

PAPER 132
THE SOJOURN AT ROME

SINCE Gonod carried greetings from the princes of India to Tiberius, the Roman ruler, on the third day after their arrival in Rome the two Indians and Jesus appeared before him. The morose emperor was unusually cheerful on this day and chatted long with the trio. And when they had gone from his presence, the emperor, referring to Jesus, remarked to the aide standing on his right, "If I had that fellow's kingly bearing and gracious manner, I would be a real emperor, eh?"

While at Rome, Ganid had regular hours for study and for visiting places of interest about the city. His father had much business to transact, and desiring that his son grow up to become a worthy successor in the management of his vast commercial interests, he thought the time had come to introduce the boy to the business world. There were many citizens of India in Rome, and often one of Gonod's own employees would accompany him as interpreter so that Jesus would have whole days to himself; this gave him time in which to become thoroughly acquainted with this city of two million inhabitants. He was frequently to be found in the forum, the center of political, legal, and business life. He often went up to the Capitolium and pondered the bondage of ignorance in which these Romans were held as he beheld this magnificent temple dedicated to Jupiter, Juno, and Minerva. He also spent much time on Palatine hill, where were located the emperor's residence, the temple of Apollo, and the Greek and Latin libraries.

At this time the Roman Empire included all of southern Europe, Asia Minor, Syria, Egypt, and northwest Africa; and its inhabitants embraced the citizens of every country of the Eastern Hemisphere. His desire to study and mingle with this cosmopolitan aggregation of Urantia mortals was the chief reason why Jesus consented to make this journey.

Jesus learned much about men while in Rome, but the most valuable of all the manifold experiences of his six months' sojourn in that city was his contact with, and influence upon, the religious leaders of the empire's capital. Before the end of the first week in Rome Jesus had sought out, and had made the acquaintance of, the worth-while leaders of the Cynics, the Stoics, and the mystery cults, in particular the Mithraic group. Whether or not it was apparent to Jesus that the Jews were going to reject his mission, he most certainly foresaw that his messengers were presently coming to Rome to proclaim the kingdom of heaven; and he therefore set about, in the most amazing manner, to prepare the way for the better and more certain reception of their message. He selected five of the leading Stoics, eleven of the Cynics, and sixteen of the mystery-cult leaders and spent much of

POGLAVLJE 132
BORAVAK U RIMU

KAKO je Gonod nosio pozdrave indijskih prinčeva rimskom vladaru Tiberijusu, Isus ga je otišao posjetiti s Indijcima tri dana nakon dolaska u Rim. Mrzovoljni vladar je ovog dana bio neuobičajeno dobro raspoložen i dugo je časkao s trojicom posjetitelja. I kad su se udaljili iz njegove prisutnosti, aludirajući na Isusa imperator je rekao svom adjutantu: "Zar ne bih bio pravi imperator da imam kraljevsko držanje i graciozne manire ovog mladića?"

Ganid je za vrijeme boravka u Rimu redovno provodio vrijeme u učenju i posjećivanju gradskih znamenitosti. Gonod je obavljao brojne poslovne transakcije i kako je želio da ga Ganid s vremenom dostojno naslijedi kao upravitelj njegovih moćnih trgovinskih interesa, smatrao je da je stiglo vrijeme da upozna mladića s poslovnim svijetom. U Rimu je živio velik broj Indijaca i Gonoda je često kao prevoditelj pratio jedan od njegovih radnika, što je značilo da je Isus imao cijeli dan na raspolaganju; tako se mogao upoznati s gradom koji je imao dva milijuna žitelja. Više puta je posjetio forum koji je bio centar političkog, zakonodavnog i poslovnog života. Često je išao u Kapitolium i dok je promatrao veličanstveni hram posvećen Jupiteru, Juni i Minervi, razmišljao je o velikoj neukosti ovih Rimljana. Pored toga je provodio dosta vremena na Palatinskom brdu gdje su bili smješteni imperatorova rezidencija i Apolov hram, kao i grčka i latinska knjižnica.

Rimska Imperija je u ovom razdoblju obuhvaćala cijelu južnu Evropu, Malu Aziju, Siriju, Egipat i sjeverozapadnu Afriku; i njezini su žitelji ubrajali ljude iz svih zemalja Istočne polutke. Isus je prije svega pristao poći na ovo putovanje iz želje da se zbliži i upozna s ovom kozmopolitskom grupom smrtnika koji su živjeli na Urantiji.

Dok je Isus za vrijeme boravka u Rimu dosta naučio o ljudima, između svih mnogostrukih događaja koji su se odigrali tijekom šestomjesečne posjete ovom gradu, najvrijedniji je bio njegov kontakt s religioznim učiteljima rimske prijestolnice i utjecaj koji je na njih ispoljio. Prije kraja ovog prvog tjedna u Rimu, Isus je potražio i upoznao znamenite učitelje ciničkih, stoičkih i tajnih kultova, a naročito mitraizma. Neovisno o tome da li je Isus već uspijevao predvidjeti da će Židovi odbaciti njegovu misiju, sa sigurnošću je predviđao da će njegovi vijesnici doći u Rim da proglase nebesko kraljevstvo; i on se stoga na zapanjujući način posvetio pripremi puta koji je vodio k boljem i sigurnijem primitku njegove poruke. Izabrao je petoricu vodećih predstavnika stoicizma, jedanaest predstavnika cinizma i šesnaest učitelja tajnih kultova, te je proveo dosta slobodnog

his spare time for almost six months in intimate association with these religious teachers. And this was his method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error; and thus were these Jesus-taught men and women prepared for the subsequent recognition of additional and similar truths in the teachings of the early Christian missionaries. It was this early acceptance of the teachings of the gospel preachers which gave that powerful impetus to the rapid spread of Christianity in Rome and from there throughout the empire.

The significance of this remarkable doing can the better be understood when we record the fact that, out of this group of thirty-two Jesus-taught religious leaders in Rome, only two were unfruitful; the thirty became pivotal individuals in the establishment of Christianity in Rome, and certain of them also aided in turning the chief Mithraic temple into the first Christian church of that city. We who view human activities from behind the scenes and in the light of nineteen centuries of time recognize just three factors of paramount value in the early setting of the stage for the rapid spread of Christianity throughout Europe, and they are:

1. The choosing and holding of Simon Peter as an apostle.
2. The talk in Jerusalem with Stephen, whose death led to the winning of Saul of Tarsus.
3. The preliminary preparation of these thirty Romans for the subsequent leadership of the new religion in Rome and throughout the empire.

Through all their experiences, neither Stephen nor the thirty chosen ones ever realized that they had once talked with the man whose name became the subject of their religious teaching. Jesus' work in behalf of the original thirty-two was entirely personal. In his labors for these individuals the scribe of Damascus never met more than three of them at one time, seldom more than two, while most often he taught them singly. And he could do this great work of religious training because these men and women were not tradition bound; they were not victims of a settled preconception as to all future religious developments.

Many were the times in the years so soon to follow that Peter, Paul, and the other Christian teachers in Rome heard about this scribe of Damascus who had preceded them, and who had so obviously (and as they supposed unwittingly) prepared the way for their coming with the new gospel. Though Paul never really surmised the identity of this scribe of Damascus, he

vremena tijekom gotovo punih šest mjeseci u bliskom kontaktu s ovim religioznim učiteljima. I pri pouci je koristio slijedeću metodu: Nikad ni jednom riječju nije napadao njihove greške niti je pominjao neispravnost njihovih učenja. U svakom bi pojedinom slučaju tražio istinu u njihovim učenjima, te bi zatim ovu istinu nastojao ukrasiti i iluminirati kako bi u vrlo kratkom roku ova uzvišena istina djelotvorno potisnula neistine s kojima je bila povezana; i Isus je tako svojim učenjima pripremio ove muškarce i žene za primitak dodatnih i sličnih istina koje su u kasnijim godinama našli u učenjima ranih kršćanskih misionara. I upravo zahvaljujući ovom spremnom prihvaćanju evanđelja, kršćanstvo je primilo tako snažan podstrek u procesu ranog širenja u Rimu, a iz Rima širom cijele imperije.

Lakše je razumjeti stvarni značaj ovog jedinstvenog djela ako navedemo činjenicu da od trideset dva religiozna učitelja koje je Isus poučio u Rimu, jedino dva nisu urodila plodom; trideset je igralo ključnu ulogu pri procesu uspostave kršćanstva u Rimu, dok su određene osobe štoviše pomogle pri preobrazbi glavnog rimskog hrama Mitre u kršćansku crkvu. Mi koji imamo prilike promatrati ljudske aktivnosti iza kulisa i u svjetlu devetnaest stoljeća možemo istaći jedino slijedeća tri faktora koja su igrala bitnu ulogu u pogledu ranog sklopa okolnosti koje su vodile k brzom širenju kršćanstva Evropom:

1. Činjenica da je Šimun Petar izabran i zadržan u ulozi apostola.
2. Isusov razgovor u Jeruzalemu sa Stefanom koji je prilikom smrti pridobio Saula od Tarsusa.
3. Preliminarna priprema ovih trideset Rimljana koja ih je učinila vođama nove religije u Rimu i širom cijele imperije.

Za cijelog svog života Stefan i tridesetorica izabраниh učitelja nikad nisu doznali da su jednom prilikom razgovarali s čovjekom koji je postao predmet njihovog religioznog poučavanja. Isusove djelatnosti u korist trideset dvije osobe u Rimu imaju posve osobnu prirodu. Pisar iz Damaska se nikad nije istovremeno sreo s više od tri osobe, rijetko s više od dvije, dok ih je najčešće poučavao pojedinačno. Isus se mogao posvetiti ovom bitnom religioznom poučavanju zahvaljujući tome što ovi muškarci i žene nisu bili sputani tradicijom; nisu bili žrtve unaprijed formiranih sudova o prirodi svih budućih religioznih događaja.

