

## THE RETURN FROM ROME

WHEN preparing to leave Rome, Jesus said good-bye to none of his friends. The scribe of Damascus appeared in Rome without announcement and disappeared in like manner. It was a full year before those who knew and loved him gave up hope of seeing him again. Before the end of the second year small groups of those who had known him found themselves drawn together by their common interest in his teachings and through mutual memory of their good times with him. And these small groups of Stoics, Cynics, and mystery cultists continued to hold these irregular and informal meetings right up to the time of the appearance in Rome of the first preachers of the Christian religion.

Gonod and Ganid had purchased so many things in Alexandria and Rome that they sent all their belongings on ahead by pack train to Tarentum, while the three travelers walked leisurely across Italy over the great Appian Way. On this journey they encountered all sorts of human beings. Many noble Roman citizens and Greek colonists lived along this road, but already the progeny of great numbers of inferior slaves were beginning to make their appearance.

## POVRATAK IZ RIMA

KAD se spremao otići iz Rima, Isus se nije pozdravio ni sa jednim prijateljem. Pisar iz Damaska pojavio se u Rimu bez najave i nestao na isti način. Prošla je puna godina dana prije nego što su oni koji su ga poznavali i voljeli izgubili nadu da će ga ponovo vidjeti. Prije kraja druge godine male skupine njegovih poznanika našle su se uzajamno privučene svojim zanimanjem za njegovim učenjima i zajedničkim spomenom na vrijeme koje su s njim proveli. I ove male skupine stoika, cinika i poklonika kulta misterije nastavile su držati neredovite i neformalne sastanke sve do dana kada su se u Rimu pojavili prvi propovjednici kršćanske religije.

Gonod i Ganid su kupili mnogo robe u Aleksandriji i Rimu koju su unaprijed poslali teretnim transportom do Taranta, dok su tri putnika ležerno putovala Italijom preko velikog **Appia puta**. Na tom su putu naišli na svakojake ljude. Pored mnogih plemenitih rimskih građana i grčkih kolonista, tu su se već počeli doseljavati potomci mnogih nižih robova.

One day while resting at lunch, about halfway to Tarentum, Ganid asked Jesus a direct question as to what he thought of India's caste system. Said Jesus: "Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns two great classes: those who know God and those who do not. Those who cannot know God are reckoned among the animals of any given realm. Mankind can appropriately be divided into many classes in accordance with differing qualifications, as they may be viewed physically, mentally, socially, vocationally, or morally, but as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing; God is truly no respecter of persons. Although you cannot escape the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men when assembled for worship in the presence of God."

## 1. MERCY AND JUSTICE

A very interesting incident occurred one afternoon by the roadside as they neared Tarentum. They observed a rough and bullying youth brutally attacking a smaller lad. Jesus hastened to the assistance of the assaulted youth,

Jednog dana, dok su se odmarali **na** ručku negdje na pola puta do Taranta, Ganid je izravno tražio Isusovo mišljenje o Indijskim kastama. Isus je rekao: "Dok se ljudska bića uzajamno po mnogo čemu razlikuju, pred Bogom i duhovnim svijetom svi smrtnici stoje na ravnopravnoj osnovi. Postoje samo dvije skupine smrtnika u Božjim očima: Oni koji žele vršiti njegovu volju i oni koji to ne žele. Kad svemir posmatra bilo koji naseljeni svijet, mi razlikujemo jedino dvije velike klase: one koji poznaju Boga i one koji ga ne poznaju. Oni koji nisu sposobni znati Boga ubrajaju se među životinje. Ljudi se tako mogu podijeliti u više skupina ovisno o svom fizičkom, mentalnom, društvenom, stručnom ili moralnom obdarenju, ali kad se ove različite klase smrtnika nađu pred Božjim sudom, one tu stoje ravnopravno; Bog uistinu nije pristran. Premda ne možete izbjeći priznanje određenih razlika u ljudskim sposobnostima i obdarenju u pogledu intelektualnog, društvenog i moralnog statusa, nemojte praviti takve razlike u duhovnom bratstvu ljudi kad se ljudi okupe za bogoslužje u prisutnosti Boga."

## 1. MILOST I PRAVDA

Vrlo zanimljiv događaj odigrao se jednog popodneva uz cestu dok su se približavali Tarantu. Bili su svjedoci grubog i nasilničkog ponašanja mladića koji je brutalno napao jednog manjeg momka. Isus je požurio u pomoć žrtvi

and when he had rescued him, he tightly held on to the offender until the smaller lad had made his escape. The moment Jesus released the little bully, Ganid pounced upon the boy and began soundly to thrash him, and to Ganid's astonishment Jesus promptly interfered. After he had restrained Ganid and permitted the frightened boy to escape, the young man, as soon as he got his breath, excitedly exclaimed: "I cannot understand you, Teacher. If mercy requires that you rescue the smaller lad, does not justice demand the punishment of the larger and offending youth?" In answering, Jesus said:

"Ganid, it is true, you do not understand. Mercy ministry is always the work of the individual, but justice punishment is the function of the social, governmental, or universe administrative groups. As an individual I am beholden to show mercy; I must go to the rescue of the assaulted lad, and in all consistency I may employ sufficient force to restrain the aggressor. And that is just what I did. I achieved the deliverance of the assaulted lad; that was the end of mercy ministry. Then I forcibly detained the aggressor a sufficient length of time to enable the weaker party to the dispute to make his escape, after which I withdrew from the affair. I did not proceed to sit in judgment on the aggressor, thus to pass upon his motive -- to adjudicate all that entered into his attack upon his fellow -- and then undertake to execute the punishment which my mind might dictate as just recompense for his wrongdoing. Ganid, mercy

napada i nakon što ga je oslobodio, čvrsto je držao počinitelja nasilja dok manji dječak nije pobjegao. U trenutku kad je Isus pustio malog napadača, Ganid je skočio na dječaka i počeo ga mlatiti i bio je zaprepašten kad se Isus spremno umiješao. Nakon što je zgrabio Ganida i dopustio uplašenom dječaku da pobjegne, čim je došao do daha, Ganid je uzbuđeno uzviknuo: "Ja te ne razumijem, Učitelju. Ako ti milost nalaže da spasiš manjeg momka, zar onda pravda isto tako ne traži da kazniš onog većeg koji je poduzeo napad?" Isus je odgovorio:

"Ganide, dobro kažeš da ne razumiješ. Čin milosti uvijek je djelo pojedinca, dok je kazna pravde funkcija društvenih, zakonodavnih ili svemirskih upravnih tijela. Kao pojedinac dužan sam pokazati milost; moram priskočiti u pomoć dječaku pod napadom i dosljedno tome upotrijebiti dovoljno snage da spriječim agresora, a to je upravo ono što sam učinio kad sam oslobodio žrtvu od agresije; i to je kraj službe milosti. Tada sam prinudno zadržao agresora dovoljno dugo da omogućim slabijoj stranci u sporu da pobjegne, nakon čega sam se povukao u stranu. Nisam želio biti u poziciji presude nad agresorom i nisam pitao za njegov motiv – nisam sudio razlozima koji su dali povoda njegovom napadu na manjeg dječaka – što bi me dalje obvezalo na sprovedbu kazne koju je moj um diktirao kao nagradu za njegova nedjela. Ganide, milost

may be lavish, but justice is precise. Cannot you discern that no two persons are likely to agree as to the punishment which would satisfy the demands of justice? One would impose forty lashes, another twenty, while still another would advise solitary confinement as a just punishment. Can you not see that on this world such responsibilities had better rest upon the group or be administered by chosen representatives of the group? In the universe, judgment is vested in those who fully know the antecedents of all wrongdoing as well as its motivation. In civilized society and in an organized universe the administration of justice presupposes the passing of just sentence consequent upon fair judgment, and such prerogatives are vested in the juridical groups of the worlds and in the all-knowing administrators of the higher universes of all creation."

For days they talked about this problem of manifesting mercy and administering justice. And Ganid, at least to some extent, understood why Jesus would not engage in personal combat. But Ganid asked one last question, to which he never received a fully satisfactory answer; and that question was: "But, Teacher, if a stronger and ill-tempered creature should attack you and threaten to destroy you, what would you do? Would you make no effort to defend yourself?" Although Jesus could not fully and satisfactorily answer the lad's question, inasmuch as he was not willing to disclose to him that he (Jesus) was living on earth as the

može biti raskošna, ali pravda mora biti precizna. Zar ne vidiš da ne postoje dvije osobe koje se lako mogu složiti koja kazna odgovara zahtjevima pravde? Jedan će nametnuti četrdeset udaraca bičem, drugi dvadeset, dok će treći smatrati samicu pravednom kaznom. Zar ne vidiš da je na ovom svijetu takve odgovornosti bolje prepustiti grupi ili odabranim predstavnicima grupe? U svemiru, presuda je povjerena onima koji u potpunosti znaju izvore porijekla svih nedjela kao i motive koji vode zločinima. U civiliziranom društvu i organiziranom svemiru, pravosuđe pretpostavlja donošenje pravedne osude koja se temelji na poštenom sudskom procesu, a takve su povlastice stečene u području pravosudnih grupa svjetova i sveznajućih administratora viših svemira cijele tvorevine."

Danima su razgovarali o ovom problemu manifestiranja milosti i administriranja pravde. I Ganid je, barem u određenoj mjeri, razumio zašto Isus nije želio sudjelovati u osobnoj borbi. Ali Ganid je postavio još jedno pitanje, na koje nikada nije dobio potpuno zadovoljavajući odgovor; i to je pitanje bilo: "Ali, Učitelju, ako jače i zloćudno stvorenje odluči da vas napadne i ako vam bude prijetilo uništenjem, što ćete učiniti? Hoćete li poduzeti napore da se odbranite?" Iako Isus nije mogao u potpunosti i na zadovoljavajući način odgovoriti na mladićevo pitanje budući da nije bio voljan otkriti da je on (Isus) živio na zemlji kao

exemplification of the Paradise Father's love to an onlooking universe, he did say this much:

"Ganid, I can well understand how some of these problems perplex you, and I will endeavor to answer your question. First, in all attacks which might be made upon my person, I would determine whether or not the aggressor was a son of God – my brother in the flesh – and if I thought such a creature did not possess moral judgment and spiritual reason, I would unhesitatingly defend myself to the full capacity of my powers of resistance, regardless of consequences to the attacker. But I would not thus assault a fellow man of sonship status, even in self-defense. That is, I would not punish him in advance and without judgment for his assault upon me. I would by every possible artifice seek to prevent and dissuade him from making such an attack and to mitigate it in case of my failure to abort it. Ganid, I have absolute confidence in my heavenly Father's overcare; I am consecrated to doing the will of my Father in heaven. I do not believe that *real* harm can befall me; I do not believe that my lifework can really be jeopardized by anything my enemies might wish to visit upon me, and surely we have no violence to fear from our friends. I am absolutely assured that the entire universe is friendly to me – this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary."

