

THE evolution of religious observances progressed from placation, avoidance, exorcism, coercion, conciliation, and propitiation to sacrifice, atonement, and redemption. The technique of religious ritual passed from the forms of the primitive cult through fetishes to magic and miracles; and as ritual became more complex in response to man's increasingly complex concept of the supermaterial realms, it was inevitably dominated by medicine men, shamans, and priests.

In the advancing concepts of primitive man the spirit world was eventually regarded as being unresponsive to the ordinary mortal. Only the exceptional among humans could catch the ear of the gods; only the extraordinary man or woman would be heard by the spirits. Religion thus enters upon a new phase, a stage wherein it gradually becomes secondhanded; always does a medicine man, a shaman, or a priest intervene between the religionist and the object of worship. And today most Urantia systems of organized religious belief are passing through this level of evolutionary development.

Evolutionary religion is born of a simple and all-powerful fear, the fear which surges through the human mind when confronted with the unknown, the inexplicable, and the incomprehensible. Religion eventually achieves the profoundly simple realization of an all-powerful love, the love which sweeps irresistibly through the human soul when awakened to the conception of the limitless affection of the Universal Father for the sons of the universe. But in between the beginning and the consummation of religious evolution, there intervene the long ages of the shamans, who presume to stand between man and God as intermediaries, interpreters, and intercessors.

1. THE FIRST SHAMANS -- THE MEDICINE MEN

The shaman was the ranking medicine man, the ceremonial fetishman, and the focus personality for all the practices of evolutionary

RAZVOJ vjerskih obreda napreduje od umirivanja duhova te njihovog izbjegavanja, istjerivanja, prisile, pomirnice i umilostivljenja, do prinošenja žrtvi, pomirenja i otkupljenja. Tehnika vjerskih obreda se proširila od određenih oblika primitivnog kulta kroz upotrebu fetiša, do magije i čuda; i kako je ritual postajao sve složeniji u odgovoru na čovjekov sve složeniji koncept nadnaravnih domena, neizbježno su njime počeli dominirati vračevi, šamani i svećenici.

U svom sve naprednijem poimanju, primitivni čovjek je vidio svijet duha kao nešto što nije reagiralo na običnog smrtnika. Samo iznimni ljudi su mogli zadobiti pažnju bogova; duhovi su čuli samo izvanredne muškarce ili žene. Religija tako ulazi u novu fazu, stadij u kojem se postupno prakticira iz druge ruke; vrač, šaman ili svećenik uvijek trebaju intervenirati između praktičara religije i predmeta obožavanja. I danas većina sustava organiziranog religijskog vjerovanja na Urantiji prolazi kroz ovu razinu evolucijskog razvoja.

Evolucijska religija se rađa iz jednostavnog i svemoćnog straha, straha koji zaokuplja ljudski um kada se nađe suočen s nepoznatim, neobjašnjivim i nerazumljivim. Religija na kraju postiže duboko jednostavnu realizaciju svemoćne ljubavi, ljubavi koja neodoljivo osvaja ljudsku dušu kada se ova duša osvijesti spoznajom neograničene ljubavi Oca Svih prema njegovim kozmičkim sinovima. No, između početka i konzumacije religiozne evolucije, tu su dugo intervenirali šamani, koji su se drznuli stati između čovjeka i Boga kao posrednici, tumači i zagovornici.

1. PRVI ŠAMANI - VRAČEVI

Šaman je visokopostavljeni vrač, centralna figura svih ceremonijalnih praksi evolucijske religije. U mnogim skupinama šaman je imao veću poziciju od ratnog

religion. In many groups the shaman outranked the war chief, marking the beginning of the church domination of the state. The shaman sometimes functioned as a priest and even as a priest-king. Some of the later tribes had both the earlier shaman-medicine men (seers) and the later appearing shaman-priests. And in many cases the office of shaman became hereditary.

Since in olden times anything abnormal was ascribed to spirit possession, any striking mental or physical abnormality constituted qualification for being a medicine man. Many of these men were epileptic, many of the women hysteric, and these two types accounted for a good deal of ancient inspiration as well as spirit and devil possession. Quite a few of these earliest of priests were of a class which has since been denominated paranoiac.

While they may have practiced deception in minor matters, the great majority of the shamans believed in the fact of their spirit possession. Women who were able to throw themselves into a trance or a cataleptic fit became powerful shamanesses; later, such women became prophets and spirit mediums. Their cataleptic trances usually involved alleged communications with the ghosts of the dead. Many female shamans were also professional dancers.

But not all shamans were self-deceived; many were shrewd and able tricksters. As the profession developed, a novice was required to serve an apprenticeship of ten years of hardship and self-denial to qualify as a medicine man. The shamans developed a professional mode of dress and affected a mysterious conduct. They frequently employed drugs to induce certain physical states which would impress and mystify the tribesmen. Sleight-of-hand feats were regarded as supernatural by the common folk, and ventriloquism was first used by shrewd priests. Many of the olden shamans unwittingly stumbled onto hypnotism; others induced autohypnosis by prolonged staring at their navels.

While many resorted to these tricks and deceptions, their reputation as a class, after all, stood on apparent achievement. When a

poglavara, što obilježava početak crkvene dominacije u državi. Šaman ponekad djeluje kao svećenik, pa čak i kao svećenik-kralj. Neka od kasnijih plemena su imala i ranijeg šamana-vrača (vidovnjaka) i šamana-svećenika koji se kasnije pojavljuje. U mnogim slučajevima dužnost šamana postaje nasljedna.

