiefs, priests, and shamans.

6. Then it became taboo among the higher tribes. The taboo on man-eating originated in Dalamatia and slowly spread over the world. The Nodites encouraged cremation as a means of combating cannibalism since it was once a common practice to dig up buried bodies and eat them.

7. Human sacrifice sounded the death knell of cannibalism. Human flesh having become the food of superior men, the chiefs, it was eventually reserved for the still more superior spirits; and thus the offering of human sacrifices effectively put a stop to cannibalism, except among the lowest tribes. When human sacrifice was fully established, man-eating became taboo; human flesh was food only for the gods; man could eat only a small ceremonial bit, a sacrament.

Finally animal substitutes came into general use for sacrificial purposes, and even among the more backward tribes dog-eating greatly reduced man-

trebala potaći plemensku solidarnost. Ali vođene osvetom, iste grupe su imale običaj jesti svoje neprijatelje kako bi im oduzele snagu. Čovjek je smatrao čašću svojoj duši ako bi ga pojeo njegov najbolji prijatelj, dok je smatrao posve pravednim ako bi ga pojeli njegovi neprijatelji. Umu divljaka nije imao dosljednosti.

Među određenim plemenima, ostarjeli roditelji bi tražili da ih pojedu njihova djeca; druga obično nisu htjela jesti svoje bliske rođake već bi ih zamijenila za stranace. Ljudi su trgovali ženama i djecom koja su tovljena u ovu svrhu. U slučajevima gdje umanjevanje broja žitelja nije predstavljalo rezultat bolesti i rata, višak bi neceremonijalno bio pojeđen.

Ljudožderstvo je postupno iščezavalo zahvaljujući slijedećim utjecajima:

1. Ponekad bi postalo grupna ceremonija, kao u slučaju da cijela zajednica preuzme odgovornost da nametne smrtnu kaznu svome suplemeniku. Ubojstvo ne predstavlja zločin kad ga počinu svi, cijelo društvo. Ovaj proces konzumacije tijela kriminalaca predstavlja posljednji oblik ljudožerstva u Aziji.

2. Vrlo rano je postalo religiozni ritual, premda je uvećanje straha od duhova uvijek umanjivalo ljudožderstvo.

3. S vremenom je uznapredovalo do točke gdje su jedino određeni dijelovi ljudskog tijela postali predmet ljudožerstva--organi koji su tobože krili dušu i dijelove duha. Pijenje krvi je postalo običaj i ljudi su redovno miješali "jestive" dijelove tijela s lijekovima.

4. Bilo je dopušteno jedino muškarcima; žene nisu smjele jesti ljudsko meso.

5. Dalje je postalo povlastica poglavara, svećenika i šamana.

6. Zatim je postalo tabu među određenim višim plemenima. Tabu koji je zabranjivao konzumaciju ljudskog mesa vuče porijeklo iz Dalamatije, odakle se polako proširio cijelim svijetom. U nastojanju da spriječe ljudožderstvo, noditi su poticali kremaciju kako su ljudi uopćeno iskopavali i jeli mrtva tijela.

7. Podnošenje ljudskih žrtvi označava kraj ljudožerstva. Kako je ljudsko meso isprva stajalo na raspolaganju jedino nadmoćnim ljudima--poglavarima--s vremenom je nuđeno jedino nadmoćnim duhovima; i tako je izuzev u najprimitivnijim plemenima prinošenje ljudskih žrtava djelotvorno uništilo ljudožderstvo. S konačnim utemeljenjem ljudskog žrtvovanja, ljudožderstvo je postalo tabu; ljudsko meso je pripadalo jedino bogovima; čovjek je mogao pojesti jedino mali ceremonijalni komad--pričest.

Ljudi su konačno uopćeno počeli koristiti žrtvene životinje, pa je tako čak i među nazadnijim plemenima korištenje pasjeg mesa značajno zamijenilo

eating. The dog was the first domesticated animal and was held in high esteem both as such and as food.

6. EVOLUTION OF HUMAN SACRIFICE

Human sacrifice was an indirect result of cannibalism as well as its cure. Providing spirit escorts to the spirit world also led to the lessening of man-eating as it was never the custom to eat these death sacrifices. No race has been entirely free from the practice of human sacrifice in some form and at some time, even though the Andonites, Nodites, and Adamites were the least addicted to cannibalism.