Petar, Pavao i drugi kršćanski učitelji u Rimu su u budućim godinama dosta čuli o pisaru iz Damaska koji je prethodno posjetio Rim i koji je tako očigledno (i kako su oni vjerovali nehotično) pripremio put njihovom dolasku s novim evanđeljem. Premda nikad nije naslutio identitet ovog pisara iz Damaska, zahvaljujući sličnosti osobnih karakteristika Pavao je

did, a short time before his death, because of the similarity of personal descriptions, reach the conclusion that the "tentmaker of Antioch" was also the "scribe of Damascus." On one occasion, while preaching in Rome, Simon Peter, on listening to a description of the Damascus scribe, surmised that this individual might have been Jesus but quickly dismissed the idea, knowing full well (so he thought) that the Master had never been in Rome.

1. TRUE VALUES

It was with Angamon, the leader of the Stoics, that Jesus had an all-night talk early during his sojourn in Rome. This man subsequently became a great friend of Paul and proved to be one of the strong supporters of the Christian church at Rome. In substance, and restated in modern phraseology, Jesus taught Angamon:

The standard of true values must be looked for in the spiritual world and on divine levels of eternal reality. To an ascending mortal all lower and material standards must be recognized as transient, partial, and inferior. The scientist, as such, is limited to the discovery of the relatedness of material facts. Technically, he has no right to assert that he is either materialist or idealist, for in so doing he has assumed to forsake the attitude of a true scientist since any and all such assertions of attitude are the very essence of philosophy.

Unless the moral insight and the spiritual attainment of mankind are proportionately augmented, the unlimited advancement of a purely materialistic culture may eventually become a menace to civilization. A purely materialistic science harbors within itself the potential seed of the destruction of all scientific striving, for this very attitude presages the ultimate collapse of a civilization which has abandoned its sense of moral values and has repudiated its spiritual goal of attainment.

The materialistic scientist and the extreme idealist are destined always to be at loggerheads. This is not true of those scientists and idealists who are in possession of a common standard of high moral values and spiritual test levels. In every age scientists and religionists must recognize that they are on trial before the bar of human need. They must eschew all warfare between themselves while they strive valiantly to justify their continued survival by enhanced devotion to the service of human progress. If the so-called science or religion of any age is false, then must it either purify its activities or pass away before the emergence of a material science or spiritual religion of a truer and more worthy order.

neposredno prije smrti zaključio da je "Antiohijski krojač šatora" morao biti "pisar iz Damaska." Jednom prilikom dok je propovijedao u Rimu, slušajući o pisaru iz Damaska Šimun Petar je naslutio da je ovo mogao biti Isus, ali je smjesta odbacio ovu ideju dobro znajući (kako je tada mislio) da Gospodin nikad nije došao u posjetu Rimu.

1. ISTINSKE VRIJEDNOSTI

Isus je jednom prilikom na početku svog boravka u Rimu proveo cijelu noć u razgovoru sa stoičkim učiteljem Angamonom. Ovaj čovjek je kasnije postao veliki prijatelj Pavla te se pokazao snažnim pobornikom kršćanske crkve u Rimu. U biti i suvremenim jezikom, Isus je Angamonu rekao slijedeće:

Čovjek mora težiti standardu istinskih vrijednosti u duhovnom svijetu i na božanskim razinama vječne stvarnosti. Uzlazni smrtnik mora prepoznati sve niže i materijalne standarde kao prolazne, djelomične i inferiorne. Znanstvenik je kao takav ograničen na otkriće međusobnog odnosa materijalnih činjenica. On se tehnički nema pravo opredijeliti bilo kao pobornik materijalizma ili kao zastupnik idealizma zato što bi to bilo jednako nijekanju istinskog znanstvenog stava, kako svako takvo opredjeljenje predstavljaju samu bit filozofije.

Ako se moralni uvid i duhovne tekovine čovječanstva ne uzvise proporcionalno, neograničen napredak posve materijalističke kulture s vremenom može zaprijetiti opstanku civilizacije. Posve materijalistička znanost u sebi nosi potencijalno sjeme uništenja svih znanstvenih nastojanja, kako takav materijalistički stav najavljuje konačni kolaps civilizacije koja se odrekla vlastitog smisla za moralne vrijednosti i koja je odbacila težnju k postignuću duhovnog odredišta.

Materijalistički znanstvenik uvijek mora biti u zavadu s ekstremnim idealistom. Ovo se ne odnosi na znanstvenike i idealiste koji posjeduju normalan standard visokih moralnih vrijednosti i pokusnih duhovnih razina. Znanstvenici i religionisti svakog doba moraju spoznati vlastitu odgovornost pred vijećem ljudskih potreba. Oni moraju odustati od uzajamnog ratovanja, hrabro nastojeći opravdati nastavak egzistencije čvršćom odanošću službi ljudskog napretka. Ako se takozvana znanost ili religija određenog doba pokažu neistinitim, moraju bilo prosvijetliti svoje aktivnosti ili iščeznuti, dok na njihovo mjesto stupaju istinitija i vrijednija materijalna znanost ili duhovna religija.

2. GOOD AND EVIL

Mardus was the acknowledged leader of the Cynics of Rome, and he became a great friend of the scribe of Damascus. Day after day he conversed with Jesus, and night upon night he listened to his supernal teaching. Among the more important discussions with Mardus was the one designed to answer this sincere Cynic's question about good and evil. In substance, and in twentieth-century phraseology, Jesus said:

My brother, good and evil are merely words symbolizing relative levels of human comprehension of the observable universe. If you are ethically lazy and socially indifferent, you can take as your standard of good the current social usages. If you are spiritually indolent and morally unprogressive, you may take as your standards of good the religious practices and traditions of your contemporaries. But the soul that survives time and emerges into eternity must make a living and personal choice between good and evil as they are determined by the true values of the spiritual standards established by the divine spirit which the Father in heaven has sent to dwell within the heart of man. This indwelling spirit is the standard of personality survival.

Goodness, like truth, is always relative and unfailingly evil-contrasted. It is the perception of these qualities of goodness and truth that enables the evolving souls of men to make those personal decisions of choice which are essential to eternal survival.

The spiritually blind individual who logically follows scientific dictation, social usage, and religious dogma stands in grave danger of sacrificing his moral freedom and losing his spiritual liberty. Such a soul is destined to become an intellectual parrot, a social automaton, and a slave to religious authority.

Goodness is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment--the discovery of, and identification with, the indwelling Adjuster. An experience is good when it heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling Adjuster, all of which lead directly to an increased desire to do the Father's will, thereby fostering the divine passion to find God and to be more like him.

As you ascend the universe scale of creature development, you will find increasing goodness and diminishing evil in perfect accordance with your capacity for goodness-experience and truth-discernment. The ability to entertain error or

2. DOBRO I ZLO

Mardus, priznati vođa Rimskih pripadnika cinizma, je postao dobar prijatelj pisara iz Damaska. Mardus je proveo više dana u razgovoru s Isusom i više je noći slušao njegova blažena učenja. Isus je poveo jednu od svojih bitnijih rasprava s Mardusom kao rezultat iskrenog upita ovog pripadnika cinizma o dobru i zlu. U biti i riječima dvadesetog stoljeća, Isus je rekao:

Moj brate, dobro i zlo nije ništa drugo nego riječi koje simboliziraju relativne razine ljudskog shvaćanja uočljivog svemira. Etički lijen i društveno ravnodušan čovjek može usvojiti tekuće društvene običaje kao standard onog što je dobro. Duhovno neaktivan i moralno neprogresivan čovjek može prihvatiti religiozne radnje i tradicije svojih suvremenika kao mjerilo dobrog. Ali duša koja svojim opstankom nadilazi vrijeme i koja se pomalja u vječnosti mora izabrati između dobra i zla na živući i osoban način koji će biti utemeljen na istinskim vrijednostima duhovnih mjerila uspostavljenih unutarnjim božanskim duhom koji nebeski Otac šalje u ljudska srca. Ovaj unutarnji duh predstavlja standard koji odlučuje o opstanku ličnosti.

Dobrota je poput istine uvijek relativna i nepogrešivo kontrastivna naspram zla. Upravo zahvaljujući spoznaji ovih osobina dobrote i istine, evolutivna ljudska duša može donijeti osobne odluke slobodnog izbora koje osiguravaju vječni opstanak.

Duhovno slijepa osoba koja logično slijedi znanstvene zapovijedi, društvene norme i dogmatske standarde religije dovodi svoju moralnu i duhovnu slobodu u smrtnu opasnost. Takva duša s vremenom neminovno postaje intelektualna papiga, društveni automan i rob religioznog autoriteta.

Dobrota uvijek raste u smjeru novih razina rastuće slobode moralnog samoostvarenja i postignuća duhovne ličnosti--otkrića unutarnjeg Ispravljača i poistovjećenja s istim. Određeno iskustvo se može smatrati dobrim ako povisuje poštovanje ljepote, uvećava moralnu volju, povisuje opažanje istine, uvećava sposobnost ljubavi i službe blišnjima, egzaltira duhovne ideale i ujedinjuje najviše ljudske motive vremena s vječnim planovima unutarnjeg Ispravljača, što sve neposredno rezultira uvećanjem spremnosti izvršenja Očeve volje istovremeno njegujući božansku žudnju bića da nađe Boga i da bude više nalik Bogu.

Kako budete uzlazili kozmičkom ljestvicom razvoja stvorenog bića, naći ćete sve više dobrote i sve manje zla, što će biti u savršenom skladu s vašom sposobnošću doživljavanja dobrote i opažanja istine. Sposobnost posjedovanja pogrešnih misli i unutarnjeg

experience evil will not be fully lost until the ascending human soul achieves final spirit levels.

Goodness is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart--the shadows of potential evil.

Until you attain Paradise levels, goodness will always be more of a quest than a possession, more of a goal than an experience of attainment. But even as you hunger and thirst for righteousness, you experience increasing satisfaction in the partial attainment of goodness. The presence of goodness and evil in the world is in itself positive proof of the existence and reality of man's moral will, the personality, which thus identifies these values and is also able to choose between them.

