

The day and a half that Jesus' mortal body lay in the tomb of Joseph, the period between his death on the cross and his resurrection, is a chapter in the earth career of Michael which is little known to us. We can narrate the burial of the Son of Man and put in this record the events associated with his resurrection, but we cannot supply much information of an authentic nature about what really transpired during this epoch of about thirty-six hours, from three o'clock Friday afternoon to three o'clock Sunday morning. This period in the Master's career began shortly before he was taken down from the cross by the Roman soldiers. He hung upon the cross about one hour after his death. He would have been taken down sooner but for the delay in dispatching the two brigands.

The rulers of the Jews had planned to have Jesus' body thrown in the open burial pits of Gehenna, south of the city; it was the custom thus to dispose of the victims of crucifixion. If this plan had been followed, the body of the Master would have been exposed to the wild beasts.

In the meantime, Joseph of Arimathea, accompanied by Nicodemus, had gone to Pilate and asked that the body of Jesus be turned over to them for proper burial. It was not uncommon for friends of crucified persons to offer bribes to the Roman authorities for the privilege of gaining possession of such bodies. Joseph went before Pilate with a large sum of money, in case it became necessary to pay for permission to remove Jesus' body to a private burial tomb. But Pilate would not take money for this. When he heard the request, he quickly signed the order which authorized Joseph to proceed to Golgotha and take immediate and full possession of the Master's body. In the meantime, the sandstorm having considerably abated, a group of Jews representing the Sanhedrin had gone out to Golgotha for the purpose of making sure that Jesus' body accompanied those of the brigands to the open public burial pits.

1. THE BURIAL OF JESUS

When Joseph and Nicodemus arrived at Golgotha, they found the soldiers taking Jesus down from the cross and the representatives of the Sanhedrin standing by to see that none of Jesus' followers prevented his body from going to the criminal burial pits. When Joseph presented Pilate's order for the Master's body to the centurion, the Jews raised a tumult and clamored for its possession. In their raving they sought violently to take possession of the body, and when they did this, the centurion ordered four of his soldiers to his side, and with drawn swords they stood astride the Master's body as it lay there on the ground. The centurion ordered the other soldiers to leave the two thieves while they drove back this angry mob of infuriated Jews. When order had been restored, the

Tijekom jednog i pol dana dok je Isusovo **smrtno** tijelo ležalo u Josipovom grobu, **između** njegove smrti i uzašašća, odvija se razdoblje njegovog života koje nam nije posebno poznato. **Možemo** ispričati detalje pogreba Sina Čovječjeg i **opisati događaje povezane** s njegovim uskrsnućem, **ali ne** možemo ponuditi autentičnu informaciju vezanu uz ono što se odigralo tijekom ovih trideset šest sati, od tri sata u petak poslije podne, do tri sata u nedjelju ujutru. Ovo je razdoblje Učiteljevog života započelo nedugo nakon što **su** rimski vojnici **skinuli** njegovo tijelo s križa, otprilike sat vremena poslije njegove smrti. Bili bi ga skinuli ranije da nisu prvo skidali tijela dvojice razbojnika.

Židovski **su** vladari **naumili** baciti Isusovo tijelo u otvoreni grob na Geheni, **južno od** grada; **tako** **su običano postupali** s tijelima razapetih osoba. U ovom bi slučaju Učiteljevo tijelo bilo izloženo divljim zvjerima.

U međuvremenu **je** Josip **iz Arimateje zajedno s Nikodemom otišao** k Pilatu i **zatražio** Isusovo tijelo kako bi mu pripremio prikladan pogreb. Nije bilo neuobičajeno da prijatelji razapetih osoba pokušaju podmititi rimske vlasti kako bi **dobili njihova tijela**. **I** Josip **je** tako **otišao** k Pilatu s velikom sumom **novca**, u slučaju da **bi morao platiti dopuštenje da položi** Isusovo tijelo u **privatni** grob. Ali Pilat **nije htio** uzeti novce kako bi mu dao ovo dopuštenje. Kad **je čuo** ovaj zahtjev, brzo **je potpisao** zapovijed kojom **je dao** pravo Josipu da ode na Golgotu i **odmah uzme** Učiteljevo tijelo. U međuvremenu, kako se pješčana **oluja stižala**, grupa Židova koja je predstavljala Veliko vijeće ode na Golgotu kako bi se pobrinula da se Isusovo tijelo, zajedno s tijelima dvojice razbojnika, pohrani u otvorenom grobu.

1. ISUSOV POGREB

Kad **su** Josip i Nikodem **stigli** na Golgotu, **zatekli su** vojnike kako skidaju Isusovo tijelo, dok su zastupnici Velikog vijeća stajali po strani kako bi **bili sigurni da nitko od Isusovih učenika ne bi spriječio polaganje** njegovog tijela u razbojničku grobnicu. Kad **je** Josip **predočio** stotniku Pilatovu zapovijed o predaji Isusovog tijela, Židovi **su se pobunili** i glasno **tražili** da **se njima** da tijelo. Kako **su** u cijeloj ovoj glasnoj pometnji **pokušali** nasilno **uzeti tijelo**, stotnik **je pozvao** četvoricu stražara, te **su** njih petorica s podignutim mačevima **stali** pored Učiteljevog tijela koje je ležalo na zemlji. Stotnik **je naredio** ostalim vojnicima da ostave dvojicu razbojnika, te da rastjeraju razljućenu gomilu bijesnih Židova. Nakon što **su** ponovo **uspostavili** red, stotnik **je, obraćajući se okupljenim Židovima, pročitao** Pilatovo

centurion read the permit from Pilate to the Jews and, stepping aside, said to Joseph: "This body is yours to do with as you see fit. I and my soldiers will stand by to see that no man interferes."

A crucified person could not be buried in a Jewish cemetery; there was a strict law against such a procedure. Joseph and Nicodemus knew this law, and on the way out to Golgotha they had decided to bury Jesus in Joseph's new family tomb, hewn out of solid rock, located a short distance north of Golgotha and across the road leading to Samaria. No one had ever lain in this tomb, and they thought it appropriate that the Master should rest there. Joseph really believed that Jesus would rise from the dead, but Nicodemus was very doubtful. These former members of the Sanhedrin had kept their faith in Jesus more or less of a secret, although their fellow Sanhedrists had long suspected them, even before they withdrew from the council. From now on they were the most outspoken disciples of Jesus in all Jerusalem.