Human sacrifice has been virtually universal; it persisted in the religious customs of the Chinese, Hindus, Egyptians, Hebrews, Mesopotamians, Greeks, Romans, and many other peoples, even on to recent times among the backward African and Australian tribes. The later American Indians had a civilization emerging from cannibalism and, therefore, steeped in human sacrifice, especially in Central and South America. The Chaldeans were among the first to abandon the sacrificing of humans for ordinary occasions, substituting therefor animals. About two thousand years ago a tenderhearted Japanese emperor introduced clay images to take the place of human sacrifices, but it was less than a thousand years ago that these sacrifices died out in northern Europe. Among certain backward tribes, human sacrifice is still carried on by volunteers, a sort of religious or ritual suicide. A shaman once ordered the sacrifice of a much respected old man of a certain tribe. The people revolted; they refused to obey. Whereupon the old man had his own son dispatch him; the ancients really believed in this custom.

There is no more tragic and pathetic experience on record, illustrative of the heart-tearing contentions between ancient and time-honored religious customs and the contrary demands of advancing civilization, than the Hebrew narrative of Jephthah and his only daughter. As was common custom, this well-meaning man had made a foolish vow, had bargained with the "god of battles," agreeing to pay a certain price for victory over his enemies. And this price was to make a sacrifice of that which first came out of his house to meet him when he returned to his home. Jephthah thought that one of his trusty slaves would thus be on hand to greet him, but it turned out that his daughter and only child came out to welcome him home. And so, even at that late date and among a supposedly civilized people, this beautiful maiden, after two months to mourn her fate, was actually offered as a human sacrifice by her father, and with the approval of his fellow tribesmen. And all this was done in the face of Moses' stringent rulings against the offering of human sacrifice. But men and women are addicted to making foolish and needless vows, and the men of old held all such pledges to be highly sacred.

kanibalizam. Pas je bio prva pripitomljena životinja, te je stoga kao i u ulozi prehrambene namirnice, uživao najviše poštovanje.

6. EVOLUCIJA ŽRTVOVANJA LJUDI

Žrtvovanje ljudi predstavlja ne samo indirektan rezultat ljudožderstva već i razlog njegovog ukinuća. Kad su ljudi počeli s pokojnikom redovno slati pratitelje u svijet duhova, ljudožderstvo je postalo sve rijede kako ljudi nisu jeli ove posmrtno žrtve. Kroz više oblika i razdoblja, svaka rasa je prakticirala određenu mjeru ljudskog žrtvovanja, premda su andoniti, noditi i adamiti pokazivali najmanju sklonost k ljudožderstvu.

Žrtvovanje ljudi je bilo univerzalno; ono ulazi u sastav religioznih običaja Kineza, Indusa, Egipćana, Židova, Mezopotamljana, Grka, Rimljana i mnogih drugih naroda, dok zadržalo i u skorije doba među nazadnim afričkim i australijanskim plemenima. U skorije doba američki Indijanci su imali civilizaciju koja je upravo napustila period ljudožderstva i koja se stoga uveliko oslanjala na žrtvovanje ljudi, naročito u Centralnoj i Južnoj Americi. Kaldejci su bili među prvima koji su odbacili ideju žrtvovanja ljudi u normalnim prilikama, koristeći životinje. Prije otprilike dvije tisuće godina, milosrdni japanski imperator je upotrijebio glinene kipove umjesto ljudskih žrtava, dok je žrtvovanje ljudi ukinuto u sjevernoj Evropi prije tek nešto manje od tisuću godina. Među određenim nazadnim plemenima, još uvijek se mogu naći slučajevi žrtvovanja dobrovoljaca u vidu religioznog ili ritualističnog samoubojstva. U određenom plemenu, vrač je naredio da se žrtvuje jedan starac koji je uživao visoko poštovanje. Ljudi su se pobunili; odbili su ga poslušati. Kad je to čuo, starac je naredio da ga ubije njegov sin; stari narodi su istinski vjerovali u ovaj običaj.