Otkrivenje ljubavi Rajskog Oca zornim svemirskim promatračima, ovako je rekao:

"Ganide, ja dobro razumijem kako te neki od tih problema zbunjuju i nastojaću odgovoriti na **tvoje** pitanje. Prvo, u svim eventualnim napadima protiv moje osobe, trebam utvrditi da li je agresor sin Božji – moj brat u tijelu – i ako zaključim da takvo stvorenje nema moralni sud i duhovno rezonovanje, bez oklijevanja sam se spreman odbraniti do punog kapaciteta moje obrambene moći, bez obzira na posljedice na napadača. Ali ja ne bih na taj način napao svog bližnjeg koji ima status sina, čak i u samoobrani. To jest, ne bih ga kaznio unaprijed i bez presude za njegov napad na mene. Na svaki bih moguć način nastojati spriječiti i odvratiti ga od sprovedbe takvog napada i ublažiti ga u slučaju da ga ne uspijem stopirati. Ganide, ja imam apsolutno povjerenje u nadskrb moga nebeskog Oca; posvetio sam se izvršenju volje Oca koji je na nebu. Ne vjerujem da me može snaći *stvarno* zlo; ne vjerujem da moj životni rad doista može ugroziti bilo što što mi moji neprijatelji žele učiniti, a sigurno se ne trebam bojati nasilja od prijatelja. Ja sam apsolutno siguran da mi je cijeli svemir prijateljski naklonjen – inzistiram na vjerovanju u ovu svemoćnu istinu sa svesrdnim povjerenjem unatoč svemu što može djelovati suprotno."

But Ganid was not fully satisfied. Many times they talked over these matters, and Jesus told him some of his boyhood experiences and also about Jacob the stone mason's son. On learning how Jacob appointed himself to defend Jesus, Ganid said: "Oh, I begin to see! In the first place very seldom would any normal human being want to attack such a kindly person as you, and even if any one should be so unthinking as to do such a thing, there is pretty sure to be near at hand some other mortal who will fly to your assistance, even as you always go to the rescue of any person you observe to be in distress. In my heart, Teacher, I agree with you, but in my head I still think that if I had been Jacob, I would have enjoyed punishing those rude fellows who presumed to attack you just because they thought you would not defend yourself. I presume you are fairly safe in your journey through life since you spend much of your time helping others and ministering to your fellows in distress -- well, most likely there'll always be someone on hand to defend you." And Jesus replied: "That test has not yet come, Ganid, and when it does, we will have to abide by the Father's will." And that was about all the lad could get his teacher to say on this difficult subject of self-defense and nonresistance. On another occasion he did draw from Jesus the opinion that organized society had every right to employ force in the execution of its just mandates.

Ali Ganid nije bio u potpunosti zadovoljan. Mnogo puta su razgovarali o tim pitanjima i Isus mu je ispričavao o nekim od svojih iskustava iz djetinjstva, te o Jacobu, sinu klesara. Kad je čuo kako se Jacob prihvatio uloge Isusovog branitelja, Ganid je rekao: "Oh, sad vidim o čemu se radi! U prvom redu normalno ljudsko biće vrlo rijetko želi napasti tako ljubeznu osobu, a čak i ako netko poduzme učiniti nešto tako nerazumno, prilično je sigurno da će pri ruci biti neki drugi smrtni čovjek koji će vam poletjeti u pomoć, upravo kao što vi uvijek priskačete u pomoć svakoj osobi koju vidite u nevolji. U mom srcu, učitelju, slažem se s vama, ali u glavi još uvijek mislim da da sam ja bio Jakov, ja bih uživao u kažnjavanju tih primitivnih bližnjih osoba koje se usude vas napasti samo zato što su mislili da nećete obraniti. Pretpostavljam da su prilično sigurni u vaše putovanje kroz život, jer ćete potrošiti puno vremena pomažući drugima i služeći svojim bližnjima u nevolji – što je sve dobro jer najvjerojatnije ćete uvijek imati nekoga pri ruci da vam priskoči u pomoć." A Isus je odgovorio: "Taj test još nije došao, Ganide, a kad se to dogodi, moramo se povesti za Očevom voljom." I to je bilo sve što je dečko mogao izvući iz svog učitelja na tu tešku temu samoobrane i ne pružanja otpora. Drugom prilikom je uspio izvući iz Isusa mišljenje da organizirano društvo ima svako pravo da uposli silu u izvršavanju mandata pravde.

## 2. EMBARKING AT TARENTUM

While tarrying at the ship landing, waiting for the boat to unload cargo, the travelers observed a man mistreating his wife. As was his custom, Jesus intervened in behalf of the person subjected to attack. He stepped up behind the irate husband and, tapping him gently on the shoulder, said: "My friend, may I speak with you in private for a moment?" The angry man was nonplused by such an approach and, after a moment of embarrassing hesitation, stammered out – "er – why – yes, what do you want with me?" When Jesus had led him to one side, he said: "My friend, I perceive that something terrible must have happened to you; I very much desire that you tell me what could happen to such a strong man to lead him to attack his wife, the mother of his children, and that right out here before all eyes. I am sure you must feel that you have some good reason for this assault. What did the woman do to deserve such treatment from her husband? As I look upon you, I think I discern in your face the love of justice if not the desire to show mercy. I venture to say that, if you found me out by the wayside, attacked by robbers, you would unhesitatingly rush to my rescue. I dare say you have done many such brave things in the course of your life. Now, my friend, tell me what is the matter? Did the woman do something wrong, or did you foolishly lose your head and thoughtlessly assault her?" It was not so much what he said that touched this man's heart as the kindly look

## 2. UKRCAVANJE U TARENTI

Dok su stajali pored broda čekajući da se istovari teret kako bi se mogli ukrcati, putnici su imali priliku vidjeti čovjeka koji je zlostavljao svoju ženu. Kao što mu je bio običaj, Isus je intervenirao u ime osobe koja je bila izložena napadu. Stao je iza razjarenog muža te mu je lagano lupkao po ramenu, govoreći: "Moj prijatelju, mogu li razgovarati s tobom nasamo na trenutak?" Ljutiti čovjek je bio tako smeten prilikom ovog pristupa i nakon nekoliko trenutaka neugodna oklijevanja, promućao je – "er - zašto? - Da, što želiš sa mnom" Kad ga je Isus poveo u stranu, rekao je: "Moj prijatelju, vidim da vam se nešto strašno moralo dogoditi; bilo bi mi drago čuti, ako mi možete reći što se moglo dogoditi tako snažnom čovjeku da ga dovede do toga da napadne svoju suprugu, majku svoje djece, i da to učini ovdje vani, pred svima. Siguran sam da morate misliti da postoji neki dobar razlog za ovaj napad. Što je to vaša žena mogla učiniti da zasluži takav tretman od svoga supruga? Kad vas pogledam, mislim da mogu razabrati na vašem licu ljubav prema pravdi, ako ne i želju da budete milostiv. I usuđujem se reći da, ako bi znali da su me na putu napali razbojnici, vi bi bez oklijevanja pojuriti u pomoć. Usudio bih se reći da ste već učinili mnogo takve hrabre stvari u tijeku svog života. Sada mi, prijatelju, recite o čemu se ovdje radi? Je li vaša žena učinila nešto krivo, ili ste uludo izgubiti glavu i nepromišljeno je **napali**? " Nije bilo toliko ono što je Isus rekao

and the sympathetic smile which Jesus bestowed upon him at the conclusion of his remarks. Said the man: "I perceive you are a priest of the Cynics, and I am thankful you restrained me. My wife has done no great wrong; she is a good woman, but she irritates me by the manner in which she picks on me in public, and I lose my temper. I am sorry for my lack of self-control, and I promise to try to live up to my former pledge to one of your brothers who taught me the better way many years ago. I promise you."

And then, in bidding him farewell, Jesus said: "My brother, always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children. The loving care and consideration which a man is willing to bestow upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness. Do you not know that men and women are partners with God in that they co-operate to create beings who grow up to possess themselves of the potential of immortal souls? The Father in heaven treats the Spirit Mother of the children of the universe as

što je dotaknulo srce ovog čovjeka koliko je to bio Isusov ljubezni pogled i suosjećajni osmijeh prilikom njegove opaske. Čovjek mu je odgovorio: "Jasno mi je da morate biti svećenik cinizma i zahvaljujem se što ste me obuzdali. Moja supruga nije učinila ništa zlo; ona je dobra žena, ali me iritira **prigovaranjem** u javnosti i tako izgubim živce. Ispričavam se nedostatku samokontrole i obećavam da ću pokušati živjeti prema zalogu koji sam dao jednom vašem **bratu** koji me prije mnogo godina učio boljem načinu razmišljanja i djelovanja. Ovo vam obećavam."

I onda, dok se s njim opraštao, Isus je rekao: "Moj brate, uvijek imajte na umu da čovjek nema vlast nad ženom, osim ako mu žena svojevolljno i dobrovoljno da takvu vlast. Vaša supruga je pristala s vama ići kroz život kako bi vam pomogla da izborite svoje bitke i na sebe je preuzela daleko veći udio tereta pri rađanju i podizanju vaše djece, a kao nagradu za ovu posebnu uslugu bilo bi pošteno da joj date tu posebnu zaštitu koju muškarac daje ženi kao svom partneru koji mora nositi, rađati i njegovati djecu. Ljubav i obzir koje čovjek ukazuje svojoj supruzi i njihovoj djeci govore o mjeri do koje je taj čovjek postigao više razine kreativne i duhovne samosvijesti. Ne znate li da su muškarci i žene partneri s Bogom pri svojoj suradnji u stvaranju bića koja kao odrasle osobe imaju potencijal za besmrtnost duše? Otac na nebu tretira Duha-Majku njihove djece svemira kao jednaku

one equal to himself. It is Godlike to share your life and all that relates thereto on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children. If you can only love your children as God loves you, you will love and cherish your wife as the Father in heaven honors and exalts the Infinite Spirit, the mother of all the spirit children of a vast universe."

As they went on board the boat, they looked back upon the scene of the teary-eyed couple standing in silent embrace. Having heard the latter half of Jesus' message to the man, Gonod was all day occupied with meditations thereon, and he resolved to reorganize his home when he returned to India.

The journey to Nicopolis was pleasant but slow as the wind was not favorable. The three spent many hours recounting their experiences in Rome and reminiscing about all that had happened to them since they first met in Jerusalem. Ganid was becoming imbued with the spirit of personal ministry. He began work on the steward of the ship, but on the second day, when he got into deep religious water, he called on Joshua to help him out.

They spent several days at Nicopolis, the city which Augustus had founded some fifty

sebi. Božanski je podijeliti život i sve što se odnosi na njega ravnopravno s majkom partnerkom koja s vama u potpunosti dijeli taj božanski doživljaj samoreprodukcije u životima vaše djece. Kad bi samo bili u stanju voljeti svoju djecu onako kako vas Bog voli, tada ćete zacjelo voljeti i cijeniti svoju ženu onako kako Otac na nebu štuje i uzvisuje Beskonačni Duh, majku sve duhovne djece prostranog svemira."

Dok su se ukrcavali na brod, mogli su vidjeti kako uplakani muž i žena stoje u tihom zagrljaju. Nakon što je čuo drugu polovicu Isusove poruke ovom čovjeka, Gonod je proveo cijeli dan u meditaciji na ovu temu, i odlučio je reorganizirati svoj dom po povratku u Indiju.