Budući da je u prošlim vremenima sve što se činilo neprirodnim pripisivano opsjedutosti duhovima, svaka markantna mentalna ili fizička abnormalnost čovjeka služili su kao kvalifikacija za djelovanje u ulozi vrača. Mnogi od tih muškaraca bili su epileptičari, a mnoge od tih žena histerične, i ove dvije vrste čine dobar dio starih izvora nadahnuća, kao i opsjedutosti duhom i đavlom. Veliki broj tih najranijih svećenika su pripadali klasi koja je kasnije prozvana paranoičnom.

Dok su se u manjim stvarima bavili prijevarom, velika većina šamana je vjerovala da su bili opsjednuti duhovima. Žene koje su mogle pasti u trans ili kataleptični napad postaju moćne šamanice; kasnije takve žene postaju proroci i posrednici između čovjeka i svijeta duha. Njihov kataleptičan trans je obično obuhvaćao tobožnje komunikacije s duhovima mrtvih. Mnoge šamanke su bile i profesionalne plesačice.

No, nisu svi šamani bili samoobmanuti; mnogi su bili mudri i sposobni prepređenjaci. Kako se struka razvijala, novak je bio dužan služiti naukovanje od deset godina teškog samoodricanja da bi se kvalificirao kao vrač. Šamani su razvili profesionalni način odijevanja i izvještačenog tajanstvenog ponašanja. Oni su često upotrebljavali drogu da potaknu određena fizička stanja koja bi dojmila i mistificirala njihovo pleme. Obični ljudi su smatrali njihove majstorije nadnaravnim, a govorenje iz stomaka su prvi upotrijebili lukavi svećenici. Mnogi od starih šamana nehotice su naletjeli na hipnozu; a drugi su prakticirali autohipnozu produljenim buljenjem u svoje pupkove.

Iako su mnogi pribjegavali takvim trikovima i obmanama, ugled cijele njihove klase je naposljetku bio u pitanju. Ako

shaman failed in his undertakings, if he could not advance a plausible alibi, he was either demoted or killed. Thus the honest shamans early perished; only the shrewd actors survived.

It was shamanism that took the exclusive direction of tribal affairs out of the hands of the old and the strong and lodged it in the hands of the shrewd, the clever, and the farsighted.

2. SHAMANISTIC PRACTICES

Spirit conjuring was a very precise and highly complicated procedure, comparable to present-day church rituals conducted in an ancient tongue. The human race very early sought for superhuman help, for *revelation*; and men believed that the shaman actually received such revelations. While the shamans utilized the great power of suggestion in their work, it was almost invariably negative suggestion; only in very recent times has the technique of positive suggestion been employed. In the early development of their profession the shamans began to specialize in such vocations as rain making, disease healing, and crime detecting. To heal diseases was not, however, the chief function of a shamanic medicine man; it was, rather, to know and to control the hazards of living.

Ancient black art, both religious and secular, was called white art when practiced by either priests, seers, shamans, or medicine men. The practitioners of the black art were called sorcerers, magicians, wizards, witches, enchanters, necromancers, conjurers, and soothsayers. As time passed, all such purported contact with the supernatural was classified either as witchcraft or shamancraft.

Witchcraft embraced the magic performed by earlier, irregular, and unrecognized spirits; shamancraft had to do with *miracles* performed by regular spirits and recognized gods of the tribe. In later times the witch became associated with the devil, and thus was the stage set for the many comparatively recent exhibitions of religious intolerance. Witchcraft was a religion with many primitive tribes.

šaman nije uspio u svom poduhvatu i ako on nije znao izmisliti uvjerljivi alibi, on je ili degradiran ili ubijen. Tako su iskreni šamani rano nestali; samo su vješti glumci preživjeli.

Šamanizam je taj isključivi utjecaj koji je prebacio plemenske poslove iz ruku starih i jakih u ruke prefriganih i dalekovidnih.

2. ŠAMANISTIČKA PRAKSA

Zazivanje duhova je bilo vrlo precizna i jako komplicirana procedura, koja se može usporediti sa današnjim crkvenim ritualima koji se izvode na drevnom jeziku. Ljudska rasa je vrlo rano tražila nadljudsku pomoć u *otkrivenju*; i ljudi su smatrali da je šaman uistinu primao takva otkrivenja. Iako su šamani koristili veliku moć sugestije u svom radu, to je gotovo uvijek bila negativna sugestija; samo u skorijim vremenima koriste tehniku pozitivne sugestije. U ranom razvoju svoje struke šamani su se počeli specijalizirati u takvim zvanjima kao što su dozivanje kiše, ozdravljenje bolesnih i otkrivanje kriminala. Liječiti bolesti nije, međutim, bilo glavna funkcija šamanskih vračeva; to je prije bilo poznavanje i kontrola životnih prijetnji.

Drevna crna magija, kako vjerska tako i svjetovna, zvala se bijela magija kad su je prakticirali bilo svećenici, vidovnjaci, šamani ili vračevi. Praktičari crne magije su bili prozvani čarobnjaci, magičari, vilenjaci, vještice, zle vile, prizivači duhova, mađioničari i gatare. Kako je vrijeme prolazilo, svi takvi tobožnji kontakti s nadnaravnim su klasificirani ili kao vještičarstvo ili kao šamanstvo.

Vještičarstvo je obuhvaćalo magiju koju su izvodili raniji, neregulirani i nepriznati duhovi; šamanstvo je bilo povezano s *čudima* koje su izvodili redoviti duhovi i priznati bogovi plemena. U kasnijim vremenima vještica je postala povezana s vragom, i tako je postavljena pozornica za mnoge relativno skore iskaze religijskih netrpeljivosti. Vještičarstvo je bilo religija u mnogim primitivnim plemenima.

