

# **A TEXTBOOK OF THEOSOPHY**

证道学教材

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## Chapter I. WHAT THEOSOPHY IS

### 第一章：什么是证道学

“THERE is a school of philosophy still in existence of which modern culture has lost sight.” In these words Mr. A. P. Sinnett began his book, *The Occult World* (The Theosophical Publishing House, London), the first popular exposition of Theosophy, published in 1881. During the years that have passed since then, many thousands have learned wisdom in that school, yet to the majority its teachings are still unknown, and they can give only the vaguest of replies to the query, “What is Theosophy?”

在《奥义世界》这本书中，A. P. Sinnett 写到：“有一个现代文明遗忘了的哲学学校一直存在着”。《奥义世界》是在1881年出版的第一本对证道学进行解释的畅销书。在那之后的几年里，成千上万的人在那所学校里学到了智慧。然而对大多数人来说，证道学的教义仍然是未知的，他们只能对“什么是证道学？”这个问题做出最模糊的回答。

Two books exist which answer that question: Mr. Sinnett's *Esoteric Buddhism* and Dr. Besant's *The Ancient Wisdom* (The Theosophical Publishing House, Adyar, Madras). I have no thought of entering into competition with those standard works; what I desire is to present a statement, as clear and simple as I can make it, which may be regarded as introductory to them.

有两本书可以回答这个问题。Sinnett 先生的《隐秘佛教》和Besant 博士的《古老的智慧》。我不想与这些标准式著作竞争；我所希望的是做一个尽可能清晰和简单的阐述，可以作为对它们的介绍。

We often speak of Theosophy as not in itself a religion, but the truth which lies behind all religions alike. That is so; yet, from another point of view, we may surely say that it is at once a philosophy, a religion and a science. It is a philosophy, because it puts plainly before us an explanation of the scheme of evolution of both the souls and the bodies contained in our solar system. It is a religion in so far as, having shown us the course of ordinary evolution, it also puts before us and advises a method of shortening that course, so that by conscious effort we may progress more directly towards the goal. It is a science, because it treats both these subjects as matters not of theological belief but of direct knowledge obtainable by study and investigation. It asserts that man has no need to trust to blind faith, because he has within him latent powers which, when

aroused, enable him to see and examine for himself, and it proceeds to prove its case by showing how those powers may be awakened. It is itself a result of the awakening of such powers by men, for the teachings which it puts before us are founded upon direct observations made in the past, and rendered possible only by such development.

我们常说，证道学本身不是一种宗教，而是所有宗教背后的真理。的确如此；但从另一个角度来看，我们可以肯定地说，证道学同时是一种哲学、一种宗教和一种科学。它是一种哲学，因为它在我们面前清楚地解释了我们的灵魂和身体在太阳系中的进化计划。它是一种宗教，因为它不仅向我们展示了一般的进化过程，还向我们提出了缩短这一过程的方法，以便我们通过有意识的努力，可以更直接地走向目标。它是一门科学，因为它不把这两个主题看作神学信仰的问题，而是可以通过研究和调查获得的直接知识。它宣称，人不需要盲目的信仰，因为人本身具有潜在的力量，一旦被唤醒，就能使他自己看到和体验到。它通过说明如何唤醒这些力量来证明自己的陈述。证道学本身就是人们唤醒这种能力的结果，因为它摆在我们面前的教义是建立在过去所做的直接观察上的，而这种观察只有通过唤醒潜能才能实现。

As a philosophy, it explains to us that the solar system is a carefully-ordered mechanism, a manifestation of a magnificent life, of which man is but a small part. Nevertheless, it takes up that small part which immediately concerns us, and treats it exhaustively under three heads—present, past and future.

作为一种哲学，它向我们解释，太阳系是一个精心安排的机制，是一个宏伟的生命的表现，而人类只是其中的一个小部分。然而，它把这与我们息息相关的一小部分提取出来，并对它在三个方面--现在、过去和未来--进行了详尽的论述。

It deals with the present by describing what man really is, as seen by means of developed faculties. It is customary to speak of man as having a soul. Theosophy, as the result of direct investigation, reverses that dictum, and states that man *is* a soul, and *has* a body—in fact several bodies, which are his vehicles and instruments in various worlds. These worlds are not separate in space; they are simultaneously present with us, here and now, and can be examined; they are the divisions of the material side of Nature—different degrees of density in the aggregation of matter, as will presently be explained in detail. Man has an existence in several of these, but is normally conscious only of the lowest, though sometimes in dreams

and trances he has glimpses of some of the others. What is called death is the laying aside of the vehicle belonging to this lowest world, but the soul or real man in a higher world is no more changed or affected by this than the physical man is changed or affected when he removes his overcoat. All this is a matter, not of speculation, but of observation and experiment.

关于人的“现在”，证道学揭示了人的真实本质，这个本质只有通过发达的能力才能认知。人们习惯于把人说成是有灵魂的身体。证道学根据直接调查的结果，将这一说法倒转，指出人本身是一个灵魂，并有一个身体--事实上是有几个身体，它们是他在不同世界的工具和载体。这些世界在空间上不是分离的；它们此时此地与我们同时存在，并可以被观察到；它们是自然界在物质层面根据物质聚集的不同密度的划分，这一点将在下文中详细解释。人在其中几个层面都存在，但通常只对最低层面的存在有意识，尽管有时在梦境中和出神时他会瞥见其他的一些层面。所谓的死亡就是抛下属于这个最低世界的载体，但在更高世界中的灵魂或真正的人并没有因此而改变或受到影响，就如人脱下大衣时并没有改变或受到影响一样。所有这些都不是猜测，而是通过观察和实验得到的。

Theosophy has much to tell us of the past history of man—of how in the course of evolution he has come to be what he now is. This also is a matter of observation, because of the fact that there exists an indelible record of all that has taken place—a sort of memory of Nature—by examining which the scenes of earlier evolution may be made to pass before the eyes of the investigator as though they were happening at this moment. By thus studying the past we learn that man is divine in origin and that he has a long evolution behind him—a double evolution, that of the life or soul within, and that of the outer form. We learn, too, that the life of man as a soul is of, what to us seems enormous length, and that what we have been in the habit of calling his life is in reality only one day of his real existence. He has already lived through many such days, and has many more of them yet before him; and if we wish to understand the real life and its object, we must consider it in relation not only to this one day of it, which begins with birth and ends with death, but also to the days which have gone before and those which are yet to come.

证道学告诉我们很多关于人类过去的历史--在进化的过程中，人类是如何变成现在这样的。这也是一个值得关注的问题，因为宇宙中存在着一个不可磨灭的记录，记录了所有发生过的事情，它是一种自然界的记忆。通过研究，早期进化的场景可以在研究者的眼前掠过，就像正在

眼前发生一样。通过对过去的研究，我们了解到人的起源是神圣的，他面前有一个漫长的双重进化过程，即内部生命或灵魂的进化和外部形式的进化。我们还了解到，人作为一个灵魂的生命，在我们看来是非常漫长的，而我们习惯上所说的人的生命，实际上只是他真正存在中的一天。他已经经历了许多这样的日子，而且还有更多的日子摆在他面前；如果我们想了解真正的生命和它的目标，我们就必须不仅考虑它的这一天，即以出生开始，以死亡结束的这个阶段，而且还要考虑之前的日子和那些尚未到来的日子。

Of those that are yet to come there is also much to be said, and on this subject, too, a great deal of definite information is available. Such information is obtainable, first, from men who have already passed much further along the road of evolution than we, and have consequently direct experience of it; and, secondly, from inferences drawn from the obvious direction of the steps which we see to have been previously taken. The goal of this particular cycle is in sight, though still far above us but it would seem that, even when that has been attained, an infinity of progress still lies before everyone who is willing to undertake it.

证道学对于人的未来也有大量明确的信息。这些信息可以从那些已经在进化的道路上比我们走得更远的人那里获得。首先，他们有直接的经验；其次，我们可以从前辈留下的脚印的明显方向中得出推论。我们所处的这个特定进化周期的目标虽然还很遥远，仍有无穷的路程摆在每个愿意上路的人面前，但我们可以看得到这个目标。

One of the most striking advantages of Theosophy is that the light which it brings to us at once solves many of our problems, clears away many difficulties, accounts for the apparent injustices of life, and in all directions brings order out of seeming chaos. Thus, while some of its teaching is based upon the observation of forces whose direct working is somewhat beyond the ken of the ordinary man of the world, if the latter will accept it as a hypothesis he will very soon come to see that it must be a correct one, because it furnishes a coherent and reasonable explanation of the drama of life which is being played before him.

证道学最突出的优点之一是，它带给我们的光明一下子就澄清了我们的许多问题，清除了许多困难，解释了生活中明显的不公正，并在所有方面从看似混乱的状态中把宇宙秩序显示给我们。因此，虽然它的一些教导是基于对一些力量的观察，而这些力量的直接作用是世界上普通人所不能理解的，但如果人们接受它作为一种假设，很快就会发现它

一定是正确的，因为它为正在他面前上演的生命之剧提供了一个连贯而合理的解释。

The existence of Perfected Men, and the possibility of coming into touch with Them and being taught by Them, are prominent among the great new truths which Theosophy brings to the western world. Another of them is the stupendous fact that the world is not drifting blindly into anarchy, but that its progress is under the control of a perfectly organized hierarchy, so that final failure even for the tiniest of its units is of all impossibilities the most impossible. A glimpse of the working of that hierarchy inevitably engenders the desire to cooperate with it, to serve under it, in however humble a capacity, and some time in the far-distant future to be worthy to join the outer fringes of its ranks.

完美的人的存在，以及与他们接触和被他们教导的可能性，是证道学带给西方世界的伟大的新真理中最突出的。另一个它带给世界的让人惊叹的事实，是世界不是盲目地处于无政府状态，而是在一个完美的，有等级的组织的指导下前进，所以即使是最微小的个体的失败也是完全没有可能的。人如果瞥见这个制度的运作，不可避免地会产生了与它合作的愿望，不管是以多么卑微的身份，在它手下服务，并且在遥远的未来，有一天有资格加入它的外围。

This brings us to that aspect of Theosophy which we have called religious. Those who come to know and to understand these things are dissatisfied with the slow æons of evolution; they yearn to become more immediately useful, and so they demand and obtain knowledge of the shorter but steeper path. There is no possibility of escaping the amount of work that has to be done. It is like carrying a load up a mountain; whether one carries it straight up a steep path or more gradually by a road of gentle slope, precisely the same number of foot-pounds must be exerted. Therefore to do the same work in a small fraction of the time means determined effort. It can be done, however, for it has been done; and those who have done it agree that it far more than repays the trouble. The limitations of the various vehicles are thereby gradually transcended, and the liberated man becomes an intelligent co-worker in the mighty plan for the evolution of all beings.

这将我们引向证道学的我们称之为宗教的一面。那些认识和理解这些事实的人，对缓慢的进化之路感到不满足；他们渴望变得更加快速地对人类有用，因此他们要求并获得走更短但更陡峭的道路的知识。人

不可能逃避必须完成的大量工作，这就像挑着担子上山一样；无论你是直接从陡峭的道路上挑上去，还是从缓坡的道路上慢慢挑上去，都必须做同样的功。因此，要在短时间内完成同样的工作，意味着要付出更坚定的努力。但这是可以做到的，因为它已经被做到了；而且那些做到的人都认为，这远远超过了所付出的代价。他们超越了各种载体的局限性，被解放的人成为众生进化的强大计划中的一个聪明的合作者。

In its capacity as a religion, too, Theosophy gives its followers a rule of life, based not on alleged commands delivered at some remote period of the past, but on plain common sense as indicated by observed facts. The attitude of the student of Theosophy towards the rules which it prescribes resembles rather that which we adopt to hygienic regulations than obedience to religious commandments. We may say, if we wish, that this thing or that is in accordance with the divine Will, for the divine Will is expressed in what we know as the laws of Nature. Because that Will wisely ordereth all things, to infringe its laws means to disturb the smooth working of the scheme, to hold back for a moment that fragment or tiny part of evolution and consequently to bring discomfort upon ourselves and others. It is for that reason that the wise man avoids infringing them—not to escape the imaginary wrath of some offended deity.

在宗教范畴内，证道学也给相信它的人提供了一个生活准则，它不是基于过去某个遥远时期的所谓命令，而是基于观察到的事实所表明简单常识。证道学学生对生活准则的态度类似于我们对卫生常识的态度，而不是象对宗教戒律的服从。如果我们愿意，我们可以说这件事或那件事符合神的旨意，因为神的旨意是通过自然法则表达的。因为这个神圣意志明智地安排了所有的事情，违反它的法则意味着扰乱计划的顺利进行，使进化的某个片段或微小的部分暂时停止，从而给我们自己和他人带来不愉快的体验。正是由于这个原因，明智的人避免违反这些法则，而不是为了逃避某些被冒犯的神灵的想象的愤怒。

But if from a certain point of view we may think of Theosophy as a religion, we must note two great points of difference between it and what is ordinarily called religion in the West. First, it neither demands belief from its followers, nor does it even speak of belief in the sense in which that word is usually employed. The student of occult science either *knows* a thing or suspends his judgment about it; there is no place in his scheme for blind faith. Naturally, beginners in the study cannot yet *know* for themselves, so they are asked to read the results of the various

observations and to deal with them as probable hypotheses—provisionally to accept and act upon them, until such time as they can prove them for themselves.

但是，如果从某种角度我们把证道学视为一种宗教，我们必须注意到它与西方通常称为宗教的东西之间的两个重大区别。首先，它既不要求它的追随者有信仰，它也不像通常所说的那样谈论信仰。学习玄秘科学的学生要么真正知道一件事，要么暂时对这件事不做论断，他是不会盲信的。当然，初学者还不能亲身体验并知道，所以他们被要求阅读各种观察的结果，并把它们作为可能的假设来处理--暂时接受并根据它们采取行动，直到他们能够自己证明它们。

Secondly, Theosophy never endeavours to convert any man from whatever religion he already holds. On the contrary, it explains his religion to him, and enables him to see in it deeper meanings than he has ever known before. It teaches him to understand it and live it better than he did, and in many cases it gives back to him, on a higher and more intelligent level, the faith in it which he had previously all but lost.

其次，证道学从不试图让任何人从他已经持有的宗教中改变过来。相反，它向他解释他的宗教，并使他能够在自己的宗教中看到比他以前所知道的更深的含义。它教他理解它，并且更好地根据真实教义去生活。在许多情况下，证道学使人在更高和更明智的水平上恢复了他以前几乎对自己的宗教失去的信心。

Theosophy has its aspects as a science also; it is in very truth a science of life, a science of the soul. It applies to everything the scientific method of oft-repeated, painstaking observation, and then tabulates the results and makes deductions from them. In this way it has investigated the various planes of Nature, the conditions of man's consciousness during life and after what is commonly called death. It cannot be too often repeated that its statements on all these matters are not vague guesses or tenets of faith, but are based upon direct and oft-repeated *observation* of what happens. Its investigators have dealt also to a certain extent with subjects more in the range of ordinary science, as may be seen by those who read the book on *Occult Chemistry*.

证道学也有其作为科学的一面；事实上，它是一门生命的科学，一门灵魂的科学。它对一切事物都采用了反复的、艰苦的观察的科学方法，然后将结果进行分析，并从中作出推论。通过这种方式，它研究了自然界的各个层面，研究了人类在生前和死后的意识状况。我必须经常

重复的是，它对所有这些问题的陈述不是模糊的猜测或信仰的教条，而是基于对所发生情况的直接和反复的观察。它的研究者在一定程度上也涉及普通科学范围内的课题，正如那些阅读《奥义化学》一书的人所看到的那样。

Thus we see that Theosophy combines within itself some of the characteristics of philosophy, religion and science. What, it might be asked, is its gospel for this weary world? What are the main points which emerge from its investigations? What are the great facts which it has to lay before humanity?