Putovanje u Nikopol bilo je ugodno, ali sporo kako nisu imali povoljan vjetar. Trojica putnika su provei mnoge sate prepričavajući događaje iz Rima i prisjećajući se svega što im se dogodilo od njihovog prvog susreta u Jeruzalemu. Ganid je bio sve više prožet duhom osobnog služenja. On je počeo raditi na upravitelju broda, ali je drugog dana, kad je zagazio u duboke vjerske vode, pozvao Isusa da mu pomogne.

Proveli su nekoliko dana u Nikopolu, gradu koji je August osnovao prije nekih pedeset

years before as the "city of victory" in commemoration of the battle of Actium, this site being the land whereon he camped with his army before the battle. They lodged in the home of one Jeramy, a Greek proselyte of the Jewish faith, whom they had met on shipboard. The Apostle Paul spent all winter with the son of Jeramy in the same house in the course of his third missionary journey. From Nicopolis they sailed on the same boat for Corinth, the capital of the Roman province of Achaia.

### 3. AT CORINTH

By the time they reached Corinth, Ganid was becoming very much interested in the Jewish religion, and so it was not strange that, one day as they passed the synagogue and saw the people going in, he requested Jesus to take him to the service. That day they heard a learned rabbi discourse on the "Destiny of Israel," and after the service they met one Crispus, the chief ruler of this synagogue. Many times they went back to the synagogue services, but chiefly to meet Crispus. Ganid grew to be very fond of Crispus, his wife, and their family of five children. He much enjoyed observing how a Jew conducted his family life.

While Ganid studied family life, Jesus was teaching Crispus the better ways of religious living. Jesus held more than twenty sessions with this forward-looking Jew; and it is not surprising, years afterward, when Paul was

godina na mjestu koje je obilježavalo "grad pobjede" u spomen bitke **Aktiuma**, lokacija gdje se ovaj utaborio sa svojom vojskom prije bitke. Boravili su u kući jednog Jeremije, grčkog obraćenika židovske vjere, kojeg su upoznali na brodu. Apostol Pavao proveo je cijelu zimu sa sinom Jeremije u istoj ovoj kući tijekom svog trećeg misijskog putovanja. Od Nikopola su plovili na istom brodu za Korint, glavni grad rimske provincije Ahaje.

### 3. U KORINTU

U vrijeme kad su stigli u Korint, Ganid je postao duboko zainteresiran za židovsku vjeru, pa nije bilo čudno što je jednog dana dok su prolazili pored sinagoge u koju su ljudi upravo ulazili, tražio da ga Isus odvede na službu. Taj dan su čuli raspravu jednog učenog rabina o "Sudbini Izraela," a nakon službe su upoznali jednog Krispusa, glavnog upravitelja ove sinagoge. Više puta su se vratili u sinagogu na službu, no uglavnom kako bi se našli s Krispusom. Ganidu se jako sviđao Krispus, njegova supruga i obitelji od petero djece. Uživao je promatrajući židovski obiteljski život.

Dok se Ganid bavio studijem obiteljskog života, Isus je učio Krispusa o boljim metodama vjerskog života. Isus je održao više od dvadeset sjednica s ovim dalekovidim Židovom; i nije čudo što je poslije mnogo godina, kada je Pavao

preaching in this very synagogue, and when the Jews had rejected his message and had voted to forbid his further preaching in the synagogue, and when he then went to the gentiles, that Crispus with his entire family embraced the new religion, and that he became one of the chief supports of the Christian church which Paul subsequently organized at Corinth.

During the eighteen months Paul preached in Corinth, being later joined by Silas and Timothy, he met many others who had been taught by the "Jewish tutor of the son of an Indian merchant."

At Corinth they met people of every race hailing from three continents. Next to Alexandria and Rome, it was the most cosmopolitan city of the Mediterranean empire. There was much to attract one's attention in this city, and Ganid never grew weary of visiting the citadel which stood almost two thousand feet above the sea. He also spent a great deal of his spare time about the synagogue and in the home of Crispus. He was at first shocked, and later on charmed, by the status of woman in the Jewish home; it was a revelation to this young Indian.

Jesus and Ganid were often guests in another Jewish home, that of Justus, a devout merchant, who lived alongside the synagogue. And many times, subsequently, when the Apostle Paul sojourned in this home, did he listen to the recounting of these visits with the Indian lad and his Jewish tutor, while both Paul

propovijedao u istoj ovoj sinagogi, i kad su Židovi odbacili njegovu poruku i glasali zabraniti mu daljnje propovijedanje u sinagogi, da se on pridružio poganima, da je Krispus sa cijelom svojom obitelji prihvatio novu religiju i da je postao jedan od glavnih oslonaca kršćanske crkve koju je Pavao kasnije organizirao u Korintu.

Tijekom osamnaest mjeseci propovijedanja u Korintu, Pavau su kasnije prišli Silo i Timotej, a upoznao je i mnoge druge koji su imali priliku slušati "židovskog učitelja koji je bio mentor sina indijanskog trgovca."

U Korintu su upoznali ljude svih rasa podrijetlom sa tri kontinenta. Pored Aleksandrije i Rima, bio je to najkozmpolitski grad mediteranskog carstva. U gradu je bilo mnogo toga što je moglo privući čovjekovu pozornosti, a Ganid nikada nije posustao od posjetita tvrđavi koja je stajala gotovo dvije tisuće metara iznad mora. On je također proveo velik dio svog slobodnog vremena u sinagogi i u Krispusovom domu. Isprva je bio šokiran, a zatim šarmiran, statusom žene u židovskom domu; bilo je **to** otkrivenje ovom mladom Indijcu.

Isus i Ganid su često bili gosti u jednoj drugoj židovskoj kući, u domu Juste, pobožnog trgovca, čija je kuća bila smještena neposredno pored sinagoge. I mnogo puta poslije ovih događaja, kad je apostol Pavao boravio u ovoj kući, čuo je pripovijedi o razgovorima s indijskim dječakom i njegovim židovskim učiteljem, dok su se Pavao i Justus pitali što je

and Justus wondered whatever became of such a wise and brilliant Hebrew teacher.

When in Rome, Ganid observed that Jesus refused to accompany them to the public baths. Several times afterward the young man sought to induce Jesus further to express himself in regard to the relations of the sexes. Though he would answer the lad's questions, he never seemed disposed to discuss these subjects at great length. One evening as they strolled about Corinth out near where the wall of the citadel ran down to the sea, they were accosted by two public women. Ganid had imbibed the idea, and rightly, that Jesus was a man of high ideals, and that he abhorred everything which partook of uncleanness or savored of evil; accordingly he spoke sharply to these women and rudely motioned them away. When Jesus saw this, he said to Ganid: "You mean well, but you should not presume thus to speak to the children of God, even though they chance to be his erring children. Who are we that we should sit in judgment on these women? Do you happen to know all of the circumstances which led them to resort to such methods of obtaining a livelihood? Stop here with me while we talk about these matters." The courtesans were astonished at what he said even more than was Ganid.

As they stood there in the moonlight, Jesus went on to say: "There lives within every human mind a divine spirit, the gift of the Father in heaven. This good spirit ever strives to lead us

moglo postati od tako mudrog i briljantnog hebrejskog učitelja.

Dok su bili u Rimu, Ganid je primijetio da je Isus odbio da ih prati u javna kupališta. Nekoliko puta nakon toga mladić je pokušao potaći Isusa da izrazi svoje mišljenje u pogledu odnosa među spolovima. Premda je odgovorio na mladićeva pitanja, on nikad nije bio naklonjem podrobnijoj raspravi o tim temama. Jedne večeri, dok su šetali oko Korinta blizu mjesta gdje je zid kaštela silazio do mora, prišle su im dvije javne žene. Ganid je usvojio ideju, i to s pravom, da je Isus bio čovjek visokih ideala, kojem je bilo mrsko sve što je odisalo nečistoćom ili zlom; u skladu s tim oštro se obratio ovim ženama i jasno im dao do znanja da im ne prilaze. Kad je Isus to vidio, rekao je Ganidu: "Imaš dobru namjeru, ali nemoj se tako preuzetno obraćati djeci Božjoj, čak i zalutalim među ovom djecom. Tko smo mi da **bismo** sudili ovim ženama? Da li znaš sve okolnosti koje **su** ih dovele do pribjegavanja takvim metodama zarade sredstava za život? Stanite tu sa mnom da porazgovaramo o ovim stvarima." Kurtizane su bili zapanjene onim što je rekao, čak i više nego sam Ganid.

Dok su tako stajali na mjesечini, Isus je rekao: "Tu živi unutar svakog ljudskog uma božanski duh, dar Oca na nebu. Ovaj nas dobri duh uvijek nastoji voditi k Bogu, pomoći nam to

God, to help us to find God and to know God; but also within mortals there are many natural physical tendencies which the Creator put there to serve the well-being of the individual and the race. Now, oftentimes, men and women become confused in their efforts to understand themselves and to grapple with the manifold difficulties of making a living in a world so largely dominated by selfishness and sin. I perceive, Ganid, that neither of these women is willfully wicked. I can tell by their faces that they have experienced much sorrow; they have suffered much at the hands of an apparently cruel fate; they have not intentionally chosen this sort of life; they have, in discouragement bordering on despair, surrendered to the pressure of the hour and accepted this distasteful means of obtaining a livelihood as the best way out of a situation that to them appeared hopeless. Ganid, some people are really wicked at heart; they deliberately choose to do mean things, but, tell me, as you look into these now tear-stained faces, do you see anything bad or wicked?" And as Jesus paused for his reply, Ganid's voice choked up as he stammered out his answer: "No, Teacher, I do not. And I apologize for my rudeness to them -- I crave their forgiveness." Then said Jesus: "And I bespeak for them that they have forgiven you as I speak for my Father in heaven that he has forgiven them. Now all of you come with me to a friend's house where we will seek refreshment and plan for the new and better life ahead." Up to this time the amazed women had not uttered a

da pronađemo Boga i da ga upoznamo; ali u smrtnicima pored toga postoje i mnoge prirodne fizičke tendencije koje je Stvoritelj tu stavio da služe dobrobiti pojedinca i rase. Sada, nerijetko, muškarci i žene postaju zbunjeni u svojim nastojanjima na samorazumijevanju i prilikom hvatanja u koštac s mnogostrukim teškoćama koje prate pitanje zarađivanja u svijetu, tako da svijetom u velikoj mjeri dominiraju sebičnost i grijeh. Poznato mi je, Ganide, da niti jedna od tih žena nije sama izabrala da bude zla. Mogu reći po crtama njihova lica da su mnogo propatile; da su se napatile u raljama naizgled okrutne sudbine; one nisu namjerno izabrale ovu vrstu života; obeshrabrene i na rubu očajja, predale su se trenutnom pritisku i prihvatile ovaj neukusni način priprave sredstava za život kao najbolji izlaz iz navodno beznadne situacije. Ganide, neki su ljudi stvarno zli u srcu; oni namjerno čine zlo; ali, reci, kad pogledaš ova uplakana lica, vidiš li išta što je loše ili zločesto?" I kad je Isus na trenutak zastao u odgovoru, Ganid je prigušenim glasom promucuo: "Ne, Učitelju, ne vidim. Ispričavam se zbog grubosti prema njima – Molim njihov oprost." Isus je zatim rekao: "A ja ti u njihovo ime odgovaram da su ti one već oprostile kao što ja govorim u ime mog Oca na nebu da im je on već oprostio. Sada dođite **svi vi** sa mnom u prijateljevu kuću da se osvježimo i planiramo za novi i bolji život koji nas čeka." Do tog časa zaprepastene žene nisu progovorile ni riječi;

word; they looked at each other and silently followed as the men led the way.