At about half past four o'clock the burial procession of Jesus of Nazareth started from Golgotha for Joseph's tomb across the way. The body was wrapped in a linen sheet as the four men carried it, followed by the faithful women watchers from Galilee. The mortals who bore the material body of Jesus to the tomb were: Joseph, Nicodemus, John, and the Roman centurion.

They carried the body into the tomb, a chamber about ten feet square, where they hurriedly prepared it for burial. The Jews did not really bury their dead; they actually embalmed them. Joseph and Nicodemus had brought with them large quantities of myrrh and aloes, and they now wrapped the body with bandages saturated with these solutions. When the embalming was completed, they tied a napkin about the face, wrapped the body in a linen sheet, and reverently placed it on a shelf in the tomb.

After placing the body in the tomb, the centurion signaled for his soldiers to help roll the doorstone up before the entrance to the tomb. The soldiers then departed for Gehenna with the bodies of the thieves while the others returned to Jerusalem, in sorrow, to observe the Passover feast according to the laws of Moses.

There was considerable hurry and haste about the burial of Jesus because this was preparation day and the Sabbath was drawing on apace. The men hurried back to the city, but the women lingered near the tomb until it was very dark.

While all this was going on, the women were hiding near at hand so that they saw it all and observed where the Master had been laid. They thus secreted themselves because it was not permissible for women to associate with men at such a time. These women did not think Jesus had been properly prepared for burial, and they agreed among themselves to go back to the

odobrenje, te **je**, stupajući u stranu, **rekao** Josipu: "Ovo je tijelo tvoje i možeš s njim učiniti kako ti je volja. Ja ću sa svojim vojnicima stajati tebi na raspolaganju kako te nitko ne bi spriječio u tvojim namjerama."

Tijelo razapete osobe nije **se moglo sahraniti** na židovskom groblju; ovo je bilo strogo zabranjeno zakonom. Josip i Nikodem **su poznavali taj zakon**, te su na putu za Golgotu **odlučili** sahraniti Isusovo tijelo u Josipovom novom obiteljskom grobu, izdubenom u **stijeni** nedaleko od Golgote, **preko puta ceste koja je vodila u Samariju**. **Tu** još nitko nije bio položen, **te su zaključili** da **bi** bilo najbolje Učitelja tu sahraniti. **Josip je** uistinu **vjerovao** da **je** Isus trebao **ustati od mrtvih**, **no** Nikodem je **poprilično sumnjao u ostvarenje** Isusovog obećanja. Ovi su negdašnji pripadnici Velikog vijeća **više-manje tajili svoju vjeru u Isusa**, premda su njihove kolege iz Velikog vijeća **već dulje vremena pretpostavljali da vjeruju u Isusa**, čak i prije nego što su se **povukli** iz vijeća. Od ovog **su** časa upravo oni **postali najotvoreniji** Isusovi učenici u cijelom Jeruzalemu.

Otprilike oko pola pet poslije podne **krenula je** pogrebna povorka **s** Golgote prema Josipovom grobu koji se nalazio s druge strane ceste. **Četvero je muškaraca nosilo Isusovo tijelo umotano u platno, a slijedile su ih vjerne žene** iz Galileje **koje su promatrale cijeli događaj**. Smrtnici koji **su nosili** Isusovo materijalno tijelo do groba **su**: Josip, Nikodem, Ivan i rimski stotnik.

Oni **su odnijeli** tijelo u **grob koji je bio velik** otprilike **jedan kvadratni metar**, **te su** ga žurno **počeli** pripremati za pogreb. Židovi ustvari nisu sahranjivali svoje mrtve; oni su ih **zapravo** balzamirali. Josip i Nikodem **su** sa sobom **donijeli** veliku količinu miomiris i pomasti, **te su omotali** tijelo zavojima natopljenim ovim otopinama. Nakon što su završili s balzamiranjem, **prekrili su lice ubrusom, tijelo su omotali platnom**, **te su** ga s najvećim poštovanjem **položili** na ležaj u grobu.

Kad su tijelo **položili** u **grob**, stotnik **je naredio** vojnicima **da pomognu** dogurati kamen koji je služio umjesto vrata na ulazu u grob. Vojnici **su** se zatim **uputili** prema Geheni s tijelima dvojice razbojnika dok **su se ostali vratili** u Jeruzalem kako bi se, puni tuge, pripremili za proslavu **Pashe** prema **Mojsijevom zakonu**.

Oko Isusovog je pogreba vladala prilična žurba i pometnja radi predstojeće subote i blagdana **Pashe**. Muškarci **su** se žurno **vratili** u grad, dok **su** žene **ostale** pored groba dok se nije **smračilo**.

Tijekom svih ovih događaja, žene **su se sakrile** u blizini **te su** mogle promatrati što se **događa** i vidjeti gdje će sahraniti Učitelja. One su se krile zbog toga što ženama nije bilo dopušteno miješati se s muškarcima prilikom pogreba. One **su zaključile da** Isus nije bio pravilno pripravljen za pogreb, **te su se dogovorile da će se vratiti** Jesipovom domu,

home of Joseph, rest over the Sabbath, make ready spices and ointments, and return on Sunday morning properly to prepare the Master's body for the death rest. The women who thus tarried by the tomb on this Friday evening were: Mary Magdalene, Mary the wife of Clopas, Martha another sister of Jesus' mother, and Rebecca of Sepphoris.

Aside from David Zebedee and Joseph of Arimathea, very few of Jesus' disciples really believed or understood that he was due to arise from the tomb on the third day.

2. SAFEGUARDING THE TOMB

If Jesus' followers were unmindful of his promise to rise from the grave on the third day, his enemies were not. The chief priests, Pharisees, and Sadducees recalled that they had received reports of his saying he would rise from the dead.

This Friday night, after the Passover supper, about midnight a group of the Jewish leaders gathered at the home of Caiaphas, where they discussed their fears concerning the Master's assertions that he would rise from the dead on the third day. This meeting ended with the appointment of a committee of Sanhedrists who were to visit Pilate early the next day, bearing the official request of the Sanhedrin that a Roman guard be stationed before Jesus' tomb to prevent his friends from tampering with it. Said the spokesman of this committee to Pilate: "Sir, we remember that this deceiver, Jesus of Nazareth, said, while he was yet alive, 'After three days I will rise again.' We have, therefore, come before you to request that you issue such orders as will make the sepulchre secure against his followers, at least until after the third day. We greatly fear lest his disciples come and steal him away by night and then proclaim to the people that he has risen from the dead. If we should permit this to happen, this mistake would be far worse than to have allowed him to live."