因此我们看到，证道学将哲学、宗教和科学的一些特征结合在一起。也许有人会问，它对这个疲惫不堪的世界的福音是什么？从它的调查中得出的主要观点是什么？它要在人类面前展示的伟大事实是什么？

They have been well summed up under three main heads.  
它们可以归纳为三个主要方面。

"There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

"The soul of man is immortal and its future is the future of a thing whose growth and splendour has no limit.

"The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

"These truths, which are as great as is life itself, are as simple as the simplest mind of man."

"有三个真理是绝对的，永远不会消失，但却可能因为不能言表而保持沉默。

"人的灵魂不朽，他的未来将有无限潜力与无限光明

"产生生命的力量在我们身体内外。它超越了生死，永远明善。它无形，无声，无味。但想拥抱它的人却能够感知它。

"每个人是自己命运唯一的主人，是自己欢乐痛苦唯一的决定者，是自己生命的酬劳及惩罚的唯一裁判官

"这些与生命本身一样伟大的真理，就像人最简单的头脑一样简单

”。

Put shortly, and in the language of the man of the street, this means that God is good, that man is immortal, and that as we sow so we must reap. There is a definite scheme of things; it is under intelligent direction and works under immutable laws. Man has his place in this scheme and is living under these laws. If he understands them and cooperates with them he will advance rapidly and will be happy; if he does not understand them—if, wittingly or unwittingly, he breaks them, he will delay his progress and be miserable. These are not theories, but proved facts. Let him who doubts read on, and he will see.

简而言之，用普通人的语言来说，这意味着上帝是好的，人是不朽的，我们种瓜得瓜，种豆得豆。宇宙中万事都是一个明确计划的一部分；它是在智能的指导下，在不可改变的法则下进行的。人在这个计划中有自己的位置，并在这些法则规范中生活。如果他理解这些法则并与之合作，他将迅速进步并获得幸福；如果他不理解这些法则--如果他有意或无意地破坏这些法则，他将推迟进步并感到痛苦。这些不是理论，而是经过验证的事实。让那些怀疑的人继续阅读吧，他会明白的。

## Chapter II. FROM THE ABSOLUTE TO MAN

### 第二章：从绝对存在到人

OF the Absolute, the Infinite, the All-embracing, we can at our present stage know nothing, except that It is; we can say nothing that is not a limitation, and therefore inaccurate.

对于绝对的、无限的、包罗万象的存在，在我们目前的阶段，除了它的存在以外，我们什么都不知道；我们说什么都是对它的限制，因此也不会是准确的。

In It are innumerable universes; in each universe countless solar systems. Each solar system is the expression of a mighty Being, whom we call the LOGOS, the Word of God, the Solar Deity. He is to it all that men mean by God. He permeates it; there is nothing in it which is not He; it is the manifestation of Him in such matter as we can see. Yet He exists above it and outside it, living a stupendous life of His own among His Peers. As is said in an Eastern Scripture: "Having permeated this whole universe with one fragment of Myself I remain."

在它里面有无数的宇宙；在每个宇宙里有无数的太阳系。每个太阳系都是一个强大的生灵的显象，我们称之为逻各斯（LOGOS），即上帝的话语，太阳神。他就是人们所说的上帝。他渗透在其中；其中没有任何东西不是他；我们可以看到的物质是他的显象。然而，他存在于物质之上，也存在于物质之外，在他的同伴中过着他自己让人叹为观止的生活。正如东方经文中所说的那样。“我已经用我自己的一个部分渗透了整个宇宙，我仍然是我。”

Of that higher life of His we can know nothing. But of the fragment of His life which energises His system we may know something in the lower levels of its manifestation. We may not see Him, but we may see His power at work. No one who is clairvoyant can be atheistic; the evidence is too tremendous.

对于他那更高的生命，我们一无所知。但对于他的生命中的提供给太阳系能量的那一小部分，我们可以在较低的层次上知道一些情况。我们可能看不到他，但我们可以看到他的力量在工作。任何一个有灵视能力的人都不可能是无神论者；证据太丰富了。

Out of Himself He has called this mighty system into being. We who are in it are evolving fragments of His life, Sparks of His divine Fire; from

Him we all have come; into Him we shall all return.

他从自己身上召唤出这个强大的系统。我们在其中的人是他生命的演变片段，是他神圣之火的火花；我们都来自他；我们都将回归到他。

Many have asked why He has done this; why He has emanated from Himself all this system; why He has sent us forth to face the storms of life. We cannot know, nor is the question practical; suffice it that we are here, and we must do our best. Yet many philosophers have speculated on this point and many suggestions have been made. The most beautiful that I know is that of a Gnostic philosopher:

许多人问他为什么这样做；为什么他从自己身上化生出这一切系统；为什么他支使我们去面对生活的风暴。我们无法知道，这个问题也不实际；只要我们在这里，我们必须尽力而为就是了。然而，许多哲学家对这一点进行了推测，提出了许多建议。我所知道的最美的表达出自一位诺斯替哲学家。

"God is Love, but Love itself cannot be perfect unless it has those upon whom it can be lavished and by whom it can be returned. Therefore He put forth of Himself into matter, and He limited His glory, in order that through this natural and slow process of evolution we might come into being; and we in turn according to His Will are to develop until we reach even His own level, and then the very love of God itself will become more perfect, because it will then be lavished on those, His own children, who will fully understand and return it, and so His great scheme will be realized and His Will be done."

"上帝是爱，但是如果没有可以抒发的对象和回报它的人，爱本身不可能是完美的。因此，上帝将自己投入到物质中，他限制了自己的荣耀，以便通过这种自然和缓慢的进化过程，产生了我们；我们反过来，根据他的意志发展，直到我们达到他自己的水平。这样上帝的爱本身将变得更加完美，因为它将被抒发在他自己的孩子身上，他们将完全理解并回报它，因此他的伟大计划将得到完成，他的意愿将得到实现。"

At what stupendous elevation His consciousness abides we know not, nor can we know its true nature as it shows itself there. But when He puts Himself down into such conditions as are within our reach, His manifestation is ever threefold, and so all religions have imaged Him as a Trinity. Three, yet fundamentally One; Three Persons (for person means a mask) yet one God, showing Himself in those Three Aspects. Three to us,

looking at them from below, because their functions are different, one to Him, because He knows them to be but facets of Himself.

我们不知道他的意识停留在什么样的高度，我们也无法知道它显示在这里的真实性质。但当他将自己投入到我们所能触及的条件中时，他的表现永远是三重的，所以所有宗教都把他想象成三位一体。三位，但从根本上讲是一位；三个角色，但是一位上帝，在三个方面显示他自己。对我们来说，从下面看他们是三个，因为他们的功能是不同的，对他来说是一个，因为他知道他们只是他自己的不同方面。

All three of these Aspects are concerned in the evolution of the solar system; all three are also concerned in the evolution of man. This evolution is His Will; the method of it is His plan.

这三个方面都与太阳系的进化有关；这三个方面也都与人类的进化有关。进化是他的意愿；其方法是他的计划。

Next below this Solar Deity, yet also in some mysterious manner part of Him, come His seven Ministers, sometimes called the Planetary Spirits. Using an analogy drawn from the physiology of our own body, Their relation to Him is like that of the ganglia or the nerve centres to the brain. All evolution which comes forth from Him comes through one or other of them.

在这个太阳神之下，但是也以某种神秘的方式是他的一部分，有他的七个大臣，有时被称为行星主神。用我们自己身体的生理系统来比喻，他们与他的关系就像神经节或神经中心与大脑的关系。所有从他那里产生的进化都是通过他们七个中的某个来表现的。

Under them in turn come vast hosts or orders of spiritual beings, whom we call angels or devas. We do not yet know all the functions which they fulfil in different parts of this wonderful scheme, but we find some of them intimately connected with the building of the system and the unfolding of life within it.

在他们之下，又有大量的灵性生命，我们称之为天使或天人。我们还不知道他们在这个奇妙计划的不同部分履行的所有职能，但我们发现他们中的一些与这个系统的建立和生命的展开密切相关。

Here in our world there is a great official who represents the Solar Deity, and is in absolute control of all the evolution that takes place upon this planet. We may image Him as the true KING of this world, and under

Him are ministers in charge of different departments. One of these departments is concerned with the evolution of the different root-races of humanity, so that for each great root-race there is a head who founds it, differentiates it from all others, and watches over its development. Another department is that of religion and education, and it is from this that all the greatest teachers of history have come—that all that all religions have been sent forth. The great official at the head of this department either comes himself or sends one of his pupils to found a new religion when he decides that one is needed.

在我们的世界里，有一位代表太阳神的伟大官员，他绝对控制着这个星球上发生的所有进化。我们可以把他想象成这个世界的真正国王，在他手下有负责不同部门的部长。其中一个部门负责人类不同根族的进化，因此每个伟大的根族都有一个负责人，他创立了这个根族，将其与所有其他根族区分开来，并监督其发展。另一个部门是宗教和教育部门，历史上所有最伟大的教师都来自这个部门--所有的宗教都是由这个部门创造的。当他决定需要一个新的宗教时，这个部门的负责人要么自己亲自执行，要么派他的一个学生来创立一个新的宗教。

Therefore all religions, at the time of their first presentation to the world, have contained a definite statement of the Truth, and in its fundamentals this truth has been always the same. The presentations of it have varied because of differences in the peoples to whom it was offered. The conditions of civilization and the degree of evolution obtained by various people have made it desirable to present this one Truth in divers forms. But the inner Truth is always the same, and the source from which it comes is the same, even though the external phases may appear to be different and even contradictory. It is foolish for men to wrangle over the question of the superiority of one teacher or one form of teaching to another, for the teacher is always one sent by the Great Brotherhood of Adepts, and in all its important points, in its ethical and moral principles, the teaching has always been the same.

因此，所有的宗教，在它们首次出现在世界中时，都包含了对真理的明确陈述，而且在基本教义层面上，真理一直是相同的。由于它针对的民族的不同，它的形式也有所不同。根据文明的程度和不同民族的进化程度，向人们以不同的形式来介绍同一个真理。但是，内在的真理始终是相同的，它的来源也是相同的，尽管外部形式可能看起来不同，甚至是互相矛盾的。人们因为一个老师或一种教学形式比另一个老师优越的问题争论不休是愚蠢的，因为老师都是由伟大的圣人会派来的，所

有教义在重要的方面，在伦理和道德原则方面，一直是相同的。

There is in the world a body of truths which lies at the back of all these religions, and represents the facts of nature as far as they are at present known to man. In the outer world, because of their ignorance of this, people are always disputing and arguing about whether there is a God; whether man survives death; whether definite progress is possible for him, and what is his relation to the universe. These questions are ever present in the mind of man as soon as intelligence is awakened. They are not unanswerable, as is frequently supposed; the answers to them are within the reach of anyone who will make proper efforts to find them. The truth is obtainable, and the conditions of its attainment are possible of achievement by anyone who will make the effort.

世界上所有这些宗教的背后都有一套真理，并代表了人类目前所知的自然事实。在尘世凡间，由于人们对这个事实的无知，他们总是在争论是否有上帝；争论人是否在死后还存在；争论人是否可能真正的进步，争论人与宇宙的关系。这些问题在人的智能被唤醒的那一刻就出现了。这些问题并不像人们经常认为的那样无法回答；任何人只要做出适当的努力，就能找到答案。真理是可以得到的，任何愿意努力的人都有可能得到。

In the earlier stages of the development of humanity the great officials of the Hierarchy are provided from outside, from other and more highly evolved parts of the system, but as soon as men can be trained to the necessary level of power and wisdom these offices are held by them. In order to be fit to hold such an office a man must raise himself to a very high level, and must become what is called an Adept—a being of goodness, power and wisdom so great that he towers above the rest of humanity, for he has already attained the summit of ordinary human evolution; he has achieved that which the plan of the Deity marked out for him to achieve during this age or dispensation. But his evolution later on continues beyond that level—continues to divinity.

在人类发展的早期阶段，等级组织的伟大官员是由外部提供的，来自系统的其他和更高度进化的部分。但一旦人能够被培训到拥有必要的能力和智慧水平，这些职位就由他们来担任。为了适合担任这样的职务，一个人必须把自己提高到一个非常高的水平，必须成为所谓的圣人--一个具有善心、力量和智慧的人，必须超过其他人类，因为他已经达到了普通人类进化的顶峰；他已经实现了神在这个阶段为他分配的计划。

他以后的进化会继续超越这个水平--继续向神性发展。

A large number of men have attained the Adept level—men not of one nation, but of all the leading nations of the world—rare souls who with indomitable courage have stormed the fortresses of nature, and captured her innermost secrets, and so have truly earned the right to be called Adepts. Among them there are many degrees and many lines of activity; but always some of them remain within touch of our earth as members of this Hierarchy which has in charge the administration of the affairs of our world and of the spiritual evolution of our humanity.

许多人已经达到了圣人的水平--不是一个国家的人，而是世界上所有主要国家的人。他们是罕见的灵魂，他们以不屈不挠的勇气攻克了自然的堡垒，掌握了自然最内在的秘密，因此真正获得了被称为圣人的资格。在他们中，有许多等级和许多工作类型；但他们中的一些人总是作为负责管理我们世界事务和我们人类精神进化的等级组织的成员，留在地球上。

This august body is often called the Great White Brotherhood (A term not related to color of skin --- PUBLISHERS.), but its members are not a community all living together. Each of them, to a large extent, draws himself apart from the world, and they are in constant communication with one another and with their head; but their knowledge of higher forces is so great that this is achieved without any necessity for meeting in the physical world. In many cases they continue to live each in his own country, and their power remains unsuspected among those who live near them. Any man who will, may attract their attention, but he can do it only by showing himself worthy of their notice. None need fear that his efforts will pass unnoticed; such oversight is impossible, for the man who is devoting himself to service such as this, stands out from the rest of humanity like a great flame in a dark night. A few of these great Adepts, who are thus working for the good of the world, are willing to take as apprentices those who have resolved to devote themselves utterly to the service of mankind; such Adepts are called Masters.

这个神圣的机构通常被称为伟大的白圣人会（一个与肤色无关的术语），但其成员并不是一个生活在一起的团体。他们中的每一个人，在很大程度上，都隐世而居，他们彼此之间以及与他们的首脑不断沟通；但他们对更高层力量的了解是如此之高，他们没有任何必要在物质世界中见面。在许多情况下，他们继续生活在自己的国家里，而生活在他们

周围的人不能觉察他们的力量。任何有意愿见他们的人都可以吸引他们的注意，但他只能通过显示自己值得他们注意来做到这一点。没有人需要担心他的努力会被忽视；这样的疏忽是不可能的，因为热衷投身于服务的人，就像黑夜中的巨大火焰一样，从其他人类中脱颖而出。这些伟大的圣人中，有几个人正在为世界的利益工作，他们愿意收那些决心完全投入为人类服务的人做徒弟；这种圣人被称为真师。

One of these apprentices was Helena Petrovna Blavatsky—a great soul who was sent out to offer knowledge to the world in the last century. With Colonel Henry Steele Olcott she founded the Theosophical Society for the spread of this knowledge which she had to give. Among those who came into contact with her in those early days was Mr. A. P. Sinnett, the editor of *The Pioneer*, and his keen intellect at once grasped the magnitude and the importance of the teaching which she put before him. Although Madame Blavatsky herself had previously written *Isis Unveiled*, it had attracted but little attention, and it was Mr. Sinnett, who first made the teaching really available for western readers in his two books, *The Occult World* and *Esoteric Buddhism*.

