

Poglavlje 1

GOD SPEAKS

The Theme of Creation and Its Purpose

By Maher Baba

GOD SPEAKS

I am not come to establish any cult, society or organization; nor even to establish a new religion. The religion that I shall give teaches the Knowledge of the One behind the many. The book that I shall make people read is the book of the heart that holds the key to the mystery of life. I shall bring about a happy blending of the head and the heart. I shall revitalize all religions and cults, and bring them together like beads on one string

Nisam došao da ustanovim nikakav kult, udruženje ili organizaciju; čak ni da utemeljim novu religiju. Religija koju ću vam dati uči znanju

Jednoga u mnoštvu. Potaknuću

ljude da čitaju ovu knjigu

o srcu što čuva ključ tajne života.

Dovešću um i srce u harmoničan spoj.

Oživeću sve religije i kultova

i spojiću ih kao bisere na jednoj ogrlici.“

- MEHER BABA -

GOD SPEAKS

PART 1

POGLAVLJE 1

States of Consciousness

Stanja svesti

ALL souls (atmas) were, are and will be in the Over-Soul (Paramatma).

Sve duše (atme) su bile, jesu i biće u Najvišem Jastvu (Paramatmi).

Souls (atmas) are all One.

Duše (atme) su sve Jedno.

All souls are infinite and eternal. They are formless.

Sve duše su beskonačne i večne. One su bez oblika.

All souls are One; there is no difference in souls or in their being and existence as souls.

Sve duše su Jedno; ne postoji razlika među dušama, niti u njihovom bivstvovanju i postojanju kao duša.

There is a difference in the consciousness of souls; there is a difference in the planes of consciousness of souls; there is a difference in the experience of souls and thus there is a difference in the state of souls.

Postoji razlika u svesnosti duša; postoji razlika u nivoima svesti duša; postoji razlika u iskustvu duša i prema tome postoji razlika u stanjima u kojima se duše nalaze.

Most souls are conscious of the gross body (sthul sharir); some souls are conscious of the subtle body (pran); a few souls are conscious of the mental body (mind or mana); and a very few souls are conscious of Self.

Većina duša je svesna grubog tela (sthul sharir); neke duše su svesne suptilnog tela (pran); malo duša je svesno mentalnog tela (um ili mana); a samo nekoliko duša je svesno Jastva.

Most souls have experience of the gross sphere (world); some souls have experience of the subtle sphere world); a few souls have experience of the mental sphere (world); and a very few souls have experience of the Over-Soul.

Većina duša ima iskustvo grube sfere (sveta); neke duše imaju iskustvo suptilne sfere (sveta); malo duša ima iskustvo mentalne sfere (sveta); a veoma malo duša ima iskustvo Najvišeg Jastva.

Most souls are on the gross plane (anna bhumika); some souls are on the subtle plane (pran bhumika); a few souls are on the mental plane (mano

bhumika); and a very few souls are on the plane beyond the mental plane (vidnyan).

Većina duša je na grubom nivou (anna bhumika); neke duše su na suptilnom nivou (pran bhumika); a veoma malo duša je na nivou iznad mentalnog nivoa (vidnyan).

Most souls have great binding; some souls have little binding; a few souls have very little binding; and a very few souls have absolutely no binding.

Većina duša ima jake okove; neke duše imaju slabe okove; malo duša ima veoma slabe okove; a veoma malo duša nema okove uopšte.

All these souls (atmas) of different consciousness, of different experiences, of different states are in the Over-Soul (Paramatma).

Sve ove duše (atme) sa različitim svestima, različitim iskustvima i različitim stanjima su u Najvišem Jastvu (Paramatmi).

If, now, all souls are in the Over-Soul and are all One, then why is there any difference in the consciousness, in the planes, in the experiences and in the states?

Ako su dakle, sve duše u Najvišem Jastvu i sve jesu Jedno, zašto onda postoji razlika u svesti, nivoima, iskustvima i stanjima svesti?

The cause of this difference is that the souls have different and diverse impressions (sanskaras).[\[1\]](#)

Ta razlika postoji zato što duše imaju razne i različite impresije (sanskare).[\[2\]](#)

Most souls have gross impressions; some souls have subtle impressions; a few souls have mental impressions; and a very few souls have no impressions at all.

Većina duša ima grube impresije; neke duše imaju suptilne impresije; malo duša ima mentalne impresije; a veoma malo duša nema impresije uopšte.

Souls having gross impressions, souls having subtle impressions, souls having mental impressions and souls having no impressions, are all souls in the Over-Soul and all are One.

Duše koje imaju grube impresije, duše koje imaju suptilne impresije, duše koje imaju mentalne impresije i duše koje nemaju bilo kakve impresije, sve su u Najvišem Jastvu i sve su one Jedno.

Souls with gross impressions have consciousness of the gross body (sthul sharir) and have experience of the gross sphere.

Duše sa grubim impresijama imaju svest o grubom telu (sthul sharir) i imaju iskustvo grube sfere.

Souls with subtle impressions have consciousness of the subtle body (pran) and have experience of the subtle sphere.

Duše sa suptilnim impresijama imaju svest o suptilnom telu (pran) i imaju iskustvo suptilne sfere.

Souls with mental impressions have consciousness of the mental body (mana or mind) and have the experience of the mental sphere .[\[3\]](#)

Duše sa mentalnim impresijama imaju svest o mentalnom telu (mana ili um) i imaju iskustvo mentalne sfere.

Souls with no impressions have consciousness of Self (soul, atma) and have the experience of the Over-Soul (Paramatma).

Duše koje nemaju impresija imaju svest o Jatvu (duši, atmi) i imaju iskustvo Najvišeg Jastva (Paramatme).

Thus souls with gross impressions experience the gross sphere through the gross body; that is, they experience different and diverse experiences such as seeing, hearing, smelling, eating, sleeping, clearing the bowels and urinating. All these are experiences of the gross sphere.

Tako, duše sa grubim impresijama imaju iskustvo grube sfere preko grubog tela; to znači da one proživljavaju razna i različita iskustva kao što su gledanje, slušanje, mirisanje, jedenje, spavanje, pražnjenje creva i mokrenje. Sve su ovo iskustva grube sfere.

Souls with subtle impressions experience successively three planes of the subtle sphere through the subtle body, and in these three planes they have only the experiences of seeing, smelling and hearing.

Duše sa suptilnim impresijama preko suptilnog tela prolaze uzastopno kroz iskustvo tri nivoa suptilne sfere i na tra nivoa one imaju samo iskustvo, gledanja, mirisanja i slušanja.

Souls with mental impressions, through the mental body or mind, in the mental sphere experience only seeing, and this seeing is the seeing of God.

Duše sa mentalnim impresijama preko mentalnog tela ili uma, u mentalnoj sferi imaju samo iskustvo gledanja, a to gledanje je zapravo viđenje Boga. Souls having no impressions, through the Self experience the infinite power, infinite knowledge and infinite bliss of the Over-Soul .

Duše koje nemaju impresija preko Jastva doživljavaju bezgraničnu moć, bezgranično znanje i bezgranično blaženstvo Najvišeg Jastva.

The soul that is conscious of the gross body is not conscious of the subtle body, not conscious of the mental body, and not conscious of Self.

Duša koja je svesna grubog tela nije svesna suptilnog tela, nije svesna mentalnog tela i nije svesna Jastva.

The soul that is conscious of the subtle body is not conscious of the gross body, not conscious of the mental body, and not conscious of Self.

Duša koja je svesna suptilnog tela nije svesna grubog tela i nije svesna mentalnog tela i nije svesna Jastva.

The soul that is conscious of the mental body is not conscious of the gross body, not conscious of the subtle body, and not conscious of Self.

Duša koja je svesna mentalnog tela nije svesna grubog tela, nije svesna suptilnog tela i nije svesna Jastva.

The soul that is conscious of Self is not conscious of the gross body, not conscious of the subtle body, and not conscious of the mental body.

Duša koja je svesna Jastva nije svesna grubog tela, nije svesna suptilnog tela i nije svesna mentalnog tela.

The soul that has experience of the gross world does not have experience of the subtle world, nor experience of the mental world, nor does it have experience of the Over- Soul .

Duša koja ima iskustvo grubog sveta nema iskustvo suptilnog sveta, ni iskustvo mentalnog sveta, niti ima iskustvo Najvišeg Jastva.

The soul that has experience of the subtle world does not experience the gross world, nor does it have experience of the mental world, nor does it have experience of the Over-Soul .

Duša koja ima iskustvo suptilnog sveta nema iskustvo grubog sveta, ni iskustvo mentalnog sveta, niti ima iskustvo Najvišeg Jastva.

The soul that has experience of the mental world does not experience the gross world, nor does it experience the subtle world, nor does it have experience of the Over-Soul .

Duša koja ima iskustvo mentalnog sveta nema iskustvo grubog sveta, ni iskustvo suptilnog sveta, niti ima iskustvo Najvišeg Jastva.

The soul that has experience of the Over-Soul does not experience the gross world, nor does it experience the subtle world, nor does it experience the mental world. That is, the soul that is conscious of Self and has experience of the Over-Soul is not conscious of the gross body, subtle body and mental body and does not experience the gross, subtle and mental spheres (worlds).

Duša koja ima iskustvo Najvišeg Jastva nema iskustvo grubog sveta, ni iskustvo suptilnog sveta, niti ima iskustvo mentalnog sveta. Drugim rečima, duša koja je svesna Jastva i ima iskustvo Najvišeg Jastva nije svesna grubog tela, suptilnog tela, ni mentalnog tela i nema iskustvo grube, suptilne i mentalne sfere (sveta).

This means that in order to have consciousness of Self and to have the experience of the Over-Soul, the soul must lose consciousness of the gross, subtle and mental bodies. But as long as the soul is impressioned either by the gross, subtle or mental impressions, the soul consistently and respectively has consciousness of the gross body, subtle body or mental body, and the gross, subtle and mental experiences are persistently and necessarily undergone .

To znači da duša mora da izgubi svest o grubom, suptilnom i mentalnom telu da bi stekla svest o Jastvu i doživela iskustvo Najvišeg Jastva. Ali, sve dok je duša pod uticajem grubih suptilnih ili mentalnih impresija ona ima svest o grubom, suptilnom, odnosno mentalnom telu, te neizbežno i stalno proživljava gruba, suptilna i mentalna iskustva.

The obvious reason for this is that as long as the consciousness of the soul is impressed by gross impressions, there is no way out except to experience these gross impressions through the gross body.

Razlog za to je jasan: sve dok je svest duše pod uticajem grubih impresija, ona nema drugog izlaza osim da proživi te grube impresije, preko grubog tela.

Similarly, as long as the consciousness of the soul is impressed by subtle impressions, there is no way out but to experience these subtle impressions through the subtle body.

Slično tome, sve dok je svest duše pod uticajem suptilnih impresija, ona nema drugog izlaza osim da proživi te suptilne impresije preko suptilnog tela.

Similarly, as long as the consciousness of the soul is impressed by mental impressions, there is no escape but to experience these mental impressions through the mental body.

Isto tako, sve dok je svest duše pod uticajem mentalnih impresija, ona nema drugog izlaza osim da proživi te mentalne impresije preko mentalnog tela.

As impressions of the gross, subtle and mental vanish or completely disappear, the consciousness of the soul is automatically and obviously directed and focussed towards itself, and this soul then necessarily has no alternative but to absorb experience of the Over-Soul.

Kada grube, suptilne i mentalne impresije iščeznu odnosno u potpunosti nestanu, svest duše se automatski i neizbežno usmerava i usredsređuje na sebe samu i tada duša nema drugog izbora osim da uđe u iskustvo Najvišeg Jastva.

Now, gross, subtle and mental bodies are nothing but the shadows of the soul. The gross, subtle and mental spheres (worlds) are nothing but the shadows of the Over-Soul.

Dakle, gruba, suptilna i mentalna tela nisu ništa drugo do senke duše. Grube, suptilne i mentalne sfere (svetovi) nisu ništa drugo do senke Najvišeg Jastva.

Gross, subtle and mental bodies are finite, have forms and are changeable and destructible. The gross, subtle and mental worlds are false; they are zero, imagination and vacant dreams. The only reality is the Over-Soul (Paramatma).

Gruba, suptilna i mentalna tela su ograničena, imaju oblike, podložna su promenama i uništenju. Grubi, suptilni i mentalni svetovi su nestvarni; oni nisu ništa, oni su uobrazilja i ništavni snovi. Jedina stvarnost je Najviše Jastvo (Paramatma).

Therefore when the soul with its gross, subtle and mental bodies experiences the gross, subtle and mental worlds, the soul actually experiences in reality the shadows of the Over-Soul with the help of its own shadows.

Zato, kada duša sa svojim grubim, suptilnim i mentalnim telom proživljava grube, suptilne i mentalne svetove, ona tada, zapravo, u stvarnosti doživljava senke Najvišeg Jastva uz pomoć svojih sopstvenih senki.