When Pilate heard this request of the Sanhedrists, he said: "I will give you a guard of ten soldiers. Go your way and make the tomb secure." They went back to the temple, secured ten of their own guards, and then marched out to Joseph's tomb with these ten Jewish guards and ten Roman soldiers, even on this Sabbath morning, to set them as watchmen before the tomb. These men rolled yet another stone before the tomb and set the seal of Pilate on and around these stones, lest they be disturbed without their knowledge. And these twenty men remained on watch up to the hour of the resurrection, the Jews carrying them their food and drink.

3. DURING THE SABBATH DAY

Throughout this Sabbath day the disciples and the apostles remained in hiding, while all Jerusalem discussed the death of Jesus on the cross. There were

tu se odmoriti preko subote, **pripremiti** miomirise i pomasti, te se vratiti u nedjelju ujutro kako bi Učiteljevo **tijelo ispravno** pripravile **za smrtni počinak**. Žene koje **su ostale** pored groba u petak **navečer su**: Marija iz Magdale, Marija Kleofina, sestra Isusove majke po imenu Marta i Rebeka iz Seforisa.

Osim Davida Zebedejevog i Josipa iz Arimateje, mali je broj Isusovih učenika uistinu vjerovao ili shvaćao da je Isus trebao uskrsnuti **treći dan**.

2. ČUVAJUĆI GROB

Ako **se** Isusovi **sljedbenici** i nisu **obazirali** na njegovo obećanje da će **uskrsnuti** treći dan, to nije bio slučaj s njegovim neprijateljima. **Vrhovni** svećenici, farizeji i saduceji **sjetili su se da** su primili **izvještaje** o njegovim riječima da se treba podići iz mrtvih.

U petak **navečer**, nakon **Pashalne večere**, **oko ponoći se** u Kaifinom domu **okupila** grupa židovskih vođa **kako bi razgovarali** o svojim bojaznima vezanim uz Učiteljeve tvrdnje da će treći dan ustati iz mrtvih. **Na kraju ovog vijećanja oformili su odbor** predstavnika Velikog vijeća **koji je narednog dana trebao otići** Pilatu sa službenim zahtijevom **da se ispred Isusovog groba postavi rimski stražar** kako bi **se Isusove prijatelje spriječilo** da **na bilo koji način lažiraju Isusovo uskrsnuće**. Kako reče njihov glasnogovornik Pilatu: "Gospodine, **sjećamo se** kako je ovaj varalica, Isus Nazarećanin, govorio za života, 'Uskrsnut ću poslije tri dana.' Mi smo, stoga, došli s molbom da **se na njegov grob postavi straža**, **barem** dok ne prođe treći dan **od njegove smrti**. Strahujemo da **bi** njegovi učenici **mogli** ukrasti njegovo tijelo, **a** zatim proglasiti ljudima da **je uskrsnuo od mrtvih**. **Dopustimo li** da se **nešto takvoga dogodi**, bilo bi to daleko gore nego što **bi bilo** dopustiti da ostane na životu."

Kad **je** Pilat **čuo** ovaj zahtijev Velikog vijeća, **rekao je**: "Dat ću vam stražu od deset vojnika. Idite i osigurajte grob." Oni **su se vratili** do hrama, **odabrali** desetoricu svojih ljudi, te **su** zatim **otišli** do Josipovog groba s desetoricom židovskih čuvara i desetoricom rimskih vojnika, te **su ih, iako je** bila subota, **postavili da stražare pred grobom**. **Dogurali su** još jedan kamen ispred grobnice, te **su stavili Pilatov pečat** na **ta dva kamena** i oko njih, kako ih se nitko ne bi **mogao pomaknuti bez** njihovog znanja. I ova dvadesetorica **ostala su** na straži sve do uskrsnuća, **a Židovi su im** donosili hranu i piće.

3. SUBOTA

Tijekom ove subote učenici i apostoli **su se skrivali**, dok je cijeli Jeruzalem bio zaokupljen raspravama o Isusovoj smrti na križu. U Jeruzalemu

almost one and one-half million Jews present in Jerusalem at this time, hailing from all parts of the Roman Empire and from Mesopotamia. This was the beginning of the Passover week, and all these pilgrims would be in the city to learn of the resurrection of Jesus and to carry the report back to their homes.

Late Saturday night, John Mark summoned the eleven apostles secretly to come to the home of his father, where, just before midnight, they all assembled in the same upper chamber where they had partaken of the Last Supper with their Master two nights previously.

Mary the mother of Jesus, with Ruth and Jude, returned to Bethany to join their family this Saturday evening just before sunset. David Zebedee remained at the home of Nicodemus, where he had arranged for his messengers to assemble early Sunday morning. The women of Galilee, who prepared spices for the further embalming of Jesus' body, tarried at the home of Joseph of Arimathea.

We are not able fully to explain just what happened to Jesus of Nazareth during this period of a day and a half when he was supposed to be resting in Joseph's new tomb. Apparently he died the same natural death on the cross as would any other mortal in the same circumstances. We heard him say, "Father, into your hands I commend my spirit." We do not fully understand the meaning of such a statement inasmuch as his Thought Adjuster had long since been personalized and so maintained an existence apart from Jesus' mortal being. The Master's Personalized Adjuster could in no sense be affected by his physical death on the cross. That which Jesus put in the Father's hands for the time being must have been the spirit counterpart of the Adjuster's early work in spiritizing the mortal mind so as to provide for the transfer of the transcript of the human experience to the mansion worlds. There must have been some spiritual reality in the experience of Jesus which was analogous to the spirit nature, or soul, of the faith-growing mortals of the spheres. But this is merely our opinion -- we do not really know what Jesus commended to his Father.

We know that the physical form of the Master rested there in Joseph's tomb until about three o'clock Sunday morning, but we are wholly uncertain regarding the status of the personality of Jesus during that period of thirty-six hours. We have sometimes dared to explain these things to ourselves somewhat as follows:

1. The Creator consciousness of Michael must have been at large and wholly free from its associated mortal mind of the physical incarnation.