Ne postoje tragičnije i tužnije pisano svjedočanstvo srceparajućeg sukoba između dugo poštovanih starih religioznih običaja i protivnih zahtijeva napredujuće civilizacije, nego što je židovska pripovijest o Jiftahu i njegovoj kćerki jedinici. Kako je to bio običaj, ovaj se dobronamjerni čovjek uludo zavjetovao, sklopivši ugovor s "bogom bitki," da će platiti određenu cijenu za pobjedu nad neprijateljima. I ova se cijena sastojala u žrtvovanju prve osobe koja ga iziđe dočekati na vratima njegove kuće kad se bude vraćao iz borbe. Jiftah je mislio da će jedan njegov vjerni rob pomisliti da ga izade posjetiti, ali kako je to bio slučaj, prva je izišla njegova kćerka jedinica. I tako, čak i u to skorije doba i među tobože civiliziranim narodima, ovu je prekrasnu djevojku nakon što je dva mjeseca oplakivala svoju sudbinu, uz odobrenje cijelog plemena, stvarno žrtvovao njezin otac. I sve ovo je učinjeno unatoč Mojsijevim strogim zabranama protiv prinošenja ljudskih žrtava. Ali čini se da se muškarci i žene ne mogu odoljeti iskušenju da se uludo i bespotrebno zavjetuju i u staro su doba svi takvi zavjeti smatrani visokim svetinjama.

In olden times, when a new building of any importance was started, it was customary to slay a human being as a "foundation sacrifice." This provided a ghost spirit to watch over and protect the structure. When the Chinese made ready to cast a bell, custom decreed the sacrifice of at least one maiden for the purpose of improving the tone of the bell; the girl chosen was thrown alive into the molten metal.

It was long the practice of many groups to build slaves alive into important walls. In later times the northern European tribes substituted the walling in of the shadow of a passerby for this custom of entombing living persons in the walls of new buildings. The Chinese buried in a wall those workmen who died while constructing it.

A petty king in Palestine, in building the walls of Jericho, "laid the foundation thereof in Abiram, his first-born, and set up the gates thereof in his youngest son, Segub." At that late date, not only did this father put two of his sons alive in the foundation holes of the city's gates, but his action is also recorded as being "according to the word of the Lord." Moses had forbidden these foundation sacrifices, but the Israelites reverted to them soon after his death. The twentieth-century ceremony of depositing trinkets and keepsakes in the cornerstone of a new building is reminiscent of the primitive foundation sacrifices.

It was long the custom of many peoples to dedicate the first fruits to the spirits. And these observances, now more or less symbolic, are all survivals of the early ceremonies involving human sacrifice. The idea of offering the first-born as a sacrifice was widespread among the ancients, especially among the Phoenicians, who were the last to give it up. It used to be said upon sacrificing, "life for life." Now you say at death, "dust to dust."

The spectacle of Abraham constrained to sacrifice his son Isaac, while shocking to civilized susceptibilities, was not a new or strange idea to the men of those days. It was long a prevalent practice for fathers, at times of great emotional stress, to sacrifice their first-born sons. Many peoples have a tradition analogous to this story, for there once existed a world-wide and profound belief that it was necessary to offer a human sacrifice when anything extraordinary or unusual happened.

7. MODIFICATIONS OF HUMAN SACRIFICE

Moses attempted to end human sacrifices by inaugurating the ransom as a substitute. He established a systematic schedule which enabled his people to escape the worst results of their rash and foolish vows. Lands, properties, and children could be redeemed according to the established fees, which were payable

Kad bi u staro doba ljudi počeli graditi neku novu građevinu, imali su običaj zaklati ljude kao "žrtve za temelje." Ovo bi im tobože dalo utvaru-duha koji je mogao nadgledati i štiti građevinu. Prije nego što će početi praviti željezno zvono, Kinezi su imali običaj žrtvovati najmanje jednu djevojku kako bi unaprijedili zvučnost zvona; odabrana djevojka bi bila živa bačena u rastaljeni metal.

Mnoge grupe su dugo imale običaj zidati žive robove u sve značajnije zidove. U kasnije doba, sjevernoevropska plema su zamijenila redovnu ugradnju živih ljudi u zidove novih građevina običajem ugradnje sjena prolaznika. Kinezi su imali običaj u zidovima sahranjivati radnike koji bi umrli prilikom gradnje.

Gradeći zidove Jerihona, određeni sitničavi palestinski kralj je "uz žrtvu svoga prvorođenca Abirama podigao temelje, a uz žrtvu svoga mezimca Seguba postavio gradska vrata." Prije ne tako dugo vremena, ovaj je otac ne samo žive žrtvovao svoje sinove položivši ih u temelje gradskih vrata, već je njegovo djelo uvedeno u zapis kao čin izvršen "po riječi koju je Jahve rekao." Mojsije je zabranio polaganje ljudi u temelje, dok su se nakon njegove smrti Izraelci vratili ovim običaju. U dvadesetom stoljeću ljudi bacaju bezvrijedne predmete i suvenire u temelje novih zgrada, što nalikuju primitivnim žrtvama koje su polagane u temelje.