The shamans were great believers in the mission of chance as revelatory of the will of the spirits; they frequently cast lots to arrive at decisions. Modern survivals of this proclivity for casting lots are illustrated, not only in the many games of chance, but also in the well-known "counting-out" rhymes. Once, the person counted out must die; now, he is only *it* in some childish game. That which was serious business to primitive man has survived as a diversion of the modern child.

The medicine men put great trust in signs and omens, such as, "When you hear the sound of a rustling in the tops of the mulberry trees, then shall you bestir yourself." Very early in the history of the race the shamans turned their attention to the stars. Primitive astrology was a world-wide belief and practice; dream interpreting also became widespread. All this was soon followed by the appearance of those temperamental shamanesses who professed to be able to communicate with the spirits of the dead.

Though of ancient origin, the rain makers, or weather shamans, have persisted right on down through the ages. A severe drought meant death to the early agriculturists; weather control was the object of much ancient magic. Civilized man still makes the weather the common topic of conversation. The olden peoples all believed in the power of the shaman as a rain maker, but it was customary to kill him when he failed, unless he could offer a plausible excuse to account for the failure.

Again and again did the Caesars banish the astrologers, but they invariably returned because of the popular belief in their powers. They could not be driven out, and even in the sixteenth century after Christ the directors of Occidental church and state were the patrons of astrology. Thousands of supposedly intelligent people still believe that one may be born under the domination of a lucky or an unlucky star; that the juxtaposition of the heavenly bodies determines the outcome of various terrestrial adventures. Fortunetellers are still patronized by the credulous.

The Greeks believed in the efficacy of oracular advice, the Chinese used magic as protection against demons, shamanism

Šamani su bili veliki vjernici u ulogu sreće kao pokazatelja volje duhova; oni su često bacali kocku da dođu do odluke. U moderna vremena ova sklonost se uveliko očuvala ne samo u mnogim igrama na sreću, nego i u dobro poznatim stihovima dječjih "brojalica." Nekoć je odabrana osoba bila osuđena na smrt; danas ona je samo *predmet traženja* u dječjoj igri žmure. Ono što je bilo ozbiljan posao primitivnom čovjeku, preživjelo je kao razonoda suvremene djece.

Vračevi su polagali veliko povjerenje u znakove i znamenja, kao što su: "Kad čujete šuškanje u krošnjama duda, onda se trebate požuriti." Vrlo rano u rasnoj povijesti šamani su okrenuli pozornost na zvijezde. Primitivna astrologija je širom svijeta bila predmet vjerovanja i prakse; tumačenje snova je također postalo široko rasprostranjeno. Nakon svega toga javile su se te temperamentalne šamanke koje su tvrdile da mogu komunicirati s duhovima mrtvih.

Iako imaju drevno podrijetlo, prizivači kiše ili metereološki šamani su se održali kroz stoljeća. Teška suša je značila smrt ranih težaka; vremenska kontrola je bila objekt velikog dijela stare magije. Među civiliziranim ljudima, vrijeme još uvijek predstavlja uobičajenu temu razgovora. Svi stari narodi su vjerovali u moć šamana kako prizivača kiše, ali su imali običaj da ga ubiju prilikom neuspjeha ako nije mogao ponuditi uvjerljiv izgovor.

Toliko puta, Cezari su znali prognati astrologe, ali oni su se uvijek vraćali zbog sveopćeg vjerovanja u njihovu moć. Njih nije bilo moguće protjerati, a čak i u šesnaestom stoljeću poslije Krista vođe Zapadnih crkvi i država bile su pokrovitelji astrologije. Tisuće navodno pametnih ljudi još uvijek vjeruju da netko može biti rođen pod dominacijom sretne ili nesretne zvijezde; da određeni međudnos nebeskih tijela određuje ishod različitih zemaljskih poduzeća. Lakovjerni još uvijek posjećuju proricatelje sudbine.

Grci su vjerovali u djelotvornost proročkog savjeta, Kinezi su koristili magiju kao zaštitu od demona, dok je šamanizam

flourished in India, and it still openly persists in central Asia. It is an only recently abandoned practice throughout much of the world.

Ever and anon, true prophets and teachers arose to denounce and expose shamanism. Even the vanishing red man had such a prophet within the past hundred years, the Shawnee Teuskwatowa, who predicted the eclipse of the sun in 1808 and denounced the vices of the white man. Many true teachers have appeared among the various tribes and races all through the long ages of evolutionary history. And they will ever continue to appear to challenge the shamans or priests of any age who oppose general education and attempt to thwart scientific progress.

In many ways and by devious methods the olden shamans established their reputations as voices of God and custodians of providence. They sprinkled the newborn with water and conferred names upon them; they circumcised the males. They presided over all burial ceremonies and made due announcement of the safe arrival of the dead in spiritland.

The shamanic priests and medicine men often became very wealthy through the accretion of their various fees which were ostensibly offerings to the spirits. Not infrequently a shaman would accumulate practically all the material wealth of his tribe. Upon the death of a wealthy man it was customary to divide his property equally with the shaman and some public enterprise or charity. This practice still obtains in some parts of Tibet, where one half the male population belongs to this class of nonproducers.

The shamans dressed well and usually had a number of wives; they were the original aristocracy, being exempt from all tribal restrictions. They were very often of low-grade mind and morals. They suppressed their rivals by denominating them witches or sorcerers and very frequently rose to such positions of influence and power that they were able to dominate the chiefs or kings.

Primitive man regarded the shaman as a necessary evil; he feared him but did not love him. Early man respected knowledge; he honored and rewarded wisdom. The shaman

cvjetao u Indiji i još uvijek otvoreno ustrajava u središnjoj Aziji. Šamanizam je tek nedavno počeo gubiti na snazi kao praksa u većem dijelu svijeta.