2. The former Thought Adjuster of Jesus we know to have been present on earth during this period and in personal command of the assembled celestial hosts.

se u to vrijeme nalazilo skoro milijun i pol Židova iz svih dijelova Rimskoga carstva i Mezopotamije. Bio je to početak pashalnog tjedna i svi su ovi hodočasnici čuli za Isusovo uskrsnuće te su ovu vijest prenijeli svojim domovima.

Kasno u subotu navečer, Ivan Marko tajno je pozvao jedanaestoricu apostola u dom svoga oca, te su se nedugo prije ponoći okupili u istoj onoj sobi na gornjem katu kuće njegovog oca gdje su dvije noći ranije blagovali. Posljednju večeru sa svojim Učiteljem.

Isusova majka Marija, u pratnji Rute i Jude, vratila se u Betaniju kako bi se pridružila svojoj obitelji ove subotnje večeri upravo prije zalaska sunca. David Zebedejev ostao je kod Nikodema, gdje se prema dogovoru trebao naći sa svojim glasnici na nedjelju rano ujutru. Galilejske žene, koje su već pripravile pomasti za balzamiranje Isusovog tijela, ostadole su u domu Josipa iz Arimateje.

Nismo u stanju točno objasniti što se događalo s Isusom Nazarećaninom tijekom ovog dana i pol dok se odmarao u Josipovom novom grobu. Po svemu sudeći, on je prošao istim prirodnim procesom smrti na križu kojim bi prošao svaki drugi smrtnik na njegovom mjestu. Čuli smo kako je rekao, "Oče, u ruke tvoje predajem svoj duh." Nije nam u potpunosti jasno značenje ove tvrdnje, jer je Isusov Misaoni Ispravljač već odavno postao personificiran, čime je stekao zasebno postojanje, odvojeno od postojanja Isusovog smrtnog bića. Učiteljeva fizička smrt na križu ni na koji način nije mogala utjecati na njegovog Personificiranog Ispravljača. Isus je u tom trenutku u Očeve ruke najvjerojatnije predao duplikat duha Ispravljačevog prvobitnog rada na poduhovljenju smrtnog uma kojim je omogućiti prijenos zabilješke ljudskog iskustva na svjetove mnogih stanova. Morala je postojati neka duhovna stvarnost u Isusovom iskustvu koja bi bila analogna s duhom, ili dušom, zemaljskih smrtnika koja rastu po vjeri. No ova je tvrdnja tek naše mišljenje – mi zapravo ne znamo što je Isus predao svome Ocu.

Znamo da se Učiteljevo fizičko obličje odmaralo u Josipovom grobu sve do otprilike tri sata u nedjelju ujutro, ali nismo sigurni u pogledu statusa Isusove ličnosti tijekom ovih trideset šest sati. S vremena na vrijeme usudili bismo se objasniti te stvari na otprilike sljedeći način:

1. Mihaelova stvaralačka svjesnost morala je biti slobodna i nepovezana s njegovim smrtnim umom fizičkog utjelovljenja.

2. Poznato nam je da je Isusov negdašnji Misaoni Ispravljač bio prisutan na zemlji tijekom ovog razdoblja, te da je on osobno bio zapovjednik nad okupljenim nebeskim bićima.

3. The acquired spirit identity of the man of Nazareth which was built up during his lifetime in the flesh, first, by the direct efforts of his Thought Adjuster, and later, by his own perfect adjustment between the physical necessities and the spiritual requirements of the ideal mortal existence, as it was effected by his never-ceasing choice of the Father's will, must have been consigned to the custody of the Paradise Father. Whether or not this spirit reality returned to become a part of the resurrected personality, we do not know, but we believe it did. But there are those in the universe who hold that this soul-identity of Jesus now reposes in the "bosom of the Father," to be subsequently released for leadership of the Nebadon Corps of the Finality in their undisclosed destiny in connection with the uncreated universes of the unorganized realms of outer space.

4. We think the human or mortal consciousness of Jesus slept during these thirty-six hours. We have reason to believe that the human Jesus knew nothing of what transpired in the universe during this period. To the mortal consciousness there appeared no lapse of time; the resurrection of life followed the sleep of death as of the same instant.

And this is about all we can place on record regarding the status of Jesus during this period of the tomb. There are a number of correlated facts to which we can allude, although we are hardly competent to undertake their interpretation.

In the vast court of the resurrection halls of the first mansion world of Satania, there may now be observed a magnificent material-morontia structure known as the "Michael Memorial," now bearing the seal of Gabriel. This memorial was created shortly after Michael departed from this world, and it bears this inscription: "In commemoration of the mortal transit of Jesus of Nazareth on Urantia."

There are records extant which show that during this period the supreme council of Salvington, numbering one hundred, held an executive meeting on Urantia under the presidency of Gabriel. There are also records showing that the Ancients of Days of Uversa communicated with Michael regarding the status of the universe of Nebadon during this time.

We know that at least one message passed between Michael and Immanuel on Salvington while the Master's body lay in the tomb.

There is good reason for believing that some personality sat in the seat of Caligastia in the system council of the Planetary Princes on Jerusem which convened while the body of Jesus rested in the tomb.

The records of Edentia indicate that the Constellation Father of Norlatiadek was on Urantia, and that he received instructions from Michael during this time of the tomb.

3. Stečeni identitet duha ovog Nazarećanina koji je izgrađen tijekom njegovog zemaljskog života, isprva neposrednim nastojanjima njegovog Misaonog Ispravljača, a zatim njegovim vlastitim savršenim usklađenjem fizičkih potreba s duhovnim zahtjevima **idealnog smrtnog postojanja** koji je postignut neprestanim odabirom Očeve volje, morao je biti povjeren na čuvanje Rajskom Ocu. **Ne znamo je li se ova duhovna stvarnost vratila kako bi postala dijelom njegove uskrsle ličnosti, ali vjerujemo da jest. No ima i onih u svemiru koji** smatraju da ovaj spoj Isusove duše i identiteta **sada** počiva u "Očevim rukama," te da će s vremenom biti oslobođen kako bi preuzeo upravu nad Nebadonskim Zborom Finalista pri njihovom ostvarenju neobznanjene sudbine vezane uz rad na **nestvorenim** svemirima neorganiziranih domena **vanjskog** prostora.