In other words, the soul with its finite and destructible form experiences falsity, zero, imagination and a vacant dream.

Drugim rečima, duša u svojoj ograničenoj i uništivoj formi proživljava obmanu, ništavnost, uobrazilju i ništavne snove.

Only when the soul experiences the Over-Soul with its Self does it experience the Real with reality.

Kada duša doživi iskustvo Najvišeg Jastva svojim sopstvenim Jastvom, jedino tada stvarno doživljava Stvarno.

When the soul is conscious of its gross body, then this soul identifies itself with the gross body and takes itself as the gross body.

Kada je duša svesna svog grubog tela, tada se ona identifikuje sa grubim telom i sebe smatra grubim telom.

This means that the infinite, eternal, formless soul finds itself as finite, mortal and having form.

To znači da beskonačna, večna duša koja je bez oblika spoznaje da je ograničena, smrtna i sadržana u obliku.

Impressions (sanskaras) are the cause of this ignorance. In the beginning the soul, which is eternally in the Over-Soul, at first acquires ignorance through impressions rather than acquiring Knowledge.

Impresije (sanskare) su uzrok ovog neznanja. U početku, duša koja je večno u Najvišem Jastvu, preko impresija prvo stiče neznanje, a ne Znanje.

When the soul acquires a particular form (body or sharir) according to particular impressions, it feels and experiences itself as being that particular form.

Kada u skladu sa određenim impresijama, duša poprimi određeni oblik (telo ili sharir), ona oseća i doživljava da je ona taj određeni oblik.

Soul in its stone-form experiences itself as stone. Accordingly, in due course, the soul experiences and feels that it is metal, vegetable, worm, fish, bird, animal, man or woman. Whatever be the type of gross form and whatever be the shape of the form, the soul spontaneously associates itself with that form, figure and shape. Duša u formi kamena doživljava sebe kao kamen. Prema tome, duša vremenom doživljava i oseća da je metal, biljka, crv, riba, ptica, životinja, muškarac ili žena. Bez obzira na tip grubog oblika i bez obzira na njegovu spoljašnju formu, duša se spontano spaja sa tim oblikom, izgledom i spoljašnjom formom, i doživljava da je taj oblik, ta pojava i ta spoljašnja forma.

When the soul is conscious of the subtle body, then this soul experiences that it is the subtle body.

Kada je duša svesna suptilnog tela, ona tada doživljava da je to suptilno telo.

When the soul becomes conscious of the mental body, then this soul experiences that it is the mental body.

Kada duša postane svesna mentalnog tela, ona tada doživljava da je to mentalno telo.

It is only because of impressions (nuqush-e-amal or sanskaras) that the soul without form, the Infinite Soul, experiences that it is veritably a gross body (sthul sharir), or a subtle body (pran) or a mental body (mana or mind).

Samo zbog impresija (nuqush-e-amal or sanskaras), duša, koja nema oblika, ta Bezgranična Duša, doživljava da je stvarno to grubo telo (sthul sharir) ili suptilno telo (pran) ili mentalno telo (mana ili um).

The soul, while experiencing the gross world through gross forms, associates with and dissociates from innumerable gross forms. The association with and dissociation from gross forms are termed birth and death respectively.

Dok proživljava grubi svet preko grubih formi, duša se spaja i odvaja od bezbrojnih grubih oblika. To spajanje i odvajanje od grubih oblika se naziva rođenje, odnosno smrt.

It is only because of impressions that the eternal, immortal soul, existing in reality without births and without deaths, has to experience births and deaths innumerable times.

Samo zbog impresija, ta večna, besmrtna duša, koja postoji u stvarnost bez rađanja i bez smrti, mora bezbroj puta da proživi rođenje i smrt.

While the soul has to undergo this experience of innumerable births and deaths because of impressions, it has not only to experience the gross world, which is a shadow of the Over-Soul and which is false, but together with it the soul has also to experience the happiness and misery, virtue and vice of the gross world.

Sve dok je duša prisiljena da zbog impresija prolazi kroz ta bezbrojna iskustva rađanja i umiranja, ona ne samo da mora doživljavati sam grubi svet koji je senka Najvišeg Jastva i koji je nestvaran, već mora da iskusi sreću i bedu i vrlinu i porok grubog sveta.

It is only because of impressions that the soul, which is beyond and free from happiness and misery, virtue and vice, has necessarily to undergo experiences of misery and happiness, vice and virtue.

Duša koja je slobodna i koja je izvan sreće i bede, vrline i poroka, samo zbog impresija neminovno mora da proživi iskustva bede, sreće, poroka i vrline.

Now this much is established, that the experiences of births and deaths, happiness and misery, virtue and vice are experienced only by the gross form of the soul while experiencing the gross world; but the gross form of the soul is a shadow of the soul and the gross world is a shadow of the Over-Soul.

Do sada smo utvrdili da samo grubi oblik duše, dok doživljavati grubi svet, proživljavati iskustvo rađanja i smrti, sreće i nesreće, vrline i poroka; ali grubi oblik duše je senka duše, a grubi svet je senka Najvišeg Jastva.

Thus all the experiences of births and deaths, virtue and vice, happiness and misery experienced by the soul are nothing but the experiences of the shadow. Hence all that is thus experienced is false.

Prema tome, sva iskustva rađanja i smrti, vrline i poroka, sreće i nesreće, koje duša proživljavati nisu ništa drugo do iskustva senki. Stoga je sve što je proživljeno na taj način nestvarno.

Atma in Reality Is Paramatma

U Stvarnosti, Atma je Parmatma

In order to clarify the relationship of „atma-Paramatma“ we compare Paramatma with an infinite ocean, a limitless ocean, and the atma as a drop in this ocean. The atma is never out of this limitless ocean (Paramatma).

Da bismo pojasnili odnos „atma-Paramatma“ Paramatmu poredimo sa beskrajnim okeanom, bezgraničnim okeanom, a atmu sa jednom kapi u tom okeanu. Atma nije nikada izvan ovog bezgraničnog okeana (Paramatme).

The atma can never be out of Paramatma because Paramatma is infinite and unlimited. How can the atma come out of, or have a place beyond, the limitlessness of the limitless? Therefore the atma is in Paramatma .

Atma nikada ne može da bude izvan Paramatme, jer je Paramatma beskonačna i bezgranična. Kako može atma da se nađe ili postoji izvan bezgraničnosti bezgraničnog? Prema tome, atma je u Paramatmi.

After establishing the primary fact that the atma is in Paramatma we go a step further and say that atma is Paramatma. How ?

Pošto smo ustanovili najvažniju činjenicu da je atma u Paramatmi, krenućemo korak dalje i reći da atma jeste Paramatma. Kako?

For example, let us imagine an unlimited ocean. Let us also imagine that we separate or take out one iota of ocean from the limitless expanse of this unlimited ocean. It follows then that this iota of ocean, while in the limitless ocean, before separation is ocean itself, and is not there in the shoreless ocean as an iota of the ocean, because every iota of ocean, when not limited by the limitations of a drop, is unlimited ocean.

Zamislimo, na primer, beskrajni okean. Zamislimo takođe da smo izdvojili ili izvadili jedan delić iz tog beskonačnog prostiranja tog bezgraničnog okeana. Iz toga sledi da ta kap okeana, dok se nalazi u bezgraničnom okeanu, pre nego što se izdvoji iz njega, jeste taj okean i u tom bezgraničnom okeanu bez obala ne postoji kao delić tog okeana, jer svaki delić okeana, kada nije ograničen granicama jedne kapi, jeste bezgranični okean.

It is only when an iota of ocean is separated from the unlimited ocean, or is taken out of the unlimited ocean as a drop, that this iota of ocean obtains its separate existence as a drop of the shoreless ocean, and that this iota of ocean begins to be looked upon as a drop of the unlimited ocean.

Tek kada se jedan delić okeana izdvoji iz bezgraničnog okeana, ili se iz njega izvadi kao jedna kap, tek tada taj delić okeana poprima svoje izdvojeno postojanje kao kap tog okeana bez obala i tek tada na taj delić okeana počinjemo da gledamo kao na jednu kap bezgraničnog okeana.

In other words, the infinite, unlimited and limitless ocean itself is now looked upon as merely a drop of that infinite, unlimited and limitless ocean. And in comparison to that infinite, unlimited and limitless ocean this iota of ocean, or this drop of the iota of ocean, is most finite and most limited with infinite limitations. That is, the infinitely free iota finds itself infinitely bound.

Drugim rečima, taj beskrajni, beskonačni, bezgranični okean sada posmatramo kroz jednu kap tog beskrajnog, beskonačnog, bezgraničnog okeana. U poređenju sa tim beskrajnim, beskonačnim okeanom bez granica, ovaj delić okeana, ili ova kap delića okeana je najograničenija i najkonačnija, sa neograničenim ograničenjima. Drugim rečima, taj delić koji je beskonačno slobodan spoznaje da je beskonačno ograničen.

Similarly, the atma, which we have compared with a drop of the infinite ocean, obtains a seeming separate existence, though in reality it can never be out of the limitlessness of the limitless, infinite Paramatma which we have compared with the infinite, unlimited and limitless ocean.

Slično tome, atma, koju smo uporedili sa jednom kapi beskrajnog okeana, naizgled stiče izdvojeno postojanje, mada u stvarnosti nije izvan neograničenosti neograničenoga, izvan neograničene Paramatme koju smo uporedili sa beskrajnim, beskonačnim, bezgraničnim okeanom.

But just as the iota of ocean acquires its limitation as a drop through being in the form of a bubble on the surface of the ocean, and the bubble bestows upon the iota of ocean an apparently separative existence from the infinite ocean, likewise the atma, which is in Paramatma and is Paramatma, apparently experiences separative existence from the infinite Paramatma through the limitations of a bubble (of ignorance) with which the atma shrouds itself. No sooner does the bubble of ignorance burst, than the atma not only finds itself in Paramatma but experiences itself as Paramatma.

Ali, baš kao što delić okeana zadobija svoja ograničenja time što se pojavljuje u vidu kapi koja postoji u obliku mehurića na površini okeana i kao što taj

mehurić daje tom deliću okeana prividno izdvojeno postojanje u odnosu na beskonačni okean, tako i atma, koja jeste u Paramatmi i jeste Paramatma, prividno doživljava da postoji izdvojeno od beskonačne Paramatme, kroz ograničenja mehurića (neznanja) kojim atma sebe obavija. U trenutku kada se mehurić neznanja rasprsne, atma ne samo da pronalazi sebe u Paramatmi, već doživljava sebe kao Paramatmu.

Through this limitation, formed by the bubble of ignorance, self-created by the atma, the atma apparently inherits a separative existence from Paramatma. And because of this self-created separateness from infinite Paramatma, the atma, which is itself infinite, unlimited and limitless, apparently experiences itself as most finite with infinite limitations.

Kroz to ograničenje koje stvara mehurić neznanja koji je stvorila sama atma, atma prividno zadobija izdvojeno postojanje u odnosu na Paramatmu. Upravo zbog te samostvorene izdvojenosti od beskonačne Paramatme, atma, koja je beskonačna, neograničena i beskrajna, prividno doživljava sebe kao najkonačniju, sa beskonačnim ograničenjima.

[1] *[See also Meher Baba, "The Formation and Function of S a n s k a r a s ,"* Discourses, 7^t hed. (Myrtle Beach, SC: Sheriar Press, 1987), 3239. Ed.]

[2] *Videti takođe: Mewher Baba, „The Formation and Function of S a n s k a r a s ,“* Discourses, („Formiranje I funkcionisanje sanskara“, Razgovori) 7^t hed. (Myrtle Beach, SC: Sheriar

[3] SPHERE	BODY		
<i>Mystic</i>	<i>Mystic</i>	<i>Sufi</i>	<i>Vedantic</i>
<i>Gross Sphere (World)</i>	<i>Gross Body</i>	<i>Jism-e-Kasif</i>	<i>Sthul Sharir</i>
<i>Subtle Sphere Sharir (World)</i>	<i>Subtle Body</i>	<i>Jism-e-Latif</i>	<i>Sukshma (Pran)</i>
<i>Mental Sphere (World)</i>	<i>Mental Body</i>	<i>Jism-e-Altaf</i>	<i>Karan Sharir (Manas)</i>

Poglavlje 2

PART 2

Poglavlje 2

The Initial Urge and the Journey of Evolving Consciousness

Početni unutrašnji poriv i putovanje svesti koja evoluirala

LET US now think of one unconscious soul.

Razmotrimo sada jednu nesvesnu dušu.

In the beginning the soul had no impressions (sanskaras) and no consciousness.

U početku duša nije imala ni impresije (sanskare), ni svest.

Therefore at this stage or in this state, the soul had no gross form or body, subtle body or mental body, because only the existence of gross, subtle and mental impressions (sanskaras) can give existence to gross, subtle and mental bodies, and only the existence of these bodies can make possible the existence of gross, subtle and mental worlds.