Uvijek i iznova, pravi proroci i učitelji dizali su se da osude i ekspoziraju šamanizam. Čak i nestajući crveni čovjek je imao takvog proroka u posljednjih sto godina, Shawnee Teuskwatowa, koji je predvidio pomračenje sunca 1808 godine i osudio poroke bijelog čovjeka. Mnogi istinski učitelji su se pojavili među različitim plemenima i rasama kroz duge dobi evolucijske povijesti. I oni će se uvijek nastaviti pojavljivati kao izazov šamanima ili svećenicima bilo koje dobi koji stanu na put općem obrazovanju i pokušavaju zapriječiti znanstveni napredak.

Na mnoge načine i zaobilaznim metodama stari šamani stvorili su svoj ugled kao glasnici Boga i čuvari providnosti. Oni su škropili novorođenčad s vodom i davali im imena; obrezivali su mušku djecu. Predsjedavali su u svim ceremonijama pokopa i objavljivali da je pokojnik sigurno stigao u zemlju duhova.

Šamanski svećenici i vračevi često su postajali vrlo bogati kroz povišenje različitih provizija koje su navodno isplaćivali duhovima. Nije rijetko bio slučaj da je šaman akumulirao gotovo sve materijalno bogatstvo svoga plemena. Nakon smrti bogataša bio je običaj da se njegova imovina prepolovi s šamanima i nekim javnim poduzećem ili organizacijom. Ova praksa još uvijek prevladava u nekim dijelovima Tibeta, gdje jedna polovica muškog stanovništva pripada ovoj neproduktivnoj klasi.

Šamani su se lijepo odjevali i obično su imali veći broj žena; oni su bili izvorni aristokrati, kako nisu bili vezani bilo kakvim plemenskim ograničenjima. Vrlo često su imali nizak stupanj uma i morala. Znali su se riješiti svojih suparnika lažno ih optužujući da su vještice ili čarobnjaci i vrlo često su dostizali takve pozicije utjecaja i moći da su bili u stanju dominirati nad čelnicima i kraljevima.

Primitivni čovjek je smatrao šamana nužnim zlom; on ga se bojao, ali nije ga volio. Rani čovjek je poštivao znanje; on je ukazivao časti i nagrađivao mudrost. Šaman je

was mostly fraud, but the veneration for shamanism well illustrates the premium put upon wisdom in the evolution of the race.

3. THE SHAMANIC THEORY OF DISEASE AND DEATH

Since ancient man regarded himself and his material environment as being directly responsive to the whims of the ghosts and the fancies of the spirits, it is not strange that his religion should have been so exclusively concerned with material affairs. Modern man attacks his material problems directly; he recognizes that matter is responsive to the intelligent manipulation of mind. Primitive man likewise desired to modify and even to control the life and energies of the physical domains; and since his limited comprehension of the cosmos led him to the belief that ghosts, spirits, and gods were personally and immediately concerned with the detailed control of life and matter, he logically directed his efforts to winning the favor and support of these superhuman agencies.

Viewed in this light, much of the inexplicable and irrational in the ancient cults is understandable. The ceremonies of the cult were primitive man's attempt to control the material world in which he found himself. And many of his efforts were directed to the end of prolonging life and insuring health. Since all diseases and death itself were originally regarded as spirit phenomena, it was inevitable that the shamans, while functioning as medicine men and priests, should also have labored as doctors and surgeons.

The primitive mind may be handicapped by lack of facts, but it is for all that logical. When thoughtful men observe disease and death, they set about to determine the causes of these visitations, and in accordance with their understanding, the shamans and the scientists have propounded the following theories of affliction:

1. *Ghosts -- direct spirit influences.* The earliest hypothesis advanced in explanation of disease and death was that spirits caused disease by enticing the soul out of the body; if it failed to return, death ensued. The ancients so feared the malevolent action of disease-producing ghosts that ailing individuals would

uglavnom bio prevarant, a štovanje šamanizma dobro ilustrira visoku cijenu koja je plaćena za stjecanje mudrosti u evoluciji ljudske rase.

3. ŠAMANSKA TEORIJA O BOLESTI I SMRTI

Drevni čovjek smatra sebe i svoj materijalni okoliš nečim što izravno reagira na hirove utvara i maštarije duhova, te nije čudno da je njegova religija trebala biti takva da se isključivo bavi materijalnim poslovima. Moderni čovjek napada svoje materijalne probleme izravno; on zna da stvar reagira na inteligentnu manipulaciju uma. Primitivni čovjek također želi mijenjati ako ne i kontrolirati život i energije fizičkih područja; a kako ga je njegovo ograničeno razumijevanje svemira navodilo na uvjerenje da se utvare, duhovi i bogovi osobno i neposredno bave detaljnom kontrolom života i materije, logično je da usmjerava svoje napore kako bi osvojio naklonost i potporu tih nadljudskih agencija.

Gledano u tom svjetlu, mnogo toga što je neobjašnjivo i neracionalno u drevnim kultovima postaje razumljivo. Kultne ceremonije su bile pokušaj primitivnog čovjeka da kontrolira materijalni svijet u kojem se našao. I mnogi njegovi naponi su bili usmjereni na pokušaje produljenja života i osiguranja zdravlja. Kako su sve bolesti i sama smrt izvorno smatrane rezultatom djelovanja duhova, bilo je neizbježno da šamani, djelujući kao vračevi i svećenici, također počnu djelovati kao liječnici i kirurzi.