4. Smatramo da je Isusova **ljudska ili smrtna svijest spavala** tijekom ovih trideset šest sati. Imamo razloga vjerovati da Isus-čovjek nije **bio svjestan ničega što se u ovom razdoblju događalo u svemiru. Njegova smrtna svijest nije bila svjesna prolaska vremena; za nju se uskrsnuće života dogodilo istog trenutka kad je nastupila smrt.**

I ovo je više-manje sve što možemo zabilježiti **o Isusovom statusu** tijekom njegovog boravka u grobu. Premda se možemo pozvati na veći broj međupovezanih činjenica, teško da se možemo upustiti u njihovu interpretaciju.

Na prvom svijetu Satanije, u ogromnim prostorijama **za uskrsnuće** mrtvih, i danas stoji veličanstveni materijalno-morontijalni spomenik poznat kao "Spomen na Mihaela," koji nosi Gabrijelov pečat. Ovaj je spomenik **napravljen** nedugo nakon Mihaelovog odlaska s ovog svijeta, i na njemu stoji **slijedeći natpis**: "U spomen smrtnom prijelazu Isusa Nazarećanina s Urantije."

Postoje zapisi koji **pokazuju da se tijekom ovog razdoblja na Urantiji održala sjednica velikog vijeća Salvingtona, s njegovih stotinu članova, a njome je predsjedao Gabrijel.** Pored toga postoje zapisi koji **pokazuju da su Drevnosti Dana razgovarali s Mihaelom o statusu svemira Nebadona u tom periodu.**

Znao da je razmijenjena najmanje jedna poruka između Mihaela i **Emanuela** na Salvingtonu dok je Učiteljevo tijelo ležalo u grobu.

Imamo **dobrog** razloga vjerovati da je **neka osoba** sjedila na mjestu Kaligastije **za vrijeme vijećanja** Planetarnih Knezova održanog dok se Isusovo tijelo odmaralo u grobu.

Prema zapisima Edentije, Urantiju je ovom prilikom posjetio Otac Zvijezda Norlatiadeka, koji je prilikom Učiteljevog počinaka u grobu primao poruke od Mihaela.

And there is much other evidence which suggests that not all of the personality of Jesus was asleep and unconscious during this time of apparent physical death.

4. MEANING OF THE DEATH ON THE CROSS

Although Jesus did not die this death on the cross to atone for the racial guilt of mortal man nor to provide some sort of effective approach to an otherwise offended and unforgiving God; even though the Son of Man did not offer himself as a sacrifice to appease the wrath of God and to open the way for sinful man to obtain salvation; notwithstanding that these ideas of atonement and propitiation are erroneous, nonetheless, there are significances attached to this death of Jesus on the cross which should not be overlooked. It is a fact that Urantia has become known among other neighboring inhabited planets as the "World of the Cross."

Jesus desired to live a full mortal life in the flesh on Urantia. Death is, ordinarily, a part of life. Death is the last act in the mortal drama. In your well-meant efforts to escape the superstitious errors of the false interpretation of the meaning of the death on the cross, you should be careful not to make the great mistake of failing to perceive the true significance and the genuine import of the Master's death.

Mortal man was never the property of the archdeceivers. Jesus did not die to ransom man from the clutch of the apostate rulers and fallen princes of the spheres. The Father in heaven never conceived of such crass injustice as damning a mortal soul because of the evil-doing of his ancestors. Neither was the Master's death on the cross a sacrifice which consisted in an effort to pay God a debt which the race of mankind had come to owe him.

Before Jesus lived on earth, you might possibly have been justified in believing in such a God, but not since the Master lived and died among your fellow mortals. Moses taught the dignity and justice of a Creator God; but Jesus portrayed the love and mercy of a heavenly Father.

The animal nature -- the tendency toward evil-doing -- may be hereditary, but sin is not transmitted from parent to child. Sin is the act of conscious and deliberate rebellion against the Father's will and the Sons' laws by an individual will creature.

Jesus lived and died for a whole universe, not just for the races of this one world. While the mortals of the realms had salvation even before Jesus lived and died on Urantia, it is nevertheless a fact that his bestowal on this world greatly illuminated the way of salvation; his death did much to make forever plain the certainty of mortal survival after death in the flesh.

A postoje i **mnogi drugi dokazi koji pokazuju da u stanju sna i nesvjesnosti tijekom ovog razdoblja naočigledne fizičke smrti nije bila cijela Isusova ličnost.**

4. ZNAČENJE SMRTI NA KRIŽU

Iako Isus nije **umro** na križu kako bi iskupio grijeh smrti ljudi ili kako bi stvorio određeni djelotvoran pristup inače ljutom i okrutnom Bogu, **ia**ko Sin Čovječji nije položio život kako bi ublažio ljutnju Boga i otvorio put k spasenju grešnog čovjeka, unatoč svim ovim neispravnim idejama o iskupljenju i umilostivljenju, postoje određeni bitni aspekti Isusove smrti na križu **koji se ne bi** trebali previdjeti. **Činjenica je da je Urantija na obližnjim naseljenim planetima postala poznata** kao "Svijet križa."

Isus je želio živjeti punim smrtnim životom na Urantiji. Smrt, obično, nije ništa više nego dio života. Smrt je posljednji čin u drami smrtnog života. Pri svojim dobronamjernim nastojanjima da izbjegnute **sujevjerne pogreške krivog** tumačenja smrti na **križu morate** paziti kako ne bi počinili još veću grešku - **ne spoznati istinski značaj i pravi smisao** Učiteljeve smrti.

Smrtni čovjek nikada nije bio vlasništvo velikih varalica. Isus nije umro kako bi **ljude izbavio** iz okrutnih pandži izdajničkih vladara i **palih** knezova **višega svijeta**. Nebeski Otac **nikada nije** smislio tako veliku nepravdu kao što je ideja prokletstva smrtno duše zbog zlih djela njezinih predaka. **Tako ni Učiteljeva smrt na križu nije pokušaj** otplate duga koji čovječanstvo duguje Bogu.

Prije Isusovog života na zemlji, čovjek je **možda mogao** vjerovati u takvog Boga, **ali ne i nakon Učiteljevog života i smrti među vašim bližnjim smrtnicima**. Mojsije je poučavao dostojanstvo i pravednost Boga Stvoritelja; ali Isus je predočio ljubav i milost nebeskog Oca.

Životinjska priroda – sklonost prema činjenju zla – može biti nasljedna, **ali sam grijeh** se ne prenosi s roditelja na dijete. **Grijeh** je čin svjesne i namjerne pobune individualnog bića koje je obdareno voljom protiv Očeve volje i Sinovih zakona.