这些徒弟之一是Helena Petrovna Blavatsky（海伦娜-彼得罗夫娜-布拉瓦茨基）-- 她是一个伟大的灵魂，在上个世纪被派去向世界传授知识。她和Colonel Henry Steele Olcott（亨利-斯蒂尔-奥尔科特上校）一起成立了证道学会，以传播所要传播的知识。在早期与她接触的人中，有《先锋报》的编辑辛尼特（A.P.Sinnett）先生，他敏锐的智力一下子就洞彻了她呈现在他面前的知识体系的宏大规模和重要性。虽然布拉瓦茨基夫人以前写过《揭开伊希斯的面纱》，但没有引起什么注意，是辛尼特先生在他的两本书《奥义世界》和《隐秘佛教》中第一次让西方读者真正了解了这个知识体系。

It was through these works that I myself first came to know their author, and afterwards Madame Blavatsky herself; from both of them I learned much. When I asked Madame Blavatsky how one could learn still more, how one could make definite progress along the Path which she pointed out to us, she told me of the possibility that other students might be accepted as apprentices by the great Masters, even as she herself had been accepted, and that the only way to gain such acceptance was to show oneself worthy of it by earnest and altruistic work. She told me that to reach that goal a man must be absolutely one-pointed in his determination; that no one who tried to serve both God and Mammon could ever hope to

succeed. One of these Masters Himself had said: "In order to succeed, a pupil must leave his own world and come into ours."

正是通过辛尼特这些作品，我自己第一次认识了它们的作者，后来又认识了布拉瓦茨基夫人本人；从他们两人那里我学到了很多。当我问布拉瓦茨基夫人如何才能学到更多东西，如何才能沿着她为我们指出的道路取得明确的进展时，她告诉我，其他人也有可能被伟大的真师们接收为徒弟，就像她自己被接收一样，而获得这种接收的唯一途径是通过认真和利他的工作表明自己值得被接收。她告诉我，要达到这个目标，一个人必须一心一意，有坚定不移的决心；一仆不侍二主。这些真师中的一位曾说过："要想成功，学生必须离开他自己的世界，进入我们的世界。"

This means that he must cease to be one of the majority who live for wealth and power, and must join the tiny minority who care nothing for such things, but live only in order to devote themselves selflessly to the good of the world. She warned us clearly that the way was difficult to tread, that we should be misunderstood and reviled by those who still lived in the world, and that we had nothing to look forward to but the hardest of hard work; and though the result was sure, no one could foretell how long it would take to arrive at it. Some of us accepted these conditions joyfully, and we have never for a moment regretted the decision.

这意味着他必须停止成为为财富和权力而活的大多数人中的一员，必须加入对这些东西毫不关心的极少数人，而只是为了将自己无私地奉献给世界的利益而活着。她清楚地警告我们，这条路很难走，我们会被世人误解和谩骂，除了最艰苦的工作，我们没有什么可期待的；虽然结果是肯定的，但没有人能够预料需要多长时间才能达到目标。我们中的一些人欣然接受了这些条件，而且我们从未对这一决定感到后悔过。

After some years of work I had the privilege of coming into contact with these great Masters of the Wisdom; from them I learnt many things—among others, how to verify for myself at first hand most of the teachings which they had given. So that, in this matter, I write of what I know, and what I have seen for myself. Certain points are mentioned in the teaching, for the verification of which powers are required far beyond anything which I have gained so far. Of them, I can say only that they are consistent with what I do know, and in many cases are necessary as hypotheses to account for what I have seen. They came to me, along with the rest of the Theosophical system, upon the authority of these mighty

teachers. Since then I have learnt to examine for myself by far the greater part of what I was told, and I have found the information given to me to be correct in every particular; therefore I am justified in assuming the probability that that other part, which as yet I cannot verify, will also prove to be correct when I arrive at its level.

经过几年的工作，我有幸接触到这些伟大的智慧真师；从他们那里我学到了很多--其中包括如何亲身验证他们给出的大部分教义。因此，在这个问题上，我写的是我所知道的，以及我自己所看到的。教义中提到了一些要点，验证这些要点需要的力量远远超过了我目前的能力。对于这些要点，我只能说它们与我现在知道的相符，而且在许多情况下，有必要把他们看作是一种假设，才能解释我所看到的東西。它们和证道学体系的其他内容一起，是依仗这些强大的教师的权威而传授给我的。从那时起，我学会了自己验证被教授的大部分内容，我发现给我的信息全部都是正确的；因此，我有理由假设，当我到达一定水平时，我能验证其他部分也将是正确的。

To attain the honour of being accepted as an apprentice of one of the Masters of the Wisdom is the object set before himself by every earnest Theosophical student. But it means a determined effort. There have always been men who were willing to make the necessary effort, and therefore there have always been men who knew. The knowledge is so transcendent that when a man grasps it fully he becomes more than man, and he passes beyond our ken.

每一个认真的证道学学生都会为自己设定一个目标，那就是被接收为智慧真师的徒弟。但这意味着要有坚定的努力。总有一些人愿意做出必要的努力，也就是说总会有一些人知道这些知识。这种知识是如此的超然，当一个人完全掌握了它，他就会成为超人，超越了我们的能力。

But there are stages in the acquirement of this knowledge, and we may learn much, if we will, from those who themselves are still in process of learning; for all human beings stand on one or other of the rungs of the ladder of evolution. The primitive stand at its foot; we who are civilized beings have already climbed part of the way. But though we can look back and see rungs of the ladder below us which we have already passed, we may also look up and see many rungs above us to which we have not yet attained. Just as men are standing even now on each of the rungs below us, so that we can see the stages by which man has mounted, so also are there men standing on each of the rungs above us, so that from studying them

we may see how man shall mount in the future. Precisely because we see men on every step of this ladder, which leads up to a glory which as yet we have no words to express, we know that the ascent to that glory is possible for us. Those who stand high above us, so high that they seem to us as gods in their marvellous knowledge and power, tell us that they stood not long since where we are standing now, and they indicate to us clearly the steps which lie between, which we also must tread if we would be as they.

但这种知识的获得是有阶段性的，如果我们愿意，我们可以从那些仍在学习过程中的人身上学到很多东西；因为所有的人都站在进化阶梯的某个层次上。未开化的原始人站在阶梯的脚下；我们这些文明人已经爬上了一部分。但是，尽管我们可以回头看已经爬过的梯子，我们也可以抬头看，看到我们上面的还没达到的梯子。就像现在就有人站在我们下面的每一个梯级上，我们可以看到人类已经攀爬的阶段，同样也有人站在我们上面的每一个梯级上，以便通过研究他们，我们可以看到人类在未来将如何攀登。正因为我们看到人站在这个阶梯的每一个台阶上，这个阶梯通向我们还无法表达的荣耀，所以我们知道，我们有可能上升到这个荣耀。那些站在我们上面的人，他们是如此之高，以至于在我们看来，他们的奇妙知识和能力就像神一样，他们告诉我们，他们不久前也站在我们现在所站的地方，他们向我们清楚地指出我们和他们之间的台阶。如果我们想成为他们那样的人，我们也必须踏上这些台阶。

## Chapter III. THE FORMATION OF A SOLAR SYSTEM

### 第三章：太阳系的形成

THE beginning of the universe (if ever it had a beginning) is beyond our ken. At the earliest point of history that we can reach, the two great opposites of spirit and matter, of life and form, are already in full activity. We find that the ordinary conception of matter needs a revision, for what are commonly called force and matter are in reality only two varieties of Spirit at different stages in evolution and the real matter or basis of everything lies in the background unperceived.

宇宙的开端（如果它有一个开端的话）是我们无法想象的。在我们能到达的最早的历史点上，精神和物质、生命和形式这两个伟大的对立面已经十分活跃地运作了。人对物质通常的概念需要更改，因为通常所谓的力量和物质实际上只是精神在进化过程中不同阶段的两个表现形式，真正的物质或万物的基础在背景中，还未被认知。

The ultimate root-matter is perceptible only to highly developed clairvoyant power. We must assume a time (though we have no direct knowledge on this point) when this substance filled all space. We must also suppose that some great Being (not the Deity of a solar system, but some Being almost infinitely higher than that) changed this condition of rest by pouring out His spirit or force into a certain section of this matter, a section of the size of a whole universe. This effect of the introduction of this force is as that of the blowing of a mighty breath; it has formed within this æther an incalculable number of tiny spherical bubbles (The bubbles are spoken of in *The Secret Doctrine* as the holes which Fohat digs in space.), and these bubbles are the ultimate atoms of which what we call matter is composed. They are not the atoms of the chemist, nor even the ultimate atoms of the physical world. They stand at a far higher level, and what are usually called atoms are composed of vast aggregations of these bubbles, as will be seen later.

最基本的根源物质只有在高度发达的灵视能力下才能被感知。我们必须假设在一个时间（尽管我们对这个时间点没有直接的知识）这种物质充满所有的空间。我们还必须假设某个伟大的生灵（不是太阳神，而是几乎无限高的某个生灵）通过将他的精神或力量注入这种物质的某个部分，即相当于一个宇宙大小的部分，改变了根源物质的静止状况。这股力量的引入所产生的效果就像吹出一口强大的气；它在这个物质之海中形成了无数微小的球形气泡（在《秘密教义》中，这些气泡被称为原动力（Fohat）在空间中挖掘的洞），这些气泡就是我们所说的物质的

终极原子。它们不是化学里的原子，甚至也不是物理世界的终极原子。这些终极原子在一个更高的层次上，而通常被称为原子的东西是由这些气泡的大量聚集组成的，这一点将在后面看到。

When the Solar Deity begins to make His system, He finds ready to His hand this material—this infinite mass of tiny bubbles which can be built up into various kinds of matter as we know it. He commences by defining the limit of His field of activity, a vast sphere whose circumference is far larger than the orbit of the outermost of His future planets. Within the limit of that sphere He sets up a kind of gigantic vortex—a motion which sweeps together all the bubbles into a vast central mass, the material of the nebula that is to be.

当太阳神开始制造他的系统时，他发现他的手边已经准备好了这种材料 -- 这些无穷无尽的小气泡，可以被塑造成我们所知道的各种物质。他开始定义他的活动领域的界限，一个巨大的球体，其周长远远大于他未来系统中最靠外行星的轨道。在这个球体的范围内，他启动了一个巨大的漩涡 -- 一种将所有气泡扫入一个巨大的中心团的运动，即将要出现的星云的材料。

Into this vast revolving sphere He sends forth successive impulses of force, gathering together the bubbles into ever more and more complex aggregations, and producing in this way seven gigantic interpenetrating worlds of matter of different degrees of density, all concentric and all occupying the same space.

在这个巨大的旋转球体中，他发出了连续的力量波，将气泡聚集成越来越复杂的聚合体，并以这种方式产生了七个巨大的相互渗透的物质世界，它们具有不同的密度，都是同心的，都占据着相同的空间。

Acting through His Third Aspect He sends forth into this stupendous sphere the first of these impulses. It sets up all through the sphere a vast number of tiny vortices, each of which draws into itself forty-nine bubbles, and arranges them in a certain shape. These little groupings of bubbles so formed are the atoms of the second of the interpenetrating worlds. The whole number of the bubbles is not used in this way, sufficient being left in the dissociated state to act as atoms for the first and highest of these worlds. In due time comes the second impulse, which seizes upon nearly all these forty-nine bubble-atoms (leaving only enough to provide atoms for the second world), draws them back into itself and then, throwing them out

again, sets up among them vortices, each of which holds within itself 2,401 bubbles ( $49^2$ ). These form the atoms of the third world. Again after a time comes a third impulse, which in the same way seizes upon nearly all these 2,401 bubble-atoms, draws them back again into their original form, and again throws them outward once more as the atoms of the fourth world—each atom containing this time  $49^3$  bubbles. This process is repeated until the sixth of these successive impulses has built the atom of the seventh or the lowest world—that atom containing  $49^6$  of the original bubbles.

他通过他的第三位的特质，向这个巨大的球体发出了这些冲力波的第一波。它在整个球体中产生了大量的微小旋涡，每个旋涡都吸引了49个气泡，并将它们排列成某种形状。这些如此形成的小气泡群是相互渗透的世界中第二个世界的原子。不是所有的原始气泡都被用作制造第二世界的原子，足够的原始气泡被保留在分离状态，作为这些世界中第一个也是最高的世界的原子。在适当的时候，第二个冲力波出现了，它抓住了几乎所有这些49个气泡原子（只在第二个世界中留下足够的原子），将它们拉回自己体内，然后，将它们再次抛出，在它们之间激起旋涡，其中每个旋涡都包含2401个气泡（ $49^2$ ）。这些构成了第三个世界的原子。一段时间后，第三个冲力波又来了，它以同样的方式抓住了几乎所有这些含2401个气泡的原子，将它们重新拉回到原来的形式，并再次将它们抛出，成为第四个世界的原子--这次每个原子包含 $49^3$ 个气泡。这个过程不断重复，直到第六个连续的冲力波建立了第七个或最低世界的原子--该原子包含 $49^6$ 个原始气泡。

This atom of the seventh world is the ultimate atom of the physical world—not any of the atoms of which chemists speak, but that ultimate out of which all their atoms are made. We have at this stage arrived at that condition of affairs in which the vast whirling sphere contains within itself seven types of matter, all one in essence, because all built of the same kind of bubbles, but differing in their degree of density. All these types are freely intermingled, so that specimens of each type would be found in a small portion of the sphere taken at random in any part of it, with, however, a general tendency of the heavier atoms to gravitate more and more towards the centre.

第七世界的这个原子是物理世界的终极原子--不是化学家所说的原子，而所有的化学原子都是由这个终极原子组成的。这时的世界达到了这样一个状态：巨大的旋转球体中包含了七种类型的物质，所有这些物质在本质上都是一样的，因为它们都是由同一种气泡构成的，只是在

密度上有所不同。所有这些类型的物质都自由地混合在一起，因此，在球体的任何部分随机抽取一小部分，都可以发现每种类型的标本，然而，较重的原子一般都有越来越多地向中心靠拢的趋势。

The seventh impulse sent out from the Third Aspect of the Deity does not, as before, draw back the physical atoms which were last made into the original dissociated bubbles, but draws them together into certain aggregations, thus making a number of different kinds of what may be called proto-elements, and these again are joined together into the various forms which are known to science as chemical elements. The making of these extends over a long period of ages, and they are made in a certain definite order by the interaction of several forces. Indeed the process of their making is not even now concluded; uranium is the latest and heaviest element so far as we know, but others still more complicated may perhaps be produced in the future.

从太阳神的第三位发出的第七个冲力波，并不像以前那样，把最后制成的物质原子拉回原来的分离气泡中，而是把它们拉到一起，形成某些聚集物，从而制造出许多不同种类的可称为原元素的东西，这些东西又被聚集到一起，组成各种形式，这些被科学称为化学元素。这个过程经历了漫长的岁月，它们是在几种力量的相互作用下按照一定的顺序形成的。事实上，它们的制造过程甚至现在还没有结束；就我们所知，铀是最新和最重的元素，但其他更复杂的元素也许会在未来产生。

As ages rolled on the condensation increased, and presently the stage of a vast glowing nebula was reached. As it cooled, still rapidly rotating, it flattened into a huge disc and gradually broke up into rings surrounding a central body—an arrangement not unlike that which Saturn exhibits at the present day, though on a far larger scale. As the time drew near when the planets would be required for the purposes of evolution, the Deity set up somewhere in the thickness of each ring a subsidiary vortex into which a great deal of the matter of the ring was by degrees collected. The collisions of the gathered fragments caused a revival of the heat, and the resulting planet was for a long time a mass of glowing gas. Little by little it cooled once more, until it became fit to be the theatre of life such as ours. Thus were all the planets formed.