By the time of the attainment of Paradise the ascending mortal's capacity for identifying the self with true spirit values has become so enlarged as to result in the attainment of the perfection of the possession of the light of life. Such a perfected spirit personality becomes so wholly, divinely, and spiritually unified with the positive and supreme qualities of goodness, beauty, and truth that there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise. In all such spirit personalities, goodness is no longer partial, contrastive, and comparative; it has become divinely complete and spiritually replete; it approaches the purity and perfection of the Supreme.

The possibility of evil is necessary to moral choosing, but not the actuality thereof. A shadow is only relatively real. Actual evil is not necessary as a personal experience. Potential evil acts equally well as a decision stimulus in the realms of moral progress on the lower levels of spiritual development. Evil becomes a reality of personal experience only when a moral mind makes evil its choice.

3. TRUTH AND FAITH

Nabon was a Greek Jew and foremost among the leaders of the chief mystery cult in Rome, the Mithraic. While this high priest of Mithraism held many conferences with the Damascus scribe, he was most permanently influenced by their discussion of truth and faith one evening. Nabon had thought to make a convert of Jesus and had even suggested that he return to Palestine as a Mithraic teacher. He little realized that Jesus was preparing him to become one of

doživljaja zla neće posve nestati sve dok uzlazna ljudska duša ne dostigne najviše razine duha.

Dobrota je živuća, relativna i uvijek progresivna, bez iznimke stvar osobnog iskustva i zauvijek povezana s opažanjem istine i ljepote. Dobrota se nalazi u opažanju pozitivnih istina-vrijednosti duhovne razine koja u ljudskom iskustvu mora biti u kontrastu sa svojom negativnom paralelom-sjenama potencijalnog zla.

Dok ne postignete razine Raja, dobrota će uvijek biti više težnja nego vlasništvo, više cilj nego iskustvo postignuća. Ali i dok osjećate glad i žeđ za ispravnošću, doživljavate sve veće zadovoljstvo u djelomičnom postignuću dobrote. Samo postojanje dobra i zla u svijetu predstavlja čvrst dokaz postojanja i stvarnosti čovjekove moralne volje, ličnosti, koja sjedinjuje ove vrijednosti i koja je štovije sposobna izabrati između istih.

U vrijeme kad uzlazno smrtno biće postigne Raj, toliki je porast njegove sposobnosti poistovjećenja s istinskim vrijednostima duha rezultirajući postignućem savršenstva u postignuću statusa svjetla i života. Takva usavršena ličnost duha postaje tako potpuno, božanstveno i duhovno sjedinjena s pozitivnim i izvanrednim osobinama dobrote, ljepote i istine, da izložen pokusnoj luminiscenciji božanskog svjetla beskonačnih Vladara Raja, tako ispravan duh više nije u stanju baciti negativnu sjenu potencijalnog zla. U svim takvim ličnostima duha dobrota više nije djelomična, kontrastivna i usporedna; ona je u njima već postala božanski potpuna i duhovno prepuna; približava se čistoti i savršenstvu Vrhovnog.

Dok zlo kao mogućnost izbora mora postojati radi moralnog izbora, ovo nije slučaj s aktualnošću zla. Sjena je jedino relativno stvarna. Aktualno zlo nije bitno kao osobno iskustvo. Potencijalno zlo je jednako djelotvorno u procesu donošenja odluka u domenama moralnog napredovanja na nižim razinama duhovnog razvoja. Zlo postaje stvarnost osobnog iskustva jedino ako predstavlja rezultat izbora smrtnog uma.

3. ISTINA I VJERA

Nabon je bio grčki Židov i najistaknutiji vođa mitraizma, glavnog tajanstvenog kulta u Rimu. Dok je ovaj visoki mitraički svećenik vodio više razgovora s pisarom iz Damaska, najviše ga se dojmila rasprava koju su povelj jedne večeri na temu istine i vjere. Nabon je planirao preobratiti Isusa i čak mu je predložio da se vrati u Palestinu kao mitraički učitelj. Nije mu bilo jasno da se Isus spremao od njega učiniti jednog od ranih obraćenika evanđelja kraljevstva.

the early converts to the gospel of the kingdom. Restated in modern phraseology, the substance of Jesus' teaching was:

Truth cannot be defined with words, only by living. Truth is always more than knowledge. Knowledge pertains to things observed, but truth transcends such purely material levels in that it consorts with wisdom and embraces such imponderables as human experience, even spiritual and living realities. Knowledge originates in science; wisdom, in true philosophy; truth, in the religious experience of spiritual living. Knowledge deals with facts; wisdom, with relationships; truth, with reality values.

Man tends to crystallize science, formulate philosophy, and dogmatize truth because he is mentally lazy in adjusting to the progressive struggles of living, while he is also terribly afraid of the unknown. Natural man is slow to initiate changes in his habits of thinking and in his techniques of living.

Revealed truth, personally discovered truth, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit. The eternal salvation of this truth-discerning and beauty-loving soul is assured by that hunger and thirst for goodness which leads this mortal to develop a singleness of purpose to do the Father's will, to find God and to become like him. There is never conflict between true knowledge and truth. There may be conflict between knowledge and human beliefs, beliefs colored with prejudice, distorted by fear, and dominated by the dread of facing new facts of material discovery or spiritual progress.

But truth can never become man's possession without the exercise of faith. This is true because man's thoughts, wisdom, ethics, and ideals will never rise higher than his faith, his sublime hope. And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness. Faith is the inspiration of the spiritized creative imagination.

Faith acts to release the superhuman activities of the divine spark, the immortal germ, that lives within the mind of man, and which is the potential of eternal survival. Plants and animals survive in time by the technique of passing on from one generation to another identical particles of themselves. The human soul (personality) of man survives mortal death by identity association with this indwelling spark of divinity, which is immortal, and which functions to perpetuate the human personality upon a continuing and higher level of progressive universe existence. The concealed seed of the human soul is an immortal spirit. The second generation of the soul is the first of a succession of personality manifestations of spiritual

Izraženo riječima suvremenog jezika, Isusovo učenje u biti glasi:

Istina se ne može izraziti riječima, jedino življenjem. Istina je uvijek nešto više od znanja. Dok se znanje odnosi na vidljive stvari, istina nadilazi takve posve materijalne razine savjetujući se s mudrošću i u sebi povezujući takve nepojmljive elemente kao što je ljudsko iskustvo, čak i duhovne i živuće stvarnosti. Znanje vuče porijeklo od znanosti; mudrost vuče porijeklo od istinske filozofije; istina vuče porijeklo od religioznog iskustva duhovnog življenja. Znanje se tiče činjenica; mudrost se tiče odnosa; istina se tiče vrijednosti stvarnosti.

Čovjek ima tendenciju kristaliziranja znanosti, formuliranja filozofije i dogmatiziranja istine zato što je mentalno lijen i nespreman da se prilagodi progresivnim borbama življenja, dok se istovremeno užasava nepoznatog. Prirodni čovjek sporo inicira promjene u načinu razmišljanja i vještinama življenja.

Obznanjena istina, istina osobnog otkrića, predstavlja najveću radost ljudske duše; ona je zajednički proizvod materijalnog uma i unutarnjeg duha. Vječno spasenje duše koja opaža istinu i voli ljepotu počiva u sigurnosti težnje za dobrotom pod čijim utjecajem ovo smrtno biće prihvaća samo jedan cilj--izvršenje Očeve volje, traženje Boga i sve veće nalikovanje Bogu. Istinsko znanje nikad ne dolazi u sukob s istinom. Sukob može postojati između znanja i ljudskih vjerovanja ako ista postanu obojena predrasudama, izobličena strahom i ovladana užasavanjem od suočavanja s novim činjenicama materijalnog otkrića ili duhovnog napredovanja.

Ali čovjek ne može posjedovati istinu ako ne bude prakticirao vjeru. Ovo je istina zato što čovjekove misli, mudrost, etika i ideali nikada neće nadići razinu njegove vjere, njegove blažene nade. I svaka takva istinska vjera počiva na dubokom razmišljanju, iskrenom samokriticizmu i beskompromisnoj moralnoj svijesti. Vjera predstavlja nadahnuće poduhovljene stvaralačke imaginacije.

Djelovanje vjere počiva u oslobođenju nadljudskih aktivnosti božanske iskre, besmrtno klice, koja živi u čovjekovom umu i koja predstavlja potencijal čovjekovog vječnog opstanka. Biljke i životinje opstaju u vremenu zahvaljujući prijenosu identičnih nasljednih faktora s generacije na generaciju. Čovjekova ljudska duša (ličnost) preživljava smrtničku smrt zahvaljujući uspostavi identifikacijske veze s iskrom božanstvenosti koja živi u čovjeku, koja je besmrtna, i koja rezultira ovjekovječenjem ljudske ličnosti na nizu sve viših razina progresivne kozmičke egzistencije. Prikriveno sjeme ljudske duše počiva u besmrtnom duhu. Druga generacija duše počiva u prvom stupnju niza

and progressing existences, terminating only when this divine entity attains the source of its existence, the personal source of all existence, God, the Universal Father.

Human life continues--survives--because it has a universe function, the task of finding God. The faith-activated soul of man cannot stop short of the attainment of this goal of destiny; and when it does once achieve this divine goal, it can never end because it has become like God--eternal.

Spiritual evolution is an experience of the increasing and voluntary choice of goodness attended by an equal and progressive diminution of the possibility of evil. With the attainment of finality of choice for goodness and of completed capacity for truth appreciation, there comes into existence a perfection of beauty and holiness whose righteousness eternally inhibits the possibility of the emergence of even the concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine goodness.

The presence of the Paradise spirit in the mind of man constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and indwelling spirit fragment of the Universal Father.

Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint. The attainment of perfection of spiritual self-restraint equals completeness of universe freedom and personal liberty. Faith fosters and maintains man's soul in the midst of the confusion of his early orientation in such a vast universe, whereas prayer becomes the great unifier of the various inspirations of the creative imagination and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine presence.