Isus je živio i umro **za cijeli svemir**, a ne samo **za ljude ovog** jednog svijeta. Dok su smrtnici primali spasenje i prije Isusovog života i smrti na Urantiji, točno je da je njegovo utjelovljenje na ovom svijetu **uvelike** prosvijetlilo **put spasenja**; njegova je smrt **zauvijek dokazala sigurnost spasenja nakon smrti fizičkog tijela**.

Though it is hardly proper to speak of Jesus as a sacrificer, a ransomer, or a redeemer, it is wholly correct to refer to him as a savior. He forever made the way of salvation (survival) more clear and certain; he did better and more surely show the way of salvation for all the mortals of all the worlds of the universe of Nebadon.

When once you grasp the idea of God as a true and loving Father, the only concept which Jesus ever taught, you must forthwith, in all consistency, utterly abandon all those primitive notions about God as an offended monarch, a stern and all-powerful ruler whose chief delight is to detect his subjects in wrongdoing and to see that they are adequately punished, unless some being almost equal to himself should volunteer to suffer for them, to die as a substitute and in their stead. The whole idea of ransom and atonement is incompatible with the concept of God as it was taught and exemplified by Jesus of Nazareth. The infinite love of God is not secondary to anything in the divine nature.

All this concept of atonement and sacrificial salvation is rooted and grounded in selfishness. Jesus taught that service to one's fellows is the highest concept of the brotherhood of spirit believers. Salvation should be taken for granted by those who believe in the fatherhood of God. The believer's chief concern should not be the selfish desire for personal salvation but rather the unselfish urge to love and, therefore, serve one's fellows even as Jesus loved and served mortal men.

Neither do genuine believers trouble themselves so much about the future punishment of sin. The real believer is only concerned about present separation from God. True, wise fathers may chasten their sons, but they do all this in love and for corrective purposes. They do not punish in anger, neither do they chastise in retribution.

Even if God were the stern and legal monarch of a universe in which justice ruled supreme, he certainly would not be satisfied with the childish scheme of substituting an innocent sufferer for a guilty offender.

The great thing about the death of Jesus, as it is related to the enrichment of human experience and the enlargement of the way of salvation, is not the fact of his death but rather the superb manner and the matchless spirit in which he met death.

This entire idea of the ransom of the atonement places salvation upon a plane of unreality; such a concept is purely philosophic. Human salvation is real; it is based on two realities which may be grasped by the creature's faith and thereby become incorporated into individual human experience: the fact of the fatherhood of God and its correlated truth, the brotherhood of man. It is true, after all, that you are to be "forgiven your debts, even as you forgive your debtors."

Premda **nije ispravno o Isusu govoriti kao o žrtvi, otkupitelju ili izbavitelju**, njega se sasvim sigurno može nazvati spasiteljem. **Isus je zauvijek put spasenja učinio jasnim i izvjesnim**; on je bolje i uvjerljivije predočio put spasenja svim smrtnicima svih svjetova cijelog svemira Nebadona.

Nakon što **spoznate Boga** kao istinitog Oca **punog ljubavi za** svoju djecu, što je jedina koncepcija Oca koju je Isus ikad **naučavao**, u cilju dosljednosti morate **u potpunosti** odbaciti sve **one** druge primitivne ideje o Bogu kao uvrijeđenom kralju, okrutnom i svemogućem vladaru **čije je najveće zadovoljstvo uhvatiti** svoje podanike **kako čine zlo ne bi li ih** primjerno kaznio, **osim** ako se neko **njemu skoro** ravnopravno biće **ne zauzme za njih**, te **umre umjesto njih**. Cijela se ideja **otkupljenja** i iskupljenja ne može pomiriti s **koncepcijom Boga koju je naučavao i svojim životom pokazao Isus Nazarećanin**. Božja beskonačna ljubav predstavlja njegovu najistaknutiju osobinu.

A ova **je** ideja iskupljenja i žrtvenog spasenja **utemeljena na sebičnosti**. Isus je **učio** da je služenje čovjekovim bližnjima najviši oblik bratske ljubavi prema vjernicima duha. Oni koji vjeruju da je Bog otac svih ljudi, ne trebaju brinuti za svoje spasenje. Vjernik ne smije biti zaokupljen sebičnom žudnjom za osobnim spasenjem, **već prije treba težiti nesebičnom porivu da voli i, sukladno tome, služi svojim bližnjima, i to onako kako je Isus volio i služio smrtnike**.

Istinski **se** vjernici jednako tako ne **brinu toliko** oko buduće kazne za zla djela. Istinski **se** vjernik **brine samo zbog** trenutačne odvojenosti od Boga. Istina, mudri roditelji **ponekad kazne** svoju djecu, ali to čine s ljubavlju i s obrazovnim namjerama. Oni ne kažnjavaju u ljutnji ili u cilju osvete.

Čak i kad bi Bog uistinu bio okrutni i zakonodavni vladar svemira **kojim bi dominirala pravda**, on se **nikako** ne bi mogao zadovoljiti djetinjastom idejom kažnjavanja jedne nevine žrtve **namjesto prijestupnika**.

Najbitniji aspekt Isusove smrti, u pogledu obogaćenja ljudskog iskustva i proširenja puta spasenja, nije činjenica njegove smrti već prije veličanstveni i neusporedivi duh s **kojim je on susreo smrt**.

Cijela **ta** ideja **otkupljenja postavlja** spasenje u domenu nestvarnosti; **takva je ideja u potpunosti filozofska**. Ljudsko **je spasenje stvarno**; ono počiva na dvjema stvarnostima koje **se mogu spoznati** vjerom i koje na taj način postaju dijelom individualnog ljudskog iskustva: **činjenici** da je Bog otac svih ljudi i **istini** koja iz **te činjenice proizlazi**, da su svi **ljudi braća**. **Naposljetku, istina je da će vam se "otpuštiti duzi vaši, kako i vi otpuštate dužnicima vašim."**

5. LESSONS FROM THE CROSS

The cross of Jesus portrays the full measure of the supreme devotion of the true shepherd for even the unworthy members of his flock. It forever places all relations between God and man upon the family basis. God is the Father; man is his son. Love, the love of a father for his son, becomes the central truth in the universe relations of Creator and creature -- not the justice of a king which seeks satisfaction in the sufferings and punishment of the evil-doing subject.