Primitivni um može biti hendikepiran zbog nedostatka činjenica, ali on je unatoč tome logičan. U svom razmatranju bolesti i smrti, razboriti ljudi su nastojali utvrditi njihove uzroke i u skladu sa svojim razumijevanjem, šamani i znanstvenici su ponudili sljedeće teorije o uzroku bolesti:

1. *Duhovi - izravni utjecaji duha.* Najranija hipoteza u objašnjenju bolesti i smrti kaže da duhovi uzrokuju bolesti tako što mame dušu iz tijela; ako se duša ne vrati, uslijedi smrt. Drevni ljudi su se bojali duhova koji donose bolesti, pa su tako često bježali od bolesnih osoba ostavljajući ih čak i bez hrane i vode. Bez obzira na

often be deserted without even food or water. Regardless of the erroneous basis for these beliefs, they did effectively isolate afflicted individuals and prevent the spread of contagious disease.

2. *Violence -- obvious causes.* The causes for some accidents and deaths were so easy to identify that they were early removed from the category of ghost action. Fatalities and wounds attendant upon war, animal combat, and other readily identifiable agencies were considered as natural occurrences. But it was long believed that the spirits were still responsible for delayed healing or for the infection of wounds of even "natural" causation. If no observable natural agent could be discovered, the spirit ghosts were still held responsible for disease and death.

Today, in Africa and elsewhere may be found primitive peoples who kill someone every time a nonviolent death occurs. Their medicine men indicate the guilty parties. If a mother dies in childbirth, the child is immediately strangled -- a life for a life.

3. *Magic -- the influence of enemies.* Much sickness was thought to be caused by bewitchment, the action of the evil eye and the magic pointing bow. At one time it was really dangerous to point a finger at anyone; it is still regarded as ill-mannered to point. In cases of obscure disease and death the ancients would hold a formal inquest, dissect the body, and settle upon some finding as the cause of death; otherwise the death would be laid to witchcraft, thus necessitating the execution of the witch responsible therefor. These ancient coroner's inquests saved many a supposed witch's life. Among some it was believed that a tribesman could die as a result of his own witchcraft, in which event no one was accused.

4. *Sin -- punishment for taboo violation.* In comparatively recent times it has been believed that sickness is a punishment for sin, personal or racial. Among peoples traversing this level of evolution the prevailing theory is that one cannot be afflicted unless one has violated a taboo. To regard sickness and suffering as "arrows of the Almighty within them" is typical of such beliefs. The Chinese and Mesopotamians long regarded

pogrešne osnove tih vjerovanja, oni su učinkovito vodili izoliranju zaraženih pojedinaca i spriječili širenje zaraznih bolesti.

2. *Nasilje - očiti uzroci.* Uzroci nekih nesreća i smrtnih slučajeva su bili tako lako prepoznatljivi da su rano uklonjeni iz kategorije djelovanja duhova. Smrtnost i rane učesnika rata, sukoba sa životinjama i ostalih lako prepoznatljivih djelovanja smatrani su prirodnim pojavama. No, dugo se vjerovalo da su duhovi bili odgovorni za sporo ozdravljenje ili za infekcije rana čak i kod "prirodne" uzročnosti. Ako nema vidljivih prirodnih i objašnjivih agensa, duhovi su još uvijek smatrani odgovornim za bolest i smrt.

Danas, u Africi i drugdje se mogu naći primitivni narodi koji ubijaju netkog pri svakom slučaju nenasilne smrti. Njihovi vračevi su ti koji pokazu na krivca. Ako majka umre na porodu, oni odmah zadave dijete – to je život za život.

3. *Magija - utjecaj neprijatelja.* Za puno bolesti se mislio da su uzrokovane vještičarenjem, djelovanjem uroka i magičnim usmjeravanjem streljačkog luka. U jednom razdoblju bilo je stvarno opasno prstom pokazati na nekoga; to se još uvijek smatra lošim manirima. U slučajevima neobjašnjive bolesti i smrti drevni ljudi su držali formalnu istragu, secirali tijelo i utvrđivali neki nalaz kao uzrok smrti; inače bi uzrok smrti bilo vještičarenje, te bi tako zahtijevali odmazdu nad odgovornom vješticom. Ovi izvještaji drevnih mrtvozornika spasili su mnoge tobožnje vještice. Neka plemena su vjerovala da je čovjek mogao umrijeti pod utjecajem njegovog vlastitog vještičarenja, u kojem slučaju nitko nije bio optužen.

4. *Grieh - kazna za prekršaj tabua.* U relativno novije vrijeme javilo se vjerovanje da je bolest bila kazna za grieh, osobni ili rasni. Među narodima koji prolaze ovom razinom evolucije prevladava teorija da nitko ne može biti povrijeđen, osim ako se prekrši neki tabu. Posmatrati bolesti i patnje kao "unutarnje Strije Svesilnoga" je tipično stanovište za takva uvjerenja. Kinezi i Mezopotamci su dugo smatrali bolest kao rezultat djelovanja zlih

disease as the result of the action of evil demons, although the Chaldeans also looked upon the stars as the cause of suffering. This theory of disease as a consequence of divine wrath is still prevalent among many reputedly civilized groups of Urantians.

5. *Natural causation.* Mankind has been very slow to learn the material secrets of the interrelationship of cause and effect in the physical domains of energy, matter, and life. The ancient Greeks, having preserved the traditions of Adamson's teachings, were among the first to recognize that all disease is the result of natural causes. Slowly and certainly the unfolding of a scientific era is destroying man's age-old theories of sickness and death. Fever was one of the first human ailments to be removed from the category of supernatural disorders, and progressively the era of science has broken the fetters of ignorance which so long imprisoned the human mind. An understanding of old age and contagion is gradually obliterating man's fear of ghosts, spirits, and gods as the personal perpetrators of human misery and mortal suffering.

Evolution unerringly achieves its end: It imbues man with that superstitious fear of the unknown and dread of the unseen which is the scaffolding for the God concept. And having witnessed the birth of an advanced comprehension of Deity, through the co-ordinate action of revelation, this same technique of evolution then unerringly sets in motion those forces of thought which will inexorably obliterate the scaffolding, which has served its purpose.