Stoga, na tom stupnju ili u tom stanju, duša nije imala ni grubi oblik ili telo, ni suptilno telo, ni mentalno telo, jer jedino postojanje grubih, suptilnih i mentalnih impresija (sanskara) može da dovede do otelotvorenja grubih, suptilnih i mentalnih tela, i samo ako postoje ta tela mogu da postoje, grubi suptilni i mentalni svetovi.

Hence in the beginning the soul had no consciousness of gross, subtle and mental bodies and was also unconscious of its own self, and the soul then naturally had no experience of the gross, subtle and mental worlds and also had no experience of the Over-Soul (Paramatma).

Prema tome, u početku duša nije imala svest o grubom, suptilnom i mentalnom telu, niti je bila svesna svog Jastva, te stoga, po prirodi stvari, duša tada nije imala iskustvo grubih, suptilnih i mentalnih svetova, niti je imala iskustvo Najvišeg-Jastva (Paramatme).

This infinite, impressionless, unconscious tranquil state of the soul reverberated with an impulse which we call THE FIRST URGE (the first urge to know Itself).

*To beskonačno, nesvesno stanje mira duše bez impresija iznedrilo je impuls koji nazivamo PRVIM PORIVOM (prvim porivom za sopstvenom spoznajom).
The first urge was latent in Paramatma.*

Taj prvi poriv je u Paramatmi bio nemanifestovan.

When we compare Paramatma to an infinite, unlimited ocean and when we say that Paramatma got the first urge, it could also be said in terms of comparison that the infinite, unlimited ocean got the first urge or THE WHIM. [1]

Ako poredimo Paramatmu sa beskrajnim, neograničenim okeanom i kažemo da se prvi poriv pokrenuo u Paramatmi, isto tako bismo kroz poređenje, mogli da kažemo da je u beskonačnom, neograničenom okeanu nastao prvi poriv ili ČUDLJIVA ŽELJA. [2]

In the Infinite, both finite and infinite are included.

U tom Beskonačnom, u Bogu, jesu konačno i beskonačno.

Now was this first urge infinite or finite, and was it at first finite and then infinite or vice versa?

Da li je taj prvi poriv bio beskonačan ili konačan i da li je prvo bio konačan, a potom beskonačan ili obratno?

The first urge was most finite, but this first urge was of the Infinite .

Prvi poriv jeste bio nešto najkonačnije, ali je potekao od Beskonačnog, od Boga.

This most finite first urge was of the infinite Ocean-Paramatma, and the manifestation of this latent most finite first urge of the Infinite was restricted to a most finite point in the infinite, unlimited Ocean.

Taj najkonačniji prvi poriv je pripadao beskrajnom Okeanu – Paramatmi, a manifestacija tog nemanifestovanog najkonačnijeg prvog poriva samoga Boga ograničena je u najkonačniju tačku tog beskonačnog, neograničenog Okeana. But as this most finite point of manifestation of the latent first urge, which was most finite too, was in the infinite, unlimited Ocean, this most finite point of manifestation of the first urge was also unlimited.

Međutim, pošto se ta najkonačnija manifestovana tačka nemanifestovanog prvog poriva, koji je isto tako najkonačniji, nalazila u beskonačnom i

neograničenom Okeanu, ova najograničenija tačka manifestacije prvog poriva je takođe bila neograničena.

Through this most finite point of manifestation of the first urge (also most finite), the shadow of the Infinite (which shadow, when of Reality, is infinite) gradually appeared[3] and went on expanding.

Kroz tu najkonačniju tačku manifestacije prvog poriva (takođe najkonačnijeg), postepeno se pojavljivala senka Boga (koja kada pripada Stvarnosti, jeste beskonačna) i nastavila da se širi.[4]

This most finite point of manifestation of the latent first urge is called the „Om“ Point or Creation Point and this point is unlimited.

Ova najkonačnija prva tačka manifestacije nemanifestovanog prvog poriva se naziva „OM“ Tačka ili Tačka Kreacije i ta tačka je neograničena.

Simultaneously with reverberations of the first urge, the most gross first impression emerged, objectifying the soul as the most absolute opposite and most finite gross counterpart of the Infinite.

Istovremeno sa javljanjem prvog poriva nastala je najgrublja prva impresija, opredmećujući dušu kao apsolutno samodovoljnu suprotnost i najkonačniju grubu kopiju Boga.

Because of this most gross first impression of the first urge, the infinite Soul experienced for the first time. This first experience of the infinite Soul was that it (the Soul) experienced a contrariety in its identity with its infinite, impressionless, unconscious state.

Zbog ove najgrublje prve impresije prvobitnog poriva, beskonačna Duša je počela da doživljava iskustva. Prvo iskustvo koje je beskonačna Duša doživela bilo je iskustvo kroz doživljaj oprečnosti vlastitog identiteta u odnosu na njeno beskonačno, nesvesno stanje bez impresija.

This experience of contrariety effected changeableness in the eternal, indivisible stability of the infinite Soul, and spontaneously there occurred a sort of eruption, disrupting the indivisible poise and the unconscious tranquility of the infinite Soul with a recoil or tremendous shock which impregnated the unconsciousness of the unconscious Soul with first consciousness of its apparent separateness from the indivisible state of Paramatma. But the Soul being infinite, the first consciousness that it derived

from the recoil or shock of an absolutely opposite and most gross first impression of its apparent separateness was naturally and necessarily finite first consciousness.

Ova, kroz iskustvo doživljena oprečnost, prouzrokovala je nestabilnost večne, apsolutne stabilnosti beskonačne Duše i spontano je nastala neka vrsta erupcije, koja je razorila apsolutnu ravnotežu i nesvesno spokojstvo beskonačne Duše jednim trezajem ili snažnim šokom koji je prožeo nesvesnost nesvesne Duše prvom svešću o njenoj odvojenosti od nedeljivog stanja Paramatme. Budući da je Duša neograničena, svest koju je stekla od tog trzaja ili šoka te apsolutno oprečne i najgrublje prve impresije o njenoj očiglednoj odvojenosti bila je, prirodno i nužno, ograničena prva svest.

This first consciousness derived by the Soul is obviously most, most-finite in proportion to the experience of the absolute opposites of its own original infinite state.

Ta prva svest koju je Duša stekla je, očigledno, naj-najograničenija u poređenju sa apsolutnom suprotnošću iskustva njenog prvobitnog stanja bezgraničnosti.

It then means that in the beginning, when the impressionless infinite Soul was first impressioned, it got as its first impression an absolutely gross impression.

And the first consciousness it (the Soul) derived was most, most-finite.

To nadalje znači sledeće: na početku, kada se u beskonačnoj Duši bez impresija po prvi put javila impresija, ta prva stečena impresija je bila apsolutno gruba impresija. Prva svest koju je Duša stekla bila je, takođe, naj-najograničenija.

Simultaneously at that instant, the unconsciousness of the infinite Soul actually experienced most, most-finite first consciousness of the most-gross first impression .

Tog trenutka, nesvesnost neograničene Duše je istovremeno iskusila naj-najograničeniju prvu svest najgrublje prve impresije.

This infinite and eternal Soul did get consciousness, but this consciousness by impression was not of its eternal state or its infinite Self but was of the most-finite, by the most-gross impression .

Neograničena i večna Duša jeste zadobila svest, ali je ta svest koja je nastala na osnovu impresija, bila lišena sopstvenog večnog stanja, odnosno, svog beskonačnog Jastva i bila je do krajnjih granica ograničena tom najgrubljom imoresijom.

Now as will be explained later, if the soul is conscious of impressions (sankaras) then the soul must necessarily experience these impressions, and in order to experience the impressions, the consciousness of the soul must experience them through proper media.

Prema tome, kako će kasnije biti objašnjeno, ako je duša svesna impresija (sanskara), onda duša nužno mora da proživi te impresije, a da bi proživela te impresije, svest duše mora da ih proživi kroz odgovarajući medij.

As the impressions are, so are the experiences of impressions and so must be the media to experience the impressions. That is, the impressions give rise to experiences, and to experience the impressions the use of appropriate media is necessitated.

Budući da postoje impresije, postoji i doživljavanje impresija, pa zbog toga moraju da postoje i medijumi za proživljavanje tih impresija. Drugim rečima, impresije dovode do iskustava, a da bi impresije bile proživljene potrebni su odgovarajući medijumi.

Therefore as the infinite, eternal and formless Soul now has the most, most-finite first consciousness of the most, most-gross first impression, quite obviously and necessarily this most, most-finite first consciousness of the soul must utilize the most, most-finite and most, most-gross first medium to experience the most, most-gross first impression .

Prema tome, budući da je neograničena i večna Duša koja je bez oblika sada ima naj-najograničeniju prvu svest o naj-najgrubljim prvim impresijama, ta naj-najograničenija prva svest duše mora nužno i logično da upotrebi naj-najkonačniji i naj-najgrublji prvi medijum, da bi iskusila tu naj-najgrublju prvu impresiju.

At this stage it suffices to mention here for the limited human understanding that the most, most-finite first consciousness of the soul, while experiencing the most, most-gross first impression, centred itself in an appropriate most, most-finite and most, most-gross medium, imperceptibly tending the Soul

(without form) to associate and identify its very infinite, eternal Self with this most, most-gross and most, most-finite limited form as its first medium.

Za sada, zbog ograničenog stepena ljudskog razumevanja, dovoljno je reći da se naj-najograničenija prva svest duše, dok je proživljavala naj-najgrublju prvu impresiju, usredištila u odgovarajućem naj-najograničenijem i naj-najgrubljem medijumu, neprimetno navodeći Dušu (bez oblika) da svoje beskonačno, večno Jastvo spoji i poistoveti sa ovom naj-najgrubljom i naj-najograničenije ograničenom formom kao svojim prvim medijumom.

The first consciousness of the indivisible Soul, experiencing the first impression through the first medium, creates a tendency in the soul to associate and identify its eternal, infinite Self with the first form, the most-finite and most-gross, which was as the seed of the contrariety, spontaneously sown by the reverberations of the first surge, imperceptibly germinated and manifested, for the first time, in the shape of duality. When it is made to associate and identify itself, by its newly gained consciousness, with the finite, gross form or medium, the consciousness of the soul actually makes the infinite, eternal, indivisible Soul without form experience that it is that finite, gross form.

Prva svest nedeljive Duše, proživljavajući prvu impresiju kroz prvi medijum, stvara u duši težnju za spajanjem i poistovećenjem svog večnog, beskonačnog Jastva sa prvom (najograničenijom i najgrubljom) formom koja je, poput semena oprečnosti, spontano zasejanog sa odbljeskom prvog poriva, neprimetno iznikla i po prvi put se manifestovala u vidu dualnosti. Kada ta upravo stečena svest primora Dušu da se spoji i poistoveti sa konačnom, grubom formom ili medijumom, svest duše zapravo primorava beskonačnu, večnu Dušu bez oblika da doživi da je ustvari ona ta konačna, gruba forma. Thus the consciousness gained by the unconscious soul, instead of experiencing reality through unity and identity with the Over-Soul, experiences illusion through duality and identity with the gross form, multiplying diverse, innumerable impressions in a series of experiences while associating with the gross form and gradually gaining or evolving more and more consciousness.

Tako svest, koju je nesvesna duša stekla, umesto da doživljava stvarnost kroz jedinstvo i poistovećenjem sa Najvišim Jastvom, proživljava iluziju kroz

dualnost i poistovećenje sa grubom formom pri čemu namnožava razne, bezbrojne impresije u nizu iskustava sve dotle dok je spojena sa grubom formom i postepeno stiće ili razvija sve veću i veću svest.

In order to understand more clearly and concretely how the consciousness gained by the soul gradually develops through the process of evolution, let us examine that state of the conscious soul where the consciousness of the soul associates itself with stone-form as the most-finite and most-gross medium, and the soul thus begins to identify itself as stone.

Da bi se na konkretnom primeru jasnije shvatio postepeni proces evolucije svesti koju je duša stekla, analiziraćemo ono stanje svesti u kome se svest duše spaja sa formom kamena kao najkonačnijim i najgrubljim medijumom i na taj način počinje da se poistovećuje sa kamenom.

Actually the consciousness of the soul utilizes the stone-form only after innumerable cycles and ages of diverse experiences through diverse species of forms, of which there are seven major different kinds of most, most-finite and most, most-gross gaseous forms, which cannot even be concretely grasped nor imagined by ordinary human beings.

Svest duše zapravo koristi formu kamena tek posle bezbroj ciklusa i era raznih iskustava kroz razne vrste formi od kojih postoji sedam glavnih naj-najkonačnijih i naj-najgrubljih gasovitih formi koje obična ljudska bića ne mogu ni da shvate ni da zamisle.