Mnogi narodi su dugo vremena redovno posvećivali prve plodove duhovima. I ovi običaji koji danas imaju više-manje simboličnu prirodu, predstavlja ostatke ranih ceremonija prinošenja ljudskih žrtava. Mnogi stari narodi su imali običaj ponuditi prvorođenca za žrtve, što je osobito bio slučaj s Feničanima kod kojih se ovaj običaj najdulje i zadržao. Prinoseći žrtve ljudi su obično govorili, "život za život." Danas se kaže, "prah prahu."

Dok ideja da je Abraham htio žrtvovati svoga sina Izaka može zaprepastiti suvremenu osjetljivost, ova ideja nije bila tako čudna Abrahamovim suvremenima. Za ranih doba u slučaju emocionalnih kriza, očevi su redovno žrtvovali svoje prvorođene sinove. Mnogi narodi imaju tradicije koje nalikuju ovom običaju, kako je u prošlosti vladalo vrlo rašireno vjerovanje da je bilo potrebno ponuditi ljudske žrtve prilikom svakog neuobičajenog i čudnog događaja.

7. MODIFIKACIJA LJUDSKOG ŽRTVOVANJA

Mojsije je htio spriječiti buduća žrtvovanja ljudi nastojeći zamijeniti ljudske žrtve otkupom. Utemeljio je sistematske metode kojima su ljudi mogli izbjeći najgore rezultate svojih naglih i glupih zavjeta. Ljudi su mogli otkupiti zemlju, imovinu i djecu tako što bi platili unaprijed određenu cijenu svećenicima.

to the priests. Those groups which ceased to sacrifice their first-born soon possessed great advantages over less advanced neighbors who continued these atrocious acts. Many such backward tribes were not only greatly weakened by this loss of sons, but even the succession of leadership was often broken.

An outgrowth of the passing child sacrifice was the custom of smearing blood on the house doorposts for the protection of the first-born. This was often done in connection with one of the sacred feasts of the year, and this ceremony once obtained over most of the world from Mexico to Egypt.

Even after most groups had ceased the ritual killing of children, it was the custom to put an infant away by itself, off in the wilderness or in a little boat on the water. If the child survived, it was thought that the gods had intervened to preserve him, as in the traditions of Sargon, Moses, Cyrus, and Romulus. Then came the practice of dedicating the first-born sons as sacred or sacrificial, allowing them to grow up and then exiling them in lieu of death; this was the origin of colonization. The Romans adhered to this custom in their scheme of colonization.

Many of the peculiar associations of sex laxity with primitive worship had their origin in connection with human sacrifice. In olden times, if a woman met head-hunters, she could redeem her life by sexual surrender. Later, a maiden consecrated to the gods as a sacrifice might elect to redeem her life by dedicating her body for life to the sacred sex service of the temple; in this way she could earn her redemption money. The ancients regarded it as highly elevating to have sex relations with a woman thus engaged in ransoming her life. It was a religious ceremony to consort with these sacred maidens, and in addition, this whole ritual afforded an acceptable excuse for commonplace sexual gratification. This was a subtle species of self-deception which both the maidens and their consorts delighted to practice upon themselves. The mores always drag behind in the evolutionary advance of civilization, thus providing sanction for the earlier and more savagelike sex practices of the evolving races.

Temple harlotry eventually spread throughout southern Europe and Asia. The money earned by the temple prostitutes was held sacred among all peoples--a high gift to present to the gods. The highest types of women thronged the temple sex marts and devoted their earnings to all kinds of sacred services and works of public good. Many of the better classes of women collected their dowries by temporary sex service in the temples, and most men preferred to have such women for wives.

Nakon što su prestale žrtvovati svoje prvorodene sinove, ove grupe su postigle veliku prevlast nad svojim manje naprednim susjedima koji su nastavili s tako okrutnim djelima. Mnoga takva nazadna plemena su bila jako oslabljena gubitkom sinova, što je vrlo često prekidao čak i slijed vladara.

Nakon što su prestali žrtvovati djecu, ljudi su redovno počeli mazati krv na stupove vrata kako bi zaštitili svoje prvorodence. Ovo su obično činili u vrijeme određenog blagdana i ova se ceremonija proširila najvećim dijelom svijeta, od Meksika do Egipta.