4. MEDICINE UNDER THE SHAMANS

The entire life of ancient men was prophylactic; their religion was in no small measure a technique for disease prevention. And regardless of the error in their theories, they were wholehearted in putting them into effect; they had unbounded faith in their methods of treatment, and that, in itself, is a powerful remedy.

The faith required to get well under the foolish ministrations of one of these ancient shamans was, after all, not materially different from that which is required to experience healing at the hands of some of his later-day

demonia, dok su Kaldejci proučavali zvijezde kao uzrok patnje. Ova teorija bolesti kao posljedice božanske srdžbe još uvijek prevladava među mnogim navodno civiliziranim skupinama na Urantiji.

5. *Prirodni uzročnici.* Čovječanstvo je vrlo sporo naučilo materijalne tajne međupovezanosti uzroka i posljedica u fizičkom području energije, tvari i života. Stari Grci, koji su sačuvali tradicije Adamsonovih učenja, bili su među prvima koji su ustanovili da su sve bolesti bile rezultat prirodnih uzroka. Polako ali sigurno dolazi do razvijanja znanstvenog doba koje uništava čovjekove prastare teorije o bolesti i smrti. Groznica je bila jedna od prvih ljudskih bolesti koje su bile uklonjene iz kategorije nadnaravnih poremećaja, dok postupno doba znanosti nije slomilo okove neznanja koji su tako dugo tlačili ljudski um. Razumijevanje starosti i zaraze postupno uništava čovjekov strah od utvara, duhova i bogova kao osobnih uzročnika ljudske bijede i smrtničke patnje.

Evolucija nepogrešivo ostvaruje svoj cilj: Ona prožima čovjeka tim praznovjernim strahom od nepoznatog i nevidljivog koji je skela kojom se čovjek uspinje u svojoj koncepciji Boga. I nakon što posvjedoči rođenje naprednog razumijevanja Božanstva kroz koordinirano djelovanje otkrivenja, ta ista tehnika evolucije nepogrešivo pokreće te misaone sile koje neumoljivo uništavaju tu skelu nakon što je poslužila svojoj svrsi.

4. MEDICINA POD ŠAMANIMA

Cijeli život starih ljudi je bio preventivan; njihova religija je u velikoj mjeri bila tehnika za prevenciju bolesti. I bez obzira na pogreške u njihovim teorijama, bili su svesrdni sprovodeći ih u djelo; imali su neograničenu vjeru u svoje metode liječenja, a to je samo po sebi moćan lijek.

Vjera koju je čovjek morao imati kako bi se oporavio pod tako budalastim metodama liječenja jednog od ovih drevnih šamana, naposljetku se ne razlikuje od vjere potrebne za ozdravljenje u rukama nekih njihovih

successors who engage in the nonscientific treatment of disease.

The more primitive tribes greatly feared the sick, and for long ages they were carefully avoided, shamefully neglected. It was a great advance in humanitarianism when the evolution of shamancraft produced priests and medicine men who consented to treat disease. Then it became customary for the entire clan to crowd into the sickroom to assist the shaman in howling the disease ghosts away. It was not uncommon for a woman to be the diagnosing shaman, while a man would administer treatment. The usual method of diagnosing disease was to examine the entrails of an animal.

Disease was treated by chanting, howling, laying on of hands, breathing on the patient, and many other techniques. In later times the resort to temple sleep, during which healing supposedly took place, became widespread. The medicine men eventually essayed actual surgery in connection with temple slumber; among the first operations was that of trephining the skull to allow a headache spirit to escape. The shamans learned to treat fractures and dislocations, to open boils and abscesses; the shamanesses became adept at midwifery.

It was a common method of treatment to rub something magical on an infected or blemished spot on the body, throw the charm away, and supposedly experience a cure. If anyone should chance to pick up the discarded charm, it was believed he would immediately acquire the infection or blemish. It was a long time before herbs and other real medicines were introduced. Massage was developed in connection with incantation, rubbing the spirit out of the body, and was preceded by efforts to rub medicine in, even as moderns attempt to rub liniments in. Cupping and sucking the affected parts, together with bloodletting, were thought to be of value in getting rid of a disease-producing spirit.

Since water was a potent fetish, it was utilized in the treatment of many ailments. For long it was believed that the spirit causing the sickness could be eliminated by sweating. Vapor baths were highly regarded; natural hot springs soon blossomed as primitive health

kasnijih nasljednika koji se upuštaju u nenaučno liječenje bolesti.

Primitivnija plemena toliko su se bojala bolesnih, dok su ih u dugim vremenskim razdobljima pažljivo izbjegavali, sramno zanemarivali. Veliki napredak u humanosti je nastao kada je evolucijsko šamanstvo proizvelo svećenike i vračeve koji su pristali da se prihvate liječenja bolesti. Tada je postao običaj za cijeli klan da se zgura u bolesničkoj sobi kako bi pomogao šamanu u urlanju na duhove koji uzrokuju bolest. Nije bilo neuobičajeno za ženu da bude šaman koji dijagnosticira bolest, dok je muškarac upravljao liječenjem. Uobičajeni način dijagnosticiranja bolesti bio je ispitati utrobu mrtvih životinja.

Bolest se liječila pjevanjem, zavijanjem, polaganjem ruku, ispuštanjem daha na pacijenta, te mnogim drugim vještinama. U kasnijim vremenima postalo je široko rasprostranjeno ostaviti bolesnika da prespava u hramu, a ozdravljenje je navodno nastupalo za vrijeme počinka. Vračevi su na kraju probali izvesti stvarne operacije na tim uspavanim osobama u hramu; među prvim operacijama bilo je bušenje lubanje kako bi duh glavobolje mogao da pobjegne. Šamani su naučili liječiti prijelome i iščašenja, otvoriti i zbrinuti obične i gnojne rane; šamanke su postale vješte u primaljstvu.