It is for convenience that we begin with that state of conscious soul when it just begins to associate and identify itself with stone-form.

Mi iz praktičnih razloga započinjemo sa onim stanjem svesti duše u kome ona tek počinje da se spaja i poistovećuje sa formom kamena.

In stone-form, too, there are varied species, and the consciousness of the soul has to utilize each and all of these species as appropriate media, one after the other, in accordance with the diversity of impressions of the soul, to experience varied and countless impressions gathered one after the other in stone-form.

Unutar forme kamena takođe postoje različite vrste. Svest duše mora da upotrebi svaku od tih vrsta kao prikladan medijum, jedan za drugim, u skladu sa različitim impresijama duše, da bi proživela raznovrsne i bezbrojna impresije koje su se, jedna za drugom, nakupile u formi kamena.

If we take stone as a medium for most-gross impressions, it follows that the soul, which is eternally in the Over-Soul, now with most-finite consciousness experiences most-gross impressions through the medium of stone-form.

Ako uzmemo primer kamena kao medijum za najgrublje impresije, iz toga proizilazi da duša, koja je večno u Najvišem Jastvu, sada sa najkonačnijom svešću, proživljava najgrublje impresije kroz medijum u formi kamena.

It is thus that the infinite, indivisible, eternal soul (without form) which is eternally in the Over-Soul, while experiencing the most-finite gross impressions through its own most-finite consciousness, utilizes the most-finite gross medium of the first-most species of stone („first-most“ meaning the very, very first), and the soul is thus imperceptibly, though spontaneously, made to identify itself as stone.

Prema tome, beskonačna, nedeljiva, večna duša (bez forme) koja je večno u Najvišem Jastvu, dok proživljava najkonačnije grube impresije preko sopstvene najkonačnije svesti, koristi najograničeniji grubi medijum pra-pra-prve vrste kamena („pra-pra-prve“ u smislu sasvim, sasvim prve) i tako duša neosetno, mada spontano, biva nagnana da se poistoveti sa kamenom.

After ages and cycles the most-finite gross consciousness is gradually much more evolved in the soul by innumerable and varied experiences of the most-gross finite impressions through the identification of the soul with the first-most species of stone. Eventually, when a limit to having experiences is reached, the identification of the soul with the first-most species of stone is gradually dissociated and that stone-form is dropped.

Nakon mnogo era i ciklusa, najograničenija gruba svest duše se postepeno sve više razvija kroz bezbrojna i raznovrsna iskustva najgrubljih konačnih impresija, kroz poistovećenje duše sa pra-pra-prvom vrstom kamena. Najzad, kada se u potpunosti iscrpi mogućnost doživljavanja iskustava, poistovećenje duše sa pra-pra-prvom vrstom kamena se potpuno gubi i forma kamena biva odbačena.

The soul remains now for a period without any medium, though the most-finite consciousness which has been evolved remains together with the most-gross finite impressions of the most-first species of stone-form just shed.

Sada duša neko vreme ostaje bez medijuma, mada se ta najkonačnija svest, koja se razvila, zadržava zajedno sa najgrubljim konačnim impresijama te prve-u-nizu-prvih vrsta forme kamena koja je upravo odbačena.

Thus the soul, now without any medium or form, is conscious of the most-finite impressions (sankaras). But as long as consciousness is centred in impressions, the soul must necessarily experience those impressions.

Tako je duša, koja je sada bez bilo kakvog medijuma odnosno oblika, svesna najkonačnijih impresija (sankara). Međutim, sve dok je svest usredsređena na impresije, duša neizostavno mora da proživi te impresije.

Therefore, in order to experience the impressions of the most-first species of stone-form dropped, the consciousness of the soul centered in the impressions of the dropped stone-form begins to associate with the most-next species of stone-form. The soul identifies itself with this species of stone, and the consciousness of the soul begins to experience, through association with the new medium of the most-next species of stone-form, the impressions of the most-first species of stone-form.

Dakle, da bi proživela impresije prve-u-nizu-prvih vrsta forme kamena koja je odbačena, svest duše, usredsređena na impresije te odbačene forme kamena, počinje da se spaja sa prvom-sledećom vrstom u nizu koja pripada formi kamena. Duša se poistovećuje sa ovom vrstom kamena, a kroz poistovećenje sa novim medijumom prve-sledeće-u-nizu vrste forme kamena svest duše počinje da proživljava impresije prve-u-nizu-prvih vrsta forme kamena.

The most important point to be understood here is that when the consciousness of the soul dissociates its identification from one form or medium and retains only the impressions of the form so dissociated, these impressions are experienced through another appropriate medium when the consciousness of the soul associates with the next medium or form. But this next medium or form is always created and moulded of the consolidated impressions of the last species of form with which the soul associated and identified itself and which (impressions) were retained by the consciousness of the soul even when dissociated from the form.

Ono što je ovde najvažnije da se razume je da u trenutku kada svest duše prestane da se poistovećuje sa jednom formom ili medijumom i zadrži samo

impresije upravo odbačene forme, ona te impresije proživljava kroz neki drugi odgovarajući medijum onda kada se spoji sa sledećim medijumom ili formom. ali, taj naredni medijum, odnosno forma uvek stvaraju i oblikuju zgusnute impresije one poslednje vrste forme sa kojom je duša bila spojena i poistovećena, i koje je (misli se na impresije) svest duše zadržala čak i nakon odvajanja od te forme.

Thus, innumerable diverse experiences of countless impressions experienced by the consciousness of the soul through diverse species of stone-forms, one after the other, lead to the greater evolution of consciousness of the soul.

Na ovaj način, bezbrojna i razna iskustva bezbrojnih impresija koje je, jednu za drugom, svest duše proživela preko raznih vrsta formi kamena vode daljnjoj evoluciji svesti duše.

Ultimately a stage is reached after ages and cycles of experiences where the consciousness of the soul has a tendency to dissociate the soul even from the most-last species of stone-form; and, although the most-last species of stone-form is dissociated or dropped by the soul, the most-finite consciousness evolved thus far remains together with the most-finite gross impressions of the most-last species of stone-form dropped.

i konačno, posle mnogo era i ciklusa proživljavanja iskustava svest duše neminovno stiže do stadijuma u kome ispoljava tendenciju da odvoji dušu čak i od poslednje-u-nizu-poslednjih vrsta forme kamena, i mada se duša odvaja od te poslednje-u-nizu-poslednjih vrsta forme kamena i odbacuje je, ta najkonačnija svest, koja se razvila do tog stadijuma, ostaje i dalje zajedno s najkonačnijim grubim impresijama poslednje-u-nizu-poslednjih vrsta forme kamena koja je odbačena.

The soul, now without any medium or form, is conscious of the most-finite gross impressions (sankaras) of the most-last species of stone-form. The soul must necessarily experience these impressions.

Duša koja sada nema bilo kakav medijum ili formu, svesna je najkonačnijih grubih impresija (sankara) te poslednju-u-nizu-poslednjih vrsta forme kamena. Duša neminovno mora da proživi te impresije.

Now, in order to experience the impressions of the most-last stone-form, the soul associates and identifies with another medium the metal-form. This

medium of metal-form is but the mould of the impressions of the most-last species of stone-form. In other words, the most-first species of metal-form is created and moulded of the most-last species of stone-form impressions.

Sada, da bi proživela impresije te poslednje-u-nizu-poslednjih formi kamena, duša se spaja i poistovećuje sa drugim medijumom – formom metala. Taj medijum forme metala je samo matrica impresija poslednje-u-nizu-poslednjih vrsta forme kamena. Drugim rečima, prva-u-nizu-prvih vrsta forme metala stvorena je i oblikovana od impresija poslednje-u-nizu-poslednjih vrsta forme kamena.

It is thus that the infinite, eternal soul without form, which is eternally in the Over-Soul, experiences through evolved consciousness the most-gross finite impressions of the most-last species of stone-form while associating and identifying itself with the most-first species of metal-form.

Na taj način, beskonačna, večna duša koja je bez oblika i koja je večno u Najvišem Jastvu, kroz razvijenu svest proživljava najgrublje konačne impresije poslednje-u-nizu-poslednjih formi kamena dok se spaja i poistovećuje sa prvom-u-nizu-prvih vrsta formi metala.

There are diverse species of metal-form just as there are of stoneform, and the consciousness of the soul utilizes these diverse innumerable species of metal-form as media through which to experience the diverse and innumerable impressions gathered.

Postoje različite forme metala, baš kao što postoje i različite vrste forme kamena. Svest duše koristi ove različite forme metala kao medijum da bi preko njih prošla kroz iskustvo različitih, mnogobrojnih impresija koje su se nakupile.

Thus the evolution of the consciousness of the soul gains and gathers momentum in proportion to the diverse and multiple experiences of varied and innumerable impressions, through different media or species of forms.

Na taj način evolucija svesti duše dobija i uvećava zamah srazmerno različitim bezbrojnim iskustvima velikog broja različitih impresija, kroz različite medijume ili vrste formi.

This is how the cycles of evolution of consciousness of the soul go on evolving further and greater consciousness with evolution of forms of higher and higher

species, while experiencing and exhausting the impressions of the dissociated forms of the lower and lower species.

Na taj način se dalje odvijaju ciklusi evolucije svesti duše stvaranjem sve viših oblika svesti uporedo sa evolucijom formi sve viših i razvijenijih vrsta kroz proživljavanje i iscrpljivanje impresija odbačenih formi onih nižih, manje razvijenih vrsta.

The consciousness of the soul experiences and exhausts all the impressions of the most-last species of stone-form through the medium of the most-first species of metal-form. When all the impressions of the most-last species of stone-form are exhausted, the consciousness of the soul dissociates itself from the most-first species of metal-form, and drops that form. But the consciousness now retains the impressions of the most-first species of the metal-form. [5]

Svest duše doživljava i iscrpljuje sve impresije poslednje-u-nizu poslednjih vrsta forme kamena kroz medijum prve-u-nizu-prvih vrsta forme metala.

Kada se iscrpe sve impresije poslednje-u-nizu-poslednjih vrsta forme kamena, svest duše se odvaja od preve-u-nizu-prvih vrsta forme metala i odbacuje tu formu. ali, svest sada zadržava impresije prve-u-nizu-prvih vrsta forme metala. [6]

These impressions of the most-first species of the metal-form are now experienced by the conscious soul through its association and identification with the most-next species of metal-form. This form is but the consolidated mould of the impressions of the most-first species of metal-form which was dropped or dissociated by the conscious soul. A chain of varied species of metal-forms is thus created and the soul (or to be more precise, the consciousness of the soul) associates with and dissociates from every species of the metal-form, exhausting and gaining diverse impressions. While experiencing these impressions, the soul evolves more and more consciousness simultaneously with the evolution of the higher and higher species of forms. After ages and cycles, at last the consciousness of the soul associates and identifies itself with the most-last species of metal-form to experience the impressions of the most-last but one species of metal-form that the soul has just dropped or dissociated.

Ove impresije te prve-u-nizu-prvih vrsta forme metala svest duše sada proživljava spajajući se i poistovećujući se sa prvom-sledećom-u-nizu vrstom forme metala. Ova forma je samo zgusnuti kalup impresija prve-u-nizu-prvih vrsta forme metala koju je svesna duša odbacila, tj. od koje se odvojila. Tako nastaje lanac različitih vrsta formi metala, a duša (ili preciznije, svest duše) se spaja i odvaja od svake vrste forme metala, pri čemu iscrpljuje i opet stiče razne impresije. Proživljavajući ove impresije duša sve više i više razvija svest uporedo sa razvojem sve viših i razvijenijih vrsta formi. Posle mnogo era i ciklusa, svest duše se najzad spaja i poistovećuje sa poslednjom-u-nizu-poslednjih vrsta forme metala koju je duša upravo odbacila, odnosno napustila.

This soul, eternally in the Over-Soul, though being infinite and without form, finds itself as metal.

Ta duša koja je večno u Najvišem Jastvu, iako beskonačna i bez oblika, spoznaje da je metal.

While identifying itself with diverse species of metal-form the soul begins to experience simultaneously the gross world in accordance with and in proportion to the soul's experiences of the stone-form and the metal-form. Dok se poistovećuje sa različitim vrstama forme metala, duša istovremeno počinje da doživljava grubi svet u skladu i u srazmeri sa njenim iskustvima forme kamena i forme metala.

The metal-form, which includes a series of diverse species of metal, is as inorganic, inanimate and solid as the stone-form, which includes a series of diverse species of stone.

Forma metala, koja obuhvata čitav niz različitih vrsta metala, je neorganska, beživotna i čvrsta kao i forma kamena koja u sebi sadrži čitav niz različitih vrsta kamena.

The soul, or more precisely, the consciousness of the soul, while identifying itself with the species of stone- and metal-forms, finds itself as one with the stone- or metal-form and thus realizes itself as inorganic, inanimate and solid, and experiences these inorganic, inanimate and solid states throughout the entire evolution of the stone- and metal-forms in the gross world.