Čak i nakon što je najveći broj grupa prestao ritualistički ubijati djecu, znali su ostaviti dijete da umre nasamo, u divljini ili u čamcu na vodi. Ako bi dijete uspjelo preživjeti, smatrali su takav slučaj činom bogova, kao u predanjima o Sargonu, Mojsiju, Cirusu i Romulu. Zatim je uslijedio običaj slavljenja prvorodenog sina u vidu svetinje ili posvećenja, nakon čega bi ga nakon određene dobi otjerali od kuće pod prijetnjom smrti; tako je počela kolonizacija. Rimljani su se držali ovog običaja u okviru svog kolonizatorskog programa.

Mnoge čudne veze između seksualne raspuštenosti i primitivnog obožavanja vuku porijeklo iz povezanosti s podnošenjem ljudskih žrtava. U drevna doba pri susretu s lovcima na glave, žena je mogla isкупiti život seksualnim prepuštanjem. Mlade djevojke su kasnije mogle podnijeti žrtvu bogovima posvećenjem tijela u svetoj službi hrama; tako su mogle sačuvati novčana sredstva namijenjena otkupljenju. Stari narodi su nalazili veliko uzbuđenje u seksualnom odnosu s ženom koja je tako nastojala otkupiti život. Smatrali su da je odnos s ovakvim svetim djevojkama predstavljao čin religiozne ceremonije, dok je u dodatak tome cijeli ritual nudio prihvatljivu ispriku uobičajenoj seksualnoj nasladi. I djevojke i njihovi partneri su pri tome sa zadovoljstvom sudjelovali u prikrivenom obliku samoobmane. Društveni običaji uvijek kasne za evolutivnim napretkom civilizacije pružajući opravdanje ranijim i primitivnijim seksualnim radnjama evolutivnih rasa.

Običaj bludništva u odajama hrama se s vremenom proširio istočnom Evropom i Azijom. Svi narodi su smatrali bludničke novce svetinjom--najvišim darom bogovima. Najbolje žene su se u velikom broju slijetale u odaje hrama kako bi sudjelovale u seksualnim tržnicama, posvećujući zaradene novce u korist različitih svetih službi i javnih blagodati. I u višim slojevima društva, mnoge žene su skupljale miraze privremenom seksualnom službom u odajama hrama i muškarci su ih u većini slučajeva birali za žene.

8. REDEMPTION AND COVENANTS

Sacrificial redemption and temple prostitution were in reality modifications of human sacrifice. Next came the mock sacrifice of daughters. This ceremony consisted in bloodletting, with dedication to life-long virginity, and was a moral reaction to the older temple harlotry. In more recent times virgins dedicated themselves to the service of tending the sacred temple fires.

Men eventually conceived the idea that the offering of some part of the body could take the place of the older and complete human sacrifice. Physical mutilation was also considered to be an acceptable substitute. Hair, nails, blood, and even fingers and toes were sacrificed. The later and well-nigh universal ancient rite of circumcision was an outgrowth of the cult of partial sacrifice; it was purely sacrificial, no thought of hygiene being attached thereto. Men were circumcised; women had their ears pierced.

Subsequently it became the custom to bind fingers together instead of cutting them off. Shaving the head and cutting the hair were likewise forms of religious devotion. The making of eunuchs was at first a modification of the idea of human sacrifice. Nose and lip piercing is still practiced in Africa, and tattooing is an artistic evolution of the earlier crude scarring of the body.

The custom of sacrifice eventually became associated, as a result of advancing teachings, with the idea of the covenant. At last, the gods were conceived of as entering into real agreements with man; and this was a major step in the stabilization of religion. Law, a covenant, takes the place of luck, fear, and superstition.

Man could never even dream of entering into a contract with Deity until his concept of God had advanced to the level whereon the universe controllers were envisioned as dependable. And man's early idea of God was so anthropomorphic that he was unable to conceive of a dependable Deity until he himself became relatively dependable, moral, and ethical.

But the idea of making a covenant with the gods did finally arrive. Evolutionary man eventually acquired such moral dignity that he dared to bargain with his gods. And so the business of offering sacrifices gradually developed into the game of man's philosophic bargaining with God. And all this represented a new device for insuring against bad luck or, rather, an enhanced technique for the more definite purchase of prosperity. Do not entertain the mistaken idea that these early sacrifices were a free gift to the gods, a spontaneous offering of gratitude or thanksgiving; they were not expressions of true worship.

8. OTKUPLJENJE I SAVEZI

Žrtvena otkupljenja i prostitucija u odajama hrama ustvari predstavljaju izmijenjeni oblik podnošenja ljudskih žrtava. Zatim je uslijedilo tobožnje žrtvovanje kćerki. Ova ceremonija je podrazumijevala puštanje krvi i predstavlja moralnu reakciju na stariji običaj bludništva po odajama hrama. U skorije doba, djevice su se posvećivale službi staranja za svete vatre hrama.