Nabon was greatly impressed by these words, as he was by each of his talks with Jesus. These truths continued to burn within his heart, and he was of great assistance to the later arriving preachers of Jesus' gospel.

4. PERSONAL MINISTRY

Jesus did not devote all his leisure while in Rome to this work of preparing men and women to become future disciples in the oncoming kingdom. He spent much time gaining an intimate knowledge of all races and classes of men who lived in this, the largest and most cosmopolitan city of the world. In each of these numerous human contacts Jesus had a double

očitovanja ličnosti duhovnih i progresivnih egzistencija koje dostižu prekid jedino nakon što ista božanska jedinka dostigne izvor svoje egzistencije, osobni izvor cjelokupne egzistencije, Boga koji je Otac Svih.

Ljudski život nastavlja teći--opstaje--zahvaljujući svojoj kozmičkoj ulozi, zadatku da nađe Boga. Čovjekova duša koja je motivirana vjerom ne može doživjeti neuspjeh pri pokušaju postignuća cilja sudbine; i nakon postignuća ovog božanskog cilja, ona ne prestaje postojati zato što je postala nalik Bogu--vječna.

Duhovna evolucija predstavlja iskustvo rastućeg i dobrovoljnog odabira dobre praćenog jednakim i rastućim umanjnjem mogućnosti događanja zla. Nakon postignuća konačnosti izbora dobrote i po upotpunjenju sposobnosti poštovanja istine, javlja se savršenstvo ljepote i svetosti čija ispravnost zauvijek spriječava mogućnost pojave čak i same koncepcije potencijalnog zla. Djelujući na tako visokoj razini duha božanske dobrote, takva duša koja poznaje Boga ne može proizvesti sjenu dvoumećeg zla.

Prisutnost Rajskog duha u ljudskom umu predstavlja obećanje otkrivenja i zakletvu vjere koja pruža uvjerenje u vječnu egzistenciju božanskog napredovanja svake duše koja teži poistovjećenju s ovim besmrtnim unutarnjim fragmentom duha koji je dio Oca Svih.

Kozmički napredak je obilježen rastućom slobodom ličnosti koja proizlazi iz povezanosti sa sve izražajnijim postignućem sve viših razina samorazumijevanja i dobrovoljne samokontrole kao njegove posljedice. Postignuće savršenstva duhovne samokontrole predstavlja cjelovitost kozmičke i osobne slobode. Unatoč zbunjenosti čovjekove rane orijentacije u tako velikom svemiru, vjera njeguje i podržava njegovu dušu, dok molitva postaje značajan sjedinitelj različitih nadahnuća stvaralačke imaginacije i poriva vjere ljudske duše koja se želi poistovjetiti s idealima duha unutarnje i pridružene božanske prisutnosti.

Nabon je bio jako impresioniran ovim riječima, kao i svakim drugim razgovorom koji je vodio s Isusom. Ove istine su nastavile goriti u njegovom srcu i pružio je veliku pomoć učiteljima Isusovog evanđelja koji su kasnije došli u Rim.

4. OSOBNA SLUŽBA

Isus nije posvetio sve slobodne časove za vrijeme boravka u Rimu ovom radu na pripremi muškaraca i žena za buduće djelovanje u ulozi pripadnika nastupajućeg kraljevstva. On je proveo dosta vremena nastojeći upoznti različite rase i klase ljudi ovog najvećeg i najkozmpolitskijeg grada na svijetu. Pri svakom od ovih brojnih susreta, Isus je

purpose: He desired to learn their reactions to the life they were living in the flesh, and he was also minded to say or do something to make that life richer and more worth while. His religious teachings during these weeks were no different than those which characterized his later life as teacher of the twelve and preacher to the multitudes.

Always the burden of his message was: the fact of the heavenly Father's love and the truth of his mercy, coupled with the good news that man is a faithson of this same God of love. Jesus' usual technique of social contact was to draw people out and into talking with him by asking them questions. The interview would usually begin by his asking them questions and end by their asking him questions. He was equally adept in teaching by either asking or answering questions. As a rule, to those he taught the most, he said the least. Those who derived most benefit from his personal ministry were overburdened, anxious, and dejected mortals who gained much relief because of the opportunity to unburden their souls to a sympathetic and understanding listener, and he was all that and more. And when these maladjusted human beings had told Jesus about their troubles, always was he able to offer practical and immediately helpful suggestions toward the correction of their real difficulties, albeit he did not neglect to speak words of present comfort and immediate consolation. And invariably would he tell these distressed mortals about the love of God and impart the information, by various and sundry methods, that they were the children of this loving Father in heaven.

In this manner, during the sojourn in Rome, Jesus personally came into affectionate and uplifting contact with upward of five hundred mortals of the realm. He thus gained a knowledge of the different races of mankind which he could never have acquired in Jerusalem and hardly even in Alexandria. He always regarded this six months as one of the richest and most informative of any like period of his earth life.

As might have been expected, such a versatile and aggressive man could not thus function for six months in the world's metropolis without being approached by numerous persons who desired to secure his services in connection with some business or, more often, for some project of teaching, social reform, or religious movement. More than a dozen such proffers were made, and he utilized each one as an opportunity for imparting some thought of spiritual ennoblement by well-chosen words or by some obliging service. Jesus was very fond of doing things--even little things--for all sorts of people.

He talked with a Roman senator on politics and statesmanship, and this one contact with Jesus made such an impression on this legislator that he spent the rest of his life vainly trying to induce his

imao dvojaku namjeru: Želio je upoznati njihove reakcije na zemaljski život, dok je isto tako želio reći ili učiniti nešto što bi obogatilo i povišilo vrijednost ovog života. Nije bilo bitnije razlike između njegovih religiozna učenja tijekom ovog razdoblja i kasnijih učenja koja su obilježila njegov život poučavanja dvanaestorice i propovjedanja masama.

Njegova poruka je uvijek počivala u činjenici da Nebeski Otac voli svoju djecu i istini Očeve milosti, kao i radosnoj vijesti da je po vjeri svaki čovjek sin ovog Oca ljubavi. Pri kontaktu s ljudima, Isusova metoda se sastojala u nastojanju da navede ljude na razgovor i da ih potakne da mu postave pitanja. Ovi su razgovori uglavnom započinjali tako što je on postavljao pitanja njima, dok su završavali tako što bi oni postavljali pitanja njemu. Bio je jednako spretan pri poučavanju, bilo da se koristio postavljanjem ili odgovaranjem na pitanja. Kao pravilo, najmanje je rekao onima koje je najviše poučio. Iz njegovih učenja najveću korist su izvukli opterećeni, uznemireni i potišteni smrtnici koji su primili veliku utjehu iz ove prilike da rasterete dušu razgovarajući sa suosjećajnim i razumnim slušateljem, a Isus je bio sve ovo kao i mnogo više od toga. I kad su ova društveno neprilagođena ljudska bića govorila Isusu o svojim problemima, on je uvijek bio u stanju ponuditi praktične prijedloge koji su pružali neposrednu pomoć pri korekciji njihovih stvarnih teškoća, dok nikad nije zaboravio uputiti riječi neposredne utjehe i podstreka. I bez iznimke je govorio ovim ožalošćenim ljudima o Božjoj ljubavi, na različite načine ističući da su bili djeca ovog nebeskog Oca ljubavi.

Isus je na ovaj način za vrijeme boravka u Rimu osobno stupio u blizak i inspirativan kontakt s više od pet stotina zemaljskih smrtnika. Tako se imao prilike upoznati s različitim ljudskim rasama, što ne bi bilo moguće učiniti u Jeruzalemu, pa čak ni u Aleksandriji. On je uvijek smatrao da je ovaj šestomjesečni period bio jedan od najbogatijih i najinformativnijih razdoblja njegovog zemaljskog života.

Kako se moglo i očekivati, tako svestrana i agresivna osoba nije mogla provesti šest mjeseci u svjetskoj prijestolnici a da ne privuče mnoge ljude koji su trebali bilo poslovnu uslugu ili još češće pomoć pri nekom projektu poučavanja, društvene reforme ili religioznog pokreta. Dok je primio dvadesetak takvih ponuda, Isus je koristio svaku takvu priliku kako bi nekom idejom duhovno oplemenio ove ljude, koristeći se bilo pažljivo odabranim riječima ili susretljivom službom. Isus je uvijek bio spreman učiniti bilo što--čak i najmanje usluge--kako bi pomogao najrazličitijim ljudima.

S rimskim senatorom je govorio o političkim i državničkim pitanjima i senator je bio tako impresioniran ovim kontaktom s Isusom da je proveo ostatak života uzalud nastojeći navesti kolege da

colleagues to change the course of the ruling policy from the idea of the government supporting and feeding the people to that of the people supporting the government. Jesus spent one evening with a wealthy slaveholder, talked about man as a son of God, and the next day this man, Claudius, gave freedom to one hundred and seventeen slaves. He visited at dinner with a Greek physician, telling him that his patients had minds and souls as well as bodies, and thus led this able doctor to attempt a more far-reaching ministry to his fellow men. He talked with all sorts of people in every walk of life. The only place in Rome he did not visit was the public baths. He refused to accompany his friends to the baths because of the sex promiscuity which there prevailed.

To a Roman soldier, as they walked along the Tiber, he said: "Be brave of heart as well as of hand. Dare to do justice and be big enough to show mercy. Compel your lower nature to obey your higher nature as you obey your superiors. Revere goodness and exalt truth. Choose the beautiful in place of the ugly. Love your fellows and reach out for God with a whole heart, for God is your Father in heaven."

To the speaker at the forum he said: "Your eloquence is pleasing, your logic is admirable, your voice is pleasant, but your teaching is hardly true. If you could only enjoy the inspiring satisfaction of knowing God as your spiritual Father, then you might employ your powers of speech to liberate your fellows from the bondage of darkness and from the slavery of ignorance." This was the Marcus who heard Peter preach in Rome and became his successor. When they crucified Simon Peter, it was this man who defied the Roman persecutors and boldly continued to preach the new gospel.