Duša, tj. svest duše dok se poistovećuje sa vrstama formi kamena i metala, spoznaje da je jedno sa formom kamena ili metala i tako sebe ostvaruje kao neorgansku, neživu i čvrstu, i proživljava ta neorganska, beživotna i čvrsta stanja kroz čitavu evoluciju formi kamena i metala u grubom svetu.

The solid, inanimate state of the soul is one in which life and energy are still dormant in spite of greater evolution of consciousness. Hence the forms in this solid state cannot of their own accord move about by themselves (i.e., they cannot have voluntary motion), and therefore the consciousness of the soul, associating with these solid forms which are inanimate and inorganic and with life and energy still dormant in them, tends to assert recumbent, horizontal positions rather than to assert vertical, upright stands or erect positions in the gross world.

Čvrsto, beživotno stanje duše je ono stanje u kome su život i energija još uvek uspavani uprkos poodmakloj evoluciji svesti. Stoga forme u čvrstom stanju nemaju sposobnost samostalnog voljnog kretanja (to jest, ne mogu da učine voljni pokret) i zbog toga svest duše, spajajući se sa ovim beživotnim, neorganskim čvrstim formama, u kojima su život i energija još uvek neprobuđeni, teži da u grubom svetu zauzme položen, horizontalan položaj, a ne vertikalni, uspravan ili uzdignut položaj.

After ages and cycles of varied innumerable gross experiences of diverse and innumerable impressions through a variety of species of metal-forms, the consciousness of the soul eventually dissociates itself even from the most-last species of metal-form. Thus the identity of the soul with the most-last species of metal-form is dropped and as usual the conscious soul now is once again temporarily unidentified with any form (i.e., the soul is now without any form).

Nakon mnogo era i ciklusa mnogobrojnih, raznovrsnih grubih iskustava različitih i bezbrojnih impresija kroz mnoštvo vrsta formi metala, svest duše se konačno odvaja i od poslednje-u-nizu-poslednjih vrsta forme metala. Tako se duša raspoistovećuje i od te poslednje-u-nizu-poslednjih vrsta forme metala, i kao do tada, svesna duša sada ponovo postaje privremeno nepoistovećena sa bilo kojom formom (to jest, duša sada nema formu).

In this state of the conscious soul, when there is no form with which to be associated, the consciousness of the soul is centred only in the impressions of the most-last species of metal-form, which has now been dropped.

U ovom stanju svesne duše, kada ona nema formu sa kojom bi se spojila, svest duše se usredsređuje samo na impresije poslednje-u-nizu-poslednjih vrsta forme metala koja je sada odbačena.

Thus the conscious soul in this state—of having no form for identification—is conscious only of the impressions of the most-last species of metal-form.

Stoga je svesna duša u ovom stanju – bez forme sa kojom bi se poistovetila – svesna jedino impresija poslednje-u-nizu-poslednjih vrsta forme metala.

The conscious soul must exhaust these impressions of the most-last species of the metal-form by the consciousness of the soul experiencing these impressions through some appropriate medium. And the appropriate medium to spend or exhaust these impressions of the most-last species of metal-form is the most-first species of vegetable-form. This species of vegetable-form is nothing but the consolidated mould of the impressions of the most-last species of the metal-form.

Svesna duša mora da iscrpi ove impresije poslednje-u-nizu-poslednjih vrsta forme metala pomoću svesti duše koja proživljava ove impresije preko nekog odgovarajućeg medijuma. Pogodan medijum za trošenje ili iscrpljivanje impresija poslednje-u-nizu-poslednjih vrsta forme metala je prva-u-nizu-prvih vrsta forme biljke. Ova vrsta forme biljke nije ništa drugo do zgusnuti kalup impresija poslednje-u-nizu-poslednjih vrsta forme metala.

When the consciousness of the soul associates now with the most-first species of vegetable-form, the soul, thus conscious, tends to identify itself with that form and actually finds itself as that species of vegetable-form, quite oblivious of the reality that it (soul) is infinite, eternal and without form—eternally in the Over-Soul (Paramatma).

Kada se svest duše sada spoji sa prvom-u-nizu-prvih vrsta forme biljke, duša, sa tom svešću, teži da se poistoveti sa tom novom formom i, doživljava sebe kao tu vrstu forme biljke potpuno zaboravljajući na istinu da je beskonačna, večna i bez oblika – i da je večno u Najvišem Jastvu (Paramatmi).

In this state of the most-first species of the vegetable-form the consciousness of the soul experiences the gross world, in accordance with and in proportion to the impressions it experienced and experiences of the stone-forms, metal-forms and vegetable-form respectively.

U ovom stanju prve-u-nizu-prvih vrsta forme biljke svest duše prolazi kroz iskustvo grubog sveta u skladu sa i u srazmeri sa impresijama koje je proživela i koje proživljava u formama kamena, metala, odnosno biljke.

While thus experiencing the gross world, this consciousness of the soul, identified with the vegetable-form, realizes now that it is vegetable and has half inanimate and half animate attributes. The conscious soul now asserts in the gross world through this vegetable-form an upright, erect stand. Although this form cannot stand independently by itself, it uses the support of other media to assert an upright stand. This form is still not capable, however, of giving the experience of voluntary movement to the consciousness of the soul.

Proživljavajući na taj način grubi svet, svest duše koja je poistovećena sa formom biljke sada spoznaje da je biljka koja ima polovinu neživih i polovinu živih svojstava. Svesna duša preko ove forme biljke sada u grubom svetu teži uspravnom, uzdignutom položaju. Kako ova forma sama po sebi ne može da stoji samostalno, ona koristi druge medijume da bi ostvarila uspravan položaj. Ova forma još uvek nije sposobna da svesti duše priušti iskustvo voljnog kretanja.

After the impressions of the last-most species of the metal-form are exhausted by the consciousness of the soul through the most-first species of vegetable-form, this most-first species of vegetable-form is dropped (i.e., the consciousness of the soul dissociates itself from this most-first species of vegetable-form).

Kada svest duše preko prve-u-nizu-prvih vrsta forme biljke iscrpi impresije poslednje-u-nizu-poslednjih vrsta forme metala, prva-u-nizu-prvih vrsta forme biljke biva odbačena (to jest, svest duše se odvaja od prve-u-nizu-prvih vrsta forme biljke).

Again the conscious soul realizes that it is without a form although the evolved consciousness is there. This evolved consciousness of the soul is now centred

in the impressions of the most-first species of the vegetable-form just dropped or dissociated.

Svesna duša ponovo spoznaje da je bez forme, iako razvijena svest iz prethodne forme i dalje postoji. Ta razvijena svest duše se sada usredsređuje na impresije prve-u-nizu-prvih vrsta te upravo odbačene ili napuštene forme biljke.

To experience these impressions of the most-first species of vegetable-form, the consciousness of the soul, now without any form, utilizes an appropriate medium, which is the most-next species of the vegetable-form. This most-next species of the vegetable-form is nothing but the consolidated mould of the impressions of the most-first species of vegetable-form.

Da bi proživela impresije prve-u-nizu-prvih vrsta forme biljke, svest duše koja je sada bez forme, koristeći pogodan medijum, a to je prva-u-nizu-prvih-sledećih vrsta forme biljke. Ta prva-u-nizu-prvih-sledećih vrsta forme biljke nije ništa drugo do zgusnuti kalup impresija prve-u-nizu-prvih vrsta forme biljke.

By association with the medium of the most-next species of vegetable-form, the consciousness of the soul experiences in the gross world the impressions of that last species of the vegetable-form just dropped. When these impressions are exhausted through diverse experiences, the consciousness of the soul relinquishes its association with the most-next species of vegetable-form and again experiences that it (the soul) is without gross form and that its consciousness is centred only in the impressions of that species of form last dropped. Again, to experience these impressions the consciousness of the soul tends the soul to identify with the next species of vegetable-form. This chain of impressions, experiences and species of form, from one form to another, is so linked that it is apparently endless; and the consciousness of the soul, in order to evolve itself fully and completely, has no other course but to become entangled in this vicious circle until, perforce, the consciousness of the soul thus gained, makes the soul realize that it is infinite, eternal and eternally in the Over-Soul, and makes the soul experience infinite power, knowledge and bliss.

Spajajući se sa medijumom prve-sledeće vrste forme biljke, svest duše proživljava u grubom svetu impresije one, upravo odbačene. poslednje vrste

forme biljke. Kada se te impresije iscrpe kroz različita iskustva, svest duše napušta spoj sa prvom-sledećom-u-nizu vrstom forme biljke, a duša ponovo doživljava da je bez grube forme i da je njena svest usredsređena samo na impresije one vrste forme koju je poslednju odbacila. Da bi proživela te impresije, svest duše ponovo navodi dušu da se poistoveti sa sledećom vrstom forme biljke. Ovaj lanac impresija, iskustava i vrsta unutar date forme tako je povezan od jedne do druge forme da je naizgled beskrajan. Da bi se razvila potpuno i do kraja, svest duše se neminovno upliće u ovaj začarani krug sve dok, po inerciji tako stečena svest ne omogući duši da spozna da je beskonačna, večna i večno u Najvišem Jastvu i doživi beskonačnu moć, znanje i blaženstvo.

The point that is important and which is to be carefully noted is that, as the cycle of evolution of consciousness of the soul rolls on and on, and further and greater consciousness is evolved through experiences of further and greater impressions, this evolution of consciousness inadvertently evolves a series of forms of higher and higher species while exhausting the impressions of the lower and lower species that get dissociated or dropped or shed.

Ono što je veoma važno i što treba posebno napomenuti je sledeće: kako se ciklus evolucije svesti duše neprestano odvija i kako se razvija sve veća i veća svest kroz proživljavanje sve složenijih impresija, ova evolucija svesti spontano dovodi do pojave čitavog niza formi sve viših i razvijenijih vrsta, uporedo sa iscrpljivanjem impresija onih nižih i manje razvijenih vrsta koje se napuštaju, odbacuju ili ostavljaju.

[1] *[See also Meher Baba, "The Whim from the Beyond," Beams from Meher Baba on the Spiritual Panorama (San Francisco: Sufism Reoriented, Inc., 1958), 711. Ed.]*

[2] *Vidi takođe: Meher Baba, „The Whim from the Beyond,“ Beams from Meher Baba on the Spiritual Panorama (San Francisco: Sufism Reoriented, Inc., 1958), 711. Ed.]*

[3] *The sense to be conveyed is that the shadow of the Infinite seeped through or oozed out of the most finite point.*

[4] Smisao je sledeći: senka boga je neprimetno (poput isticanja tečnosti kroz pore) izbijala iz ne najkonačnije tačke.

[5] *[The reader should not think the oft-appearing “mosts,” such as most-first, mostnext, most-finite, are superfluous or redundant, because each species of a certain form—stone, for instance—has numerous repetitions with slight variations before going on to the most-next species of that same form, and it seemed necessary to differentiate. “Most-last” is used to mean the form most recently encountered, i.e., the highest and latest evolutionary form of the species, and should not be construed as the form furthest down the scale.*

[6] Često upotrebljavanje izraza kao što su „prva-u-nizu-prvih“, „prva-sledeća“, „najkonačnija“ čitalac ne treba da smatra nepotrebnim i suvišnim zato što se svaka vrsta određene forme kao npr. forme kamena, mnogo puta ponavlja sa neznatnim varijacijama pre nego što uznapreduje do prve sledeće vrste te iste forme, pa je neophodno istaći tu razliku. Termin „poslednja-u-nizu-poslednjih“ je upotrebljen da označi formu koja je nastala u najskorije vreme tj. najviši i poslednji evolutivni oblik unutar date vrste određene forme, stoga taj termin ne treba upotrebljavati u smislu forme koja je na najnižoj lestvici skale. Ur.

Poglavlje 2b

Thus the gap between the beginning and the end of a series of species of one particular form, such as stone-form or metal-form or vegetable-form or other forms, beginning with the lowest or crude most-first species of a form of particular kind and ending with the highest or sublime most-last species of form of that particular kind, is progressively filled in by the evolution of forms of higher and higher types suitable to the impressions and aiding the consciousness of the soul to gain higher and higher consciousness. In short, in between the most-first and most-last species of form of a particular form, there are diverse species of forms of that particular form, evolved to suit the requirements of the evolving consciousness of the soul.

Tako ta praznina između početka i kraja čitavog niza vrsta jedne određene forme kao što je, na primer, forma kamena, forma metala, forma biljke ili

neka druga forma koja počinje najnižom ili primitivnom prvom-u-nizu-prvih vrsta forme unutar jedne određene klase i završava se najvišom ili najrazvijenijom poslednjom-u-nizu-poslednjih vrsta forme unutar te određene klase, postepeno biva popunjena evolucijom sve viših i razvijenijih tipova formi koje su pogodne za impresije i koje pomažu svesti duše da razvije sve širu i širu svest. Ukratko između prve-u-nizu-prvih i poslednje-u-nizu-poslednjih vrsta forme u okviru jedne određene forme postoje različite vrste date forme koje su se razvile da bi zadovoljile potrebe svesti duše koja evoluira.