Ljudi su s vremenom došli na ideju da je sakaćenje određenih dijelova tijela moglo zamijeniti stariji proces doslovnog podnošenja ljudskih žrtava. Fizičko sakaćenje je prihvaćeno kao prihvatljiva zamjena. Kosa, nokti, krv, pa čak i prsti ruku i nogu se ubrajaju među predmete žrtvovanja. Kasniji i gotovo univerzalan običaj obrezivanja predstavlja posljedicu kulta djelomičnog žrtvovanja; ovaj čin u cjelosti ima žrtvenu prirodu i ne veže se s higijenskim pitanjima. Muškarci su obrezivani; ženama su bušene uši.

Rezanje prstiju je zamijenjeno njihovim uvezivanjem. Brijanje glave i podrezivanje kose je isto tako smatrano oblicima religiozne odanosti. Eunuh je isprava bio modifikacija ideje ljudskog žrtvovanja. U Africi ljudi još uvijek buše usne i nosnice, dok se tetoviranje kao umjetnost razvilo iz ranijih oblika grubih ožiljaka.

Pod utjecajem naprednijih učenja, običaj žrtvovanja je s vremenom povezan s idejom o sklapanju saveza. Isprva je smatrano da su bogovi stupali u istinske saveze s ljudima; i bio je to prvi korak pri stabilizaciji religije. Zakon--savez--je postavljen na mjesto sreće, straha i praznovjerja.

Čovjek nije mogao ni sanjati o sklapanju saveza s Božanstvom sve dok njegov koncept Boga nije uznapredovao do spoznaje pouzdanosti kozmičkih upravitelja. Čovjekova rana spoznaja Boga u ljudskom obličju nije bila u stanju predočiti ideju pouzdanog Božanstva, sve dok sam čovjek nije postao relativno pouzdan, moralan i etičan.

Ali s vremenom se konačno javio koncept sklapanja saveza s bogovima. Evolutivni čovjek je s vremenom stekao moralno dostojanstvo koje mu je dalo hrabrosti da se usudi stupiti u pregovore s bogovima. I tako se podnošenje žrtava postupno razvilo u igru čovjekovog filozofskog pregovaranja s Bogom. I sve je ovo predstavljalo novi mehanizam za osiguranje protiv zle sreće ili bolje rečeno, unaprijeđenu vještinu kupovine prosperiteta. Nek vas ne zavara pogrešna ideja da su ove rane žrtve bile besplatan dar bogovima, spontani izraz poštovanja ili zahvalnosti; one nisu bile izraz istinskog obožavanja.

Primitive forms of prayer were nothing more nor less than bargaining with the spirits, an argument with the gods. It was a kind of bartering in which pleading and persuasion were substituted for something more tangible and costly. The developing commerce of the races had inculcated the spirit of trade and had developed the shrewdness of barter; and now these traits began to appear in man's worship methods. And as some men were better traders than others, so some were regarded as better prayers than others. The prayer of a just man was held in high esteem. A just man was one who had paid all accounts to the spirits, had fully discharged every ritual obligation to the gods.

Early prayer was hardly worship; it was a bargaining petition for health, wealth, and life. And in many respects prayers have not much changed with the passing of the ages. They are still read out of books, recited formally, and written out for emplacement on wheels and for hanging on trees, where the blowing of the winds will save man the trouble of expending his own breath.

9. SACRIFICES AND SACRAMENTS

The human sacrifice, throughout the course of the evolution of Urantian rituals, has advanced from the bloody business of man-eating to higher and more symbolic levels. The early rituals of sacrifice bred the later ceremonies of sacrament. In more recent times the priest alone would partake of a bit of the cannibalistic sacrifice or a drop of human blood, and then all would partake of the animal substitute. These early ideas of ransom, redemption, and covenants have evolved into the later-day sacramental services. And all this ceremonial evolution has exerted a mighty socializing influence.

In connection with the Mother of God cult, in Mexico and elsewhere, a sacrament of cakes and wine was eventually utilized in lieu of the flesh and blood of the older human sacrifices. The Hebrews long practiced this ritual as a part of their Passover ceremonies, and it was from this ceremonial that the later Christian version of the sacrament took its origin.