Meeting a poor man who had been falsely accused, Jesus went with him before the magistrate and, having been granted special permission to appear in his behalf, made that superb address in the course of which he said: "Justice makes a nation great, and the greater a nation the more solicitous will it be to see that injustice shall not befall even its most humble citizen. Woe upon any nation when only those who possess money and influence can secure ready justice before its courts! It is the sacred duty of a magistrate to acquit the innocent as well as to punish the guilty. Upon the impartiality, fairness, and integrity of its courts the endurance of a nation depends. Civil government is founded on justice, even as true religion is founded on mercy." The judge reopened the case, and when the evidence had been sifted, he discharged the prisoner. Of all Jesus' activities during these days of personal ministry, this came the nearest to being a public appearance.

promijene vladajuću politiku kako bi odbacili ideju o vladinoj odgovornosti za izdržavanje naroda i prihvatili ideju da narod treba izdržavati vladu. Nakon što je jedne večeri govorio s bogatim robovlasnikom po imenu Klaudije govoreći o ljudima kao božjim sinovima, ovaj je čovjek sutra dan oslobodio stotinu sedamnaest robova. Blagujući večeru govorio je s određenim Grčkim doktorom opisujući pacijente kao osobe koje pored tijela imaju i um i dušu, što je naveo ovog jako sposobnog doktora da pristupi dalekosežnijoj službi ljudima. Govorio je sa svakojakim svijetom svih životnih faza i okupacija. Od svih odredišta u Rimu jedino nije posjetio javna kupatila. Odbio se pridružiti prijateljima pri posjeti javnom kupatilu zbog promiskuiteta koji je tu vladao.

Šetajući pored Tibera rekao je rimskom vojniku: "Neka ti srce bude hrabro kao što ti je hrabra ruka. Odvažno sprovedi pravednost i pokaži veličinu ukazanjem milosti. Primoraj svoju nižu prirodu da slijedi višu prirodu, kao što ti slijediš svoje nadređene. Poštuj dobrotu i uzvisi istinu. Izaberi ono što je lijepo umjesto onog što je ružno. Voli svoje bližnje i traži Boga od sveg srca, jer Bog je tvoj Otac na nebu."

Rekao je govorniku u forumu: "Imaš dobru rječitost, zadivljujuću logiku i prijatan glas, ali teško da ima istine u tvojim učenjima. Da možeš uživati u inspirativnoj radosti poznavanja Boga kao svog duhovnog Oca, mogao bi iskoristiti svoju govorničku sposobnost kako bi oslobodio ljude od okova tame i tereta neukosti." Bio je to Markus koji je kasnije čuo Petrovu propovijed u Rimu i koji je postao njegov nasljednik. Nakon raspeća Šimuna Petra, ovaj se čovjek opirao rimskim progoniteljima, te je hrabro nastavio poučavati novo evanđelje.

Pri susretu s nepravdom optuženim siromahom, Isus je s njim izašao pred sud i nakon što je primio specijalno dopuštenje da ga zastupa njegove interese, između ostalog je rekao u svom veličanstvenom govoru: "Pravda doprinosi veličini nacije i što je veća nacija, to se pomnije može pobrinuti da nepravda ne pogodi nikoga, pa čak ni njezine najskromnije državljane. Teško svakoj naciji u kojoj jedino oni koji posjeduju novac i moć mogu biti sigurni da će im sud udijeliti pravdu! Svaki sudac ima svetu dužnost da oslobodi nevinog i da kazni krivog. Nepristranost, poštenje i čestitost sudova svake nacije odlučuju o njezinom vijeku. Građanska vlast počiva na temeljima pravde, kao što istinska religija počiva na temeljima milosti." Sudac je ponovo razmotrio slučaj i kad je pretresao dokaze, oslobodio je optuženika. Ovo je skrenulo najveću pažnju javnosti od svih Isusovih aktivnosti koje su se odigrale u ovom razdoblju osobne službe.

5. COUNSELING THE RICH MAN

A certain rich man, a Roman citizen and a Stoic, became greatly interested in Jesus' teaching, having been introduced by Angamon. After many intimate conferences this wealthy citizen asked Jesus what he would do with wealth if he had it, and Jesus answered him: "I would bestow material wealth for the enhancement of material life, even as I would minister knowledge, wisdom, and spiritual service for the enrichment of the intellectual life, the ennoblement of the social life, and the advancement of the spiritual life. I would administer material wealth as a wise and effective trustee of the resources of one generation for the benefit and ennoblement of the next and succeeding generations."

But the rich man was not fully satisfied with Jesus' answer. He made bold to ask again: "But what do you think a man in my position should do with his wealth? Should I keep it, or should I give it away?" And when Jesus perceived that he really desired to know more of the truth about his loyalty to God and his duty to men, he further answered: "My good friend, I discern that you are a sincere seeker after wisdom and an honest lover of truth; therefore am I minded to lay before you my view of the solution of your problems having to do with the responsibilities of wealth. I do this because you have asked for my counsel, and in giving you this advice, I am not concerned with the wealth of any other rich man; I am offering advice only to you and for your personal guidance. If you honestly desire to regard your wealth as a trust, if you really wish to become a wise and efficient steward of your accumulated wealth, then would I counsel you to make the following analysis of the sources of your riches: Ask yourself, and do your best to find the honest answer, whence came this wealth? And as a help in the study of the sources of your great fortune, I would suggest that you bear in mind the following ten different methods of amassing material wealth:

"1. Inherited wealth--riches derived from parents and other ancestors.

"2. Discovered wealth--riches derived from the uncultivated resources of mother earth.

"3. Trade wealth--riches obtained as a fair profit in the exchange and barter of material goods.

"4. Unfair wealth--riches derived from the unfair exploitation or the enslavement of one's fellows.

"5. Interest wealth--income derived from the fair and just earning possibilities of invested capital.

"6. Genius wealth--riches accruing from the rewards of the creative and inventive endowments of the human mind.

7. Accidental wealth--riches derived from the generosity of one's fellows or taking origin in the circumstances of life.

5. SAVJET BOGATAŠU

Određeni imućni čovjek, stoik i rimski građanin, se počeo jako zanimati za Isusova učenja koja je upoznao preko Angamona. Nakon više bliskih razgovora, ovaj je imućni čovjek upitao Isusa što bi učinio da ima veliko bogatstvo, na što je Isus odgovorio: "Iskoristio bih materijalno bogatstvo radi unaprijeđenja materijalnog života, jednako kao što bih podario službu znanja, mudrosti i duhovne pomoći radi obogaćenja intelektualnog života, oplemenjenja društvenog života i unaprijeđenja duhovnog života. Odnosio bih se prema materijalnom bogatstvu kao mudri i djelotvorni staratelj koji upravlja sredstvima njegove generacije koja trebaju pružiti dobrobit i plemenitost budućim generacijama."

Ali bogataš nije bio posve zadovoljan Isusovim odgovorom. Odvažio se ponovo pitati: "Ali što će učiniti čovjek u mojoj poziciji sa svojim imetkom? Hoću li ga čuvati za sebe ili ću ga dati drugima?" I kad je Isus spoznao da je čovjek uistinu tragao za većom istinom u pogledu odanosti Bogu i dužnosti čovjeku, dalje je odgovorio: "Moj dobri prijatelju, jasno vidim da časno tražiš mudrost i da iskreno voliš istinu; stoga ću ti izložiti svoje gledište rješenja tvojih problema koji se tiču obveza vezanih uz posjed bogatstva. Ovo činim zato što si tražio moje mišljenje i dajući ovaj savjet, nemam na umu imetak drugih bogataša; nudim ovaj savjet jedino tebi i jedino u cilju tvoje osobne pouke. Ako iskreno želiš promatrati svoje bogatstvo kao sredstva koja su ti povjerena na upravu, ako odista želiš postati mudri i djelotvorni upravitelj nakupljenog bogatstva, onda bih te savjetovao da učiniš sljedeću analizu izvora tvoga imetka: Upitaj se i daj sve od sebe da nađeš iskren odgovor, odakle potječe tvoje bogatstvo? Proučavajući izvore svog velikog imetka, povedi računa o sljedećih deset mogućih metoda nakupljanja materijalnih dobara:

"1. Nasljedstvo--imetak koji vuče porijeklo od roditelja i drugih predaka.

"2. Otkriveno bogatstvo--bogatstvo iz neobrađenih izvora iz majke zemlje.

"3. Trgovinsku dobit--imetak iz poštenog profita pri razmjeni ili trampu materijalnih dobara.

"4. Nepošteno bogatstvo--bogatstvo stečeno nepoštenim iskorištavanjem ili porobljavanjem ljudi.

"5. Kamatno bogatstvo--imetak iz poštenih prilika za zaradu ulaganjem glavnice.

"6. Rezultat izvanrednih obdarenja--imetak od darova stvaralačkih i inventivnih obdarenja ljudskog uma.

"7. Slučajno stečeni imetak--bogatstvo koje predstavlja rezultat darežljivosti drugih ili rezultat slučajnog spleta okolnosti.

"8. Stolen wealth--riches secured by unfairness, dishonesty, theft, or fraud.

"9. Trust funds--wealth lodged in your hands by your fellows for some specific use, now or in the future.

"10. Earned wealth--riches derived directly from your own personal labor, the fair and just reward of your own daily efforts of mind and body.

"And so, my friend, if you would be a faithful and just steward of your large fortune, before God and in service to men, you must approximately divide your wealth into these ten grand divisions, and then proceed to administer each portion in accordance with the wise and honest interpretation of the laws of justice, equity, fairness, and true efficiency; albeit, the God of heaven would not condemn you if sometimes you erred, in doubtful situations, on the side of merciful and unselfish regard for the distress of the suffering victims of the unfortunate circumstances of mortal life. When in honest doubt about the equity and justice of material situations, let your decisions favor those who are in need, favor those who suffer the misfortune of undeserved hardships."