Imagine the surprise of Justus' wife when, at this late hour, Jesus appeared with Ganid and these two strangers, saying: "You will forgive us for coming at this hour, but Ganid and I desire a bite to eat, and we would share it with these our new-found friends, who are also in need of nourishment; and besides all this, we come to you with the thought that you will be interested in counseling with us as to the best way to help these women get a new start in life. They can tell you their story, but I surmise they have had much trouble, and their very presence here in your house testifies how earnestly they crave to know good people, and how willingly they will embrace the opportunity to show all the world -- and even the angels of heaven -- what brave and noble women they can become."

When Martha, Justus' wife, had spread the food on the table, Jesus, taking unexpected leave of them, said: "As it is getting late, and since the young man's father will be awaiting us, we pray to be excused while we leave you here together -- three women -- the beloved children of the Most High. And I will pray for your spiritual guidance while you make plans for a new and better life on earth and eternal life in the great beyond."

Thus did Jesus and Ganid take leave of the women. So far the two courtesans had said nothing; likewise was Ganid speechless. And for a few moments so was Martha, but presently she rose to the occasion and did everything for

gledale su jedna drugu i bez riječi pošle za muškarcima.

Zamislite iznenađenje Justusove žene kad se u ovaj kasni sat Isus pojavio s Ganidom i ovim dvjema ženama, govoreći: "Oprostite što dolazimo ovako kasno, ali Ganid i ja želimo nešto pojesti i podijeliti s ovim našim novim prijateljima, kojima također treba hrana, a pored toga dolazimo k vama s mišlju da vam neće biti teško da se posavjetujete s nama kako se najbolje može pomoći ovim ženama da počnu život ispočetka. One vam mogu ispričati svoju priču, ali pretpostavljam da su prošle kroz mnoge probleme i da je sama njihova prisutnost ovdje u vašoj kući svjedočanstvo tome da iskreno žele upoznati dobre ljude i rado prihvatiti priliku da pokažu cijelom svijetu – čak i anđelima nebeskim – kako mogu postati hrabre i plemenite."

Kad je Marta, Justusova supruga, **stavila** hranu na stol, Isus se neočekivano digao od stola govoreći: "Kako je već kasno, a budući da nas očekuje mladićev otac, želimo se ispričati i ostaviti vas ovdje nasamo – tri žene – ljubljenu djecu Svevišnjega. I ja ću se moliti za vaše duhovno vodstvo, dok formirate planove za novi i bolji život na zemlji i vječni život poslije smrti."

Tako su se Isus i Ganid oprostili s ženama. Do ovog časa dvije kurtizane nisu rekle ni riječi; niti je Ganid izgovorio riječi. A za nekoliko trenutaka i Marta je bila nijema, dok se brzo podigla i tom prigodiom učinila sve u korist ovih

these strangers that Jesus had hoped for. The elder of these two women died a short time thereafter, with bright hopes of eternal survival, and the younger woman worked at Justus' place of business and later became a lifelong member of the first Christian church in Corinth.

Several times in the home of Crispus, Jesus and Ganid met one Gaius, who subsequently became a loyal supporter of Paul. During these two months in Corinth they held intimate conversations with scores of worth-while individuals, and as a result of all these apparently casual contacts more than half of the individuals so affected became members of the subsequent Christian community.

When Paul first went to Corinth, he had not intended to make a prolonged visit. But he did not know how well the Jewish tutor had prepared the way for his labors. And further, he discovered that great interest had already been aroused by Aquila and Priscilla, Aquila being one of the Cynics with whom Jesus had come in contact when in Rome. This couple were Jewish refugees from Rome, and they quickly embraced Paul's teachings. He lived with them and worked with them, for they were also tentmakers. It was because of these circumstances that Paul prolonged his stay in Corinth.

strankinja čemu se Isus nadao. Starija žena je umrla nedugo nakon ovog događaja, puna nade u vječni život, dok je mlađa radila u Justusovoj poslovnici, te je kasnije postala doživotnom članicom prve kršćanske crkve u Korintu.

Nekoliko puta u domu Krispusa, Isus i Ganid su imali priliku upoznati jednog Gajusa, čovjeka koji je kasnije postao odani pobornik Pavla. Tijekom ta dva mjeseca u Korintu vodili su intimne razgovore s brojnim znamenitim pojedincima i kao rezultat svih tih naočigled slučajnih kontakta više od polovice ovih ljudi tako su reformirani da su postali članovi kasnije kršćanske zajednice.

Kad je Pavao prvi put došao u Korint, nije imao namjeru tu dugo ostati. Ali on nije znao da je židovski učitelj tako dobro pripremio put njegovim nastojanjima. Dalje je otkrio je da su Akvila i Priscila već stvorili veliko zanimanje među ljudima, a Aquila je bio predstavnik Cinizma s kojim je Isus došao u kontakt u Rimu. Njih dvoje su bili židovske izbjeglice iz Rima, koje su vrlo brzo prihvatile Pavlova učenja. S njima je živio i radio, kako su se i oni bavili izradom šatora. I zbog ovih okolnosti **Pavao** je produžio svoj boravak u Korintu.

#### 4. PERSONAL WORK IN CORINTH

Jesus and Ganid had many more interesting experiences in Corinth. They had close converse with a great number of persons who greatly profited by the instruction received from Jesus.

The miller he taught about grinding up the grains of truth in the mill of living experience so as to render the difficult things of divine life readily receivable by even the weak and feeble among one's fellow mortals. Said Jesus: "Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers."

To the Roman centurion he said: "Render unto Caesar the things which are Caesar's and unto God the things which are God's. The sincere service of God and the loyal service of Caesar do not conflict unless Caesar should presume to arrogate to himself that homage which alone can be claimed by Deity. Loyalty to God, if you should come to know him, would render you all the more loyal and faithful in your devotion to a worthy emperor."

To the earnest leader of the Mithraic cult he said: "You do well to seek for a religion of eternal salvation, but you err to go in quest of such a glorious truth among man-made

#### 4 . OSOBNI RAD U KORINTU

Isus i Ganid su imali još mnogo drugih zanimljivih iskustava u Korintu. Vodili su bliske razgovore s velikim brojem osoba koje su izvukle veliku korist iz Isusovih uputa.

Mlinaru je govorio o brušenju zrnaca istine u mlinu osobnog iskustva, procesu kojim teške stvari božanskog života lako postaju absorbirane čak i u čovjekovim slabim i nemoćnim bližnjima. Isus je rekao: "Dajte mlijeko istine onima koji su još djeca u duhovnoj percepciji. U svojoj svakodnevici i u službi vaše ljubavi poslužujte duhovnu hranu u atraktivnom obliku pogodnu za degustaciju svakog traga telja."

Rimskom satniku je rekao: "Ostavite caru ono što je Carevo, a Bogu ono što je Božje. Iskreno bogoštovlje nije u sukobu s odanim služenjem Cezaru, izuzev ako Cezar ne bude preuzeo da sebi prisvoji štovanje koje jedino Božanstvo može tražiti od čovjeka. Odanost Bogu, kad ga budete upoznali, će vas učiniti još odanijim i vjernijim u vašoj predanosti dostojnom caru."

Iskrenom vođi mitraizma je rekao: "Imate pravo što tražite religiju vječnog spasenja, ali griješite što idete u potragu za tako slavnom istinom među izvještačenim misterijama i ljudskim filozofijama. Zar ne znate da misterij

mysteries and human philosophies. Know you not that the mystery of eternal salvation dwells within your own soul? Do you not know that the God of heaven has sent his spirit to live within you, and that this spirit will lead all truth-loving and God-serving mortals out of this life and through the portals of death up to the eternal heights of light where God waits to receive his children? And never forget: You who know God are the sons of God if you truly yearn to be like him."

To the Epicurean teacher he said: "You do well to choose the best and esteem the good, but are you wise when you fail to discern the greater things of mortal life which are embodied in the spirit realms derived from the realization of the presence of God in the human heart? The great thing in all human experience is the realization of knowing the God whose spirit lives within you and seeks to lead you forth on that long and almost endless journey of attaining the personal presence of our common Father, the God of all creation, the Lord of universes."

To the Greek contractor and builder he said: "My friend, as you build the material structures of men, grow a spiritual character in the similitude of the divine spirit within your soul. Do not let your achievement as a temporal builder outrun your attainment as a spiritual son of the kingdom of heaven. While you build the mansions of time for another, neglect not to secure your title to the mansions of eternity for yourself. Ever remember, there is a city whose

vječnog spasenja prebiva unutar vaše duše? Zar ne znate da Bog s neba šalje svoj duh da živi u vama i da ovaj duh vodi sve istinoljubive i Bogoposlužne smrtnike iz ovoga života kroz portale smrti do vječnih visina svjetla gdje Bog čeka da primi svoju djecu? I nikada ne zaboravite: Svi koji poznaju Boga su djeca Božja ako doista žude biti poput njega."

Epikurejskom učitelju je rekao: "Dobro je izabrati ono što je najbolje i cijeniti ono što je dobro, ali možete li uočiti veće stvari od smrtnog života utjelovljene u duhovnim svjetovima koje proizlaze iz realizacije prisutnosti Bog u ljudskom srcu? Bitna ideja u ljudskom iskustvu je realizacija poznavanja Boga čiji duh živi u vama i želi vas voditi naprijed na tom dugom i gotovo beskrajnom putovanju koje vodi spoznaji osobne prisutnosti našeg zajedničkog Oca, Boga svega stvorenoga, Gospodara svemira."

Grčkom poduzetniku i izvođaču radova je rekao: "Prijetelju, dok se bavite izgradnjom materijalnih objekata, vodite računa o razvoju duhovnog karaktera u sličnosti s božanskim duhom koji živi u vašoj duši. Ne dopustite da vaš uspjeh u vremenskoj gradnji bude veći od postignuća koja stječete kao duhovni sin nebeskog kraljevstva. Dok jedan drugome gradite palače vremena, samom sebi trebate osigurati naslov u palači vječnosti. Uvijek

foundations are righteousness and truth, and whose builder and maker is God."

To the Roman judge he said: "As you judge men, remember that you yourself will also some day come to judgment before the bar of the Rulers of a universe. Judge justly, even mercifully, even as you shall some day thus crave merciful consideration at the hands of the Supreme Arbiter. Judge as you would be judged under similar circumstances, thus being guided by the spirit of the law as well as by its letter. And even as you accord justice dominated by fairness in the light of the need of those who are brought before you, so shall you have the right to expect justice tempered by mercy when you sometime stand before the Judge of all the earth."

To the mistress of the Greek inn he said: "Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men, thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit."

imajte na umu, postoji grad čiji su temelji pravda i istina, a čiji je graditelj i tvorac Bog."