Uobičajeni način liječenja trljanjem nečega čarobnog na zaraženo ili ozlijeđeno mjesto na tijelu, te bacanjem te amajlije koja je u sebe privukla povredu, navodno je vodilo iscjeljenju. Ako bi netko slučajno pokupio odbačenu amajliju, navodno bi odmah dobio infekciju ili ranu. Prošlo je dugo vremena prije nego su se ljudi upoznali sa travama i drugim stvarnim lijekovima. Masaža je razvijena u vezi s bajanjem, guranjem duha iz tijela, a njoj su prethodili pokušaji utrljavaja tečnih pomasti, upravo kao što to čine moderni ljudi. Lokalno puštanje i usisavanje krvi na oboljelim dijelovima tijela, smatrani su učinkovitim u otpuštanju duha kao uzročnika bolesti.

Budući da je voda bila moćan fetiš, korištena je u liječenju mnogih bolesti. Dugo je vladalo vjerovanje da duh koji izaziva bolest može biti eliminiran znojenjem. Parne kupelji su smatrane pogodne za to; prirodna vruća vrela uskoro su procvjetala kao primitivna

resorts. Early man discovered that heat would relieve pain; he used sunlight, fresh animal organs, hot clay, and hot stones, and many of these methods are still employed. Rhythm was practiced in an effort to influence the spirits; the tom-toms were universal.

Among some people disease was thought to be caused by a wicked conspiracy between spirits and animals. This gave rise to the belief that there existed a beneficent plant remedy for every animal-caused disease. The red men were especially devoted to the plant theory of universal remedies; they always put a drop of blood in the root hole left when the plant was pulled up.

Fasting, dieting, and counterirritants were often used as remedial measures. Human secretions, being definitely magical, were highly regarded; blood and urine were thus among the earliest medicines and were soon augmented by roots and various salts. The shamans believed that disease spirits could be driven out of the body by foul-smelling and bad-tasting medicines. Purging very early became a routine treatment, and the values of raw cocoa and quinine were among the earliest pharmaceutical discoveries.

The Greeks were the first to evolve truly rational methods of treating the sick. Both the Greeks and the Egyptians received their medical knowledge from the Euphrates valley. Oil and wine was a very early medicine for treating wounds; castor oil and opium were used by the Sumerians. Many of these ancient and effective secret remedies lost their power when they became known; secrecy has always been essential to the successful practice of fraud and superstition. Only facts and truth court the full light of comprehension and rejoice in the illumination and enlightenment of scientific research.

5. PRIESTS AND RITUALS

The essence of the ritual is the perfection of its performance; among savages it must be practiced with exact precision. It is only when the ritual has been correctly carried out that the ceremony possesses compelling power over the spirits. If the ritual is faulty, it only arouses the anger and resentment of the gods. Therefore, since man's slowly evolving mind

lječilišta. Rani čovjek je otkrio da toplina olakšava bol; on je koristio sunčevu svjetlost, svježe životinjske organe, vruću glinu i kamenje, a mnogi od tih postupaka su još uvijek u upotrebi. Ritam je prakticiran u nastojanju utjecanja na duhove; tam-tami su bili univerzalni.

Među nekim ljudima bolest je smatrana posljedicom zavjere između duhova i životinja. To je vodilo vjerovanju u postojanje ljekovitog bilja kao blagotvornog lijeka za svaku bolest koja je izazvana djelovanjem životinja. Crveni ljudi posebno su bili posvećeni teoriji biljnog svijeta kao univerzalnog izvora lijekova; oni su uvijek stavljali kap krvi u rupu iz koje su čupali biljne korijene.

Post, dijeta, i topla mast se često koriste kao korektivne mjere. Izlučevine ljudskog tijela su bile na cijeni jer su smatrane definitivno čarobnim; krv i urin su bili među najranijim lijekovima, te su se njima ubrzo pridružili korijenje i razne soli. Šamani su vjerovali da duhovi koji su bili uzročnici bolesti mogu biti istjerani iz tijela neprijatnim mirisima i gorkim lijekovima. Purgatorno pročišćavanje je vrlo rano postalo rutinski tretman, a ljekovite vrijednosti sirovog kakaoa i kinina su među najranijim farmaceutskim otkrićima.

Grci su bili prvi koji su razvijali istinski racionalne metode liječenja bolesnih. Grci i Egipćani su primili medicinsko znanje iz doline Eufrata. Ulje i vino su vrlo rano korišteni za liječenje rana; Sumerani su koristili ricinusovo ulje i opijum. Mnogi od tih starih i učinkovitih tajnih lijekova su izgubili svoju moć kad su postali poznati; tajnost je uvijek bila bitna za uspješnu praksu prijevare i praznovjerja. Samo činjenice i istina pogoduju punom razumijevanju i raduju se svjetlu istine i prosvjetljenju koji dolaze iz znanstvenog istraživanja.

5. SVEĆENICI I RITUALI

Bit rituala je u savršenstvu njihove izvedbe; među divljacima rituali su morali biti izvedeni s velikom preciznošću. Samo kad je ritual bio pravilno izveden, ceremonija je imala moć nad duhovima. Ako je ritual izveden neispravno, samo je budio gnjev i srdžbu bogova. Stoga, budući da je čovjekov sporo-razvijajući um mislio

conceived that the *technique of ritual* was the decisive factor in its efficacy, it was inevitable that the early shamans should sooner or later evolve into a priesthood trained to direct the meticulous practice of the ritual. And so for tens of thousands of years endless rituals have hampered society and cursed civilization, have been an intolerable burden to every act of life, every racial undertaking.