Coming to the point, when the consciousness of the soul as-sociates itself with the most-last species of vegetable-form, the conscious soul identifies itself with this most-last species of vegetable-form and experiences the impressions of the most-last but one species of the vegetable-form that was last shed.

Kada se svest duše spaja sa poslednjom-u-nizu-poslednjih vrsta forme biljke, svesna duša se poistovećuje sa tom poslednjom-u-nizu-poslednjih vrsta biljke i proživljava impresije poslednje-u-nizu-poslednjih vrsta forme biljke koju je odbacila.

When all the impressions of this most-last but one species of vegetable-form are exhausted, the conscious soul no longer identifies itself with the most-last species of vegetable-form because the consciousness of the soul has dissociated itself from that most-last species of vegetable-form. This most-last species of vegetable-form is also eventually shed by the conscious soul after ages and cycles of experience of the whole vegetable kingdom through the gross world, on the earth and in the waters.

Kada iscrpi sve impresije te poslednje-u-nizu-poslednjih vrsta forme biljke, svesna duša se više ne poistovećuje sa poslednjom-u-nizu-poslednjih vrsta forme biljke zbog toga što se svest duše odvojila od te poslednje-u-nizu-poslednjih vrsta forme biljke. Nakon mnogo era i ciklusa iskustava čitavog biljnog carstva u grubom svetu, na zemlji i u vodi, svesna duša konačno odbacuje i tu poslednju-u-nizu-poslednjih vrsta forme biljke. Although the most-last species of vegetable-form is shed by the conscious soul and the soul is now without any form, yet the consciousness evolved is there,

and through this consciousness the soul (though without form) is conscious of the impressions of the most-last species of the vegetable-form just shed.

Mada je svesna duša odbacila tu poslednju-u-nizu-poslednjih vrsta forme biljke i sada nema bilo kakvu formu, razvijena svest iz prethodne forme još uvek postoji i mada je duša sada bez forme, ona je preko te svesti svesna impresija te poslednje-u-nizu-poslednjih vrsta forme biljke koju je upravo odbacila.

These impressions must necessarily be spent or exhausted.

Te impresije neizostavno moraju biti istrošene i iscrpljene.

In order to experience these impressions the consciousness of the soul now associates with an appropriate medium to experience these impressions of the most-last species of the vegetable-form. Therefore, the consciousness of the soul thus tends the soul to identify itself with the most-first species of the worm-form. It must be remembered that this form of the most-first species of worm-form is nothing other than the consolidated mould of the impressions of the most-last species of vegetable-form.

Da bi proživela te impresije poslednje-u-nizu-poslednjih vrsta forme biljke, svest duše se sada spaja sa pogodnim medijumom. Ta svest duše stoga navodi dušu da se poistoveti sa prvom-u-nizu-prvih vrsta forme crva. Moramo upamtiti da ovaj oblik prve-u-nizu-prvih vrsta forme crva nije ništa drugo do zgusnuti kalup impresija poslednje-u-nizu-poslednjih vrsta forme biljke.

While the conscious soul thus identifies itself with this most-first species of worm-form, the soul realizes that it is actually a worm and becomes worm-conscious.

Dok se tako poistovećuje sa ovom prvom-u-nizu-prvih vrsta forme crva, svesna duša spoznaje da je stvarno crv i zadobija svest crva.

Despite all of the consciousness so far evolved, the soul is still not conscious of its reality, its original, infinite, eternal state, eternally in the Over-Soul.

Although the soul is eternally in the Over-Soul and is infinite and without form, this partially conscious soul actually experiences itself as a worm in the gross world. This is ignorance. This ignorance persists as long as the consciousness of the soul is not fully evolved, but even when the soul has come to full consciousness, it is still said to be enveloped by ignorance because this

fully evolved consciousness does not make the soul Self-conscious instantaneously. On the contrary, when the consciousness of the soul is fully evolved the soul begins to identify itself as a human being.

Uprkos sveukupnoj svesti koju je do tog trenutka razvila, duša još uvek nije svesna svoje suštine, svog izvornog, beskonačnog, večnog stanja, večno u Najvišem Jastvu. Iako je duša večno u Najvišem Jastvu, iako je beskonačna i bez forme, ova delimično svesna duša sada sebe stvarno doživljava kao crva u grubom svetu. To je neznanje. Ovo neznanje opstaje sve dok svest duše potpuno ne evoluirala, ali čak i kada duša dostigne punu svest, još uvek je obavijena neznanjem zato što ni tada ta potpuno razvijena svest ne omogućava duši da tog trenutka postane svesna sopstvenog Jastva. Naprotiv, kada svest duše potpuno evoluirala, duša počinje da se poistovećuje sa ljudskim bićem. While the consciousness of the soul associates itself with the most-first species of worm-form it experiences and exhausts the impressions of the most-last species of the vegetable-form.

Spajajući se sa prvom-u-nizu-prvih vrsta forme crva, svest duše proživljava i iscrpljuje impresije poslednje-u-nizu-poslednjih vrsta forme biljke.

When all the impressions of the most-last species of vegetable-form are completely exhausted or spent through the diverse experiences had by the soul while identified with the most-first species of worm-form, then this most-first species of worm-form is dropped or dissociated and the soul is once again without any form although it is conscious of the impressions of the most-first species of worm-form.

Kada se sve impresije poslednje-u-nizu-poslednjih vrsta forme biljke iscrpe, odnosno istroše kroz različita iskustva koje je duša imala dok je bila poistovećena sa prvom-u-nizu-prvih vrsta forme crva, ta prva-u-nizu-prvih vrsta forme crva biva odbačena, odnosno napuštena, i duša opet ostaje bez forme, mada je i dalje svesna impresija prve-u-nizu-prvih vrsta forme crva.

These impressions of the most-first species of worm-form must be experienced and exhausted. Therefore the consciousness of the soul associates itself with another appropriate medium and tends the soul to identify with the most-next species of worm-form. This medium of the most-next species of worm-form is

nothing other than the consolidated mould of the impressions of the most-first species of worm-form.

Te impresije prve-u-nizu-prvih vrsta forme crva moraju biti proživljene i iscrpljene. Zbog toga se svest duše spaja sa novim pogodnim medijumom i navodi dušu da se poistoveti sa prvom-sledećom-u-nizu vrstom forme crva. Ovaj medijum prve-sledeće vrste forme crva nije ništa drugo do zgusnuti kalup impresija prve-u-nizu-prvih vrsta forme crva.

Species after species of worm-form are thus moulded and dropped while the consciousness of the soul rapidly evolves through experiencing the varied impressions of worm-forms through diverse species of worm-forms.

Dok tako, jednu za drugom, vrste forme crva nastaju i odbacivanjem nestaju, svest duše ubrzano evoluirala proživljavajući raznovrsne impresije formi crva kroz različite vrste formi crva.

When the conscious soul is worm-conscious and experiences itself as a worm in the gross world, the consciousness of the soul also has for the first time the experience of voluntary movement, and also experiences that it is an animate creature. This worm-conscious soul in its travail to gain more and greater consciousness also experiences itself in the gross world as an invertebrate, and at a later stage in other states of vertebrate, limbless, creeping worm-forms of diverse species. In other diverse species of worm-form the consciousness of the soul undergoes further varied experiences of voluntary movement through crawling, through pairs of legs and sometimes through multiple pairs of legs, and sometimes through pairs of legs and pairs of wings. Sometimes the worm-conscious soul in varied species of worm-form realizes itself as possessing a hairy surface, sometimes a smooth and silky and sometimes a rough or scaly surface (hide). The worm-conscious soul also realizes more acutely that it has to struggle for its sustenance and also for its survival, and that it is endowed with sensation and life.

Kada svesna duša ima svest crva i sebe doživljava kao crva u grubom svetu, tada i svest duše po prvi put doživljava iskustvo voljnog kretanja, a takođe doživljava sebe kao živo stvorenje. Ova duša sa svešću crva, u stalnim naporima da proširi svoju svest, doživljava sebe u grubom svetu kao beskičmenjaka, a kasnije u stadijumu kičmenjaka, kao razne forme crva koje

gamižu bez udova. U ostalim, različitim vrstama forme crva, svest duše doživljava razna, nova, drugačija iskustva voljnog pokreta kroz gmizanje pomoću dva para nogu, nekada i pomoću više pari nogu, a ponekad pomoću jednog para nogu i jednog para krila. Duša sa svešču crva u različitim vrstama forme crva nekada ostvaruje sebe sa dlakavom površinom tela, nekada sa glatkom i svilenkastom, a nekada sa hrapavom i ljuspastom površinom (kožom). Duša sa svešču crva ima jasniju spoznaju da mora da se bori za hranu i opstanak, i da je obdarena osetima i životom.

This worm-conscious soul, with further evolution of consciousness through greater and varied innumerable experiences of varied and multiple impressions of varied species of worm-form, also experiences and realizes that it is an amphibian—that it has not only voluntary movement on earth but also freedom and mobility in water.

Ta duša sa svešču crva, uporedo sa daljnjom evolucijom svesti kroz bezbroj snažnih i raznovrsnih iskustava, mnogobrojnih i raznih impresija različitih vrsta forme crva, doživljava i spoznaje sebe kao amfibiju, odnosno doživljava i spoznaje da ne poseduje samo sposobnost voljnog pokreta na zemlji već i slobodu kretanja u vodi.

For our own convenience in understanding the evolution of consciousness more clearly, we include in the worm-form the varied species of worms, varied species of insects, varied species of reptiles and varied species of amphibia. In short, we include in the worm-form all species that tend to crawl or that crawl in spite of having limbs, legs and wings, or that are otherwise distinct from birds and quadrupeds.

Iz praktičnih razloga, radi boljeg i jasnijeg shvatanja evolucije svesti, u formu crva ubrajamo razne vrste crva, razne vrste insekata, razne vrste reptila i razne vrste amfibija. Ukratko u formu crva ubrajamo sve vrste koje teže da gmižu ili gmižu i pored toga što imaju udove, noge i krila ili koje se na bilo koji način razlikuju od price ili četvoronožaca.

The stone- and metal-forms had no upright or erect stand. They were recumbent forms. Their posture was flat and horizontal. The vegetable-form had an upright, erect stand. Now the worm- form is again of the recumbent

type of form which has no upright or erect stand but is prone to have a prostrate posture.

Forme kamena i metala nisu imale uspravan ili uzdignut položaj. Te forme su bile položene. Njihov položaj je bio ravan i horizontalan. Forma biljke je imala uspravan, uzdignut položaj, a forma crva ponovo pripada ležećem tipu i nema uspravan, stojeći stav, već teži horizontalnom položaju.

When the consciousness of the soul associates itself with the most-last species of worm-form after experiencing all the impressions of the varied species of worm-form, and when the conscious soul eventually drops or sheds this most-last species of worm-form after ages and cycles of multiple diverse experiences in the gross world, the conscious soul again finds itself without any association or identification with forms. But the consciousness of the soul is now centred in the impressions of the most-last species of worm-form just shed. These impressions must necessarily be exhausted through experience, and to get experience a suitable medium is necessary.

Kada se svest duše spoji sa poslednjom-u-nizu-poslednjih vrsta forme crva nakon što je proživela sve impresije raznih vrsta forme crva i kada svesna duša konačno odbaci ili napusti poslednju-u-nizu-poslednjih vrsta forme crva posle niza era i ciklusa brojnih raznovrsnih iskustava u grubom svetu, svesna duša ponovo biva izvan spoja i nepoistovećena sa bilo kakvom formom. ali, svest duše je tada usredsređena na impresije poslednje-u-nizu-poslednjih vrsta forme crva koju je upravo odbacila. Ove impresije moraju da se istroše kroz iskustva, a da bi se doživela iskustva neophodan je i odgovarajući medijum.

Therefore the consciousness of the soul, being centred in the impressions of the most-last species of worm-form, associates with an appropriate medium and tends the soul to identify itself with the most-first species of fish-form in order to experience and exhaust the impressions of the most-last species of worm-form.

This most-first species of fish-form is nothing other than the consolidated mould of the impressions of the most-last species of worm-form.

Zbog toga se svest duše, budući da je usredsređena na impresije poslednje-u-nizu-poslednjih vrsta forme crva spaja sa odgovarajućim medijumom i navodi dušu da se poistoveti sa prvom-u-nizu-prvih vrsta forme ribe, da bi proživela i iscrpla impresije poslednje-u-nizu-poslednjih vrsta

forme crva. Ta prva-u-nizu-prvih vrsta forme ribe nije ništa drugo do zgusnuti kalup impresija poslednje-u-nizu-poslednjih vrsta forme crva.