Rimskom sucu je rekao: "Kad sudite ljudima, ne zaboravite da će i vama doći dan kad ćete izaći pred sud vladara svemira. Sudite pravedno, milosrdno, i ne zaboravite da ćete jednoga dana i vi sami tražiti milosrđe i razumijevanje pred Vrhovnim Sucem. Sudite onako kako bi željeli da se vama sudi pod sličnim okolnostima, vođeni duhom zakona kao i njegovom pisanom riječi. I dok odobravate pravdu i poštenje u svim odnosima među ljudima u svjetlu potrebe onih koji pred vama stoje, tako ćete i vi jednoga dana imati pravo očekivati da milosrđe ublaži pravednost odluke koja će biti donesena u vašem slučaju kad budete stali pred suca sve zemlje."

Vlasnici grčke gostionice je rekao: "Dok ukazujete gostoprimstvo, ne zaboraviti da su vaši gosti djeca Svevišnjega. Uzvisite napore vašeg dnevnog rada do visokih razina umjetničkog izražaja kroz spoznaju da služite Bogu u osobama u kojima živi duh koji dolazi odozgo da živi u srcima ljudi i koji nastoji transformirati njihove umove i upravit i njihove duše prema poznavanju Rajskog Oca koji poklanja sve ove darove božanskog duha."

Jesus had many visits with a Chinese merchant. In saying good-bye, he admonished him: "Worship only God, who is your true spirit ancestor. Remember that the Father's spirit ever lives within you and always points your soul-direction heavenward. If you follow the unconscious leadings of this immortal spirit, you are certain to continue on in the uplifted way of finding God. And when you do attain the Father in heaven, it will be because by seeking him you have become more and more like him. And so farewell, Chang, but only for a season, for we shall meet again in the worlds of light where the Father of spirit souls has provided many delightful stopping-places for those who are Paradise-bound."

To the traveler from Britain he said: "My brother, I perceive you are seeking for truth, and I suggest that the spirit of the Father of all truth may chance to dwell within you. Did you ever sincerely endeavor to talk with the spirit of your own soul? Such a thing is indeed difficult and seldom yields consciousness of success; but every honest attempt of the material mind to communicate with its indwelling spirit meets with certain success, notwithstanding that the majority of all such magnificent human experiences must long remain as superconscious registrations in the souls of such God-knowing mortals."

Isus je proveo dosta vremena u razgovoru s jednim kineskim trgovcem. Dok se s njim pozdravljao, ovako ga je upozorio: "Štujte jedino Boga koji je vaš jedini istinski predak. Ne zaboravite da duh Očev živi u vama i da zauvijek usmjerava vašu dušu prema nebu. Ako budete slijedili nesvjesne signale ovog besmrtnog duha, sigurno ćete ići stazom uzlaza na putu pronalaženja Boga. I kada dostignete Ocu na nebu, to će biti zato što ste tražeći njega postali sve više poput njega. Pa zbogom, Chang, ali samo privremeno, jer ćemo se ponovno sresti u svjetovima svjetla, gdje Otac duhovnih duša pruža mnoga ugodna mjesta za privremeni zastoj i susrete među onima koji putuju prema Raju."

Putniku iz Britanije je rekao: "Moj brate, vidim da ste u potrazi za istinom i skrećem vam pažnju na to da duh Oca sve istine prebiva u vama. Jeste li ikada iskreno nastojati razgovarati sa duhom svoje duše? To je doista teško učiniti i rijetko čovjeku daje svijest o uspjehu; ali svaki iskreni pokušaj materijalnog uma da komunicira sa svojim unutarnjim duhom susreće određeni uspjeh, unatoč tome što većina svih tih prekrasnih ljudskih iskustava moraju dugo ostati nadsvjesne registracije u dušama takvih smrtnika koji poznaju Boga."

To the runaway lad Jesus said: "Remember, there are two things you cannot run away from - God and yourself. Wherever you may go, you take with you yourself and the spirit of the heavenly Father which lives within your heart. My son, stop trying to deceive yourself; settle down to the courageous practice of facing the facts of life; lay firm hold on the assurances of sonship with God and the certainty of eternal life, as I have instructed you. From this day on purpose to be a real man, a man determined to face life bravely and intelligently."

To the condemned criminal he said at the last hour: "My brother, you have fallen on evil times. You lost your way; you became entangled in the meshes of crime. From talking to you, I well know you did not plan to do the thing which is about to cost you your temporal life. But you did do this evil, and your fellows have adjudged you guilty; they have determined that you shall die. You or I may not deny the state this right of self-defense in the manner of its own choosing. There seems to be no way of humanly escaping the penalty of your wrongdoing. Your fellows must judge you by what you did, but there is a Judge to whom you may appeal for forgiveness, and who will judge you by your real motives and better intentions. You need not fear to meet the judgment of God if your repentance is genuine and your faith sincere. The fact that your error carries with it the death penalty imposed by man does not prejudice the chance of your soul to obtain justice and enjoy mercy before the heavenly courts."

Odbjeglom mladiću Isus je rekao:

"Zapamtite, postoje dvojica od kojih ne možete pobjeći – od Boga i od sebe samoga. Gdje god pošli, nosite sa sobom sebe i duh nebeskog Oca koji živi u vašem srcu. Moj sine, prestanite sebe zavaravati; skrasite se u hrabroj praksi suočavanja s činjenicama života; čvrsto se držite uvjerenja da je čovjek sin Boga i sigurnosti u vječni život, kako sam vam već rekao. Od ovog dana odlučite biti pravi čovjek, čovjek koji se odlučio hrabro i inteligentno suočiti sa životom."

Osuđenom zločincu je rekao o njegovom posljednjem satu: "Moj brate, pali ste na zla vremena. Izgubili ste svoj put; upetljali ste se u mreže kriminala. Iz razgovora s vama, dobro znam da niste namjeravali učiniti to što će vas koštati vašeg privremenog života. Ali učinili ste zlo koje ste učinili i vaši su vas suvremenici našli krivim; donijeli su odluku da trebate umrijeti. Ni vi ni ja ne možemo zaniijekati ovoj državi pravo na samoobranu prema svojim vlastitim metodama. Čini se da ne postoji način na koji ljudskim putem možete izbjeći kaznu za svoje nedjelo. Vaši suvremenici moraju suditi onome što ste učinili, ali postoji sudac kojem se možete obratiti za oprost, koji će vam suditi prema vašim stvarnim motivima i boljim namjerama. Ne trebate se bojati primiti Božju osudu ako su vaše pokajanje i vjera iskreni. Činjenica da vaša greška za sobom povlači smrtnu kaznu za prekršaj koju vam nameću ljudska bića, ne stoji na putu vašoj duši u primitku pravde i milosti pred nebeskim sudovima."

Jesus enjoyed many intimate talks with a large number of hungry souls, too many to find a place in this record. The three travelers enjoyed their sojourn in Corinth. Excepting Athens, which was more renowned as an educational center, Corinth was the most important city in Greece during these Roman times, and their two months' stay in this thriving commercial center afforded opportunity for all three of them to gain much valuable experience. Their sojourn in this city was one of the most interesting of all their stops on the way back from Rome.

Gonod had many interests in Corinth, but finally his business was finished, and they prepared to sail for Athens. They traveled on a small boat which could be carried overland on a land track from one of Corinth's harbors to the other, a distance of ten miles.

## 5. AT ATHENS – DISCOURSE ON SCIENCE

They shortly arrived at the olden center of Greek science and learning, and Ganid was thrilled with the thought of being in Athens, of being in Greece, the cultural center of the onetime Alexandrian empire, which had extended its borders even to his own land of India. There was little business to transact; so Gonod spent most of his time with Jesus and Ganid, visiting the many points of interest and listening to the interesting discussions of the lad and his versatile teacher.

Isus je uživao u mnogim intimnim razgovorima s velikim brojem gladnih duša, prevelikim da bi mogli ući u ovaj zapis. Trojica putnika su uživali u svom boravku u Korintu. Izuzev Atene, koja je prije svega bila poznata kao obrazovni centar, Korint je bio najvažniji grad u Grčkoj tijekom ovog rimskog razdoblja, i ova dva mjeseca boravka u ovom uspješnom komercijalnom centru pružila su su trojici putnika priliku za stjecanje mnogih dragocjenih iskustava. Njihov boravak u ovom gradu bio je jedan od najzanimljivijih pri povratku iz Rima.

Gonod je imao mnogo poslovnih interesa u Korintu i na kraju je njegov posao bio završen i putnici su se spremili otploviti za Atenu. Putovali su malim brodom koji se mogao prenijeti preko kopna iz jedne korintske luke u drugu, preko udaljenosti od deset milja.

## 5. U ATENI – RASPRAVA O ZNANOSTI

Ubrzo su stigli do starog središta grčke znanosti i obrazovanja i Ganid je bio oduševljen mišlju da su bili u Ateni, u Grčkoj, kulturnom središtu nekadašnjeg Aleksandrijskog carstva čije su granice nekoć dopirale čak i do njihove vlastite domovine Indije. Imali su malo posla za obaviti; Gonod je tako proveo većinu vremena s Isusom i Ganidom u posjeti mnogim točkama interesa i u slušanju zanimljivih rasprava između svog sina i njegovog svestranog učitelja.

A great university still thrived in Athens, and the trio made frequent visits to its halls of learning. Jesus and Ganid had thoroughly discussed the teachings of Plato when they attended the lectures in the museum at Alexandria. They all enjoyed the art of Greece, examples of which were still to be found here and there about the city.

Both the father and the son greatly enjoyed the discussion on science which Jesus had at their inn one evening with a Greek philosopher. After this pedant had talked for almost three hours, and when he had finished his discourse, Jesus, in terms of modern thought, said:

Scientists may some day measure the energy, or force manifestations, of gravitation, light, and electricity, but these same scientists can never (scientifically) tell you what these universe phenomena *are*. Science deals with physical-energy activities; religion deals with eternal values. True philosophy grows out of the wisdom which does its best to correlate these quantitative and qualitative observations. There always exists the danger that the purely physical scientist may become afflicted with mathematical pride and statistical egotism, not to mention spiritual blindness.

Logic is valid in the material world, and mathematics is reliable when limited in its

Velika sveučilišta su i dalje čvrsto djelovala u Ateni i trojica putnika su često navraćali u posjetu ovim dvoranama učenja. Isus i Ganid su temeljito raspravljali učenja Platona kad su svratili na predavanja u Aleksandrijskom muzeju. Svi su uživali u Grčkoj umjetnosti, od kojih **se neki** primjeri su još uvijek **mogu** naći tu i tamo po gradu.

Otac i sin su jako uživali u raspravi na temu znanosti koju je Isus vodio s jednim grčkim filozofom kojeg su upoznali jedne večeri u gostionici. Nakon što je ovaj cjepidlaka završio s dugim govorom koji je trajao gotovo tri sata, suvremenim jezikom, Isus je rekao:

Znanstvenici mogu jednog dana mjeriti energiju, ispoljenja sile, gravitacije, svjetlosti i struje, ali isti ovi znanstvenici ne mogu nikada (znanstveno) reći što ovi svemirski fenomeni *jesu*. Znanost se bavi fizičko-energetskim aktivnostima; religija se bavi vječnim vrijednostima. Istinska filozofija izrasta iz mudrosti koja daje sve od sebe kako bi uskladila ove kvantitativne i kvalitativne opservacije. Uvijek postoji opasnost da čisto fizički znanstvenik može pasti pod zao utjecaj matematičkog ponosa i statističkog egoizma, da ne pominjem duhovno slijepilo.