随着时间的推移，凝结的程度不断增加，最终达到了一个巨大的发光星云的阶段。在它冷却过程中，仍然快速旋转，它变扁成了一个巨大的圆盘，并逐渐分解成围绕一个中心体的多个环状物--这种安排与土

星目前的形状不尽相同，只是规模要大得多。当为了进化需要行星时，太阳神在每个环的某处制造了一个附属漩涡，该环的大量物质逐渐被收集到其中。聚集的碎片相互碰撞引起了热量的恢复，由此产生的行星在很长一段时期内是一团发光的气体。渐渐地，它再次冷却，直到它变得适合成为像我们这样的生命的舞台。所有的行星就这样形成了。

Almost all the matter of those interpenetrating worlds was by this time concentrated into the newly-formed planets. Each of them was and is composed of all those different kinds of matter. The earth upon which we are now living is not merely a great ball of physical matter, built of the atoms of that lowest world, but has also attached to it an abundant supply of matter of the sixth, the fifth, the fourth and other worlds. It is well known to all students of science that particles of matter never actually touch one another, even in the hardest of substances. The spaces between them are always far greater in proportion than their own size—enormously greater. So there is ample room for all the other kinds of atoms of all those other worlds, not only to lie between the atoms of the denser matter, but to move quite freely among them and around them. Consequently, this globe upon which we live is not one world, but seven interpenetrating worlds, all occupying the same space, except that the finer types of matter extend further from the centre than does the denser matter.

这些相互渗透的世界的几乎所有物质此时都集中到了新形成的行星上。它们中的每一个都是由所有这些不同种类的物质组成的。我们生活的地球不仅仅是一个由最低层世界的原子构成的物质的大球，而且还包含第六、第五、第四和其他世界的丰富物质。所有学习科学的人都知道，即使在最坚硬的物质中，物质的颗粒实际上并不相互接触。它们之间的空间总是远远大于它们本身的大小，大得惊人。因此，所有其他世界的所有其他种类的原子都有充足的空间，不仅可以位于密度大的物质的原子之间，而且可以在它们之间和周围自由移动。因此，我们生活的这个地球不是一个世界，而是七个相互渗透的世界，都占据着相同的空间，只是较细的物质类型比密度大的物质离中心更远。

We have given names to these interpenetrating worlds for convenience in speaking of them. No name is needed for the first, as man is not yet in direct connection with it; but when it is necessary to mention it, it may be called the divine world. The second is described as the monadic, because in it exist those Sparks of the divine Life which we call the human Monads; but neither of these can be touched by the highest clairvoyant

investigations at present possible for us. The third sphere, whose atoms contain 2,401 bubbles, is called the spiritual world, because in it functions the highest Spirit in man as now constituted. The fourth is the intuitional world (Also called in Theosophical literature the buddhic plane.), because from it come the highest intuitions. The fifth is the mental world, because from its matter is built the mind of man. The sixth is called the emotional or astral world, because the emotions of man cause undulations in its matter. (The name astral was given to it by mediæval alchemists, because its matter is starry or shining as compared to that of the denser world.) The seventh world, composed of the type of matter which we see all around us, is called the physical.

为了方便讨论，我们给这些相互渗透的世界起了名字。第一个世界不需要名字，因为人与它还没有直接的联系；但当有必要提到它时，它可以被称为神圣的世界。第二个被成为单一体（一元）世界，因为它其中存在着神圣生命的火花，我们称之为人类的单一体；但这两个世界都不能被我们目前可能的最高的灵视调查所接触。第三个球体，其原子包含2401个气泡，被称为灵性世界，因为在它之中有现在人类的最高精神。第四个是直觉世界（在证道学文献中也称为菩提界），因为最高的直觉来自于此。第五是思想世界，因为从它的物质中建立了人的思想。第六个被称为情感或星光世界，因为人的情感导致其物质的起伏。（星光体的名字是由中世纪的炼金术士给它起的，因为它的物质与密度大的世界相比，是星星点点或闪亮的）。第七个世界，由我们周围看到的物质组成，被称为物质世界。

The matter of which all these interpenetrating worlds are built is essentially the same matter, but differently arranged and of different degrees of density. Therefore the rates at which these various types of matter normally vibrate differ also. They may be considered as a vast gamut of undulations consisting of many octaves. The physical matter uses a certain number of the lowest of these octaves, the astral matter another group of octaves just above that, the mental matter a still further group, and so on.

所有这些相互渗透的世界所包含的物质本质上是相同的，只是排列方式不同，密度程度不同。因此，这些不同类型的物质通常振动的速度也不同。它们可以被认为是一个由许多八度组成的巨大起伏的波。物质界物质使用其中最低的一些八度，星光物质使用另一组八度，思想物质使用另一组，等等。

Not only has each of these worlds its own type of matter; it has also its own set of aggregations of that matter—its own substances. In each world we arrange these substances in seven classes according to the rate at which their molecules vibrate. Usually, but not invariably, the slower oscillation involves also a large molecule—a molecule, that is, built up by a special arrangement of the smaller molecules of the next higher subdivision. The application of heat increases the size of the molecules and also quickens and amplifies their undulation, so that they cover more ground, and the object as a whole expands, until the point is reached where the aggregation of molecules breaks up, and the latter passes from one condition to that next above it. In the matter of the physical world the seven subdivisions are represented by seven degrees of density of matter, to which, beginning from below upwards, we give the names solid, liquid, gaseous, etheric, superetheric, sub-atomic and atomic.

每个世界不仅有自己的物质类型；它也有自己的物质集合方式--自己的物质。在每个世界中，我们根据这些物质的分子振动速度，将其分为七个等级。通常，但并非总是如此，较慢的振动涉及一个大分子。一个分子是由下一个较低层次小分子的特殊排列所组成的。热会增加分子的体积，也加快和加大了它们的振动，因此它们可以覆盖更大的地方，物体会作为一个整体扩大，直到达到分子的聚集破裂的地步。分子于是从一个状态分裂成比它现状态更细的一个状态。在物质世界的物质中，七种细分是由物质的七种密度来代表的，从最下层开始，我们将它们命名为固体、液体、气体、以太、超以太、亚原子和原子。

The atomic subdivision is one in which all forms are built by the compression into certain shapes of the physical atoms, without any previous collection of these atoms into blocks or molecules. Typifying the physical ultimate atom for the moment by a brick, any form in the atomic subdivision would be made by gathering together some of the bricks, and building them into a certain shape. In order to make matter for the next lower subdivision, a certain number of the bricks (atoms) would first be gathered together and cemented into small blocks of say four bricks each, five bricks each, six bricks or seven bricks; and then these blocks so made would be used as building stones. For the next subdivision several of the blocks of the second sub-division cemented together in certain shapes would form building-stones, and so on to the lowest.

不同物质层次的原子是这样形成的：所有的物质都是通过将物质终极原子压缩成一定的形状而形成。如果我们把物质终极原子比做一块

砖，不同层次原子的任何形式都是通过把一些砖头聚集在一起，并把它们建成某种形状而形成的。为了制造下一个更低级别的物质，首先将一定数量的砖头（原子）聚集在一起，粘合成小堆，比如每堆四块、每堆五块、六块或七块；然后将这些砖头堆当作建筑材料。要建立下一个层次的原子，则将第二个层次的几堆砖以一定的形状粘合在一起，就可以形成建筑用的石头，如此类推，一直到最底层。

To transfer any substance from the solid condition to the liquid (that is to say, to melt it) is to increase the vibration of its compound molecules until at last they are shaken apart into the simpler molecules of which they were built. This process can in all cases be repeated again and again until finally any and every physical substance can be reduced to the ultimate atoms of the physical world.

将任何物质从固体状态转换到液体状态（也就是说，将其融化），就是增加其复合分子的振动，直到最后它们被震散，回到形成它的更简单的分子形式。这个过程在任何情况下都可以反复进行，直到最后，任何和每一种物理物质都可以被还原为物质世界的终极原子。

Each of these worlds has its inhabitants, whose senses are normally capable of responding to the undulations of their own world only. A man living (as we are all doing) in the physical world sees, hears, feels by vibrations connected with the physical matter around him. He is equally surrounded by the astral and mental and other worlds which are interpenetrating his own denser world, but of them he is normally unconscious, because his senses cannot respond to the oscillations of their matter, just as our physical eyes cannot see by the vibrations of ultra-violet light, although scientific experiments show that they exist, and there are other consciousnesses with differently-formed organs who *can* see by them. A being living in the astral world might be occupying the very same space as a being living in the physical world, yet each would be entirely unconscious of the other and would in no way impede the free movement of the other. The same is true of all other worlds. We are at this moment surrounded by these worlds of finer matter, as close to us as the world we see, and their inhabitants are passing through us and about us, but we are entirely unconscious of them.

每个世界都有它的居民，他们的感官通常只能对自己世界的波动做出反应。一个生活在物质世界的人（如我们），通过与他周围的物质界物质的振动来看、听、感觉。他同样被星光界、思想界和其他世界所

包围，这些世界与他自己所处的更高密度世界相互渗透，但他通常没有意识到这些世界，因为他的感官不能对它们的物质振动作出反应，就像我们的物质眼睛不能看到紫外线，尽管科学实验表明它们存在，其他拥有不同形式器官的意识可以通过紫外线看到东西。一个生活在星光世界的人可能与一个生活在物质世界的人占据同样的空间，但每个人都完全没有意识到对方，也不会妨碍对方的自由运动。所有其他世界的情况也是如此。此时此刻，我们被这些更精细的物质世界所包围，与我们所看到的世界一样接近，它们的居民正穿过我们和我们周围，但我们对它们完全没有意识。

Since our evolution is centred at present upon this globe which we call the earth, it is in connection with it only that we shall be speaking of these higher worlds, so in future when I use the term "astral world" I shall mean by it the astral part of our own globe only, and not (as heretofore) the astral part of the world solar system. This astral part of our own world is also a globe, but of astral matter. It occupies the same place as the globe which we see, but its matter (being so much lighter) extends out into space on all sides of us further than does the atmosphere of the earth—a great deal further. It stretches to a little less than the mean distance of the moon, so that though the two physical globes, the earth and the moon, are nearly 240,000 miles apart, the astral globes of these two bodies touch one another when the moon is in perigee, but not when she is in apogee. I shall apply the term "mental world" to the still larger globe of mental matter in the midst of which our physical earth exists. When we come to the still higher globes we have spheres large enough to touch the corresponding spheres of other planets in the system, though their matter also is just as much about us here on the surface of the solid earth as that of the others. All these globes of finer matter are a part of us, and are all revolving round the sun with their visible part. The student will do well to accustom himself to think of our earth as the whole of this mass of interpenetrating worlds—not only the comparatively small physical ball in the centre of it.

由于我们的进化是以我们称为地球的这个球体为中心的，所以我们将只在与它有关的情况下谈论这些更高的世界。今后当我使用"星光界"这个术语时，我将只指我们自己地球的星光界部分，而不是（像以前那样）太阳系的星光界部分。我们自己世界的星光部分也是一个地球，但由星光物质组成。它与我们看到的地球占据同样的位置，但它的物质（由于轻得多）在我们四面八方延伸到空间，比地球的大气层更远，而

且远得多。它延伸到比地球与月球的平均距离稍小一点的地方，因此，尽管地球和月球这两个物理球相距近24万英里，但当月球处于近地点时，这两个物体的星光体互相接触，当月球处于远地点时，则不接触。我将把"思想世界"这一术语用于更大的思想物质地球，我们的物质地球就存在于其中。当我们讲到更高的球体时，这些球体大到足以触及系统中其他行星的相应球体，而这些行星的物质也和其他行星的物质一样围绕着我们这个固体地球的表面。所有这些更精细物质的球体都是我们的一部分，并且都在围绕太阳旋转，其可见部分也在旋转。学生最好能习惯于把我们的地球看作是个相互渗透的世界的整体，而不仅仅是它中心的那个相对较小的物质地球。

## Chapter IV. THE EVOLUTION OF LIFE

### 第四章：生命的进化

ALL the impulses of life which I have described as building the interpenetrating worlds come forth from the Third Aspect of the Deity. Hence in the Christian scheme that Aspect is called "the Giver of Life", the Spirit who brooded over the face of the waters of space. In Theosophical literature these impulses are usually taken as a whole, and called the First Outpouring.

我前面描述的，创建相互渗透的世界的所有生命力波都来自于太阳系神的第三个位格。在基督教的教义中，这个位格被称为"生命的赐予者"，即在空间的水面上运行的“圣灵”。在证道学文献中，这些生命力波通常被视为一个整体，并被称为"第一生命波"。

When the worlds had been prepared to this extent, and most of the chemical elements already existed, the Second Outpouring of life took place, and this came from the Second Aspect of the Deity. It brought with it the power of combination. In all the worlds it found existing what may be thought of as elements corresponding to those worlds. It proceeded to combine those elements into organisms which it then ensouled, and in this way it built up the seven kingdoms of Nature. Theosophy recognizes seven kingdoms, because it regards man as separate from the animal kingdom and it takes into account several stages of evolution which are unseen by the physical eye, and gives to them the mediæval name of "elemental kingdoms".

当世界已经准备到这个程度，而且大多数化学元素已经存在时，“第二生命波”发生了，它来自于神性的第二个位格。它带来了组合的力量。在所有的世界中，存在着可以被认为是相对于这些世界的元素。它开始将这些元素组合成有机体，然后将精神注入其中，并以这种方式建立了自然界的七个王国。证道学认为自然界有七个王国，因为它把人与动物王国分开，同时考虑到肉眼看不到的几个进化阶段，并给它们起了一个来自中世纪的名字“元素精灵王国”。

The divine Life pours itself into matter from above, and its whole course may be thought of in two stages—the gradual assumption of grosser and grosser matter, and then the gradual casting off again of the vehicles which have been assumed. The earliest level upon which its vehicles can be scientifically observed is the mental—the fifth counting from the finer to the grosser, the first on which there are separated globes. In practical study it is found convenient to divide this mental world into two parts, which we call the higher and the lower according to the degree of density of their matter. The higher consists of the three finer subdivisions of mental matter; the lower part, of the other four.

神圣的生命从高层次注入物质，整个过程可以被分为两个阶段——先是逐渐融入越来越粗的物质，然后逐渐抛开自己制造的载体。可以用科学方式观察到的最高层次的载体是思想体——从较细到较粗的层次数下去，思想界是第五个层次，在这个层次开始有分离球状体。为了方便研究，我们将这个思想世界分为两部分，根据其物质的密度，我们称之为高层思想界和低层思想界。高层由思想物质的三个较细的分支的思想物质组成；低层则由其他四个分支的思想物质组成。

When the outpouring reaches the higher mental world it draws together the ethereal elements there, combines them into what at that level correspond to substances and of these substances builds forms which it inhabits. We call this the first elemental kingdom.

当涌出的生命能量到达高层思想界时，它把那里的微细元素吸引到一起，把它们组合成相应那个层次物质，并以这些物质作为自己在这个世界的载体。我们称之为第一元素精灵王国。

After a long period of evolution through different forms at that level, the wave of life, which is all the time pressing steadily downwards, learns to identify itself so fully with those forms that, instead of occupying them and withdrawing from them periodically, it is able to hold them permanently

and make them part of itself, so that now from that level it can proceed to the temporary occupation of forms at a still lower level. When it reaches this stage we call it the second elemental kingdom, the ensouling life of which resides upon the higher mental levels, while the vehicles through which it manifests are on the lower.

经过在高层思想界里不同物质形态的长期进化，生命的浪潮一直在稳步向下推进，它学会了完全适应这些物质形态，而不是周期性地占据和退出它们，它能够永久地把持它们，并使它们成为自己的一部分，因此，现在它可以从这个层次开始暂时占据更低层次物质形态。当它达到这个阶段时，我们称它为第二元素精灵王国，赋予这个王国的生命在高层思想层次中，而显现这个生命的载体则在低层思想世界中。

After another vast period of similar length, it is found that the downward pressure has caused this process to repeat itself; once more the life has identified itself with its forms, and has taken up its residence upon the lower mental levels, so that it is capable of ensouling bodies in the astral world. At this stage we call it the third elemental kingdom.