As soon as the impressions of the most-last species of the worm-form are exhausted through experiences, the most-first species of fish-form is dropped or shed because the consciousness of the soul dissociates from this most-first species and the conscious soul no longer identifies itself with that species.

Čim se kroz iskustva iscrpe impresije poslednje-u-nizu-poslednjih vrsta forme crva, prva-u-nizu-prvih vrsta forme ribe biva odbačena, odnosno napuštena, zbog toga što se svest duše odvaja od te prve-u-nizu-prvih vrsta i svesna duša se više ne poistovećuje sa tom vrstom.

Although the conscious soul is now once again temporarily without form, yet the consciousness of the soul is centred in the impressions of the most-first species of fish-form.

Mada je svesna duša sada ponovo privremeno bez forme, njena svest je ipak usredsređena na impresije prve-u-nizu-prvih vrsta forme ribe.

In order to experience these impressions of the most-first species of fish-form, the consciousness of the soul associates itself with a suitable medium and tends the conscious soul to identify itself as the most-next species of fish-form.

This species is nothing but the consolidated mould of the impressions of the most-first species of fish-form.

Da bi proživela impresije prve-u-nizu-prvih vrsta forme ribe, svest duše se spaja sa pogodnim medijumom i navodi svesnu dušu da se poistoveti sa prvom-sledećom vrstom forme ribe. Ova vrsta je samo zgusnuti kalup impresija prve-u-nizu-prvih vrsta forme riba.

After ages and cycles, and after innumerable varied impressions of diverse species of fish-forms are experienced and exhausted, the consciousness of the soul eventually associates itself with the most-last species of fish-form in order to experience and exhaust all the impressions of the most-last but one species of fish-form.

Nakon mnogo era i ciklusa i pošto proživi i iscrpi bezbroj različitih impresija raznih vrsta forme riba, svest duše se konačno spaja sa poslednjo-u-nizu-poslednjih vrsta forme ribe da bi proživela i iscrpila sve impresije poslednje-u-nizu-poslednjih vrsta forme ribe.

Thus the fish-conscious soul, identifying with varied species of the fish-form, experiences in the gross world that it is a living creature in water; a vertebrate endowed with life, sensation and voluntary motion; an animate creature with limbs (if any) modified into fins; and that it has to struggle for sustenance and for survival. The fish-conscious soul does not experience an upright, erect stand but it experiences itself as a recumbent that can never hold its head high and erect and assert an upright stand in the gross world.

Tako se duša sa svešču ribe poistovećuje sa raznim vrstama forme ribe i doživljava sebe u grubom svetu kao živo stvorenje u vodi; kičmenjaka obdarenog životom, osetima i voljnim pokretom; živo biće sa udovima (ukoliko ih ima) preobraženim u peraja, koje mora da se bori za hranu i opstanak. Duša sa svešču ribe nema iskustvo uspravnog, stojećeg položaja, već sebe doživljava kao položenu formu bez sposobnosti da glavu drži uzdignutu i uspravnu ili da zauzme uspravan položaj u grubom svetu.

The fish-conscious soul eventually sheds or drops its identity with the most-last species of fish-form as soon as the consciousness of the soul has experienced and exhausted all the impressions of the most-last but one species of fish-form. Thus the conscious soul once again finds itself without identification with any form. But the consciousness of the soul is conscious of impressions of the most-last species of fish-form.

Čim svest duše proživi i iscrpi sve impresije poslednje-u-nizu-poslednjih vrsta forme ribe, duša sa svešču ribe konačno odbacuje ili napušta svoju identifikaciju sa poslednjom-u-nizu-poslednjih vrsta forme ribe. Tako svesna duša ponovo biva nepoistovećena sa bilo kakvom formom. Međutim svest duše je i dalje svesna impresija poslednje-u-nizu-poslednjih vrsta forme ribe.

These impressions of the most-last species of fish-form must be experienced and exhausted, and therefore the consciousness of the soul now associates with another suitable medium and thus tends the soul to identify itself with the most-first species of bird-form, which is but the consolidated mould of the impressions of the most-last species of fish-form.

Ove impresije poslednje-u-nizu-poslednjih vrsta forme ribe moraju biti proživljene i iscrpljene. Zbog toga se svest duše sada spaja sa drugim pogodnim medijumom i stoga navodi dušu da se poistoveti sa

prvom-u-nizu-prvih vrsta forme ptice koja je opet samo zgusnuti kalup impresija poslednje-u-nizu-poslednjih vrsta forme ribe.

In the most-first species of bird-form the consciousness of the soul experiences and exhausts the impressions of the most-last species of fish-form.

U prvoj-u-nizu-prvih vrsta forme ptice svest duše proživljava i iscrpljuje impresije poslednje-u-nizu-poslednjih vrsta forme ribe.

When all the impressions are thus exhausted the consciousness of the soul dissociates itself from the most-first species of bird-form, and the conscious soul drops or sheds its identity with the most-first species of bird-form (i.e., the most-first species of bird-form is dropped).

Kada na ovaj način istroši sve impresije, svest duše se odvaja od prve-u-nizu-prvih vrsta forme ptice, a svesna duša odbacuje odnosno napušta svoje poistovećenje sa prvom-u-nizu-prvih vrsta forme ptice (to jest, prva-u-nizu-prvih vrsta forme ptice biva odbačena).

The conscious soul is once again without form but it has consciousness centred in the impressions of the most-first species of bird-form just dropped.

Svesna duša je ponovo bez forme, ali je njena svest usredsređena na impresije prve-u-nizu-prvih vrsta forme ptice koju je upravo odbacila.

These impressions must be experienced and exhausted, and therefore the consciousness of the soul automatically associates itself with the most-next species of bird-form and tends the conscious soul to identify itself with the most-next species of bird-form, which species is but the consolidated mould of the impressions of the most-first species of bird-form.

Te impresije moraju biti proživljene i iscrpljene pa se zbog toga svest duše automatski spaja sa prvom-sledećom-u-nizu vrstom forme ptice i nagoni svesnu dušu da se idnetifikuje sa prvom-sledećom vrstom forme ptice, a ta vrsta je upravo zgusnuti kalup impresija prve-u-nizu-prvih vrsta forme ptice.

On and on, ages after ages and cycles after cycles, this chain of successive associations and dissociations with varied species of a particular form moves onwards steadily and progressively, and gives out innumerable different impressions to be experienced by the conscious soul. Directly and indirectly, these associations and dissociations of the consciousness of the soul are absolutely essential to keep the wheel of evolution of consciousness

revolving. The evolution of gross forms is but a by-product in the universal factory of evolution of consciousness.

I tako neprestano, eru za erom i ciklus za ciklusom, ovaj lanac uzastopnih spajanja i odvajanja od raznih vrsta jedne određene forme se nastavlja postojano i postupno i stvara bezbroj različitih impresija koje svesna duša treba da proživi. Ta spajanja i odvajanja su direktno i indirektno zaista neophodna da bi točak evolucije svesti nastavio da se okreće. Evolucija grubih formi je samo nusprodukt kosmičke fabrike evolucije svesti.

The bird-conscious soul identifies with one species, then with the next, and then the next species of bird-form, one after the other, in regular succession until all the species of bird-form are associated and dissociated alternately by the consciousness of the soul while experiencing multifarious impressions in the gross world, and thus the evolved consciousness of the conscious soul tends the soul to realize itself as bird in every species of the bird-form. Though the soul is eternally without form and in the Over-Soul, yet the bird-conscious soul consistently realizes that it is no other than a bird in the gross world experiencing bird impressions on earth, on water and in air. It realizes itself as a feathered vertebrate capable of flying in air, and with the help of two legs it maintains an erect stand.

Duša sa svešču ptice se prema utvrđenom pravilnom redosledu poistovećuje sa jednom, a zatim sa prvom-sledećom, pa zatim sa drugom-sledećom vrstom forme ptice, sve dok svest duše ne prođe naizmenično kroz spajanje i odvajanje od svih vrsta forme ptice dok proživljava raznovrsne impresije grubog sveta i zbog toga ta razvijena svest svesne duše navodi dušu da spozna sebe kao pticu u svakoj vrsti forme ptice. Mada je duša večno bez oblika i u Najvišem Jastvu, duša sa svešču ptice sebe ipak stalno spoznaje jedino kao pticu u grubom svetu, pticu koja proživljava ptičje impresije na zemlji, na vodi i u vazduhu. Ona sebe spoznaje kao pernatog kičmenjaka sposobnog da leti i koji pomoću dve noge održava uspravan položaj.

Eventually, after ages and cycles of experiences of varied species of bird-form, the bird-conscious soul sheds or drops the most-last species of bird-form as soon as the consciousness of the soul dissociates itself from the most-last species of bird-form; and the consciousness of the soul dissociates itself from the

most-last species of bird-form as soon as the consciousness experiences and fully exhausts all the impressions of the most-last but one species of bird-form in the most-last species of bird-form.

Konačno, nakon mnogo era i ciklusa iskustava raznih vrsta forme ptice, duša sa svešću ptice napušta ili odbacuje poslednju-u-nizu-poslednjih vrsta forme ptice čim se svest duše odvoji od poslednje-u-nizu-poslednjih vrsta forme ptice. Svest duše se odvaja od poslednje-u-nizu-poslednjih vrsta forme ptice onoga trenutka kada svest u potpunosti proživi i sasvim iscrpi sve impresije poslednje-u-nizu-poslednjih vrsta forme ptice.

Again the conscious soul experiences itself as being without any form for the time being although the consciousness, evolved further and greater, is always there. (Once consciousness is achieved by the soul, this consciousness goes on evolving more and more and can never be lost or devolved.) This consciousness of the soul without form now gets centralized in the impressions of the most-last species of bird-form just dropped. These impressions must necessarily be spent or exhausted by the consciousness of the soul. Therefore consciousness associates itself with a suitable medium and thus tends the conscious soul to identify itself with the most-first species of animal-form. Through this most-first species of animal-form the consciousness of the soul experiences the impressions of the most-last species of bird-form that was dropped or from which it was dissociated. This most-first species of animal-form is nothing other than the consolidated mould of the impressions of the most-last species of bird-form shed.

Svesna duša ponovo doživljava da je, bar za sada, bez forme, iako je svest, koja se razvila i proširila, stalno prisutna. (Kada duša jednom stekne svest ta svest se sve više i više razvija i nikada ne može biti izgubljena niti u svojoj evoluciji može da ide unazad). Ova svest duše koja je bez forme sada se usredsređuje na impresije poslednje-u-nizu-poslednjih vrsta forme ptice koju je upravo odbacila. Svest duše mora da istroši, odnosno iscrpi ove impresije. Ona se zbog toga spaja sa odgovarajućim medijumom i tako navodi svesnu dušu da se poistoveti sa prvom-u-nizu-prvih vrsta forme životinje. Kroz prvu-u-nizu-prvih vrsta forme životinje, svest duše proživljava impresije poslednje-u-nizu-poslednjih vrsta forme ptice koju je odbacila, odnosno od

koje se odvojila. Ta prva-u-nizu-prvih vrsta forme životinje nije ništa drugo do zgusnuti kalup impresija poslednje-u-nizu-poslednjih vrsta forme ptice koja je napuštena.

After innumerable and diverse experiences of the impressions of the most-last species of bird-form through the form of the most-first species of animal-form, the consciousness of the soul completely exhausts the impressions of the most-last species of bird-form and then automatically dissociates itself from identification with the most-first species of animal-form. In this manner the form of that species is shed by the conscious soul, or the form of that species is said to have dropped or died.

Kada proživi bezbroj različitih impresija poslednje-u-nizu-poslednjih vrsta forme ptice kroz oblik prve-u-nizu-prvih vrsta forme životinje, svest duše potpuno iscrpljuje impresije poslednje-u-nizu-poslednjih vrsta forme ptice, a zatim automatski prestaje da se poistovećuje sa prvom-u-nizu-prvih vrsta forme životinje. Na ovaj način svesna duša odbacuje formu te vrste, odnosno, za formu te vrste se kaže da je odbačena ili da umire.

Again, the conscious soul, with greater evolved consciousness, finds itself without a form, although the consciousness of the soul is centred in the impressions of the form (just discarded or dropped) of the most-first species of animal-form.

Svesna duša sa još više razvijenom svešću ponovo ostaje bez forme, mada je svest te duše usredsređena na impresije (upravo napuštene, odnosno odbačene) prve-u-nizu-prvih vrsta forme životinje.

These impressions of the form (just dropped) of the most-first species of animal-form must be experienced or exhausted by the consciousness of the soul, so that the conscious soul should not be aware of any impressions of any form, but be conscious only of the reality of its own infinite, eternal state, without forms or impressions, and through knowledge experience the Over-Soul. Throughout the travail of the soul to gain that consciousness for itself which would make it realize the reality of its Self, the conscious soul goes on and on in an apparently unending chain with its consciousness endeavoring ceaselessly to experience and exhaust all impressions that centralize the consciousness of the soul, deviating this consciousness from the

reality of the eternal and infinite state of the Self (eternally in the Over-Soul) to the consciousness of duality of illusion of the gross world. Thus the consciousness of the soul, in an effort to gain consciousness of the reality of the Self, is consistently shrouded in an envelope of ignorance.