Ritual is the technique of sanctifying custom; ritual creates and perpetuates myths as well as contributing to the preservation of social and religious customs. Again, ritual itself has been fathered by myths. Rituals are often at first social, later becoming economic and finally acquiring the sanctity and dignity of religious ceremonial. Ritual may be personal or group in practice -- or both -- as illustrated by prayer, dancing, and drama.

Words become a part of ritual, such as the use of terms like amen and selah. The habit of swearing, profanity, represents a prostitution of former ritualistic repetition of holy names. The making of pilgrimages to sacred shrines is a very ancient ritual. The ritual next grew into elaborate ceremonies of purification, cleansing, and sanctification. The initiation ceremonies of the primitive tribal secret societies were in reality a crude religious rite. The worship technique of the olden mystery cults was just one long performance of accumulated religious ritual. Ritual finally developed into the modern types of social ceremonials and religious worship, services embracing prayer, song, responsive reading, and other individual and group spiritual devotions.

The priests evolved from shamans up through oracles, diviners, singers, dancers, weathermakers, guardians of religious relics, temple custodians, and foretellers of events, to the status of actual directors of religious worship. Eventually the office became hereditary; a continuous priestly caste arose.

As religion evolved, priests began to specialize according to their innate talents or special predilections. Some became singers, others prayers, and still others sacrificers; later came the orators -- preachers. And when religion became institutionalized, these priests claimed to "hold the keys of heaven."

da *vještina obreda* predstavlja odlučujući faktor njegove učinkovitosti, bilo je neizbježno da su rani šamani prije ili kasnije morali prerasti u svećeništvo osposobljeno za izvedbu pedantane prakse rituala. I tako su nekoliko desetaka tisuća godina beskrajni rituali ometali razvoj društva i bili prokletstvo civilizacije, nepodnošljivi teret u svakom aspektu života, pri svakom rasnom poduzeću.

Ritual je vještina kojom se posvećuje običaj; obred stvara i održava mitove, te doprinosi očuvanju društvenih i vjerskih običaja. A opet, sam ritual je proizvod mitova. Rituali su često prvo društveni, a kasnije postaju gospodarski i konačno stječu svetost i dostojanstvo religioznih ceremonija. Ritual može biti osobni ili skupni u praksi – ili oboje – kao što se može vidjeti u molitvama, plesu i drami.

Riječi su postale dio rituala, kao što su izrazi amen i selah. Navika psovanja, vulgarnih kletvi, predstavlja izobličenje i unižavanje bivših ritualnih prizivanja svetih imena. Hodočašće u svetišta je vrlo stari ritual. Rituali su dalje prerasli u detaljne ceremonije pročišćavanja, čišćenja i posvećenja. Obredi uvođenja u primitivna plemenska tajna društva su ustvari grubi vjerski obredi. Vještina obožavanja starih kultova misterija bila je samo jedno dugo obavljanje akumuliranih religioznih obreda. Ritual se konačno razvio u moderne oblike društvenih ceremonija i religioznih iskazanja obožavanja, službi koje obuhvaćaju molitve, pjesme, dvosmjerno čitanje i druge individualne i grupne duhovne pobožnosti.

Svećenici evoluiraju od šamana kroz proroke, vidovnjake, pjevače, plesače, škropitelje vodom, čuvare religioznih relikvija, čuvare hramova i naslutitelje događaja, do statusa aranžera procesa religioznog obožavanja. Na kraju svećeničko zvanje postaje nasljedno; rađa se kontinuirana svećenička kasta.

Kako su religije evoluirale, svećenici su se počeli specijalizirati u skladu s njihovim urođenim talentima ili posebnim sklonostima. Neki postaju pjevači, drugi se mole, a treći prinose žrtve; kasnije su došli govornici – propovjednici. A kad je religije postala institucionalizirana, ti svećenici su tvrdili da "drže ključeve neba."

The priests have always sought to impress and awe the common people by conducting the religious ritual in an ancient tongue and by sundry magical passes so to mystify the worshipers as to enhance their own piety and authority. The great danger in all this is that the ritual tends to become a substitute for religion.

The priesthoods have done much to delay scientific development and to hinder spiritual progress, but they have contributed to the stabilization of civilization and to the enhancement of certain kinds of culture. But many modern priests have ceased to function as directors of the ritual of the worship of God, having turned their attention to theology -- the attempt to define God.

It is not denied that the priests have been a millstone about the neck of the races, but the true religious leaders have been invaluable in pointing the way to higher and better realities.

Presented by a Melchizedek of Nebadon.

Svećenici su uvijek nastojali ljude dojmiti i pobuditi njihovo strahopoštovanje izvedbom vjerskih obreda na drevnom jeziku i raznovrsnim čarobnim pokretima mistificirati vjernike kako bi stvorili dojam o vlastitoj pobožnosti i vlasti. Velika opasnost u svemu tome je što ritual teži da postane zamjena za religiju.

Svećenici su bitno usporili znanstveni razvoj i omeli duhovni napredak, ali su doprinijeli stabilizaciji civilizacije i unaprijeđenju određenih vrsta kulture. No, mnogi moderni svećenici su prestali funkcionirati kao aranžeri ritualnog obožavanja Boga, nakon što su okrenuli svoju pozornost na teologiju – pokušaj definiranja Boga.

Ne može se zanijekati da su svećenici bili mlinski kamen koji je visio o vratu ljudskih rasa, ali prave religiozne vođe su se pokazale neprocjenjivim u upiranju prsta na put koji vodi do viših i boljih stvarnosti.

Predstavio Melkizedek iz Nebadona.