Logika vrijedi u materijalnom svijetu, dok je matematika pouzdana **kad ograniči svoju**

application to physical things; but neither is to be regarded as wholly dependable or infallible when applied to life problems. Life embraces phenomena which are not wholly material.

Arithmetic says that, if one man could shear a sheep in ten minutes, ten men could shear it in one minute. That is sound mathematics, but it is not true, for the ten men could not so do it; they would get in one another's way so badly that the work would be greatly delayed.

Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would stand for ten times this value. But in dealing with human personality it would be nearer the truth to say that such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum. A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts.

Quantity may be identified as a *fact*, thus becoming a scientific uniformity. Quality, being a matter of mind interpretation, represents an estimate of *values*, and must, therefore, remain an experience of the individual. When both science and religion become less dogmatic and more tolerant of criticism, philosophy will then begin to achieve *unity* in the intelligent comprehension of the universe.

aplikaciju na fizički svijet; ali niti jedna se ne može smatrati u cijelosti pouzdanom i nepogrešivom kada se primjeni na životne probleme. Život obuhvaća pojave koje nisu u cijelosti materijalne. Aritmetički rečeno, ako jedan čovjek ostriže ovcu u deset minuta, deset ljudi to mogu učiniti za jednu minutu. To je jezik matematike, ali to nije točno, jer to deset ljudi ne mogu učiniti; bili bi toliko jedan drugom na putu da ništa ne bi postigli.

Matematika tvrdi da ako jedna osoba ima određenu mjeru intelektualne i moralne vrijednosti, deset osoba imaju deset puta istu ovu vrijednost. No, u procjeni ljudske osobnosti bliže je istini reći da takva grupacija osobnosti rezultira kvadratom broja individualnih osobnosti koje ulaze u jednadžbu, a ne njihovim jednostavnim aritmetičkim zbrojem. Društvena skupina ljudskih bića u koordiniranom radnom skladu projicira snagu koja je daleko veća od jednostavnog zbroja individualnih dijelova.

Količina se može identificirati kao *činjenica*, i na taj način postati znanstvena ujednačenost. Kvaliteta, koja je stvar tumačenja djelovanjem uma, predstavlja procjenu *vrijednosti* i stoga mora biti i ostati iskustvo pojedinca. Kada i znanost i religija postanu manje dogmatske i tolerantnije prema kritici, filozofija počinje djelovati na postignuću *jedinstva* u inteligentnom razumijevanju svemira.

There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. The real problem is: How can the finite mind of man achieve a logical, true, and corresponding unity of thought? This universe-knowing state of mind can be had only by conceiving that the quantitative fact and the qualitative value have a common causation in the Paradise Father. Such a conception of reality yields a broader insight into the purposeful unity of universe phenomena; it even reveals a spiritual goal of progressive personality achievement. And this is a concept of unity which can sense the unchanging background of a living universe of continually changing impersonal relations and evolving personal relationships.

Matter and spirit and the state intervening between them are three interrelated and interassociated levels of the true unity of the real universe. Regardless of how divergent the universe phenomena of fact and value may appear to be, they are, after all, unified in the Supreme.

Reality of material existence attaches to unrecognized energy as well as to visible matter. When the energies of the universe are so slowed down that they acquire the requisite degree of motion, then, under favorable conditions, these same energies become mass. And forget not, the

Čovjek jedino može razabrati jedinstvo koje postoji u kozmičkom svemiru u djelovanju ovog jedinstva u aktualnosti. Stvarni svijet je prijateljski naklonjen naspram svakog djeteta vječnoga Boga. U ovome je bit problema: Kako će konačni um čovjeka ostvariti logično, istinito i odgovarajuće jedinstvo misli? Ovo stanje uma koje ima moć spoznaje svemira jedino može postojati na pretpostavci da kvantitativna činjenica i kvalitativna vrijednost imaju zajedničku uzročnost u Rajskom Ocu. Takva koncepcija stvarnosti daje širi uvid u svrhovito jedinstvo kozmičkih fenomena; ona dalje otkriva duhovni cilj progresivnog postignuća osobnosti. A ovo je koncept jedinstva koji može spoznati nepromjenjivu pozadinu živog svemira neprestano mijenjajućih neosobnih odnosa i evoluirajućih osobnih međuodnosa.

Materija, duh i razina koja između njih posreduje, su tri međuovisne i međupovezane razine istinskog jedinstva stvarnog svemira. Bez obzira koliko različiti svemirski fenomeni činjenica i vrijednosti mogu djelovati uzajamno odvojeni, oni su, naposljetku, ujedinjeni u Vrhovnom.

Stvarnost materijalne egzistencije se nadovezuje na nepriznatu energiju kao i na vidljivu materiju. Kada se energije svemira dovoljno uspore da steknu potrebnu razinu pokreta, tada, pod povoljnim uvjetima, ove energije postaju masa. I ne zaboravite, um

mind which can alone perceive the presence of apparent realities is itself also real. And the fundamental cause of this universe of energy-mass, mind, and spirit, is eternal -- it exists and consists in the nature and reactions of the Universal Father and his absolute co-ordinates.

They were all more than astounded at the words of Jesus, and when the Greek took leave of them, he said: "At last my eyes have beheld a Jew who thinks something besides racial superiority and talks something besides religion." And they retired for the night.

The sojourn in Athens was pleasant and profitable, but it was not particularly fruitful in its human contacts. Too many of the Athenians of that day were either intellectually proud of their reputation of another day or mentally stupid and ignorant, being the offspring of the inferior slaves of those earlier periods when there was glory in Greece and wisdom in the minds of its people. Even then, there were still many keen minds to be found among the citizens of Athens.

## 6. AT EPHEBUS – DISCOURSE ON THE SOUL

On leaving Athens, the travelers went by way of Troas to Ephesus, the capital of the Roman province of Asia. They made many trips

koji jedini može spoznati prisutnost očiglednih stvarnosti je samo po sebi također stvaran. A temeljni uzrok ove svemirske energije-mase, uma i duha, je vječan – on postoji i sastoji se u prirodi i reakcijama Oca Svih i njemu ravnopravnih apsolutnih **suvladara**.

Svi su bili više nego zapanjeni Isusovim riječima, a Grk se od njih oprostio s riječima: "Napokon moje oči vide Židova koji misli o nečemu drugom osim svoje rasne superiornosti i govori o nečem drugom osim religije." I tako su se povukli u mirovinu noći.

Boravak u Ateni je bio ugodan i unosan, ali nije bilo naročito plodan u pogledu ljudskih odnosa. Atenjani iz ove dobi uglavnom se dijele među one koji su bili previše intelektualno ponosni na svoju reputaciju i one koji su bili psihički glupi i ignorantni, potomci inferiornih robova iz ranijih razdoblja obilježenih Grčkom slavom i mudrošću u umovima njezinih stanovnika. No čak i tada su se mogli naći pojedini oštriji umovi među građanima Atene.

## 6. U EFEZU – RASPRAVA O DUŠI

Po izlasku iz Atene, putnici su išli preko Troade u Efez, glavni grad rimske provincije u Aziji. Više puta su posjetili slavni hram

out to the famous temple of Artemis of the Ephesians, about two miles from the city. Artemis was the most famous goddess of all Asia Minor and a perpetuation of the still earlier mother goddess of ancient Anatolian times. The crude idol exhibited in the enormous temple dedicated to her worship was reputed to have fallen from heaven. Not all of Ganid's early training to respect images as symbols of divinity had been eradicated, and he thought it best to purchase a little silver shrine in honor of this fertility goddess of Asia Minor. That night they talked at great length about the worship of things made with human hands.

On the third day of their stay they walked down by the river to observe the dredging of the harbor's mouth. At noon they talked with a young Phoenician who was homesick and much discouraged; but most of all he was envious of a certain young man who had received promotion over his head. Jesus spoke comforting words to him and quoted the olden Hebrew proverb: "A man's gift makes room for him and brings him before great men."

Of all the large cities they visited on this tour of the Mediterranean, they here accomplished the least of value to the subsequent work of the Christian missionaries. Christianity secured its start in Ephesus largely through the efforts of Paul, who resided here more than two years, making tents for a living

Artemide koji su podigli Efežani, a koji se nalazio na udaljenosti od neke dvije milje od grada. Artemida je najpoznatija božica cijele Male Azije i utjelovljenje još ranije majke božice iz drevnih anatolijskih vremena. Gruba koncepcija ovog idola nalzila se izložena u ogromnom hramu posvećenom bogoštovljenju za koji se smatralo da je pao s neba. U Ganidu se još uvijek mogao naći ostatak poštovanja slika kao simbola božanstva i on je želio kupiti minijaturno srebrno svetište u čast božice plodnosti Male Azije. Te noći su nadugačko razgovarali o štovanju predmeta koji su djelo ljudskih ruku.

Trećeg dana svog boravka šetali su uz rijeku i promatrali iskopavanje lučkog pristaništa. U podne su razgovarali s mladim Feničanom koji je bio nostalgičan i duboko obeshrabren; ali prije svega je bio ljubomorani na nekog drugog mladića koji je primio promociju koja je njemu uskraćena. Isus je rekao ove utješne riječi i citirao staru hebrejsku poslovicu: **“Dar čovjeku otvara prostor za njega i vodi ga pred velikaše.”**

Od svih velikih gradova koje su posjetili prilikom ove turneje Mediterana, ovdje su najmanje ostvarili u pogledu aktivnosti koje će pogodovati kasnijem radu kršćanskih misionara. Kršćanstvo je osigurao svoj početak u Efezu uglavnom zahvaljujući naporima Pavla, koji je tu živjeo više od dvije godine, zarađujući za

and conducting lectures on religion and philosophy each night in the main audience chamber of the school of Tyrannus.

There was a progressive thinker connected with this local school of philosophy, and Jesus had several profitable sessions with him. In the course of these talks Jesus had repeatedly used the word "soul." This learned Greek finally asked him what he meant by "soul," and he replied:

"The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man which forever elevates the human being above the level of the animal world. Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul, and the soul is that part of man which represents the potential survival value of human experience. Moral choice and spiritual attainment, the ability to know God and the urge to be like him, are the characteristics of the soul. The soul of man cannot exist apart from moral thinking and spiritual activity. A stagnant soul is a dying soul. But the soul of man is distinct from the divine spirit which dwells within the mind. The divine spirit arrives simultaneously with the first moral activity of the human mind, and that is the occasion of the birth of the soul.

život izradom tabora, dok je svake noći vodio predavanja o religiji i filozofiji u glavnoj dvorani tiranske škole.