Svest duše mora da proživi, odnosno iscrpi impresije te upravo odbačene prve-u-nizu-prvih vrsta forme životinje kako svesna duša ne bi bila svesna ni impresija, ni formi, već stvarnosti sopstvenog, beskonačnog večnog stanja, bez formi i impresija i kako bi pomoću znanja doživela Najviše Jastvo. Kroz sve te napore kroz koje duša prolazi da bi stekla onu svest koja će joj omogućiti da spozna stvarnost svog Jastva, svesna duša i dalje, u naizgled beskonačnom lancu, stalno nastoji da svojom svešću iskusi i iscrpi sve impresije oko kojih se svest duše usredsređuje, čime udaljava svest od stvarnosti večnog i beskonačnog stanja Jastva (koje je večno u Najvišem Jastvu) i usemrava ka svesti o dualnosti iluzije grubog sveta. Tako je svest duše u svom naporu da stekne svest o suštini Jastva stalno obavijena velom neznanja.

Therefore, in order that the consciousness of the soul should experience and thus exhaust the impressions of the most-first species of animal-form, the consciousness of the soul now associates automatically with an appropriate medium which will permit and aid it to experience the impressions of the most-first species of animal-form. This association of the consciousness of the soul perforce tends the conscious soul to identify itself with the most-next species of animal-form. This most-next species of animal-form is no other than the consolidated mould of the impressions of the most-first species of animal-form.

Dakle, da bi proživela i na taj način iscrpila impresije prve-u-nizu-prvih vrsta forme životinje, svest duše se automatski spaja sa odgovarajućim medijumom koji će joj omogućiti i pomoći da proživi impresije te prve-u-nizu-prvih vrsta forme životinje. To spajanje svesti duše po inerciji nagoni svesnu dušu da se poistoveti sa prvom-sledećom-u-nizu vrstom forme životinje. Ta prva-sledeća-u-nizu vrsta forme životinje nije ništa drugo do zgusnuti kalup impresija prve-u-nizu-prvih vrsta forme životinje.

As soon as the impressions are experienced and exhausted through the most-next species of animal-form, this species is dropped by the conscious

soul. The soul once again experiences that it is not identified with any gross form of the gross world.

Onoga trenutka kada se ove impresije prožive i iscrpe kroz prvu-sledeću-u-nizu vrstu forme životinje, svesna duša odbacuje tu vrstu. Duša još jednom doživljava da nije poistovećena sa bilo kojom grubom formom grubog sveta.

When the animal-conscious soul is without any form the consciousness of the soul is centred in the impressions of the most-next species of animal-form just dropped or shed.

Kada je duša sa svešču životinje bez bilo kakvog oblika, svest duše je usredsrešena na impresije prve-sledeće-u-nizu vrsta forme životinje koja je upravo odbačena, odnosno napuštena.

These impressions must also be experienced in order that they may be exhausted, and therefore the consciousness of the soul automatically associates itself with another medium and this perforce tends the conscious soul to identify itself with the most-next to the next species of animal-form.

Ove impresije takođe moraju biti proživljene da bi se iscrple i zbog toga se svest duše automatski spaja sa novim medijumom i on primorava svesnu dušu da se poistoveti sa najbližom-sledećom-do-te-sledeće vrste forme životinje. After ages and cycles of varied and innumerable associations with and dissociations from diverse species of animal-form, the consciousness of the soul eventually associates itself with that medium which tends the conscious soul to identify itself as being the most-last of the last species of animal-form.

Posle mnogo era i ciklusa različitih i bezbrojnih spajanja i odvajanja od raznih vrsta forme životinjesvest duše se konačno spaja sa onim medijumom koji navodi svesnu dušu da se poistoveti sa krajnjom-u-nizu-poslednjih vrsta forme životinje.

All throughout the experiences of the animal-conscious soul, the soul identified itself (through its consciousness) with varied species of animals in the gross world in water, on earth and below the surface of the earth, and realized the experiences of an animate creature, usually as a quadrupedal-organized being, endowed with life, sensation and voluntary motion, and which all the while had to struggle for sustenance and survival,

sometimes as an herbivorous creature and sometimes as a carnivorous creature. The animal-form has no erect or upright posture and has a tendency to look down with drooping head. Apes, however, are the most evolved types of animals, and they tend to stand erect like human beings.

Kroz sva svoja iskustva, duša sa svešću životinje se poistovećivala (preko svoje svesti) sa raznim vrstama životinja u grubom svetu, u vodi, na zemlji, ispod površine zemlje i ostvarila iskustvo živog bića, najčešće kao četvoronožno biše obdareno životom, osetima i voljnim kretanjem, koje je stalno moralo da se bori za hranu i opstanak, nekada kao biljožder, a nekada kao mesožder.

Forma životinje nema uspravan, odnosno stojeći položaj i ima tendenciju da gleda nadole, sa pognutom glavom. Međutim, majmuni su najrazvijeniji tip životinja i teže da stoje uspravno kao ljudska bića.

Ultimately, after ages and cycles, when all the impressions of the most-last but one species of animal-form are experienced and exhausted through the medium of the most-last species of animal-form, the consciousness of the soul dissociates itself from the most-last species of animal-form and the conscious soul no longer identifies itself with this most-last species of animal-form. This form is dissociated by the consciousness of the soul and is dropped or shed.

However, though the most-last species of animal-form is dropped or shed, the impressions of the most-last species of animal-form are left or retained, and the consciousness of the soul is centralized or focussed on the impressions of the most-last species of animal-form. The conscious soul is once again without form.

Kada se konačno, nakon mnogo era i ciklusa, sve impresije poslednje-u-nizu-pretposlednjih vrsta forme životinja prožive i iscrpe kroz medijum poslednje-u-nizu-poslednjih vrsta forme životinje, svest duše se odvaja od ove poslednje-u-nizu-poslednjih vrsta forme životinje i svesna duša se više ne poistovećuje sa ovom poslednjom-u-nizu-poslednjih vrsta forme životinje. Svest duše se odvaja od te forme koja biva odbačena odnosno napuštena. Međutim, iako je poslednja-u-nizu-poslednjih vrsta forme životinje odbačena, odnosno napuštena, impresije te poslednje-u-nizu-poslednjih vrsta forme životinje ostaju, odnosno bivaju zadržane i svest duše se usredsređuje,

odnosno fokusira na impresije poslednje-u-nizu-poslednjih vrsta forme životinje. Svesna duša je ponovo bez forme.

These impressions must necessarily be experienced and exhausted, and hence the consciousness of the soul now associates itself with another suitable medium and the soul perforce tends to identify itself through its own consciousness with the most-first human-form. This human-form is no other than the consolidated mould or cast of the impressions of the most-last species of animal-form.

Ove impresije neizostavno moraju da budu proživljene i iscrpljene pa se stoga svest duše sada spaja sa novim pogodnim medijumom, a duša teži da se poistoveti preko svoje sopstvene svesti sa prvom-u-nizu-prvih formi čoveka. Ta forma čoveka nije ništa drugo do zgusnuti kalup ili otisak impresija poslednje-u-nizu-poslednjih vrsta forme životinje.

Through the most-first human-form the consciousness of the soul experiences and exhausts the impressions of the most-last species of animal-form.

Preko te prve-u-nizu-prvih forme čoveka svest duše proživljava i iscrpljuje impresije poslednje-u-nizu-poslednjih vrsta forme životinja.

When all the impressions of the most-last species of the animal-form are experienced and exhausted by the consciousness of the soul, then the consciousness of the soul dissociates itself from the most-first human-form and the conscious soul automatically drops or sheds the body association. This is called the death of the most-first human-form. But the consciousness of the soul is now focussed or centralized in the impressions of the most-first human-form and the soul is now temporarily without a form.

Kada svest duše proživi i iscrpi sve impresije poslednje-u-nizu-poslednjih vrsta forme životinje, tada se svest duše odvaja od prve-u-nizu-prvih formi čoveka, a svesna duša automatski odbacuje odnosno napušta spoj sa telom. To se naziva smrću te prve-u-nizu-prvih formi čoveka. Međutim, svest duše je sada fokusirana, odnosno usredsređena na impresije te prve-u-nizu-prvih formi čoveka, a duša privremeno ostaje bez forme.

In order that the impressions of the most-first human-form may be experienced and exhausted, the consciousness of the soul associates itself with another appropriate medium, and the conscious soul is thereupon inclined to identify

itself with the most-next human-form, which form is no other than the consolidated mould or cast of the impressions of the most-first human-form just dropped or shed. This identification of the conscious soul with the next form and those following is called the birth of a human being.

Da bi impresije te prve-u-nizu-prvih formi čoveka mogle da budu proživljene i iscrpljene, svest duše se spaja sa sledećim pogodnim medijumom i svesna duša je usled toga nagnana da se poistoveti sa prvom-sledećom-u-nizu formom čoveka koja nije ništa durgo do zgusnuti kalup ili otisak impresija te prve-u-nizu-prvih formi čoveka koja je upravo odbačena, odnosno ostavljena. Ovo poistovećenje svesne duše sa sledećom formom i formama koje za njom slede, naziva se rođenjem ljudskog bića.

As soon as the consciousness of the soul associates with the most-first human-form the EVOLUTION OF CONSCIOUSNESS IS FULL AND COMPLETE. [1] Because the consciousness¹ of the soul is fully developed in human-form, the evolution of form is also complete, and no new higher forms are now evolved once the conscious soul identifies itself with the most-first human-form. In short, in human-form the consciousness of the soul is full and complete. The process of the evolution of consciousness is brought to a standstill. The human-form is the highest and the most sublime form evolved during the evolution of consciousness. Hence in the human being consciousness is fully developed and the form moulded and cast after ages and cycles is the most perfect form or medium. The consciousness of the soul therefore utilizes this perfect medium to experience and completely exhaust all impressions so that the fully conscious soul becomes devoid of any impression whatsoever, and thus is able to realize its own real, eternal and infinite state in the Over-Soul.

Onog trenutka kada se svest duše spoji sa tom prvom formom čoveka EVOLUCIJA SVESTI JE POTPUNA I DOVRŠENA. [2] Pošto se svest [3] duše potpuno razvila u formi čoveka, završena je i evolucija formi. Kada se duša jednom poistoveti sa tom prvom-u-nizu-prvih formi čoveka, više ne dolazi do razvitka novih viših formi. Ukratko, u formi čoveka je svest duše potpuna i savršena. Proces evolucije svesti stiže do kraja. Forma čoveka je najviša i najuzvišenija forma koja se razvila u procesu evolucije svesti. Stoga je u

ljudskom biću svest potpuno razvijena, a forma koja je oblikovana i uobličavana kroz ere i cikluse je najsavršenija forma odnosno medijum. Zbog toga svest doše koristi ovaj savršeni medijum da proživi i sasvim do kraja iscrpi sve impresije tako da se duša sa punom svešću oslobodi svih mogućih impresija i tako osposobi za spoznaju sopstvenog istinskog večnog i beskonačnog stanja u Najvišem Jastvu.

[Meher Baba maintains that such subjects should no longer be left indefinite, although he concedes that belief or non-belief in evolution and reincarnation does not in any way hasten or impede man's spiritual progress. He tells us the spiritual significance of evolution and reincarnation in the following words: "It is the evolutionary struggle that enables the soul to develop full consciousness as that in the human-form, and the purpose having been achieved, the side issues or by-products of evolutionary travel (the nugush-e-amal or sanskaras) have to be done away with, while retaining the consciousness intact. The process of reincarnation therefore is to enable the soul to eliminate the sanskaras by passing through the furnace of pain and pleasure." Ed.][1]

1. All numbered references are contained in the Supplement

[2] Meher Baba smatra da ovo pitanja ne bi trebalo da i dalje ostanu nejasna, mada kaže da verovanje ili neverovanje u evoluciju i reinkarnaciju ni na koji način ne ubrzava niti usporava čovekov spiritualni napredak. On nam ukazuje na spiritualni značaj evolucije i reinkarnacije sledećim rečima: „Evoluciona borba omogućava duši da razvije punu svest kakva postoji u formi čoveka. Kada se cilj dosegne, sporedni efekat ili nusprodukt evolutivnog putovanja (nugush-e-amal ili sanskare) moraju biti uklonjeni, a svest održana. Proces reinkarnacije postoji zbog toga da omogući duši da se, prolazeći kroz žestok bol i uživanja, oslobodi sanskara. Ur.DODD,MEAD Co.

[3] 1 Vidi takođe belešku 1 u Dodatku. Sve brojčane reference su navedene u Dodatku.