After discussing these matters for several hours and in response to the rich man's request for further and more detailed instruction, Jesus went on to amplify his advice, in substance saying: "While I offer further suggestions concerning your attitude toward wealth, I would admonish you to receive my counsel as given only to you and for your personal guidance. I speak only for myself and to you as an inquiring friend. I adjure you not to become a dictator as to how other rich men shall regard their wealth. I would advise you:

"1. As steward of inherited wealth you should consider its sources. You are under moral obligation to represent the past generation in the honest transmittal of legitimate wealth to succeeding generations after subtracting a fair toll for the benefit of the present generation. But you are not obligated to perpetuate any dishonesty or injustice involved in the unfair accumulation of wealth by your ancestors. Any portion of your inherited wealth which turns out to have been derived through fraud or unfairness, you may disburse in accordance with your convictions of justice, generosity, and restitution. The remainder of your legitimate inherited wealth you may use in equity and transmit in security as the trustee of one generation for another. Wise discrimination and sound judgment should dictate your decisions regarding the bequest of riches to your successors.

"8. Ukradeno bogatstvo--imetak stečen nepoštenim i nečasnim metodama, krađom ili prijevarom.

"9. Povjerena sredstva--imetak koji su drugi pohranili u tvoje ruke u cilju unaprijeđenja određenih suvremenih ili budućih ciljeva.

"10. Zarađeno bogatstvo--rezultat tvog osobnog rada, prikladna i poštena nagrada svakodnevnim naporima tvoga uma i tijela.

"I tako, prijatelju, ako želis biti vjerodostojan i pravedan upravitelj svog velikog bogatstva pred Bogom i u službi ljudima, moraš što je najbolje moguće podijeliti svoje bogatstvo u skladu s ovih deset kategorija i zatim vidjeti što ćeš učiniti sa svakom od njih, mudro i časno tumačeći zakone pravde, ispravnosti, poštenja i istinske djelotvornosti; a pored toga Bog nebeski te ne bi prekorio ako koji put pogriješiš, milostivo i nesebično se zauzimajući za nevolju onih koji su se našli žrtvama nesrećnih okolnosti smrtničkog života. Kad god se budeš časno dvoumio u pogledu pravičnosti i pravde materijalnih situacija, donesi odluku u korist onih koji pate od nevolje nezaslužjenih teškoća."

Nakon višesatne rasprave i nakon što je bogataš ponovo zahtijevao daljnju i detaljniju uputu, Isus je odlučio opširnije iznijeti svoje savjete, u biti govoreći: "Dok ti nastavljam nuditi prijedloge u pogledu tvog osobnog stava prema bogatstvu, ponovo napominjem da primiš moj savjet kao riječi koje su upućene jedino tebi, u cilju tvoje osobne pouke. Govorim jedino u svoje ime i jedino tebi, mom znatiželjnom prijatelju. Preklinjem te da ne diktiraš drugim imućnim ljudima što trebaju učiniti sa svojim bogatstvom. Tebe savjetujem:

"1. Kao upravitelj nasljeđenog bogatstva trebaš razmotriti njegove izvore. Moralno imaš obavezu zastupati prijašnje generacije časnim prijenosom zakonskog bogatstva budućim generacijama, nakon što oduzmeš svotu koja pošteno i prikladno služi dobrobiti sadašnje generacije. Ali ako su tvoji preci stekli ovo bogatstvo nepoštenjem i nepravdom, nemaš obavezu nastaviti s takvim djelima. Svaki dio tvog umetka koji je stečen prijevarom ili nepoštenjem, možeš iskoristiti u skladu s vlastitim shvaćanjem pravde, darežljivosti i nadoknade potlačenima. Ostatak zakonski nasljeđenog bogatstva možeš iskoristiti pravično i ostaviti drugima u nasljeđe, djelujući u ulozi povjerenika koji zastupa interese jedne generacije u korist druge generacije. Mudra procjena i zdrav sud trebaju voditi tvoje odluke u pogledu načina na koji ćeš ostaviti ova sredstva u nasljeđe drugima.

"2. Everyone who enjoys wealth as a result of discovery should remember that one individual can live on earth but a short season and should, therefore, make adequate provision for the sharing of these discoveries in helpful ways by the largest possible number of his fellow men. While the discoverer should not be denied all reward for efforts of discovery, neither should he selfishly presume to lay claim to all of the advantages and blessings to be derived from the uncovering of nature's hoarded resources.

"3. As long as men choose to conduct the world's business by trade and barter, they are entitled to a fair and legitimate profit. Every tradesman deserves wages for his services; the merchant is entitled to his hire. The fairness of trade and the honest treatment accorded one's fellows in the organized business of the world create many different sorts of profit wealth, and all these sources of wealth must be judged by the highest principles of justice, honesty, and fairness. The honest trader should not hesitate to take the same profit which he would gladly accord his fellow trader in a similar transaction. While this sort of wealth is not identical with individually earned income when business dealings are conducted on a large scale, at the same time, such honestly accumulated wealth endows its possessor with a considerable equity as regards a voice in its subsequent distribution.

"4. No mortal who knows God and seeks to do the divine will can stoop to engage in the oppressions of wealth. No noble man will strive to accumulate riches and amass wealth-power by the enslavement or unfair exploitation of his brothers in the flesh. Riches are a moral curse and a spiritual stigma when they are derived from the sweat of oppressed mortal man. All such wealth should be restored to those who have thus been robbed or to their children and their children's children. An enduring civilization cannot be built upon the practice of defrauding the laborer of his hire.

"5. Honest wealth is entitled to interest. As long as men borrow and lend, that which is fair interest may be collected provided the capital lent was legitimate wealth. First cleanse your capital before you lay claim to the interest. Do not become so small and grasping that you would stoop to the practice of usury. Never permit yourself to be so selfish as to employ money-power to gain unfair advantage over your struggling fellows. Yield not to the temptation to take usury from your brother in financial distress.

"6. If you chance to secure wealth by flights of genius, if your riches are derived from the rewards of inventive endowment, do not lay claim to an unfair portion of such rewards. The genius owes something to both his ancestors and his progeny; likewise is he under obligation to the race, nation, and circumstances

"2. Svaka osoba koja uživa bogatstvo stečenom kao rezultat otkrica treba imati na umu da čovjek živi na zemlji jedino kratko vrijeme i da se stoga treba adekvatno pobrinuti da podijeli ova otkrića kako bi pomogao najvećem mogućem broju ljudi. Dok onome koji je otkrio dobra ne treba zanijekati nagradu za trud koji je uložen pri ovom procesu, on isto tako ne treba sebično zahtijevati sve prednosti i blagodati koje proizlaze iz korištenja akumuliranih prirodnih bogatstava.

"3. Dokle god ljudi namjeravaju poslovno trgovati i razmjenjivati robu, oni imaju pravo na pošten i zakonodavan profit. Svaki trgovac zaslužuje plaću za svoje usluge; on ima pravo na svoju nadnicu. Poštena trgovina i častan odnos prema ljudima u organiziranom poslovnom svijetu stvaraju više različitih vrsta profita i imetaka i svim se ovim izvorima mora suditi prema najvišim standardima pravde, časti i poštenja. Častan trgovac ne bi trebao oklijevati da uzme isti profit koji bi pri sličnoj transakciji, sam rado dopustio drugom trgovcu. Dok ova vrsta bogatstva nije jednaka prihodu koji je zarađen individualno pri poslovnim transakcijama na velikoj skali, u isto vrijeme takav časno stečeni imetak daje svom vlasniku određeno pravo pri odlučivanju o njegovoj distribuciji.

"4. Ni jedan smrtnik koji zna Boga i koji želi činiti božansku volju neće sebe poniziti upuštanjem u ugnjetavanje kao način postignuća bogatstva. Ni jedan plemeniti čovjek neće zgrnuti bogatstvo i moć porobljavanjem ili nepostenom eksploatacijom svoje braće. Bogatstvo koje je stečeno znojem i ugnjetavanjem drugih ljudi predstavlja moralno prokletstvo i duhovnu ljagu. Sav takav imetak treba biti vraćen bilo žrtvama ropstva ili njihovoj djeci i djeci njihove djece. Trajna civilizacija ne može biti izgrađena na oduzimanju radničke plaće.

"5. Časno bogatstvo zaslužuje kamatu. Dokle god čovjek uzima i daje u najam, on može ubirati poštnu kamatu, pod uvjetom da sa radi o poštno stečenoj glavnici. Prvo očisti svoju glavnici, pa zatim traži kamatu. Ne budi tako ništavan i pohlepan da se poniziš lihvaranjem. Nikad si nemoj dopustiti da postaneš tako sebičan kako bi upotijebio moć novca da stekneš nepostenu prednost nad ljudima koji se nalaze u nevolji. Ne podliježi iskušenju da uzmeš lihvarske kamate od braće koja se nalaze u financijskoj nevolji.

"6. Ako se dogodi da stekneš bogatstvo zahvaljujući izvanrednom osobnom nadarenju, ako tvoja sredstva predstavljaju rezultat nagrada inventivnog obdarenja, ne traži nepošten dio takvih nagrada. Čovjek izvanrednih obdarenja duguje dio svojim precima kao i dio svojim potomcima; on

of his inventive discoveries; he should also remember that it was as man among men that he labored and wrought out his inventions. It would be equally unjust to deprive the genius of all his increment of wealth. And it will ever be impossible for men to establish rules and regulations applicable equally to all these problems of the equitable distribution of wealth. You must first recognize man as your brother, and if you honestly desire to do by him as you would have him do by you, the commonplace dictates of justice, honesty, and fairness will guide you in the just and impartial settlement of every recurring problem of economic rewards and social justice.