To su upoznali jednog progresivnog mislioca koje je bio povezan s ovom lokalnom školom filozofije, s kojim je Isus imao nekoliko profitabilnih razgovora. Tijekom tih razgovora Isus je u više navrata upotrijebio riječ "duša." Ovaj ga je učeni Grčki napokon upitao što je mislio pod konceptom "duše " i Isus je odgovorio :

"Duša je samo-refleksivni dio čovjeka koji raspoznaje istinu i spoznaje duh i koji zauvijek uzdiže ljudsko biće iznad razine životinjskog svijeta. Samosvijest, sama po sebi, nije duša. Moralna samosvijest je u cjelosti ljudska samospoznaja koja čini temelje ljudske duše, a duša je onaj dio čovjeka koji predstavlja potencijalnu vrijednost u ljudskom iskustvu koja ostvaruje preživljavanje. Moralni izbor i duhovno postignuće, sposobnost poznavanja Boga i nagon koji čovjeka navodi da bude poput njega, su osobine duše. Čovjekova duša ne može postojati odvojeno od moralnog razmišljanja i duhovne aktivnosti. Duša koja stagnira neminovno umire. Ali čovjekova duša se razlikuje od božanskog duha koji živi u čovjekovom umu. Božanski duh dolazi živjeti u ljudskom umu u času kad ljudski um donese svoju prvu moralnu odluku, i ovaj događaj obilježava rođenje duše.

"The saving or losing of a soul has to do with whether or not the moral consciousness attains survival status through eternal alliance with its associated immortal spirit endowment. Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value. All forms of soul conflict consist in the lack of harmony between the moral, or spiritual, self-consciousness and the purely intellectual self-consciousness.

"The human soul, when matured, ennobled, and spiritualized, approaches the heavenly status in that it comes near to being an entity intervening between the material and the spiritual, the material self and the divine spirit. The evolving soul of a human being is difficult of description and more difficult of demonstration because it is not discoverable by the methods of either material investigation or spiritual proving. [Material science cannot demonstrate the existence of a soul, neither can pure spirit-testing.](#) Notwithstanding the failure of both material science and spiritual standards to discover the existence of the human soul, every morally conscious mortal *knows* of the existence of *his* soul as a *real* and actual personal experience."

"Spasenje ili gubitak duše ovisi o tome da li moralna svijest uspijeva dostići status preživljavanje zahvaljujući formiranju vječnog saveza s obdarenjem besmrtnog duha. Spasenje je produhovljenje samoostvarenja moralne svijesti, koja time ostvaja vrijednost koja vodi preživljavanju. Svi oblici sukoba duše počivaju u nedostatku sklada između moralne ili duhovne samosvijesti i čisto intelektualne samosvijesti.

"Ljudska duša, kad je zrela, oplemenjena i produhovljena, prilazi nebeskom statusu u tom smislu da postaje jedinica koja je u stanju posredovati između materijalnog i duhovnog, između materijalnog sebstva i božanskog duha. Duša ljudskog bića koja prolazi procesom evolucije teško se može opisati i još teže demonstrirati, jer se ne može detektirati metodama bilo materijalne istrage ili duhovnog dokazivanja. Ni materijalna znanost niti testiranje čistog duha ne mogu dokazati postojanje duše. Bez obzira na to što ni materijalne znanosti niti duhovna mjerila nisu u stanju utvrditi postojanja ljudske duše, svaki moralno svjesni smrtnik *zna* za postojanje *svoje* duše kao *stvarnog* i istinskog osobnog iskustva."

## 7. THE SOJOURN AT CYPRUS -- DISCOURSE ON MIND

Shortly the travelers set sail for Cyprus, stopping at Rhodes. They enjoyed the long water voyage and arrived at their island destination much rested in body and refreshed in spirit.

It was their plan to enjoy a period of real rest and play on this visit to Cyprus as their tour of the Mediterranean was drawing to a close. They landed at Paphos and at once began the assembly of supplies for their sojourn of several weeks in the near-by mountains. On the third day after their arrival they started for the hills with their well-loaded pack animals.

For two weeks the trio greatly enjoyed themselves, and then, without warning, young Ganid was suddenly taken grievously ill. For two weeks he suffered from a raging fever, oftentimes becoming delirious; both Jesus and Gonod were kept busy attending the sick boy. Jesus skillfully and tenderly cared for the lad, and the father was amazed by both the gentleness and adeptness manifested in all his ministry to the afflicted youth. They were far from human habitations, and the boy was too ill to be moved; so they prepared as best they could to nurse him back to health right there in the mountains.

## 7. BORAVAK NA KIPRU - RASPRAVA NA TEMU UMA

Putnici su ubrzo isplovili za Kipar, zaustavljajući se na Rodosu. Uživali su u dugom putovanju morem i stigli su do otoka odmorni u tijelu i osvježeni u duhu.

Imali su u planu uživati u razdoblju potpunog odmora i razonode prilikom ove posjete Kipru kako su bili pri kraju svoje turneje Sredozemljem. Stigli su u Papos i odmah započeli prikupljati opremu za boravak od nekoliko tjedana u obližnjim planinama. Trećeg dana nakon dolaska uputili su se u brda sa svojim dobro opremljenim teretnim životinjama.

Cijela dva tjedna trojica putnika su uživali u odmoru, a onda se, bez upozorenja, mladi Ganid iznenada našao strašno bolesnim. Dva tjedna je patio od visoke groznice, dok je nerijetko padao u buniolo; Isus i Gonod su bili zauzeti brigom za bolesnog dječaka. Isus se vješto i nježno brinuo o mladiću, tako da je otac bio zapanjen kad je vidio Isusovu nježnost kao i spretnost koja se očitovala u brizi koju je ukazao oboljelom mladiću. Oni su bili daleko od ljudskih nastambi, a dječak je bio previše bolestan da bi mogao putovati; tako su se pripravili da se o njemu brinu kako su najbolje mogli upravo tu, u planinama.

During Ganid's convalescence of three weeks Jesus told him many interesting things about nature and her various moods. And what fun they had as they wandered over the mountains, the boy asking questions, Jesus answering them, and the father marveling at the whole performance.

The last week of their sojourn in the mountains Jesus and Ganid had a long talk on the functions of the human mind. After several hours of discussion the lad asked this question: "But, Teacher, what do you mean when you say that man experiences a higher form of self-consciousness than do the higher animals?" And as restated in modern phraseology, Jesus answered:

My son, I have already told you much about the mind of man and the divine spirit that lives therein, but now let me emphasize that self-consciousness is a *reality*. When any animal becomes self-conscious, it becomes a primitive man. Such an attainment results from a co-ordination of function between impersonal energy and spirit-conceiving mind, and it is this phenomenon which warrants the bestowal of an absolute focal point for the human personality, the spirit of the Father in heaven.

Ideas are not simply a record of sensations; ideas are sensations plus the reflective

Tijekom Ganidovog oporavka koji je trajao tri tjedna, Isus mu je rekao mnogo zanimljivih stvari o prirodi i njezinim različitim raspoloženjima. Kako su se lijepo provodili dok su lutali po planinama, dječak postavljaajući pitanja, Isus dajući odgovore, dok se otac čudom čudio cijelom prizoru.

Posljednji tjedan njihovog boravka u planinama, Isus i Ganid su nadugo razgovarali o djelovanju ljudskog uma. Nakon više sati rasprave, dječak je upitao: "Ali, Učitelju, što mislite kad kažete da čovjek doživljava viši oblik samosvijesti nego što to čine više životinje?" Prevedeno na suvremeni jezik, Isus je odgovorio:

Sine, već sam vam opširno rekao o umu čovjeka i božanskom duhu koji u njemu živi, a sad mi dopustite da naglasim da samosvijest jeste *stvarnost*. Kad bilo koja životinja postane samosvjesna, ona postaje primitivni čovjek. Takvo postignuće vuče porijeklo iz koordinacije djelovanja između neosobne energije i uma koji postaje svjestan duha i to je fenomen koji jamči darivanje apsolutnog žarišta za djelovanje ljudske osobnosti, duha Oca koji je na nebu.

Ideje nisu samo zabilješka senzacija; ideje su osjećaji plus reflektirajuće interpretacije

interpretations of the personal self; and the self is more than the sum of one's sensations. There begins to be something of an approach to unity in an evolving selfhood, and that unity is derived from the indwelling presence of a part of absolute unity which spiritually activates such a self-conscious animal-origin mind.

No mere animal could possess a time self-consciousness. Animals possess a physiological co-ordination of associated sensation-recognition and memory thereof, but none experience a meaningful recognition of sensation or exhibit a purposeful association of these combined physical experiences such as is manifested in the conclusions of intelligent and reflective human interpretations. And this fact of self-conscious existence, associated with the reality of his subsequent spiritual experience, constitutes man a potential son of the universe and foreshadows his eventual attainment of the Supreme Unity of the universe.

Neither is the human self merely the sum of the successive states of consciousness. Without the effective functioning of a consciousness sorter and associater there would not exist sufficient unity to warrant the designation of a selfhood. Such an ununified mind could hardly attain conscious levels of human status. If the associations of consciousness were just an accident, the minds of all men would then exhibit the uncontrolled and random

osobnog jastva; a jastvo je više od zbroja čovjekovih osjećaja. Tu se počinje javljati jedan oblik pristupa jedinstvu u rastućem sebstvu, a to jedinstvo proizlazi iz unutarnje prisutnosti dijela apsolutnog jedinstva koje duhovno aktivira takvav samosvjesni um životinjskog podrijetla.

Životinja ne može posjedovati vremensku samosvijest. Životinje imaju fiziološku koordinaciju prepoznavanja senzacija i formiranja sjećanja na ove senzacije, ali ne doživljavaju smisleno prepoznavanje ovih senzacija niti svrhovito povezivanje kombinacija ovih fizičkih iskustava kakvo se očituje u zaključcima inteligentnih i smislenih ljudskih tumačenja. I ta činjenica samosvjesnog postojanja, povezana sa stvarnošću čovjekovog rezultirajućeg duhovnog iskustva, pruža čovjeku potencijalni status sina svemira i nagovještuje njegovo konačno postignuće Vrhovnog Jedinstva svemira.

Isto tako, ljudsko jastvo nije jednostavno zbroj uzastopnih stanja svijesti. Bez učinkovitog funkcioniranja metode za razvrstavanje i povezivanje stanja svijesti, ne bi moglo postojati dovoljno jedinstvo kako bi se opravdalo obilježje sebstva. Takav neujedinjen um teško može postići svjesne razine ljudskog stanja. Kad bi povezanosti svijesti bile jedino slučajnost, ljudski umovi bi bili izloženi nekontroliranim i slučajnim asocijacijama

associations of certain phases of mental madness.

A human mind, built up solely out of the consciousness of physical sensations, could never attain spiritual levels; this kind of material mind would be utterly lacking in a sense of moral values and would be without a guiding sense of spiritual dominance which is so essential to achieving harmonious personality unity in time, and which is inseparable from personality survival in eternity.

The human mind early begins to manifest qualities which are supermaterial; the truly reflective human intellect is not altogether bound by the limits of time. That individuals so differ in their life performances indicates, not only the varying endowments of heredity and the different influences of the environment, but also the degree of unification with the indwelling spirit of the Father which has been achieved by the self, the measure of the identification of the one with the other.

The human mind does not well stand the conflict of double allegiance. It is a severe strain on the soul to undergo the experience of an effort to serve both good and evil. The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven. Unresolved conflicts

određenih faza mentalnog ludila.

Ljudski um, izgrađen isključivo iz svijesti fizičkih senzacija, nikada ne bi mogao dostići duhovne razine; toj vrsti materijalnog uma u cjelosti nedostaje smisao moralnih vrijednosti i vodeći smisao duhovne dominacije koja je toliko bitna za postizanje skladnog jedinstva osobnosti u vremenu, i koja je neodvojiva od opstanka osobnosti u vječnosti.