在经过另一个同样漫长的时期后，向下的压力导致了这个过程被重复；生命再一次与它所用载体形态融合，并在低级思想层面上占据了它的住所，因此它能够在星光世界中与物质相融合。在这个阶段，我们称它为第三元素精灵王国。

We speak of all these forms as finer or grosser relatively to one another, but all of them are almost infinitely finer than any with which we are acquainted in the physical world. Each of these three is a kingdom of Nature, as varied in the manifestations of its different forms of life as is the animal or vegetable kingdom which we know. After a long period spent in ensouling the forms of the third of these elemental kingdoms it identifies itself with them in turn, and so is able to ensoul the etheric part of the mineral kingdom, and becomes the life which vivifies that—for there is a life in the mineral kingdom just as much as in the vegetable or the animal, although it is in conditions where it cannot manifest so freely. In the course of the mineral evolution the downward pressure causes it to identify itself in the same way with the etheric matter of the physical world, and from that to ensoul the denser matter of such minerals as are perceptible to our senses.

我们说这些形态或粗或细，是相对的。但所有这些形态几乎都比我们在物质世界中所熟悉的任何形态细得多。这三者中的每一个都是自

然界的一个王国，其不同的生命形态的表现就像我们所知道的动物或植物王国一样丰富多彩。生命在长期向第三元素精灵王国物质注入生命力之后，又一次的与其融合，于是开始向矿物王国的以太物质部分注入生命，成为矿物王国的生命动力 -- 矿物王国中的生命形式与植物或动物世界中的生命形式一样多，但是它处于不能完全自由表达的状态。在矿物演化的过程中，向下的压力使它以同样的方式与物质世界的以太物质融合，并以那里为基地向我们感官所能感知的高密度的矿物状态注入生命。

In the mineral kingdom we include not only what are usually called minerals, but also liquids, gases and many etheric substances the existence of which is unknown to western science. All the matter of which we know anything is living matter, and the life which it contains is always evolving. When it has reached the central point of the mineral stage the downward pressure ceases, and is replaced by an upward tendency; the outbreathing has ceased and the indrawing has begun.

在矿物王国中，不仅包括通常称为矿物的东西，还包括液体、气体和许多西方科学不知道其存在的以太物质。我们所知道的所有物质都是有生命的物质，而它所包含的生命总是在不断发展。当它达到矿物阶段的中心点时，向下的压力停止了，取而代之的是向上的趋势；生命之气呼气阶段停止了，吸气阶段开始了。

When mineral evolution is completed, the life has withdrawn itself again into the astral world, but bearing with it all the results obtained through its experiences in the physical. At this stage it ensouls vegetable forms, and begins to show itself much more clearly as what we commonly call life—plant-life of all kinds; and at a yet later stage of its development it leaves the vegetable kingdom and ensouls the animal kingdom. The attainment of this level is the sign that it has withdrawn itself still further, and is now working from the lower mental world. In order to work in physical matter from that mental world it must operate through the intervening astral matter; and that astral matter is now no longer part of the garment of the group-soul as a whole, but is the individual astral body of the animal concerned, as will be later explained.

当矿物进化完成后，生命又将自己撤回到星光世界，但却带着它在物质世界中获得的所有经历的结果。在这一阶段，它与植物形态相融合，并开始更清楚地显示我们通常所说的“生命” – 各种不同的植物；在其发展的晚期，它离开植物界，与动物界相融合。达到这个水平的标志是，它已经进一步向高层退去，现在正从低级思想界工作。为了从思

想世界在物质界进行操作，它必须通过中间的星光体物质进行工作；而这种星光物质现在不再是整个群体灵魂的一部分，而是单个动物的星光体，这一点将在后面解释。

In each of these kingdoms it not only passes a period of time which is to our ideas almost incredibly long, but it also goes through a definite course of evolution, beginning from the lower manifestations of that kingdom and ending with the highest. In the vegetable kingdom, for example, the life-force might commence its career by occupying grasses or mosses and end it by ensouling magnificent forest trees. In the animal kingdom it might commence with mosquitoes or with animalculæ, and might end with the finest specimens of the mammalia.

在每一个王国中，它不仅要经过一段在我们看来几乎是不可思议的漫长时间，而且还要经历一个明确的进化过程，从该王国的低级形态开始，到最高级的形态结束。例如，在植物王国中，生命力可能从草或苔藓开始，并以宏伟的森林树木而结束进化生涯。在动物王国中，它可能从蚊子或微生物开始，并以哺乳动物中最高级的物种结束。

The whole process is one of steady evolution from lower forms to higher, from the simpler to the more complex. But what is evolving is not primarily the form, but the life within it. The forms also evolve and grow better as time passes; but this is in order that they may be appropriate vehicles for more and more advanced waves of life. When the life has reached the highest level possible in the animal kingdom, it may then pass on into the human kingdom, under conditions which will presently be explained.

整个过程是一个从低级形式到高级形式，从简单到复杂的稳定进化过程。但正在演变的主要不是形式，而是其中的生命。随着时间的推移，这些形式也在不断演变，并变得更好；但这是为了使它们能够成为更多和更先进的生命波的适当载体。当生命达到动物界可能的最高水平时，它就可以进入人类界，其条件将在下文中加以解释。

The outpouring leaves one kingdom and passes to another, so that if we had to deal with only one wave of this outpouring we could have in existence only one kingdom at a time. But the Deity sends out a constant succession of these waves, so that at any given time we find a number of them simultaneously in operation. We ourselves represent one such wave; but we find evolving alongside us another wave which ensouls the animal

kingdom—a wave which came out from the Deity one stage later than we did. We find also the vegetable kingdom, which represents a third wave, and the mineral kingdom, which represents a fourth; and occultists know of the existence all round us of three elemental kingdoms, which represent the fifth, sixth and seventh waves. All these, however, are successive ripples of the same great outpouring from the Second Aspect of the Deity.

生命波离开一个王国，转到另一个王国，因此，如果我们只跟着生命波的一波，我们在同一时间只能在一个王国存在。但是神不断地发出这些生命波，所以在任何特定的时间，我们发现有许多波同时在运作。我们自己就是这样一个波浪；但会有另一个波浪与我们一起演化，这个波浪比我们晚一个阶段从神那里出来，它包含了动物王国。我们还发现代表第三波的植物王国和代表第四波的矿物王国；奥义主义者知道在我们周围存在着三个元素精灵王国，它们代表第五、第六和第七波。然而，所有这些都是来自神性的第二位格的连续不断的生命波浪潮。

We have here, then, a scheme of evolution in which the divine Life involves itself more and more deeply in matter, in order that through that matter it may receive vibrations which could not otherwise affect it—impacts from without, which by degrees arouse within it rates of undulation corresponding to their own, so that it learns to respond to them. Later on it learns of itself to generate these rates of undulation, and so becomes a being possessed of spiritual powers.

我们看到，世界中有一个进化计划，在这个计划中，神圣的生命越来越深入地融合到物质中，以便通过该物质，它可以接受否则无法影响到它的振动，-- 这是些来自外部的影响，这些影响在它内部逐渐唤起与自身相应的波动率，从而使它学会对它们作出反应。然后，它自己学会了产生这些振动波，从而成为一个拥有精神力量的生命体。

We may presume that when this outpouring of life originally came forth from the Deity, at some level altogether beyond our power of cognition, it may perhaps have been homogeneous; but when it first comes within practical cognizance, when it is itself in the intuitional world, but is ensouling bodies made of the matter of the higher mental world, it is already not one huge world-soul but many souls. Let us suppose a homogeneous outpouring, which may be considered as one vast soul, at one end of the scale; at the other, when humanity is reached, we find that one vast soul broken up into millions of the comparatively little souls of individual men. At any stage between these two extremes we find an intermediate

condition, the immense world-soul already subdivided, but not to the utmost limit of possible subdivision.

我们可以推测，当这种生命的浪潮最初从神某个完全超出我们认知能力的层面上发出来时，它也许是同质的；但当它第一次进入可以被认知的范围时，是在它本身处于直觉世界，但却被高层精神世界的物质载体所包裹时。这时它已经不是一个巨大的世界灵魂，而是许多灵魂。让我们假设，在天平的一端，同质性的生命力可以被视为一个巨大的灵魂；在另一端，当人类进化阶段达到时，我们发现这个巨大的灵魂被分解成数百万个相对较小的单个人的灵魂。在这两个极端之间的任何阶段，巨大的世界灵魂已经被细分，但没有达到能被细分的最大限度。

Each man is a soul, but not each animal or each plant. Man, as a soul, can manifest through only one body at a time in the physical world, whereas one animal soul manifests simultaneously through a number of animal bodies, one plant soul through a number of separate plants. A lion, for example, is not a permanently separate entity in the same way as a man is. When the man dies—that is, when he as a soul lays aside his physical body—he remains himself exactly as he was before, an entity separate from all other entities. When the lion dies, that which has been the separate soul of him is poured back into the mass from which it came—a mass which is at the same time providing the souls for many other lions. To such a mass we give the name of “group-soul”.

每个人都是一个灵魂，但不是每个动物或每个植物都是一个灵魂。人作为一个灵魂，在物质世界中一次只能通过一个身体表现出来，而动物的灵魂同时通过若干动物的身体表现出来，植物的灵魂通过若干独立的植物表现出来。例如，一头狮子并不像人那样是一个永久的独立实体。当人死后，也就是当他作为一个灵魂抛下他的肉体时，他仍然和以前一样，是一个与所有其他实体分开的实体。当狮子死后，作为他的分开的灵魂的东西被倒回它所来自的灵魂体中--这个灵魂体同时也为其他许多狮子提供灵魂。对于这样的群体，我们称作“群体灵魂”。

To such a group-soul is attached a considerable number of lion bodies—let us say a hundred. Each of those bodies while it lives has its hundredth part of the group-soul attached to it, and for the time being this is apparently quite separate, so that the lion is as much an individual during his physical life as the man; but he is not a permanent individual. When he dies the soul of him flows back into the group-soul to which it belongs, and that identical lion-soul cannot be separated again from the group.

在这样一个群体灵魂中，附着了相当数量的狮子身体 – 比如说一百个。在狮子活着的时候，每一个身体都有群体灵魂的百分之一附在它身上。这时狮子的灵魂是与群体灵魂分离的，所以狮子和人一样以一个个体形式存在；但它不是一个永久的个体。当它死后，它的灵魂会流回它所属的群体灵魂中，而这个流回去的灵魂部分不能再从群体中分离。

A useful analogy may help comprehension. Imagine the group-soul to be represented by the water in a bucket, and the hundred lion bodies by a hundred tumblers. As each tumbler is dipped into the bucket it takes out from it a tumblerful of water (the separate soul). That water for the time being takes the shape of the vehicle which it fills, and is temporarily separate from the water which remains in the bucket, and from the water in the other tumblers.

打一个方便的比喻可能有助于理解。想象一下，群体的灵魂由水桶中的水代表，一百个狮子的身体由一百个小桶代表。当每个小桶被浸入桶中时，它从里面取出一小桶的水（分离的灵魂）。这些水暂时具有它所填充的载体的形状，并暂时与留在桶中的水和其他小桶中的水分开。

Now put into each of the hundred tumblers some kind of colouring matter or some kind of flavouring. That will represent the qualities developed by its experiences in the separate soul of the lion during its lifetime. Pour back the water from the tumbler into the bucket; that represents the death of the lion. The colouring matter or the flavouring will be distributed through the whole of the water in the bucket, but will be a much fainter colouring, a much less pronounced flavour when thus distributed than it was when confined in one tumbler. The qualities developed by the experience of one lion attached to that group-soul are therefore shared by the entire group-soul, but in a much lower degree.

现在，在这一百个小桶中的每一个中都放入某种着色剂或某种调味料。这将代表狮子在其一生中的分离灵魂中因其经历而形成的品质。把水从小桶里倒回桶里；这代表狮子的死亡。着色剂或调味剂将分布在水桶中的所有水里，但这样分布的颜色和味道会比局限在一个小桶里时要淡得多。因此，由附在群体灵魂上的一只狮子的经验所发展出来的品质，被整个群体灵魂所分享，但程度要低得多。

We may take out another tumblerful of water from that bucket, but we can never again get exactly the same tumblerful after it has once been mingled with the rest. Every tumblerful taken from that bucket in the

future will contain some traces of the colouring or flavouring put into each tumbler whose contents have been returned to the bucket. Just so the qualities developed by the experience of a single lion will become the common property of all lions who are in the future to be born from that group-soul, though in a lesser degree than that in which they existed in the individual lion who developed them.

我们可以从桶里舀出另一小桶水，但在与其他的水混合之后，我们再也无法得到和以前完全相同的一小桶水了。今后从桶中取出的每一小桶水都会含有一些被倒回去的小桶水中的着色剂或调味剂的痕迹。就这样，由一只狮子的经历发展起来的品质将成为所有将来从这个群体灵魂中诞生的狮子的共同财产，尽管其程度要比它们在发展这些品质的个别狮子中存在的程度要低。

That is the explanation of inherited instincts; that is why the duckling which has been hatched by a hen takes to the water instantly without needing to be shown how to swim; why the chicken just out of its shell will cower at the shadow of a hawk; why a bird which has been artificially hatched, and has never seen a nest, nevertheless knows how to make one, and makes it according to the traditions of its kind.

这就是对遗传本能的解释；这就是为什么由母鸡孵化的小鸭子不需要别人教它如何游泳就能立即下水；为什么刚出壳的鸡会在鹰的阴影下会畏缩；为什么人工孵化的鸟从未见过鸟巢，却知道如何做巢，并按照同类的传统来做巢。

Lower down in the scale of animal life enormous numbers of bodies are attached to a single group-soul—countless millions, for example, in the case of some of the smaller insects; but as we rise in the animal kingdom the number of bodies attached to a single group-soul becomes smaller and smaller, and therefore the differences between individuals become greater.

在动物生命的低级阶段，大量的动物身体附着在一个群体灵魂上--例如，某些较小的昆虫的群体灵魂，会有无数的身体附在上面；但随着我们在动物王国的进化，附着在一个群体灵魂上的身体数量变得越来越少，因此，个体之间的差异变得更大。

Thus the group-souls gradually break up. Returning to the symbol of the bucket, as tumbler after tumbler of water is withdrawn from it, tinted with some sort of colouring matter and returned to it, the whole bucketful of water gradually becomes richer in colour. Suppose that by imperceptible

degrees a kind of vertical film forms itself across the centre of the bucket, and gradually solidifies itself into a division, so that we have now a right half and a left half to the bucket, and each tumblerful of water which is taken out is returned always to the same section from which it came.

因此，群体灵魂逐渐解体。回到水桶的比喻，当一桶又一桶的水被取出，染上某种颜色后又回到水桶中，整桶水的颜色逐渐变得丰富。假设以难以察觉的程度，在水桶的中心形成了一种垂直的薄膜，并逐渐凝固成一个分界线，所以我们现在有一个右半边桶和一个左半边桶的水，而每一次被取出的水总是回到它所来自的同一半桶。

Then presently a difference will be set up, and the liquid in one half of the bucket will no longer be the same as that in the other. We have then practically two buckets, and when this stage is reached in a group-soul it splits into two, as a cell separates by fission. In this way, as the experience grows ever richer, the group-souls grow smaller but more numerous, until at the highest point we arrive at man with his single individual soul, which no longer returns into a group, but remains always separate.

这样很快就会产生差异，桶中一半的液体将不再与另一半的液体相同。这时我们实际上有两个桶，而当一个群体灵魂达到这个阶段时，它就会分裂成两个，就像一个细胞通过裂变而分离。这样一来，随着经验越来越丰富，群体灵魂越来越小，但数量却越来越多，直到最高点，我们到达了人类的单一个体灵魂，它不再回到群体中，而是始终保持独立。

One of the life-waves is vivifying the whole of a kingdom; but not every group-soul in that life-wave will pass through the whole of that kingdom from the bottom to the top. If in the vegetable kingdom a certain group-soul has ensouled forest trees, when it passes on into the animal kingdom it will omit all the lower stages — that is, it will never inhabit insects or reptiles, but will begin at once at the level of the lower mammalia. The insects and reptiles will be vivified by group-souls which have for some reason left the vegetable kingdom at a much lower level than the forest tree. In the same way the group-soul which has reached the highest levels of the animal kingdom will not individualize into primitive savages, but into men of somewhat higher type, the primitive savages being recruited from group-souls which have left the animal kingdom at a lower level.