"7. Except for the just and legitimate fees earned in administration, no man should lay personal claim to that wealth which time and chance may cause to fall into his hands. Accidental riches should be regarded somewhat in the light of a trust to be expended for the benefit of one's social or economic group. The possessors of such wealth should be accorded the major voice in the determination of the wise and effective distribution of such unearned resources. Civilized man will not always look upon all that he controls as his personal and private possession.

"8. If any portion of your fortune has been knowingly derived from fraud; if aught of your wealth has been accumulated by dishonest practices or unfair methods; if your riches are the product of unjust dealings with your fellows, make haste to restore all these ill-gotten gains to the rightful owners. Make full amends and thus cleanse your fortune of all dishonest riches.

"9. The trusteeship of the wealth of one person for the benefit of others is a solemn and sacred responsibility. Do not hazard or jeopardize such a trust. Take for yourself of any trust only that which all honest men would allow.

"10. That part of your fortune which represents the earnings of your own mental and physical efforts--if your work has been done in fairness and equity--is truly your own. No man can gainsay your right to hold and use such wealth as you may see fit provided your exercise of this right does not work harm upon your fellows."

When Jesus had finished counseling him, this wealthy Roman arose from his couch and, in saying farewell for the night, delivered himself of this promise: "My good friend, I perceive you are a man of great wisdom and goodness, and tomorrow I will begin the administration of all my wealth in accordance with your counsel."

pored toga ima obvezu prema svojoj rasi, naciji i životnim okolnostima koje su vodile k inventivnim otkrićima. Bilo bi jednako nepravedno lišiti izumitelja njegovog dijela. I nikada neće biti moguće stvoriti uopćeno primjenljiva pravila i regulacije pri svim problemima vezanim uz pravičnu raspodjelu imetka. Prvo što morate učiniti je naučiti promatrati ljude kao svoju braću i ako se prema njima budete željeli ponijeti onako kako hoćete da se oni ponesu prema vama, normalni nalozi pravde, časti i poštenja trebaju rezultirati pravednim i nepristranim riješenjem svih problema vezanih uz ekonomske nagrade i društvenu pravdu.

"7. Izuzev kad se radi o pravdenoj i poštenoj nagradi za administrativni rad, nitko ne smije položiti ruku na bogatstvo koje predstavlja rezultat vremena i slučajnosti. Promatraj slučajno stečena bogatstva kao povjerena sredstva koja trebaš uvećati i iskorisiti radi dobrobiti svoje društvene ili ekonomske grupe. Vlasnicima takvog imetka treba dati glavnu riječ pri odlučivanju o mudroj i djelotvornoj podjeli ovih nezarađenih sredstava. Civilizirani čovjek neće uvijek smatrati sve što je pod njegovom kontrolom svojim osobnim i privatnim vlasništvom.

"8. Ako je bilo koji dio tvog bogatstva stečen hotimičnom prijevarom, ako je bio što od tvog imetka prikupljeno nečasnim djelima ili nepoštenim metodama, ako je tvoje bogatstvo proizvod nepoštenog odnosa prema drugim ljudima, nastoj što prije vratiti takva zlostječena sredstva njihovim istinskim vlasnicima. Potpuno ispavi ovu grešku i tako očisti svoj imetak od nečasnog prihoda.

"9. Činjenica da jedna osoba može primiti tuđe bogatstvo na čuvanje i upravu daje ovoj osobi veliku i svetu odgovornost. Nemoj riskirati ili ugroziti takva sredstva. Kad primiš sredstva na staranje, uzmi jedino to što bi dopustio svaki pošten čovjek.

"10. Onaj dio tvog bogatstva koji predstavlja zaradu stečenu vlastitim mentalnim i fizičkim naporima--ako je tvoj rad izvršen s poštenjem i fer odnosom-- istinski pripada tebi. Nitko ne može zaniijekati tvoje pravo na držanje i korištenje takvog bogatstva prema vlastitoj želji pod uvjetom da pri tome ne ugroziš druge ljude."

Kad je Isus završio sa savjetovanjem, ovaj se imućni Rimljanin pridigao s kauča i opraštajući se s Isusom obećao: "Moj dobri prijatelju, jasno mi je da si čovjek velike mudrosti i dobrote; sutra ću početi upravljati svojim imetkom prema tvom savjetu."

6. SOCIAL MINISTRY

Here in Rome also occurred that touching incident in which the Creator of a universe spent several hours restoring a lost child to his anxious mother. This little boy had wandered away from his home, and Jesus found him crying in distress. He and Ganid were on their way to the libraries, but they devoted themselves to getting the child back home. Ganid never forgot Jesus' comment:

"You know, Ganid, most human beings are like the lost child. They spend much of their time crying in fear and suffering in sorrow when, in very truth, they are but a short distance from safety and security, even as this child was only a little way from home. And all those who know the way of truth and enjoy the assurance of knowing God should esteem it a privilege, not a duty, to offer guidance to their fellows in their efforts to find the satisfactions of living. Did we not supremely enjoy this ministry of restoring the child to his mother? So do those who lead men to God experience the supreme satisfaction of human service." And from that day forward, for the remainder of his natural life, Ganid was continually on the lookout for lost children whom he might restore to their homes.

There was the widow with five children whose husband had been accidentally killed. Jesus told Ganid about the loss of his own father by an accident, and they went repeatedly to comfort this mother and her children, while Ganid sought money from his father to provide food and clothing. They did not cease their efforts until they had found a position for the eldest boy so that he could help in the care of the family.

That night, as Gonod listened to the recital of these experiences, he said to Jesus, good-naturedly: "I propose to make a scholar or a businessman of my son, and now you start out to make a philosopher or philanthropist of him." And Jesus smilingly replied: "Perhaps we will make him all four; then can he enjoy a fourfold satisfaction in life as his ear for the recognition of human melody will be able to recognize four tones instead of one." Then said Gonod: "I perceive that you really are a philosopher. You must write a book for future generations." And Jesus replied: "Not a book--my mission is to live a life in this generation and for all generations. I--" but he stopped, saying to Ganid, "My son, it is time to retire."

7. TRIPS ABOUT ROME

Jesus, Gonod, and Ganid made five trips away from Rome to points of interest in the surrounding territory. On their visit to the northern Italian lakes Jesus had the long talk with Ganid concerning the impossibility of teaching a man about God if the man does not desire to know God. They had casually met a

6. DRUŠTVENA SLUŽBA

Ovdje u Rimu se zbilo taj dirljivi događaj pri kojem je Stvoritelj svemira proveo nekoliko sati u nastojanju da vrati izgubljeno dijete njegovoj majci. Ovaj se dječak lutajući udaljio od kuće i Isus ga je našao uplakanog i uplašenog. Iako je u ovom času s Ganidom bio na putu prema knjižnicama, Isus se odlučio posvetiti potrazi za dječakovom kućom. Ganid nikad nije zaboravio Isusov komentar:

"Znaš li Ganide da je većina ljudskih bića jednako izgubljena kao ovo dijete. Ljudi provode velik dio vremena obuzeti strahom, plačući i pateći dok se ustvari nalaze tako blizu sigurnosti i zaštite, upravo kao što je ovo dijete bilo tako blizu svoga doma. I svi oni koji znaju put istine i koji uživaju u sigurnosti poznavanja Boga trebaju smatrati svojom privilegijom, ako ne i dužnošću, da pomognu ljudima pri nastojanju da nađu zadovoljstvo življenja. Zar mi nismo jako uživali u vraćanju djeteta njegovoj majci? Tako i oni koji vode ljude k Bogu nalaze blaženo zadovoljstvo u procesu službe ljudima." I od tog dana nadalje, do kraja prirodnog života, Ganid je uvijek bio na oprezu neprestano tražeći priliku da vrati izgubljenu djecu njihovim domovima.

U Rimu je živjela određena udovica s petero djece koja je izgubila muža prilikom nesreće. Isus je ispričao Ganidu kako je u djetinjstvu nesrećnim slučajem izgubio oca i zajedno su više puta obišli ovu majku i njezinu djecu, dok je Ganid tražio novce od oca kako bi im obezbijedio hranu i odjeću. Nisu odustali od svojih nastojanja sve dok nisu našli posao za najstarijeg sina, kako bi mogao pomoći u brizi za obitelj.

Ove noći, dok je Gonod slušao o njihovim događajima, sa simpatijom je rekao Isusu: "Želio sam da mi sin bude bilo učen ili poslovan čovjek, a ti od njega činiš filozofa i filantropa." Isus je sa smiješkom odgovorio: "Možda mu pomognemo da postane sve četvero; tako će moći uživati u četverostrukoj radosti življenja, kako će imati uho koje je sposobno razabrati četiri tona ljudske melodije umjesto jednog." Gonod je uzvratio: "Jasno mi je da si ti pravi filozof. Trebao bi napisati knjigu budućim generacijama." I Isus je odgovorio: "Ne knjigu--moja misija počiva u življenju života u ovoj generaciji za sve generacije. Ja--," ali nije produžio već je jedino pogledao Ganida govoreći, "Moj sine, došlo je vrijeme za počinak."

7. PUTOVANJA PO OKOLICI RIMA

Isus, Gonod i Ganid su se uputili na pet putovanja izvan Rima, u posjetu obližnjim predjelima. Prilikom posjete sjevernim jezerima Italije, Isus je poveo dulji razgovor s Ganidom, ističući kako je nemoguće učiti čovjeka o Bogu ako čovjek ne želi poznavati Boga. Dok su putovali prema jezerima,

thoughtless pagan while on their journey up to the lakes, and Ganid was surprised that Jesus did not follow out his usual practice of enlisting the man in conversation which would naturally lead up to the discussion of spiritual questions. When Ganid asked his teacher why he evinced so little interest in this pagan, Jesus answered:

"Ganid, the man was not hungry for truth. He was not dissatisfied with himself. He was not ready to ask for help, and the eyes of his mind were not open to receive light for the soul. That man was not ripe for the harvest of salvation; he must be allowed more time for the trials and difficulties of life to prepare him for the reception of wisdom and higher learning. Or, if we could have him live with us, we might by our lives show him the Father in heaven, and thus would he become so attracted by our lives as sons of God that he would be constrained to inquire about our Father. You cannot reveal God to those who do not seek for him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven. If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives, and thus will all God-seeking persons see the Father and ask for our help in finding out more about the God who in this manner finds expression in our lives."