Ljudski um rano počinje manifestirati osobine koje su nadmaterijalne; doista reflektirajući ljudski razum nije u potpunosti sputan ograničenjima vremena. To što se pojedinci toliko razlikuju u svojim životnim nastupima ukazuje ne samo na različita nasljedna obdarenja i različite utjecaje okružja, već i na stupanj ujedinjenja jastva s unutarnjim duhom Oca, mjeru identifikacije jednoga s drugim.

Ljudskom umu nije lako podnijeti sukobe koji slijede iz dvostruke vjernosti. Čovjekova duša pati pod teškim teretom pokušaja da služe služi dobru i zlu. Iznimno sretan i učinkovito ujedinjen um je onaj koji je u cijelosti posvećen vršenju volje Oca na nebu. Neriješeni sukobi

terminate in mind disruption. But the survival character of a soul is not fostered by attempting to secure peace of mind at any price, by the surrender of noble aspirations, and by the compromise of spiritual ideals; rather is such peace attained by the stalwart assertion of the triumph of that which is true, and this victory is achieved in the overcoming of evil with the potent force of good.

The next day they departed for Salamis, where they embarked for Antioch on the Syrian coast.

## 8. AT ANTIOCH

Antioch was the capital of the Roman province of Syria, and here the imperial governor had his residence. Antioch had half a million inhabitants; it was the third city of the empire in size and the first in wickedness and flagrant immorality. Gonod had considerable business to transact; so Jesus and Ganid were much by themselves. They visited everything about this polyglot city except the grove of Daphne. Gonod and Ganid visited this notorious shrine of shame, but Jesus declined to accompany them. Such scenes were not so shocking to Indians, but they were repellent to an idealistic Hebrew.

mogu rezultirati umnim poremećajima. No, one osobine duše koje imaju sposobnost preživljavanja smrti ne mogu se njegovati pokušajem ostvarenja umnog mira po svaku cijenu, plemenitim težnjama i kompromitiranjem duhovnih ideala; takav se mir postiže čvrstim pridržavanjem onoga što je istinito, a čovjek ostvaruje ovu pobjedu prevladavanjem zla s moćnim silama dobra.

Sutradan su otputovali u Salamis, gdje su krenuli za Antiohiju na sirijskoj obali .

## 8. U ANTIOHIJI

Antiohija je bila glavni grad rimske provincije Sirije, gdje se nalazila rezidencija carskog upravitelja. Antiohija je imala pola milijuna stanovnika; bila je treći grad carstva po veličini i prvi po zlu i flagrantnoj nemoralnosti. Gonod je imao obaviti bitne poslove; Isus i Ganide su tako bili sami. Posjetili su sva znamenita mjesta ovog poliglotskog grada osim Dafninog luga. Gonod i Ganid su nasamo posjetili ovo zloglasno svetište srama, a Isus im se nije želio pridružiti. Takve scene nisu bile toliko šokantne Indijcima, sli su bile odvratne idealističkom Jevreju.

Jesus became sober and reflective as he drew nearer Palestine and the end of their journey. He visited with few people in Antioch; he seldom went about in the city. After much questioning as to why his teacher manifested so little interest in Antioch, Ganid finally induced Jesus to say: "This city is not far from Palestine; maybe I shall come back here sometime."

Ganid had a very interesting experience in Antioch. This young man had proved himself an apt pupil and already had begun to make practical use of some of Jesus' teachings. There was a certain Indian connected with his father's business in Antioch who had become so unpleasant and disgruntled that his dismissal had been considered. When Ganid heard this, he betook himself to his father's place of business and held a long conference with his fellow countryman. This man felt he had been put at the wrong job. Ganid told him about the Father in heaven and in many ways expanded his views of religion. But of all that Ganid said, the quotation of a Hebrew proverb did the most good, and that word of wisdom was: "Whatsoever your hand finds to do, do that with all your might."

After preparing their luggage for the camel caravan, they passed on down to Sidon and thence over to Damascus, and after three days they made ready for the long trek across the desert sands.

Isus se uozbiljio i postao zamišljen kako se više približavao Palestini i kraju svoga putovanja. Nije vodio brojne razgovore s ljudima u Antiohiju; rijetko je išao u obilazak grada. Nakon mnogo ispitivanja i pokušaja da sazna zašto je njegov učitelj pokazao tako malo zanimanja za Antiohiju, Ganid je konačno naveo Isusa da kaže: "Ovaj grad nije daleko od Palestine, možda ću se jednom tu vratiti."

Ganid je imao vrlo zanimljivo iskustvo u Antiohiji. Mladić se pokazao vrijednim učenikom i već se **počeo** praktično koristiti nekim Isusovim učenjima. Tu je bio određen Indijac koji je surađivao s njegovim ocem u poslovima koje su vodili u Antiohiji, koji je postao tako neprijatan i nezadovoljan da su ga planirali otpustiti. Kad je Ganid to čuo, smjesta se uputio očevu mjestu poslovanja gdje je nadugo razgovarao sa ovim svojim zemljakom. Ovaj je čovjek osjetio da se nalazio na krivom poslu. Ganide mu je rekao o Ocu na nebu i na mnoge načine nastojao proširiti njegove poglede o religiji. No, od svega što je Ganid rekao, najkorisnim se pokazao citat hebrejske poslovice, a ta riječ mudrosti kaže: "Čega god se dohvatiš rukama, tome se posveti iz cijele snage."

Nakon pripreme prtljage koju su namjeravali transportirati karavanom deva, **prešli** su preko Sidona na putu za Damask, a nakon tri dana su bili spremni za dugo putovanje preko pješčane pustinje.

## 9. IN MESOPOTAMIA

The caravan trip across the desert was not a new experience for these much-traveled men. After Ganid had watched his teacher help with the loading of their twenty camels and observed him volunteer to drive their own animal, he exclaimed, "Teacher, is there anything that you cannot do?" Jesus only smiled, saying, "The teacher surely is not without honor in the eyes of a diligent pupil." And so they set forth for the ancient city of Ur.

Jesus was much interested in the early history of Ur, the birthplace of Abraham, and he was equally fascinated with the ruins and traditions of Susa, so much so that Gonod and Ganid extended their stay in these parts three weeks in order to afford Jesus more time to conduct his investigations and also to provide the better opportunity to persuade him to go back to India with them.

It was at Ur that Ganid had a long talk with Jesus regarding the difference between knowledge, wisdom, and truth. And he was greatly charmed with the saying of the Hebrew wise man: "Wisdom is the principal thing; therefore get wisdom. With all your quest for knowledge, get understanding. Exalt wisdom and she will promote you. She will bring you to honor if you will but embrace her."

## 9. U MEZOPOTAMIJI

Karavansko putovanje pustinjom nije bilo novi doživljaj ovim iskusnim putnicima. Nakon što je Ganid vidio kako njegov učitelj vješto pomaže pri tovarenju njihovih dvadeset deva i promatrao kako se blagonaklono odnosi prema životinjama, uzviknuo je: "Učitelju, postoji li nešto što vi ne znate učiniti?" Isus se jedino nasmiješio i rekao: "Učitelj sigurno nije bez časti u očima svog marljivog učenika." I tako su se uputili prema drevnom gradu Uru.

Isus je bio jako zainteresiran za ranu povijest Ura, rodno mjesto Abrahama i bio je jednako fasciniran ruševinama i tradicijama Susa i to toliko da su Gonod i Ganid produžiti svoj boravak u ovim krajevima tri tjedna kako bi priuštili Isusu da provede više vremena u istrazi i da sebi daju bolju priliku da ga pokušaju nagovoriti da se vrati s njima u Indiju.

Ganid je u Uru poveo dugi razgovor s Isusom u vezi razlike između znanja, mudrosti i istine. I bio je jako impresioniran kad je čuo izreku hebrejskog mudraca: "Mudrost je ono najbitnije; stoga steknite mudrost. U potrazi za znanjem, nađite razumijevanje. Veličajte mudrost i ona će vas uzvisiti. Ona donosi čast svojim poklonicima."

At last the day came for the separation. They were all brave, especially the lad, but it was a trying ordeal. They were tearful of eye but courageous of heart. In bidding his teacher farewell, Ganid said: "Farewell, Teacher, but not forever. When I come again to Damascus, I will look for you. I love you, for I think the Father in heaven must be something like you; at least I know you are much like what you have told me about him. I will remember your teaching, but most of all, I will never forget you." Said the father, "Farewell to a great teacher, one who has made us better and helped us to know God." And Jesus replied, "Peace be upon you, and may the blessing of the Father in heaven ever abide with you." And Jesus stood on the shore and watched as the small boat carried them out to their anchored ship. Thus the Master left his friends from India at Charax, never to see them again in this world; nor were they, in this world, ever to know that the man who later appeared as Jesus of Nazareth was this same friend they had just taken leave of -- Joshua their teacher.

In India, Ganid grew up to become an influential man, a worthy successor of his eminent father, and he spread abroad many of the noble truths which he had learned from Jesus, his beloved teacher. Later on in life, when Ganid heard of the strange teacher in Palestine who terminated his career on a cross, though he recognized the similarity between the gospel of this Son of Man and the teachings of his Jewish

Napokon je došao dan rastanka. Svi su bili hrabri, pogotovo dečko, ali bilo im je teško. Bili su suznih očiju, ali hrabra srca. Prilikom pozdrava sa svojim učiteljem, Ganid je rekao: "Zbogom, učitelju, ali ne zauvijek. Kada ponovno dođem u Damask, ja ću vas potražiti. Volim vas, jer mislim da Otac na nebu mora biti poput vas; ako ništa drugo, znam da ste mnogo nalik onome što ste mi rekli o njemu. Uvijek ću se sjećati vaših učenja, ali prije svega, nikada **vas** neću zaboraviti." Otac je rekao, "Zbogom, veliki učitelju, koji nas je učinio boljim ljudima i pomogao nam da upoznamo Boga." A Isus je odgovorio: "Mir s vama, i neka blagoslov Oca na nebu zauvijek ostane s vama." Isus je stajao na obali i gledao kako su se u čamcu približavali svom velikom brodu koji je čekao usidren. Tako je Učitelj napustio svoje prijatelje iz Indije u Čaraksu i nikada ih više nije vidio na ovom svijetu; a oni nikad nisu saznali, na ovom svijetu, da je čovjek koji se kasnije pojavio kao Isus iz Nazareta bio isti onaj prijatelj s kojim su se upravo oprostili – njihov učitelj Jošua.

U Indiji, Ganid je odrastao u utjecajnog čovjeka, dostojnog nasljednika svog uglednog oca, koji je doprinio širenju mnogih plemenitih istina koje je naučio od Isusa, svog voljenog učitelja. Kasnije u životu, kad je Ganid čuo o čudnom učitelju u Palestini koji je okončao svoj život na križu, premda je prepoznao sličnost između evanđelja ovog Sina Čovječjeg i učenja svog židovskog učitelja, nije mu palo na pamet

tutor, it never occurred to him that these two were actually the same person.

Thus ended that chapter in the life of the Son of Man which might be termed: *The mission of Joshua the teacher.*

da se radilo o istoj osobi.

Tako se završilo još jedno poglavlje u životu Sina Čovječjeg koje se može nazvati: *Misija učitelja Jošue.*