The ancient social brotherhoods were based on the rite of blood drinking; the early Jewish fraternity was a sacrificial blood affair. Paul started out to build a new Christian cult on "the blood of the everlasting covenant." And while he may have unnecessarily encumbered Christianity with teachings about blood and sacrifice, he did once and for all make an end of the doctrines of redemption through human or animal sacrifices. His theologic compromises indicate that even revelation must submit to the graduated control of evolution. According to Paul, Christ became the last and all-sufficient human

Primitivni oblici molitve nisu bili ništa drugo nego pregovori s duhovima, vođenje diskusija s bogovima. Bio je to oblik cjenkanja i molbe i nagovaranja su u ovom procesu zamijenjena nečim materijalnim i vrijednim. S razvojem trgovine, ljude je obuzeo duh trgovine koji je razvio trgovinsku prepredenost; i ove osobine su postupno počele izbijati u čovjekovim metodama obožavanja. I neki su bili uspješniji kao trgovci, tako da su njihove molitve smatrane djelotvornijim. Molitve poštenih ljudi su naročite bile na cijeni. Pošten čovjek je bio onaj koji je plaćao sve dugove duhovima, koji je u cjelosti podmirivao svaku ritualističku obvezu prema bogovima.

Rani oblik molitve se teško može smatrati obožavanjem; bio je po početak pregovora za dobro zdravlje, blagostanje i život. I po mnogo čemu, molitva nije bitnije izmijenjena kroz mnoga stoljeća. Ljudi još uvijek čitaju molitve iz knjiga, obavljaju službene recitale i stavljaju molitvene skripte na točkove koje zatim vješaju na grane kako bi vjetar sačuvao čovjekov dah.

9. ŽRTOVANJA I PRIČESTI

Tijekom cijelog procesa evolucije urantijskih rituala, podnošenje ljudskih žrtava je uznapredovalo od tjelesne aktivnosti ljudožderstva do viših i simboličnih razina. Rani rituali žrtvovanja su vodili skorijim ceremonijama pričesti. U novije doba jedino svećenik uzima zaloga kanibalističke žrtve ili kapi ljudske krvi, dok se zatim svi posluže predmetom koji djeluje kao zamjena pravoj žrtvi. Ove rane ideje otkupa, iskupljenja i saveza su s vremenom evoluirale u suvremenije pričesne službe. I sva je ova ceremonijalna evolucija imala jako područje utjecaja.

Vezano uz kult Božice Majke u Meksiku kao i drugim mjestima, pričest u obliku kolača i vina je s vremenom korištena umjesto mesa i krvi čija upotreba obilježava starije oblike ljudskih žrtava. Židovi su dugo poštovali ovaj običaj kao dio svojih pashalnih ceremonija i tako se rodila kršćanska verzija pričesti.

Drevna društvena bratstva su se temeljila na ritualu puštanja krvi; rano židovsko bratstvo je bilo stvar krvnih žrtava. Pavao je isprva utemeljio novostvoreni kršćanski kult na "krvi vječnog saveza." I dok je moguće da je ovim nepotrebno opteretio kršćanstvo učenjima o puštanju krvi i podnošenju žrtava, jednom i zauvijek je okončao doktrine otkupljenja bilo ljudskim ili životinjskim žrtvama. Njegovi teološki kompromisi ukazuju na to i otkrivanje mora proći procesom postupne evolucijske kontrole. Prema Pavlovim učenjima, Krist je postao posljednja i zaključna ljudska žrtva; božanski Sudac je sada

sacrifice; the divine Judge is now fully and forever satisfied.

And so, after long ages the cult of the sacrifice has evolved into the cult of the sacrament. Thus are the sacraments of modern religions the legitimate successors of those shocking early ceremonies of human sacrifice and the still earlier cannibalistic rituals. Many still depend upon blood for salvation, but it has at least become figurative, symbolic, and mystic.

10. FORGIVENESS OF SIN

Ancient man only attained consciousness of favor with God through sacrifice. Modern man must develop new techniques of achieving the self-consciousness of salvation. The consciousness of sin persists in the mortal mind, but the thought patterns of salvation therefrom have become outworn and antiquated. The reality of the spiritual need persists, but intellectual progress has destroyed the olden ways of securing peace and consolation for mind and soul.

Sin must be redefined as deliberate disloyalty to Deity. There are degrees of disloyalty: the partial loyalty of indecision; the divided loyalty of confliction; the dying loyalty of indifference; and the death of loyalty exhibited in devotion to godless ideals.