It was on the visit to Switzerland, up in the mountains, that Jesus had an all-day talk with both father and son about Buddhism. Many times Ganid had asked Jesus direct questions about Buddha, but he had always received more or less evasive replies. Now, in the presence of the son, the father asked Jesus a direct question about Buddha, and he received a direct reply. Said Gonod: "I would really like to know what you think of Buddha." And Jesus answered:

Your Buddha was much better than your Buddhism. Buddha was a great man, even a prophet to his people, but he was an orphan prophet; by that I mean that he early lost sight of his spiritual Father, the Father in heaven. His experience was tragic. He tried to live and teach as a messenger of God, but without God. Buddha guided his ship of salvation right up to the safe harbor, right up to the entrance to the haven of mortal salvation, and there, because of faulty charts of navigation, the good ship ran aground. There it has rested these many generations, motionless and almost hopelessly stranded. And thereon have many of your people remained all these years. They live within hailing distance of the safe waters of rest, but they refuse to enter because the noble craft of the good Buddha met the misfortune of grounding just outside the harbor. And the Buddhist peoples never will enter this harbor unless they abandon the philosophic craft

sreli su određenog površnog i ispraznog poganina i Ganida je iznenadilo što Isus nije, kao obično, zastao i nastojao stupiti u razgovor s ovim čovjekom, što bi prirodno vodilo k razgovoru o duhovnim pitanjima. Kad je Ganid upitao svog učitelja zašto je ispoljio tako malo zanimanja za ovog poganina, Isus je odgovorio:

"Ganide, ovaj čovjek ne žudi za istinom. On nije nezadovoljan samim sobom. On nije bio spreman potražiti pomoć i oči njegovog uma nisu bile spremne primiti svjetlo za dušu. Ovaj čovjek nije zreo za žetvu spasenja; njemu treba još nešto vremena dok zahvaljujući iskušenjima i teškoćama življenja ne bude spreman primiti mudrost i viši nauk. Ili, kad bi ga mogli dovesti da živi s nama, tad bi mu svojim životima mogli pokazati nebeskog Oca, i tad bi ga imali prilike tako privući svojim životima, životima Božjih sinova, da bi bio ponukan upitati o našem Ocu. Ne možeš obznaniti Oca onome koji ga ne traži; ne možeš uvesti nevoljne duše u radosti spasenja. Čovjek prvo mora gladovati za istinom kao rezultat životnog iskustva ili mora težiti za poznavanjem Boga kao rezultat kontakta sa životima onih koji poznaju božanskog Oca, prije nego ga drugo ljudsko biće bude moglo povesti k nebeskom Ocu. Ako poznamo Boga, za ovog se zemaljskog života istinski moramo posvetiti nastojanju da dopustimo Ocu da se obznani u našim životima, kako bi ga tu vidjeli svi koji za njim tragaju i kako bi nas upitali za pomoć pri nastojanju da nauče o Bogu koji se tako ispoljio u našim životima."

Za vrijeme posjete Švicarskoj, visoko u planinama, Isus je proveo cijeli dan u razgovoru s ocem i sinom na temu budizma. Ganid je više puta izravno upitao Isusa o Budi, dok je Isus uvijek najvećim dijelom okolišao s odgovorom. Ovom prilikom, u prisutnosti svoga sina, otac je izravno upitao Isusa o Budi i Isus mu je izravno odgovorio. Gonod je rekao: "Zaista hoću znati tvoje mišljenje o Budi." I Isus je odgovorio:

Vaš Buda je mnogo bolji od vašeg budizma. Buda je bio veliki čovjek, čak i prorok svoga naroda, ali je kao prorok bio siročić; time mislim reći da je rano izgubio iz vida svog duhovnog Oca, nebeskog Oca. Imao je tragično iskustvo. Pokušavao je živjeti i poučavati kao Božji glasnik, ali bez Boga. Buda je poveo brod svog spasenja do sigurnih luka, do samog ulaza u nebo smrtničkog spasenja, dok se tamo zahvaljujući neispravnosti navigacijskih karti, njegov dobar brod nasukao na litice. Tu je ostao kroz više generacija, bespokretan i gotovo beznadno nasukan. I tu se mnogi vaši sunarodnjaci nalaze kroz sve ove godine. Oni žive nadohvat samih voda sigurnosti i počinka, ali odbijaju zakoračiti u ove vode zato što se plemeniti brod dobrog Bude nesrećom nasukao pred samom lukom. I narodi koji slijede budizam nikad neće ući u ovu luku ako ne odbace filozofski brod svoga proroka i ne zgrabe njegov plemeniti duh. Da je

of their prophet and seize upon his noble spirit. Had your people remained true to the spirit of Buddha, you would have long since entered your haven of spirit tranquillity, soul rest, and assurance of salvation.

"You see, Gonod, Buddha knew God in spirit but failed clearly to discover him in mind; the Jews discovered God in mind but largely failed to know him in spirit. Today, the Buddhists flounder about in a philosophy without God, while my people are piteously enslaved to the fear of a God without a saving philosophy of life and liberty. You have a philosophy without a God; the Jews have a God but are largely without a philosophy of living as related thereto. Buddha, failing to envision God as a spirit and as a Father, failed to provide in his teaching the moral energy and the spiritual driving power which a religion must possess if it is to change a race and exalt a nation."

Then exclaimed Ganid: "Teacher, let's you and I make a new religion, one good enough for India and big enough for Rome, and maybe we can trade it to the Jews for Yahweh." And Jesus replied: "Ganid, religions are not made. The religions of men grow up over long periods of time, while the revelations of God flash upon earth in the lives of the men who reveal God to their fellows." But they did not comprehend the meaning of these prophetic words.

That night after they had retired, Ganid could not sleep. He talked a long time with his father and finally said, "You know, father, I sometimes think Joshua is a prophet." And his father only sleepily replied, "My son, there are others--"

From this day, for the remainder of his natural life, Ganid continued to evolve a religion of his own. He was mightily moved in his own mind by Jesus' broadmindedness, fairness, and tolerance. In all their discussions of philosophy and religion this youth never experienced feelings of resentment or reactions of antagonism.

What a scene for the celestial intelligences to behold, this spectacle of the Indian lad proposing to the Creator of a universe that they make a new religion! And though the young man did not know it, they were making a new and everlasting religion right then and there--this new way of salvation, the revelation of God to man through, and in, Jesus. That which the lad wanted most to do he was unconsciously actually doing. And it was, and is, ever thus. That which the enlightened and reflective human imagination of spiritual teaching and leading wholeheartedly and unselfishly wants to do and be, becomes measurably creative in accordance with the degree of mortal dedication to the divine doing of the Father's will. When man goes in partnership with God, great things may, and do, happen.

tvoj narod ostao vjeran Budinu duhu, već bi odavno uplovio u nebo spokojstva duha, počinka duše i sigurnosti spasenja.

"Vidiš, Gonode, Buda je znao Boga u duhu, ali ga nije uspio naći u umu; Židovi su našli Boga u umu ali ga nisu uspjeli upoznati u duhu. Budisti danas tumačaju u filozofiji koja govori o Bogu, dok je moj narod kukavno porobljen strahom od Boga i nema filozofiju spasenja koja može donijeti život i slobodu. Vi imate filozofiju bez Boga; Židovi imaju Boga, ali nemaju filozofiju življenja. Buda, koji nije uspio vidjeti Boga kao duh i kao Oca, nije uspio ponuditi u svojim učenjima moralnu energiju i duhovnu silu podstreka koja mora počivati u svakoj religiji koja namjerava promijeniti rasu i egzaltirati naciju."

Ganid je zatim uzviknuo: "Učitelju, možemo li nas dvojica stvoriti novu religiju, dovoljno dobru za Indiju i dovoljno veliku za Rim i možda se pogodimo s Židovima da je prihvate umjesto Jahve." I Isus je odgovorio: "Ganide, religije ne nastaju procesom stvaranja. Ljudske religije rastu tijekom duljih vremenskih razdoblja, dok otkrivenja Boga iznenadno bljesnu i obasjaju zemlju u životima onih koji obznane Boga ljudima." Ali Ganid i Gonod nisu shvatili smisao ovih proročanskih riječi.

Ove noći nakon što su se povukli na počinak, Ganid nije mogao zaspati. Dugo je razgovarao s ocem na kraju rekavši: "Znaš, oče, ja ponekad mislim da je Jošua prorok." I otac je jedino pospano uzvratilo: "Moj sine, ima drugih--"

Od ovog dana do kraja prirodnog života Ganid je nastavio razvijati svoju osobnu religiju. Njegov um je bio pod snažnim dojmom Isusove širokounosti, poštenja i tolerancije. Pri svim raspravama s Isusom na temu filozofije i religije, mladić nikad nije osjetio negodovanje i antagonizam.

Kakav je to prizor nebeskoj inteligenciji, čuti prijedlog ovog Indijskog mladića upućen Stvoritelju cijelog svemira da zajedno stvore novu religiju! I premda mladić nije bio svjestan ove činjenice, oni su upravo bili u procesu stvaranja nove i trajne religije--ove nove staze spasenja, otkrivenja Boga čovjeku kroz Isusa i u Isusu. To što je bilo predmet najveće želje mladićeva srca predstavlja to što je nesvjesno i činio. I tako je uvijek bilo i uvijek će biti. Ono što prosvjetljena i reflektivna ljudska mašta koja djeluje pod upravom i vodstvom duhom svesrdno i nesebično želi učiniti ili biti, poprima stvaralačka obilježja ovisno o mjeri smrtničke odanosti božanskom izvršenju Očeve volje. Kad čovjek sklopi savez s Bogom, ovo otvara mogućnost i aktualnost velikih događaja.