The cross forever shows that the attitude of Jesus toward sinners was neither condemnation nor condonation, but rather eternal and loving salvation. Jesus is truly a savior in the sense that his life and death do win men over to goodness and righteous survival. Jesus loves men so much that his love awakens the response of love in the human heart. Love is truly contagious and eternally creative. Jesus' death on the cross exemplifies a love which is sufficiently strong and divine to forgive sin and swallow up all evil-doing. Jesus disclosed to this world a higher quality of righteousness than justice -- mere technical right and wrong. Divine love does not merely forgive wrongs; it absorbs and actually destroys them. The forgiveness of love utterly transcends the forgiveness of mercy. Mercy sets the guilt of evil-doing to one side; but love destroys forever the sin and all weakness resulting therefrom. Jesus brought a new method of living to Urantia. He taught us not to resist evil but to find through him a goodness which effectually destroys evil. The forgiveness of Jesus is not condonation; it is salvation from condemnation. Salvation does not slight wrongs; it makes them right. True love does not compromise nor condone hate; it destroys it. The love of Jesus is never satisfied with mere forgiveness. The Master's love implies rehabilitation, eternal survival. It is altogether proper to speak of salvation as redemption if you mean this eternal rehabilitation.

Jesus, by the power of his personal love for men, could break the hold of sin and evil. He thereby set men free to choose better ways of living. Jesus portrayed a deliverance from the past which in itself promised a triumph for the future. Forgiveness thus provided salvation. The beauty of divine love, once fully admitted to the human heart, forever destroys the charm of sin and the power of evil.

The sufferings of Jesus were not confined to the crucifixion. In reality, Jesus of Nazareth spent upward of twenty-five years on the cross of a real and intense mortal existence. The real value of the cross consists in the fact that it was the supreme and final expression of his love, the completed revelation of his mercy.

On millions of inhabited worlds, tens of trillions of evolving creatures who may have been tempted to give up the moral struggle and abandon the good fight of faith, have taken one more look at Jesus

5. POUKE KRIŽA

Isusova smrt na križu svjedoči o cjelovitosti neograničene odanosti pravog pastira prema svim, pa i nevrijednim ovcima svoga stada. Ovaj događaj zauvijek postavlja sve odnose između Boga i čovjeka na temelje obiteljskog odnosa. Bog je Otac; čovjek je njegov sin. Ljubav, ljubav oca prema svome sinu, postaje središnjom istinom svih kozmičkih odnosa između Stvoritelja i stvorenog bića – ne pravda kralja koji nalazi zadovoljstvo u patnjama i kažnjavanju svojih zlih podanika.

Križ zauvijek pokazuje da Isusov stav prema grešnicima nikad nije počivao na bilo prijekoru ili osudi, već prije na vječnom spasenju punom ljubavi. Isus je uistinu spasitelj zato što njegov život i njegova smrt istinski pridobijaju ljude za dobrotu i pravedno spasenje. Isus toliko voli ljude da njegova ljubav budi ljubav u ljudskim srcima. Ljubav je istinski zarazna i vječno kreativna. Isusova smrt na križu primjer je ljubavi koja je dovoljno jaka i božanska da oprašta grijeh i briše svako zlo. Isus je ovom svijetu predočio kvalitetu pravednosti koja je viša od pravde – posve tehničkog shvaćanja pravog i krivog. Božanska ljubav nije samo u stanju oprostiti grijehe; ona ih upija i istinski uništava. Opraštanje ljubavi potpuno nadilazi opraštanje milosti. Milost stavlja grijeh zlih djela na stranu; no ljubav zauvijek uništava grijeh i sve slabosti koje od njega nastaju. Isus je stanovnicima Urantije pokazao nov način življenja. Učio nas je da se ne opiremo zlu, nego da kroz njega nađemo dobrotu koja djelotvorno uništava zlo. Isusovo oproštenje nije odobravanje zla; ono je spasenje od osude. Spasenje ne umanjuje zla djela; ono ih pretvara u dobra djela. Istinska se ljubav ne pogada s mržnjom i ne odobrava ju; ona uništava mržnju. Isusova se ljubav ne može zadovoljiti s pukim oproštenjem. Učiteljeva ljubav podrazumijeva obnovu, vječni život. Posve je ispravno govoriti o spasenju kao iskupljenju, ako govorite o ovoj vječnoj obnovi.

Isus se snagom svoje osobne ljubavi prema ljudima, uspio osloboditi zla i grijeha. On je na taj način omogućio čovjeku da slobodno odabere bolji način življenja. Isus je predočio oslobođenje od prošlosti koje samo po sebi obećava pobjedu u budućnosti. Opraštanje na taj način donosi spasenje. Ljepota božanske ljubavi, nakon što je čovjek u potpunosti pusti u svoje srce, zauvijek uništava svaku privlačnost grijeha i moć zla.

Isusove patnje nisu bile ograničene na raspeće. Isus Nazarećanin je ustvari proveo više od dvadeset pet godina na križu stvarnog i intenzivnog smrtnog postojanja. Stvarna vrijednost križa počiva u činjenici da je to bio krajnji i vrhunski izražaj njegove ljubavi, upotpunjenog otkrivenja njegove milosti.

Na milijunima naseljenih svjetova, desetine bilijuna evolutivnih stvorenja nekom su se prilikom našla pred iskušenjem da dignu ruke od smrtne borbe i da odustanu od blažene bitke vjere, ali bi onda još jednom pogledala

on the cross and then have forged on ahead, inspired by the sight of God's laying down his incarnate life in devotion to the unselfish service of man.

The triumph of the death on the cross is all summed up in the spirit of Jesus' attitude toward those who assailed him. He made the cross an eternal symbol of the triumph of love over hate and the victory of truth over evil when he prayed, "Father, forgive them, for they know not what they do." That devotion of love was contagious throughout a vast universe; the disciples caught it from their Master. The very first teacher of his gospel who was called upon to lay down his life in this service, said, as they stoned him to death, "Lay not this sin to their charge."

The cross makes a supreme appeal to the best in man because it discloses one who was willing to lay down his life in the service of his fellow men. Greater love no man can have than this: that he would be willing to lay down his life for his friends -- and Jesus had such a love that he was willing to lay down his life for his enemies, a love greater than any which had hitherto been known on earth.

On other worlds, as well as on Urantia, this sublime spectacle of the death of the human Jesus on the cross of Golgotha has stirred the emotions of mortals, while it has aroused the highest devotion of the angels.