The sense or feeling of guilt is the consciousness of the violation of the mores; it is not necessarily sin. There is no real sin in the absence of conscious disloyalty to Deity.

The possibility of the recognition of the sense of guilt is a badge of transcendent distinction for mankind. It does not mark man as mean but rather sets him apart as a creature of potential greatness and ever-ascending glory. Such a sense of unworthiness is the initial stimulus that should lead quickly and surely to those faith conquests which translate the mortal mind to the superb levels of moral nobility, cosmic insight, and spiritual living; thus are all the meanings of human existence changed from the temporal to the eternal, and all values are elevated from the human to the divine.

The confession of sin is a manful repudiation of disloyalty, but it in no wise mitigates the time-space consequences of such disloyalty. But confession--sincere recognition of the nature of sin--is essential to religious growth and spiritual progress.

The forgiveness of sin by Deity is the renewal of loyalty relations following a period of the human consciousness of the lapse of such relations as the consequence of conscious rebellion. The forgiveness does not have to be sought, only received as the consciousness of re-establishment of loyalty relations between the creature and the Creator. And all the loyal

bio u cjelosti i zauvijek zadovoljan.

I žrtveni kult se tako nakon dugih stoljeća razvio u pričesni kult. Tako se može vidjeti da pričesti suvremenih religija predstavljaju prikladnu posljedicu ovih sablažnjivih raih ceremonija ljudskog žrtvovanja kao i ranijih kanibalističkih rituala. Dok mnogi još uvijek traže spasenje u krvi, ovo je poprimilo više-manje figurativno, simboličko i mističko značenje.

10. OPROŠTENJE GRIJEHA

Prastari narodi su jedino podnošenjem žrtava bili u stanju steći svjesnost o Božjoj naklonosti. Suvremeni čovjek mora razviti nove metode postignuća svijesti o vlastitom spasenju. Svijest o počinjenom grijehu i dalje živi u smrtničkim umovima, unatoč tome što su čovjekove ideje o iskupljenju grijeha postale zastarjele i otrcane. Stvarnost duhovne potrebe nastavlja postojati unatoč tome što je intelektualni napredak uništio metode kojima su stari ljudi nastojali osigurati mir i utjehu uma i duše.

Čovjek mora prihvatiti novu definiciju grijeha kao svjesnog kršenja odanosti Božanstvu. Postoji više stupnjeva kršenja odanosti: nepotpuna odanost neodlučnosti; podjeljena odanost protuslovlja; slaba odanost ravnodušnosti; i potpuno kršenje odanosti ispoljeno prihvaćanjem bezbožnih ideala.

Osjećaj krivice predstavlja svijest o kršenju prihvaćenih običaja; to ne mora biti pravi grijeh. Stvarni grijeh nastupa jedino u slučaju čovjekovog svjesnog kršenja odanosti Božanstvu.

Moć spoznaje osjećaja grijeha predstavlja transcendentnu osobinu ljudskog roda. Ova osobina ne čini čovjeka zlim, već mu prije daje potencijalnu grandioznost i rastuću slavu. Takav osjećaj bezvrijednosti predstavlja početni stimulus koji može voditi brzom i sigurnom postignuću onih pobjeda čovjekove vjere koje prevode smrtnički um na uzvišene razine moralne plemenitosti, kozmičkog uvida i duhovnog življenja; sva značenja ljudske egzistencije tako prelaze od zemaljskih do vječnih, dok se sve vrijednosti uzdižu od ljudskih do božanskih.

Ispovijedanje grijeha predstavlja smiono nijekanje prekršene odanosti, premda ni na koji način ne ublažuje vremensko-prostorne posljedice takve nelojalnosti. Ali priznanje grijeha--iskreno prepoznavanje prirode grijeha--predstavlja bitan dio religioznog rasta i duhovnog napretka.

Čin kojim Božanstvo oprašta čovjekove grijehe nije ništa drugo nego čin čovjekove obnove odanog odnosa nakon kršenja ovog odnosa koje je nastupilo kao posljedica svjesne pobune. Čovjek ne mora tražiti oproštenje grijeha već jedino mora primiti ovo oproštenje u vidu nove svjesnosti obnovljene uspostave odanog odnosa između stvorenog bića i

sons of God are happy, service-loving, and ever-progressive in the Paradise ascent.

[Presented by a Brilliant Evening Star of
Nebadon.]

Stvoritelja. I svi Božji sinovi su srećni, odani službi i sve napredniji u procesu uspona prema Raju.

[Predočila Sjajna Večernja Zvijezda
Nebadona.]