一个生命波正在激活整个王国；但不是每个生命波中的群体灵魂都将走过整个王国从底部到顶部的进化。如果在植物王国中，一个特定

的群体灵魂住在森林树木中，当它进入动物王国时，它将省略所有的低级阶段，也就是说，它将永远不会出现在昆虫或爬行动物身上，而是从低级哺乳动物的水平开始。昆虫和爬行动物的灵魂是来自那些由于某种原因在比森林树木更低的水平上离开了植物王国的植物灵魂。同样，达到动物界最高水平的群体灵魂不会个体化为原始的野蛮人，而是个体化为更高类型的人，原始的野蛮人是从离开动物界较低水平的群体灵魂中招募的。

Group-souls at any level or at all levels arrange themselves into seven great types, according to the Minister of the Deity through whom their life has poured forth. These types are clearly distinguishable in all the kingdoms, and the successive forms taken by any one of them form a connected series, so that animals, vegetables, minerals and the varieties of the elemental creatures may all be arranged into seven great groups, and the life coming along one of those lines will not diverge into any of the others.

在任何层次或所有层次的群体灵魂，根据他们来自属于神圣生命不同部门，分为七个大类型。这些类型在所有的王国中都是可以清楚区分的，任何一个类型在不同的王国里循序渐进，形成了一个相连的系列，因此，动物、动物、矿物和元素精灵的种类都可以被归列到七个大类型中，而沿着其中一条线演变来的生命不会分散到任何其他类型中去。

No detailed list has yet been made of the animals, plants or minerals from this point of view; but it is certain that the life which is found ensouling a mineral of a particular type will never vivify a mineral of any other type than its own, though within that type it may vary. When it passes on to the vegetable and animal kingdoms it will inhabit vegetables and animals of that type and of no other; and when it eventually reaches humanity it will individualize into men of that type and of no other.

从这个角度来看，还没有详细列出动物、植物或矿物的清单；但可以肯定的是，在某一特定类型的矿物中发现的生命，除了它自己的类型外，永远不会激活任何其他类型的矿物，尽管在该类型范围中它可能会有变化。当它进入植物和动物王国时，它将出现在该类型的植物和动物中，而不是其他类型的；当它最终到达人类时，它将个体化为该类型的人，而不是其他类型的。

The method of individualization is the raising of the soul of a particular animal to a level so much higher than that attained by its

group-soul that it can no longer return to the latter. This cannot be done with *any* animal, but only with those whose brain is developed to a certain level, and the method usually adopted to acquire such mental development is to bring the animal into close contact with man. Individualization; therefore, is possible only for domestic animals, and only for certain kinds even of those. At the head of each of the seven types stands one kind of domestic animal --- the dog for one, the cat for another, the elephant for a third, the monkey for a fourth, and so on. The wild animals can all be arranged on seven lines leading up to the domestic animals; for example, the fox and the wolf are obviously on the same line with the dog, while the lion, the tiger and the leopard equally obviously lead up to the domestic cat; so that the group-soul animating a hundred lions mentioned some time ago might at a later stage of its evolution have divided into, let us say, five group-souls each animating twenty cats.

个体化的方法是将某一特定动物的灵魂提高到比其群体灵魂所达到的水平高得多的程度，以至于它不能再返回到群体灵魂中。不是所有动物都能做到这一点，只有那些大脑发育到一定水平的动物才能做到，而为了获得这种思维发育，通常采取的方法是让动物与人密切接触。因此，只有家畜才能做得到，而且也仅限于某些种类的家畜。在七种类型中，每种的最高层都有一种家畜，狗是一种，猫是另一种，大象是第三种，猴子是第四种，依此类推。野生动物都可以安排在通往家畜的七条线上；例如，狐狸和狼显然与狗在同一条线上，而狮子、老虎和豹子同样明显地通往家猫；因此，前段时间提到的一百头狮子的群体灵魂，可能在其进化的后期阶段变为五个群体灵魂，每个群体灵魂连接着二十只猫。

The life-wave spends a long period of time in each kingdom; we are now only a little past the middle of such an æon, and consequently the conditions are not favourable for the achievement of that individualization which normally comes only at the end of a period. Rare instances of such attainment may occasionally be observed on the part of some animal much in advance of the average. Close association with man is necessary to produce this result. The animal if kindly treated develops devoted affection for his human friend, and also unfolds his intellectual powers in trying to understand that friend and to anticipate his wishes. In addition to this, the emotions and the thoughts of the man act constantly upon those of the animal, and tend to raise him to a higher level both emotionally and intellectually. Under favourable circumstances this development may proceed

so far as to raise the animal altogether out of touch with the group to which he belongs, so that his fragment of a group-soul becomes capable of responding to the outpouring which comes from the First Aspect of the Deity.

生命波在每个王国中都会度过一段很长的时间；我们现在只是刚刚过了这样一个阶段的中期，因此，对于实现通常在一个时期结束时才出现的个性化来说，条件并不有利。在某些动物身上，偶尔可以观察到比平均水平早得多的这种个体化的罕见事例。与人的密切联系是产生这种结果的必要条件。如果动物受到善待，就会对他的人类朋友产生忠实的感情，并且在试图理解这位朋友和预测他的愿望时展开他的智力。此外，人的情感和思想不断作用于动物的情感和思想，并倾向于在情感和智力方面将其提升到更高的水平。在有利的情况下，这种发展可能会使动物完全脱离他所属的群体，使在他身上的群体灵魂的一小部分能够对来自神的第一位格的生命力作出反应。

For this final outpouring is not like the others, a mighty outrush affecting thousands or millions simultaneously; it comes to each one individually as that one is ready to receive it. This outpouring has already descended as far as the intuitional world; but it comes no farther than that until this upward leap is made by the soul of the animal from below; but when that happens this Third Outpouring leaps down to meet it, and in the higher mental world is formed an ego, a permanent individuality — permanent, that is, until, far later in his evolution, the man transcends it and reaches back to the divine unity from which he came. To make this ego (Not to be confused with the use of the term ego in modern psychology --- Publisher.), the fragment of the group-soul (which has hitherto played the part always of ensouling force) becomes in its turn a vehicle, and is itself ensouled by that divine Spark which has fallen into it from on high. That Spark may be said to have been hovering in the monadic world over the group-soul through the whole of its previous evolution, unable to effect a junction with it until its corresponding fragment in the group-soul had developed sufficiently to permit it. It is this breaking away from the rest of the group-soul and developing a separate ego which marks the distinction between the highest animal and the lowest man.

因为这最后一种生命波（来自第一位格）不像其他的两种，它不是一种同时影响到数千或数百万灵魂的力量；它是在人能够接受它的条件成熟时单独降临到他身上的。这种生命波已经涌到了直觉世界；但它不会下到比这更低的境界，只有当动物的灵魂从下面向上飞跃才能触到

它；当这种情况发生时，第三股生命波就会跳下来迎接它，并在高层思想世界中形成一个“自我”，一个永久的个体—它是永久的，也就是说，它会一直存在，直到在他进化的后期，人超越了它，回到了它所来自的神圣的合一体。这时这个自我（不要与现代心理学中使用的自我一词相混淆），也就是原来群体灵魂的一部分（迄今为止一直扮演着激活物质的角色），现在反过来成为了一个载体，并且容纳了从高处下来神圣火花。这个神圣灵性火花在群体灵魂之前的整个进化过程中一直在单一体世界中徘徊，直到群体灵魂中的某部分发展到足以允许它与之结合。脱离群体灵魂并演化成一个独立的自我，标志着最高的动物和最低的人类之间的区别。

## Chapter V. THE CONSTITUTION OF MAN

### 第四章：人的构成

MAN is therefore in essence a Spark of the divine Fire, belonging to the monadic world.<sup>1</sup> To that Spark, dwelling all the time in that world, we give the name "Monad". For the purposes of human evolution the Monad manifests itself in lower worlds. When it descends one stage and enters the spiritual world, it shows itself there as the triple Spirit having itself three aspects (just as in worlds infinitely higher the Deity has His three Aspects). Of those three one remains always in that world, and we call that the Spirit in man. The second aspect manifests itself in the intuitional world, and we speak of it as the intuition in man. The third shows itself in the higher mental world, and we call it the intelligence in man. These three aspects taken together constitute the ego which ensouls the fragment from the group-soul. Thus man as we know him, though in reality a Monad residing in the monadic world, shows himself as an ego in the higher mental world, manifesting these three aspects of himself (spirit, intuition and intelligence) through that vehicle of higher mental matter which we name the causal body.

因此，人在本质上是神圣之火的一个火花，属于单一体（一元）世界。我们把住在这个世界的神圣火花称为“单一体”。为了人类进化的目的，单一体在较低的世界中显现。当它降低一个层次，进入灵性世界时，它在那里表现为三重精神，有自己的三个位格（就像在无限高的世界里，神有他的三个位格）。在这三个位格中，有一个始终留在灵性世界里，我们称它为人的精神。第二个位格表现在直觉世界中，我们把它称为人的直觉。第三个位格表现在高层思想世界中，我们称它为人的智能。这三个方面结合在一起构成了“自我”，或者“真我”，而这个“自我”是来自群体灵魂部分的生命主宰。因此，我们所知道的人，虽然实际上是居住在单一体世界的单一体，但在高层思想界世界中以一个“自我”显现，通过高层思想物质的载体（我们称之为因果体）显示他的三个位格（精神、直觉和智能）。

<sup>1</sup> Dr. Annie Besant has proposed a set of names for the planes, so for the future these will be used instead of those previously employed. A table of them is given below for reference.

	NEW NAMES	OLD NAMES
1.	Divine World	Ādi Plane
2.	Monadic World	Anupādaka Plane
3.	Spiritual World	Ātmic or Nirvānic Plane
4.	Intuitional World	Buddhic Plane
5.	Mental World	Mental Plane
6.	Emotional or Astral World	Astral Plane
7.	Physical World	Physical Plane

<sup>1</sup> Annie Besant 博士赋予了这些世界一套名称，在以后我们会使用这套名称，而不用老的名称。以下是新旧名称对照表。

	新名称	旧名称
1.	神圣世界	大涅槃世界
2.	单一体世界	超涅槃世界
3.	灵性世界	涅槃世界
4.	直觉世界	菩提世界
5.	思想世界	思想世界
6.	情感或星光世界	星光世界
7.	物质世界	物质世界

This ego is the man during the human stage of evolution; he is the nearest correspondence, in fact, to the ordinary unscientific conception of the soul. He lives unchanged (except for his growth) from the moment of individualization until humanity is transcended and merged into divinity. He is in no way affected by what we call birth and death; what we commonly consider as his life is only a day in his life. The body which we can see, the body which is born and dies, is a garment which he puts on for the purposes of a certain part of his evolution.

这个“自我”是神圣火花在人类进化阶段时的人；他是最接近通常不科学地被称作“灵魂”的东西。从个体化的那一刻起，他不会改变（除了他的成长以外），直到人类阶段被超越并融合到神性。他丝毫不受我们所谓的出生和死亡的影响；我们通常认为的“生命”，其实只是他生命中的一天。我们可以看到的身体，即出生和死亡的身体，是他为进化过程中某一阶段而穿上的外衣。

Nor is it the only body which he assumes. Before he, the ego in the higher mental world, can take a vehicle belonging to the physical world, he must make a connection with it through the lower mental and astral worlds. When he wishes to descend he draws around himself a veil of the matter of

the lower mental world, which we call his mental body. This is the instrument by means of which he thinks all his concrete thoughts — abstract thought being a power of the ego himself in the higher mental world.

肉体不是人的唯一身体。在高层思想世界的自我，可以利用物质世界的载体之前，他必须通过低级思想界和星光界与物质界建立联系。当他想下来的时候，他就在自己周围包上一层低层思想世界的物质的面纱，我们称之为他的思想体。这是一个工具，他通过这个工具来思考他所有的具体思想 -- 抽象思想是高层思想世界中“自我”本身的一种力量。

Next he draws round himself a veil of astral matter, which we call his astral body; and that is the instrument of his passions and emotions, and also (in conjunction with the lower part of his mental body) the instrument of all such thought as is tinged by selfishness and personal feeling. Only after having assumed these intermediate vehicles can he come into touch with a baby physical body, and be born into the world, which we know. He lives through what we call his life, gaining certain qualities as the result of its experiences; and at its end, when the physical body is worn out, he reverses the process of descent and lays aside one by one the temporary vehicles which he has assumed. The first to go is the physical body, and when that is dropped, his life is centred in the astral world and he lives in his astral body.

接下来，他在自己周围包上一层星光体物质的面纱，我们称之为星光体；那是他的激情和情绪的工具，也是（与他的低层思想体）所有带有自私和个人感觉的思想的工具。只有在拥有了这些中介载体之后，他才能接触到一个婴儿的身体，并出生在我们所知道的世界。他经历了我们所说的生命，在经历中获得了某些品质；在生命结束时，当肉体被耗尽时，他逆转了下降的过程，把他所拥有的临时载体一个个地丢在一边。首先抛弃的是肉体，当肉体被丢弃后，他的生命就集中在星光界，他生活在星光体中。

The length of his stay in that world depends upon the amount, of passion and emotion which he has developed within himself in his physical life. If there is much of these, the astral body is strongly vitalized, and will persist for a long time; if there is but little, the astral body has less vitality, and he will soon be able to cast that vehicle aside in turn. When that is done he finds himself living in his mental body. The strength of that depends upon the nature of the thoughts to which he has habituated

himself, and usually his stay at this level is a long one. At last it comes to an end, and he casts aside the mental body in turn, and is once more the ego in his own world.

他在那个世界停留的时间取决于他在肉体生活中发展的激情和情感的数量。如果有很多激情和情感，星光体就会有很强的生命力，并会持续很长时间；如果只有很少的激情和情感，星光体的生命力就会微弱，人就能很快抛弃这个载体。当这一切完成后，他发现自己生活在他的思想体中。思想体的强度取决于他所习惯的思想的性质，通常他在这个世界停留的时间很长。最后，思想世界的生活结束了，他抛开了思想体，再次成为属于自己世界（高层思想界或因果界）中的“自我”。

Owing to lack of development, he is as yet but partially conscious in that world; the vibrations of its matter are too rapid to make any impression upon him, just as the ultra-violet rays are too rapid to make any impression upon our eyes. After a rest there, he feels the desire to descend to a level where the undulations are perceptible to him, in order that he may feel himself to be fully alive; so he repeats the process of descent into denser matter, and assumes once more a mental, an astral and a physical body. As his previous bodies have all disintegrated, each in its turn, these new vehicles are entirely distinct from them, and thus it happens that in his physical life he has no recollection whatever of other similar lives which have preceded it.

由于还没发展到一定程度，他在那个世界里还只有部分意识；其中的物质的振动太快了，无法对他产生任何印象，就像紫外线太快了，无法对我们的眼睛产生任何印象。在那里休息一段时间后，他有想要下降到一个他能感觉到振动波的层次的欲望，以便能感觉到鲜明的活着的感觉；所以他重复下降到更密集的物质的过程，并再次拥有一个思想体、一个星光体体和一个肉体。由于他所有前世的身体都已经解体，他的新的载体与它们完全不同，因此，在他的肉体生命中，他对之前的生命没有任何记忆。

When functioning in this physical world he remembers by means of his mental body; but since that is a new one, assumed only for this birth, it naturally cannot contain the memory of previous births in which it had no part. The man himself, the ego, does remember them all when in his own world, and occasionally some partial recollection of them or influence from them filters through into his lower vehicles. He does not usually, in his physical life, remember the experiences of earlier lives, but he does

manifest in physical life the qualities which those experiences have developed in him. Each man is therefore exactly what he has made himself during those past lives; if he has in them developed good qualities in himself, he possesses the good qualities now; if he neglected to train himself, and consequently left himself weak and of evil disposition, he finds himself precisely in that condition now. The qualities, good or evil, with which he is born are those which he has made for himself.