The cross is that high symbol of sacred service, the devotion of one's life to the welfare and salvation of one's fellows. The cross is not the symbol of the sacrifice of the innocent Son of God in the place of guilty sinners and in order to appease the wrath of an offended God, but it does stand forever, on earth and throughout a vast universe, as a sacred symbol of the good bestowing themselves upon the evil and thereby saving them by this very devotion of love. The cross does stand as the token of the highest form of unselfish service, the supreme devotion of the full bestowal of a righteous life in the service of wholehearted ministry, even in death, the death of the cross. And the very sight of this great symbol of the bestowal life of Jesus truly inspires all of us to want to go and do likewise.

When thinking men and women look upon Jesus as he offers up his life on the cross, they will hardly again permit themselves to complain at even the severest hardships of life, much less at petty harassments and their many purely fictitious grievances. His life was so glorious and his death so triumphant that we are all enticed to a willingness to share both. There is true drawing power in the whole bestowal of Michael, from the days of his youth to this overwhelming spectacle of his death on the cross.

Make sure, then, that when you view the cross as a revelation of God, you do not look with the eyes of the primitive man nor with the viewpoint of the later barbarian, both of whom regarded God as a

Isusa na križu i onda stekla snagu da nastave, našavši nadanuće u prizoru Boga koji polaže svoj utjelovljeni život u korist nesebične službe čovjeku.

Pobjeda smrti na križu u sebi sažima cjelokupni duh Isusovog stava prema onima koji su ga napadali. On je križ napravio vječnim simbolom pobjede ljubavi nad mržnjom, pobjedom istine nad zlom svojom molitvom: "Oče, oprosti im, jer ne znaju što čine." Ovakva odanost ljubavi proširila se svim prostranstvima svemira; učenici su je naučili od svog Učitelja. Prvi učitelj njegovog evanđelja koji je bio pozvan da položi život u ovoj službi rekao je dok su ga kamenovali na smrt: "Ne uzimi im ovo za grijeh!"

Križ se zauvijek obraća onom najboljem u čovjeku, zato što pruža svjedočanstvo o onome koji je bio voljan položiti svoj život u služenju svojim bližnjima. Nema veće ljubavi od ove: položiti vlastiti život za svoje prijatelje – a Isus je imao takvu ljubav da je bio voljan položiti vlastiti život za svoje neprijatelje, što je najveća ljubav ikad viđena na zemlji.

Na drugim svjetovima, kao i na Urantiji, ovaj uzvišen prizor smrti Isusa-čovjeka na križu Golgote izaziva nebrojene osjećaje u smrtnicima, kao i najveću odanost anđela.

Križ ostaje simbolom svetosti službe, odanosti vlastitog života blagodat i spasenju bližnjih. Premda križ nije simbol žrtve nevinog Sina Božjeg koji polaže vlastiti život umjesto grešnika, a u cilju ublaženja bijesa uvrijeđenog Boga, on zauvijek ostaje, kako na zemlji tako i širom prostranog svemira, sveti simbol dobrih koji daruju vlastiti život zlima, te ih odanošću svoje ljubavi spašavaju. Križ je uistinu simbol najvišeg oblika nesebične službe, vrhunske odanosti punog darivanja pravednog života u svesrdnoj službi, čak i u smrti, smrti na križu. I sam prizor ovog velikog simbola Isusovog darovanog života uistinu nadahnjuje sve nas koji želimo slijediti njegov primjer.

Kad razboriti muškarci i žene promatraju Isusa dok umire na križu, teško da će ikada dopustiti sami sebi da se žale čak i na najteže životne poteškoće, da ne spominjemo beznačajne probleme i mnoge potpuno izmišljene pritužbe. Njegov je život bio tako veličanstven a njegova je smrt bila tako pobjedonosna da sve nas njegov primjer navodi da sudjelujemo u oboma. Istinski privlačna moć prožima cijelo Mihaelovo darivanje, od njegove najranije mladosti, do ovog svemoćnog prizora smrti na križu.

Pazite, stoga, kad promatrate križ kao Božje otkrivenje, da ne gledate očima primitivnog čovjeka ili očima kasnijih barbara, koji su Boga smatrali neumoljivim Vladarom surove pravde i krute

relentless Sovereign of stern justice and rigid law-enforcement. Rather, make sure that you see in the cross the final manifestation of the love and devotion of Jesus to his life mission of bestowal upon the mortal races of his vast universe. See in the death of the Son of Man the climax of the unfolding of the Father's divine love for his sons of the mortal spheres. The cross thus portrays the devotion of willing affection and the bestowal of voluntary salvation upon those who are willing to receive such gifts and devotion. There was nothing in the cross which the Father required -- only that which Jesus so willingly gave, and which he refused to avoid.

If man cannot otherwise appreciate Jesus and understand the meaning of his bestowal on earth, he can at least comprehend the fellowship of his mortal sufferings. No man can ever fear that the Creator does not know the nature or extent of his temporal afflictions.

We know that the death on the cross was not to effect man's reconciliation to God but to stimulate man's realization of the Father's eternal love and his Son's unending mercy, and to broadcast these universal truths to a whole universe.

sprovedbe zakona. **Radije smatrajte** križ najvišim **očitovanjem** Isusove ljubavi i odanosti **svojoj životnoj misiji darivanja svih smrtnika** njegovog prostranog svemira. U smrti Sina Čovječjeg trebate vidjeti **vrhunac** očitovanja Očeve božanske ljubavi prema njegovim sinovima svih smrtnih planeta. Križ stoga predstavlja odanost dobrovoljne ljubavi i **darivanje** dobrovoljnog spasenja onima koji su spremni primiti ovu odanost i **takve darove**. **Otac nije zahtijevao ništa u Isusovoj smrti na križu** – jedino ono što je Isus **dragovoljno dao** i ono **što je odbio izbjeći**.

Ako čovjek nije u stanju cijeniti Isusa i razumjeti značenje njegovog darovanog života, **onda** **barem** može shvatiti prijateljsku naklonost njegove smrtne patnje. **Nijedan se čovjek nikada ne mora bojati** da Stvoritelj ne poznaje prirodu i mjeru njegove privremene zemaljske patnje.

Znamo da **cilj smrti** na križu nije **bio postići pomirenje čovjeka i Boga, već oživjeti čovjekovu spoznaju** Očeve vječne ljubavi i Sinove beskrajne milosti, te saopćenje ovih univerzalnih istina cijelom svemiru.