当他在这个物质世界运作时，他通过他的思想体来记忆；但由于那是一个新的思想体，只为此生而形成的，它自然不能包含以前生命的记忆，因为它从来没有参与过前世的生活。人的“真我”在自己的世界里时，确实拥有所有前世的记忆，偶尔也会有一些对它们的部分回忆，或者来自它们的影响，渗透到他的低级载体中。在他的物质生活中，他通常不记得以前的生活经验，但他确实在物质生活中表现出这些经验在他身上形成的品质。因此，每个人都是他在过去的生活中造就的；如果他在过去的生活中培养了自己的良好品质，他现在就拥有良好的品质；如果他忽略了训练自己，结果使自己变得软弱和邪恶，他就会处于这种状态。他出生时具有的品质，无论是好的还是坏的，都是他自己创造的。

This development of the ego is the object of the whole process of materialization; he assumes those veils of matter precisely because through them he is able to receive vibrations to which he can respond, so that his latent faculties may thereby be unfolded. Though man descends from on high into these lower worlds, it is only through that descent that a full cognizance of the higher worlds is developed in him. Full consciousness in any given world involves the power to perceive and respond to all the undulations of that world; therefore the ordinary man has not yet perfect consciousness at any level — not even in this physical world which he thinks he knows. It is possible for him to unfold his percipience in all these worlds, and it is by means of such developed consciousness that we observe all these facts which I am now describing.

“自我”的发展是在物质世界生活的目标；他之所以披上这些物质的面纱，正是因为通过这些面纱，他能够接受他能够做出反应的振动，从而使他潜在的能力得以展开。虽然人从高处下降到这些低级世界，但只有通过这种下降，才能在他身上形成对高层世界的充分认识。在任何特定的世界中，充分的意识包括感知和回应该世界的所有波动的能力；因此，普通人还没有在任何层面上完美的意识-- 甚至在这个他认为自己熟悉的物质世界中也没有。他有可能在所有这些世界中展开他的意识，正是通过这种发达的意识，我们可以观察到我现在描述的所有这些事实。

The causal body is the permanent vehicle of the ego in the higher mental world. It consists of matter of the first, second and third subdivisions of that world. In ordinary people it is not yet fully active, only that matter which belongs to the third subdivision being vivified. As the ego unfolds his latent possibilities through the long course of his evolution, the higher matter is gradually brought into action, but it is only in the perfected man whom we call the Adept that it is developed to its fullest extent. Such matter can be developed to its fullest extent. Such matter can be discerned by clairvoyant sight, but only by a seer who knows how to use the sight of the ego.

因果体是“自我”在高层思想世界的永久载体。它由该世界的第一、第二和第三层的物质组成。在普通人中，它还没有完全活跃起来，只有属于第三层的物质被激活。随着“自我”在漫长的进化过程中展开其潜能，更高级的物质逐渐发挥作用，但只有在完美的人身上，即我们所说的真师身上，它才得到最充分的发展。这种物质可以发展到最充分的程度。这种物质可以通过灵视被看见，但只有知道如何使用“自我”视力的高人才能看见。

It is difficult to describe a causal body fully, because the senses belonging to its world are altogether different from and higher than ours at this level. Such memory of the appearance of a causal body as it is possible for a clairvoyant to bring into his physical brain represents it as ovoid, and as surrounding the physical body of the man, extending to a distance of about eighteen inches from the normal surface of that body. In the case of an undeveloped man it resembles a bubble, and gives the impression of being empty. It is in reality filled with higher mental matter, but as this is not yet brought into activity it remains colourless and transparent. As advancement continues it is gradually stirred into alertness by vibrations which reach it from the lower bodies. This comes but slowly, because the activities of man in the earlier stages of his evolution are not of a character to obtain expression in matter so fine as that of the higher mental body; but when a man reaches the stage where he is capable either of abstract thought or of unselfish emotion the matter of the causal body is aroused into response.

我们很难完全描述一个因果体，因为属于它的世界的感官与我们在这个层次上的感官完全不同，也高于我们的感官。有灵视的人有可能在他的物质大脑中存有的因果体的记忆，它的外观是呈椭圆形的，围绕

着人的物质身体，延伸到离该身体的正常表面大约18英寸的距离。对于灵性未发育的人来说，它就像一个气泡，给人的印象是空的。实际上，它充满了高级思想物质，但由于这些物质尚未进入活动状态，它仍然是无色透明的。随着人的持续进步，它逐渐被从下层身体传来的振动激起了敏锐性。这来得很慢，因为人在进化的早期阶段的活动并不具有高级思想体那样精细的物质表达的特性；但当一个人达到能够进行抽象思考或无私情感的阶段时，因果体的物质就会被唤醒，做出反应。

When these rates of undulation are awakened within him they show themselves in his causal body as colours, so that instead of being a mere transparent bubble it gradually becomes a sphere filled with matter of the most lovely and delicate hues — an object beautiful beyond all conception. It is found by experience that these colours are significant. The vibration which denotes the power of unselfish affection shows itself as a pale rose-colour; that which indicates high intellectual power is yellow; that which expresses sympathy is green, while blue betokens devotional feeling, and a luminous lilac-blue typifies the higher spirituality. The same scheme of colour-significance applies to the bodies which are built of denser matter, but as we approach the physical world the hues are in every case by comparison grosser — not only less delicate but also less living.

当这些振动波在他体内被唤醒时，它们在他的因果体中以颜色显现，所以它不再是一个单纯的透明气泡，而是逐渐成为一个充满了最可爱和精致色彩的物质的球体 — 一个超出所有概念的美丽体。经验告诉我们，这些颜色是有意义的。表示无私感情力量的振动显示为淡淡的玫瑰色；表示高智力的振动是黄色；表示同情的振动是绿色，而蓝色表示虔诚的感情，发光的丁香蓝则代表更高的灵性力量。同样的颜色适用于由密度较大的物质构成的身体，但当我们接近物质世界时，色调在每一种情况下都是比较粗略的，不仅不那么细腻，也不那么生动。

In the course of evolution in the lower worlds man often introduces into his vehicles qualities which are undesirable and entirely inappropriate for his life as an ego—such, for example, as pride, irritability, sensuality. These, like the rest, are reducible to vibrations, but they are in all cases vibrations of the lower subdivisions of their respective worlds, and therefore they cannot reproduce themselves in the causal body, which is built exclusively of the matter of the three higher subdivisions of its world. For each section of the astral body acts strongly upon the corresponding section of the mental body, but only upon the corresponding section; it

cannot influence any other part. So the causal body can be affected only by the three higher portions of the astral body; and the oscillations of those represent only good qualities.

在低级世界的进化过程中，人类经常在他的载体中引入一些不好的、完全不适合“自我”的生活品质，例如，骄傲、易怒、感性。这些和其他的品质一样，都是振动，但它们无一不二都是各种世界的低层的振动，因此它们不能在因果体中被复制，因为因果体完全由其思想世界的三个高级层面的物质构成的。由于星光体的每一部分都强烈地作用于思想体的相应部分，但只作用于相应部分；它不能影响任何其他部分。因此，因果体只能被星光体的三个更高的部分的振动所影响；而这些部分的振动只代表好的品质。

The practical effect of this is that the man can build into the ego (that is, into his true self) nothing but good qualities; the evil qualities which he develops are in their nature transitory and must be thrown aside as he advances, because he has no longer within him matter which can express them. The difference between the causal bodies of the savage and the saint is that the first is empty and colourless, while the second is full of brilliant, coruscating tints. As the man passes beyond even saint-hood and becomes a great spiritual power, his causal body increases in size, because it has so much more to express, and it also begins to pour out from itself in all directions powerful rays of living light. In one who has attained Adeptship this body is of enormous dimensions.

这就是说，人只能在自我（也就是他的真我）中只建立良好的品质；他所发展的邪恶品质在本质上是短暂的，必须随着他的进步而被抛弃，因为他的身上不再有可以表达它们的物质。野蛮人和圣人的因果体之间的区别是，前者是空洞的、无色的，而后者充满了辉煌的、令人振奋的色彩。当人超越了圣洁的人的身份，成为一个伟大的灵性力量时，他的因果体就会增大，因为它要表达的东西太多，它也开始从自身向四面八方倾泻出强大的活泼的光。一个已经达到圣人阶段的人的因果体是巨大的。

The mental body is built of matter of the four lower subdivisions of the mental world, and expresses the concrete thoughts of the man. Here also we find the same colour-scheme as in the causal body. The hues are somewhat less delicate, and we notice one or two additions. For example, a thought of pride shows itself as orange, while irritability is manifested by a brilliant scarlet. We may see here sometimes the bright brown of avarice,

the grey-brown of selfishness, and the grey-green of deceit. Here also we perceive the possibility of mixture of colours; the affection, the intellect, the devotion may be tinged by selfishness, and in that case their distinctive colours are mingled with the brown of selfishness, and so we have an impure and muddy appearance. Although its particles are always in intensely rapid motion among themselves, this body has at the same time a kind of loose organization.

思想体是由思想世界的四个低级分支的物质构成的，表达人的具体思想。在这里，我们也发现了与因果体相同的色彩方案，但色调不那么细腻，而且我们注意到多了一两个颜色。例如，骄傲的思想显示为橙色，而暴躁则表现为明亮的猩红色。我们有时可以在这里看到贪婪的亮棕色、自私的灰棕色和欺骗的灰绿色。在这里，我们也看到了颜色混合的可能性；感情、智力、奉献可能被自私所染，在这种情况下，它们的独特颜色与自私的褐色混合在一起，因此有一个不纯的和泥泞的外观。虽然它的颗粒总是在彼此之间快速运动，但这个身体同时也有一种松散的组织。

The size and shape of the mental body are determined by those of the causal vehicle. There are in it certain striations which divide it more or less irregularly into segments, each of these corresponding to a certain department of the physical brain, so that every type of thought, should function through its duly assigned portion. The mental body is as yet so imperfectly developed in ordinary men that there are many in whom a great number of special departments are not yet in activity, and any attempt at thought belonging to those departments has to travel round through some inappropriate channel which happens to be fully open. The result is that thought on those subjects is for those people clumsy and uncomprehending. This is why some people have a head for mathematics and others are unable to add correctly — why some people instinctively understand, appreciate and enjoy music, while others do not know one tune from another.

思想体的大小和形状是由因果体决定的。在它里面有一些条纹，或多或少地把它不规则地分成几个部分，每个部分都与物质大脑的某个部门相对应。因此，每一种思想都能通过相对应的大脑部分发挥作用。在普通人中，思想体的发展还很不完善，以至于有很多人的大量特殊部门还没有活动起来，任何属于这些部门的想法都必须通过一些不合适的，却是完全开放的其他渠道来进行。其结果是，这些人对这些主题的思考是笨拙的、不能理解的。这就是为什么有些人对数学有兴趣，而有些人

却不能正确地做加法 -- 为什么有些人能够理解、欣赏和享受音乐，而有些人却连两个曲子都分不清楚。

All the matter of the mental body should be circulating freely, but sometimes a man allows his thought upon a certain subject to set and solidify, and then the circulation is impeded, and there is a congestion which presently hardens into a kind of wart on the mental body. Such a wart appears to us down here as a prejudice; and until it is absorbed and free circulation restored, it is impossible for the man to think truly or to see clearly with regard to that particular department of his mind, as the congestion checks the free passage of undulations both outward and inward.

思想体的所有物质都应该自由循环，但有时一个人允许自己对某个主题的想法固定下来，致使循环受到阻碍，出现了淤塞，在思想体上硬化成一种疣。这种疣在现实中表现出来的是一种偏见；在它消失并恢复自由循环之前，这个人不可能用他头脑中的那个特定部门进行真正的思考或看清楚，因为淤塞阻止了向外和向内波动的自由通行。

When a man uses any part of his mental body it not only vibrates for the time more rapidly, but it also temporarily swells out and increases in size. If there is prolonged thought upon a subject this increase becomes permanent, and it is thus open to any man to increase the size of his mental body either along desirable or undesirable lines.

当一个人使用他的思想体的任何部分时，它不仅在一时间内振动得更快，而且还暂时膨胀并增大体积。如果对某一主题进行长时间的思考，这种增大就会成为永久性的，因此任何人都可以朝着好的或者不好的方向增加他的思想体的大小。

Good thoughts produce vibrations of the finer matter of the body, which by its specific gravity tends to float in the upper part of the ovoid; whereas bad thoughts, such as selfishness and avarice, are always oscillations of the grosser matter, which tends to gravitate towards the lower part of the ovoid. Consequently the ordinary man, who yields himself not infrequently to selfish thoughts of various kinds, usually expands the lower part of his mental body, and presents roughly the appearance of an egg with its larger end downwards. The man who has repressed those lower thoughts, and devoted himself to higher ones, tends to expand the upper part of his mental body, and therefore presents the appearance of an

egg standing on its smaller end. From a study of the colours and striations of a man's mental body the clairvoyant can perceive his character and the progress he has made in his present life. From similar features of the causal body he can see what progress the ego has made since its original formation, when the man left the animal kingdom.

好的想法使思想体较细的物质振动，由于它的比重较轻原因，倾向于漂浮在椭圆形体的上部；而坏的想法，如自私和贪婪，总是使较粗的物质产生振荡，倾向于向椭圆形体的下部移动。因此，一个普通人，往往屈服于各种自私的想法，通常会扩大他思想体的下部，并大致呈现出鸡蛋较大一端朝下的思想体外观。那些克服了低级思想并致力于高级思想的人，倾向于扩大他的思想体的上半部分，因此呈现出一个鸡蛋站立在小端的思想体外观。从对一个人思想体的颜色和条纹的研究中，灵视者可以看出他的性格和他在当前生活中取得的进步。从因果体的类似特征中，他可以看到“自我”从形成以来，即人离开动物界的时候，所取得的进步。

When a man thinks of any concrete object — a book, a house, a landscape — he builds a tiny image of the object in the matter of his mental body. This image floats in the upper part of that body, usually in front of the face of the man and at about the level of the eyes. It remains there as long as the man is contemplating the object, and usually for a little time afterwards, the length of time depending upon the intensity and the clearness of the thought. This form is quite objective, and can be seen by another person, if that other has developed the sight of his own mental body. If a man thinks of another, he creates a tiny portrait in just the same way. If his thought is merely contemplative and involves no feeling (such as affection or dislike) or desire (such as a wish to see the person) the thought does not usually perceptibly affect the man of whom he thinks.

当一个人想到任何具体的物体--一本书、一栋房子、一片风景 --他就会在他的思想体中建立起一个物体的微小形象。这个形象漂浮在身体的上部，通常在人的脸前，大约在眼睛的水平上。只要这个人在思考这个物体，它就一直在那里，而且思考后还会保持一段时间，时间的长短取决于思想的强度和清晰度。这种形状是相当客观的，可以被另一个已经发展了思想体视觉的人看到。如果一个人想到了另一个人，他就会以同样的方式创造一个小小的肖像。如果他的思想仅仅是沉思，不涉及任何情感（如喜欢或不喜欢）或欲望（如希望见到这个人），那么这种思想通常不会对他所想的人产生明显的影响。

If coupled with the thought of the person there is a feeling, as for example of affection, another phenomenon occurs besides the forming of the image. The thought of affection takes a definite form, which it builds out of the matter of the thinker's mental body. Because of the emotion involved, it draws round it also matter of his astral body, and thus we have an astro-mental form which leaps out of the body in which it has been generated, and moves through space towards the object of the feeling of affection. If the thought is sufficiently strong, distance makes absolutely no difference to it; but the thought of an ordinary person is usually weak and diffused, and is therefore not effective outside a limited area.

如果对某人的思想伴有一种感情，比如说爱，除了形成形象外，还会出现另一种现象。爱的思想会有一个明确的形态，是用思想者的思想体物质建造的。由于里面掺有情感，它也吸引了他的星光体物质，因此这时出现的是一个星光思想形状。它从思想者的身体中跃出，并穿过空间向感情的对象移动。如果思想足够强大，距离对它绝对没有影响；但一个普通人的思想通常是微弱的和不专注的，因此在有限的区域之外是无效的。

When this thought-form reaches its object it discharges itself into his astral and mental bodies, communicating to them its own rate of vibration. Putting this in another way, a thought of love sent from one person to another involves the actual transference of a certain amount both of force and of matter from the sender to the recipient, and its effect upon the recipient is to arouse the feeling of affection in him, and slightly but permanently to increase his power of loving. But such a thought also strengthens the power of affection in the thinker, and therefore it does good simultaneously to both.

当这种思想形状到达它的对象时，它将自己释放到他的星光体和思想体中，将自己的振动率传达给它们。换句话说，从一个人到另一个人的爱的思想涉及到从发送者到接收者转移一定的力量和物质。它对接收者的影响是唤起他的爱的感觉，轻微但永久地增加他爱的力量。但这样的想法也加强了思想者的爱的力量，因此它同时对两者都有好处。

Every thought builds a form; if the thought be directed to another person it travels to him; if it be distinctly selfish it remains in the immediate neighbourhood of the thinker; if it belongs to neither of these categories it floats for awhile in space and then slowly disintegrates. Every man therefore is leaving behind him wherever he goes a trail of thought-forms;

as we go along the street we are walking all the time amidst a sea of other men's thoughts. If a man leaves his mind blank for a time, these residual thoughts of others drift through it, making in most cases but little impression upon him. Sometimes one arrives which attracts his attention, so that his mind seizes upon it and makes it its own, strengthens it by the addition of its force, and then casts it out again to affect somebody else. A man, therefore, is not responsible for a thought which floats into his mind, because it may be not his, but someone else's; but he *is* responsible if he takes it up, dwells upon it and then sends it out strengthened.

每一个思想都产生一个形状；如果这个思想是指向另一个人的，它就会向他移去；如果它是明显的自私的，它就会留在思想者的附近；如果它不属于这两个类别，它就会在空间中漂浮一段时间，然后慢慢地消散。因此，每个人无论走到哪里，都会在身后留下一串思想的痕迹；当我们走在大街上时，我们一直在其他人的思想海洋中行走。如果一个人让自己的头脑空白一段时间，这些残留的别人的思想就会飘过他的头脑，在大多数情况下不会对他留下什么印象。有时，有一个思想吸引了他的注意力，他的头脑抓住了它，他自己想了一会儿，通过向它注入的力量而加强它，然后再把它抛掉，它会接下去影响其他人。因此，一个人对飘进他脑海中的思想不能负责任，因为它可能不是他的，而是别人的；但如果他把它拾起来，在它上面停留，然后把它送出去，使它得到加强，他就有责任。

Self-centred thought of any kind hangs about the thinker, and most men surround their mental bodies with a shell of such thoughts. Such a shell obscures the mental vision and facilitates the formation of prejudice.

任何一种以自我为中心的思想都围绕着思想者，大多数人都用这种思想的外壳围绕着他们的思想体。这样的外壳遮住了思想的视野，促进了偏见的形成。

Each thought-form is a temporary entity. It resembles a charged battery, awaiting an opportunity to discharge itself. Its tendency is always to reproduce its own rate of vibration in the mental body upon which it fastens itself, and so to arouse in it a like thought. If the person at whom it is aimed happens to be busy or already engaged in some definite train of thought, the particles of his mental body are already swinging at a certain determinate rate, and cannot for the moment be affected from without. In that case the thought-form bides its time, hanging about its object until he is sufficiently at rest to permit its entrance; then it discharges itself upon

him, and in the act ceases to exist.

每个思想形状都是一个临时生命实体。它就像一个带电的电池，在等待一个机会来释放自己。它的趋势总是在它所依附的思想体中重现其自身的振动速度，从而在其中唤起一个类似的想法。如果它所针对的人碰巧正忙于或已经在进行某种明确的思考，他的思想体的粒子已经在以某种确定的速度振动，暂时不能从外部受到影响。在这种情况下，思想形状就会等待时机，围绕着它的对象，直到他其他的思想平息，允许它进入；然后它就会将自己释放在这个人的思想体中，自己消失了。

The self-centred thought behaves in exactly the same way with regard to its generator, and discharges itself upon him when opportunity offers. If it be an evil thought, he generally regards it as the suggestion of a tempting demon, whereas in truth he tempts himself. Usually each definite thought creates a new thought-form; but if a thought-form of the same nature is already hovering round the thinker, under certain circumstances a new thought on the same subject, instead of creating a new form, coalesces with and strengthens the old one, so that by long brooding over the same subject a man may sometimes create a thought-form of tremendous power. If the thought be a wicked one, such a thought-form may become a veritable evil influence, lasting perhaps for many years, and having for a time all the appearance and powers of a real living entity.

以自我为中心的思想对思想者的作用方式完全相同，当机会出现时，它就会向他放电。如果它是一个邪恶的想法，思想者通常认为它是一个诱人的恶魔的暗示，而实际上他是在诱惑自己。通常情况下，每个明确的思想都会创造一个新的思想形状；但如果一个相同性质的思想形状已经在思考者周围徘徊，在某些情况下，关于同一主题的新思想不是创造一个新的形状，而是与旧的思想融合并加强，因此，通过对同一主题的长期沉思，一个人有时可以创造一个具有巨大力量的思想形状。如果这个想法是邪恶的，这样的思想形状可能会成为一个真正的邪恶影响，也许会持续很多年，并在一段时间内拥有一个真正的生命实体的所有外观和力量。

All these which have been described are the ordinary unpremeditated thoughts of man. A man can make a thought-form intentionally, and aim it at another with the object of helping him. This is one of the lines of activity adopted by those who desire to serve humanity. A steady stream of powerful thought directed intelligently upon another person may be of the greatest assistance to him. A strong thought-form

may be a real guardian angel, and protect its object from impurity, from irritability or from fear.

所有这些都是人的普通的，没有目的的想法。一个人可以有意识地制造一种思想形状，并将它瞄准另一个人，目的是帮助他。这是那些希望为人类服务的人所采取的活动方式之一。一个稳定有力的思想流，聪明地指向另一个人，可能对他有最大的帮助。一个强大的思想形状可能是一个真正的守护天使，保护它的对象不受染杂、烦躁或恐惧的影响。

An interesting branch of the subject is the study of the various shapes and colours taken by thought-forms of different kinds. The colours indicate the nature of the thought, and are in agreement with those which we have already described as existing in the bodies. The shapes are of infinite variety, but are often in some way typical of the kind of thought which they express.

这个话题的一个有趣的分支是研究不同类型的思想的各种形状和颜色。颜色表明思想的性质，并与我们已经描述过的其他体中的颜色一致。形状有无限的多样性，但往往在某种程度上是它们所表达的思想的典型。

Every thought of definite character, such as a thought of affection or hatred, of devotion or suspicion, of anger or fear, of pride or jealousy, not only creates a form but also radiates an undulation. The fact that each one of these thoughts is expressed by a certain colour indicates that the thought expresses itself as an oscillation of the matter of a certain part of the mental body. This rate of oscillation communicates itself to the surrounding mental matter precisely in the same way as the vibration of a bell communicates itself to the surrounding air.

每一个具有明确特征的思想，如爱或仇恨的思想，奉献或怀疑的思想，愤怒或恐惧的思想，骄傲或嫉妒的思想，不仅创造了一种形状，而且还放射出一种振动。每一个思想都是由某种颜色来表达的，这说明，这种思想是通过思想体某一部分的物质的振动实现的。这种振动对周围的思想物质传递的方式与钟声向周围的空气传递振动相同。

This radiation travels out in all directions, and whenever it impinges upon another mental body in a passive or receptive condition it communicates to it something of its own vibration. This does not convey a definite complete idea, as does the thought-form, but it tends to produce a thought of the same character as itself. For example, if the thought be

devotional its undulations will excite devotion, but the object of the worship may be different in the case of each person upon whose mental body they impinge. The thought-form, on the other hand, can reach only one person, but will convey to that person (if receptive) not only a general devotional feeling, but also a precise image of the Being for whom the adoration was originally felt.

这种辐射向四面八方传播，每当它接触到另一个处于被动或接受状态的思想体时，它就会向它传递一些自己的振动。它虽不像思想形状那样传达一个明确的完整的想法，但它倾向于产生一个与自己相同性质的想法。例如，如果思想是虔诚的，那么它的作用就会激起虔诚的想法，但崇拜的对象在每个人的思想体中可能是不同的。还有，思想形状虽然只能针对一个人，但会向这个人传达（如果这个人接受的话）不仅是一般的虔诚的感觉，而且还包括崇拜对象的精确形象。

Any person who habitually thinks pure, good and strong thoughts is utilizing for that purpose the higher part of his mental body — a part which is not used at all by the ordinary man, and is entirely undeveloped in him. Such an one is therefore a power for good in the world, and is being of great use to all those of his neighbours who are capable of any sort of response. For the vibration which he sends out tends to arouse a new and higher part of their mental bodies, and consequently to open before them altogether new fields of thought.

任何习惯性地思考纯洁、善良和强大的思想的人，都是在利用其思想体的较高部分，那是普通人根本不使用的部分，而且在他们身上完全没有发展起来。因此，这样的人是世界上的一种善的力量，对他周围所有有能力做出反应的人都有很大的作用。因为他发出的振动倾向于唤起其他人思想体的一个新的和更高的部分，并为他们打开完全新的思想领域的大门。

It may not be exactly the same thought as that sent out, but it is of the same nature, The undulations generated by a man thinking of Theosophy do not necessarily communicate Theosophical ideas to all those around him; but they do awaken in them more liberal and higher thought than that to which they have before been accustomed. On the other hand, the thought-forms generated under such circumstances, though more limited in their action than the radiation, are also more precise; they can affect only those who are to some extent open to them, but to them they will convey definite Theosophical ideas.

一个人对证道学的思考所产生的振动不一定会把证道学思想传达给他周围的人；但它们确实他们在他们心中唤起了比他们之前所习惯的更自由、更崇高的思想。另一方面，在这种情况下产生的思想形状，虽然比振动辐射波的作用更有限，但是更精确；它们只能影响那些在某种程度上对它们开放的人，但对他们来说，它们将传达明确的证道学思想。

The colours of the astral body bear the same meaning as those of the higher vehicles, but are several octaves of colours below them, and much more nearly approaching to such hues as we see in the physical world. It is the vehicle of passion and emotion, and consequently it may exhibit additional colours, expressing man's less desirable feelings, which cannot show themselves at higher levels; for example, a lurid brownish-red indicates the presence of sensuality, while black clouds show malice and hatred. A curious livid grey betokens the presence of fear, and a much darker grey, usually arranged in heavy rings around the ovoid, indicates a condition of depression. Irritability is shown by the presence of a number of small scarlet flecks in the astral body, each representing a small angry impulse. Jealousy is shown by a peculiar brownish-green, generally studded with the same scarlet flecks. The astral body is in size and shape like those just described, and in the ordinary man its outline is usually clearly marked; but in the case of primitive man it is often exceedingly irregular, and resembles a rolling cloud composed of all the more unpleasant colours.

星光体的颜色与高级载体的颜色具有相同的含义，但比它们低几个八度，而且更接近我们在物质世界中看到的色调。它是激情和情感的载体，因此，它可能表现出额外的颜色，表达人类不太好的情感，而这些情感在更高的层次上无法表现出来；例如，鲜艳的棕红色表示感官欲望，而黑云表示恶意和憎恨。一种奇怪的青灰色意味着恐惧的存在，而一种更深的灰色，通常以沉重的环状排列在椭圆形的星光体周围，表示一种抑郁的状况。烦躁表现为星体中存在一些小的猩红色斑点，每个斑点代表一个小的愤怒冲动。嫉妒表现为一种奇特的棕绿色，一般镶有同样的猩红色斑点。星光体的大小和形状与刚才描述的一样，在普通人身上，它的轮廓通常很明显；但在原始人身上，它往往极不规则，像一片翻动的云，由所有令人不快的颜色组成。

When the astral body is comparatively quiet (it is never actually at rest) the colours which are to be seen in it indicate those emotions to which the man is most in the habit of yielding himself. When the man experiences a rush of any particular feeling, the rate of vibration which

expresses that feeling dominates for a time the entire astral body. If, for example, it be devotion, the whole of his astral body is flushed with blue, and while the emotion remains at its strongest the normal colours do little more than modify the blue, or appear faintly through a veil of it; but presently the vehemence of the sentiment dies away, and the normal colours re-assert themselves. But because of that spasm of emotion the part of the astral body which is normally blue has been increased in size. Thus a man who frequently feels high devotion soon comes to have a large area of the blue permanently existing in his astral body.

当星光体相对安静时（它实际上从不休息），在其中看到的颜色表示人最习惯的情绪。当人体验到任何特定的感情，表达这种感情的振动率会在一段时间内占据整个星光体。例如，如果是奉献的情感，他的整个星光体就会泛起蓝色，当奉献的感情最强烈的时候，其他的颜色只是稍稍改变蓝色，或者透过蓝色微弱地出现；但很快，激烈的情感消失了，正常的颜色就会重新显示。但是，由于情绪的刺激，星光体中通常为蓝色的部分被增加了。因此，一个经常有高度奉献情感的人，很快就会在他的星光体中永久地拥有大片的蓝色区域。

When the rush of devotional *feeling* comes over him, it is usually accompanied by *thoughts* of devotion. Although primarily formed in the mental body, these draw round themselves a large amount of astral matter as well, so that their action is in both worlds. In both worlds also is the radiation which was previously described, so that the devotional man is a centre of devotion, and will influence other people to share both his thoughts and his feelings. The same is true in the case of affection, anger, depression —and, indeed, of all other feelings.

当虔诚的感情涌上心头时，通常会伴随着虔诚的思想。虽然这些思想主要是在思想体中形成的，但它们也吸引了大量的星光体物质，所以它们的作用是在两个世界里。在这两个世界中，有之前描述的扩散性振动辐射，因此，虔诚的人是一个奉献的中心，并会用他的思想和感情影响其他人。爱、愤怒、抑郁也是如此，事实上，所有其他的感情都是如此。

The flood of emotion does not itself greatly affect the mental body, although for a time it may render it almost impossible for any activity from that mental body to come through into the physical brain. That is not because that body itself is affected, but because the astral body, which acts as a bridge between it and the physical brain, is vibrating so entirely at one

rate as to be incapable of conveying any undulation which is not in harmony with that.

一时的情绪泛滥本身并没有极大地影响思想体，可是在一段时间内，它可能使思想体的任何活动几乎不可能进入物质大脑。这并不是因为思想体本身受到影响，而是因为作为思想体和物质大脑之间的桥梁的星光体，完全以某种速度振动，以至于无法传递任何与之不协调的振动。

The permanent colours of the astral body react upon the mental. They produce in it their correspondences, several octaves higher, in the same manner as a musical note produces overtones.. The mental body in its turn reacts upon the causal in the same way, and thus all the good qualities expressed in the lower vehicles by degrees establish themselves permanently in the ego. The evil qualities cannot do so, as the rates of vibrations which express them are impossible for the higher mental matter of which the causal body is constructed.

星光体的永久色彩会对思想体产生作用。它们在思想体中产生相应的、更高的几个八度，就像音符产生泛音的方式一样。思想体反过来又以同样的方式对因果体产生影响，因此，所有在低级载体中表现出来的良好品质都会逐渐在“自我”体内永久地建立起来。邪恶的品质做不到，因为表达它们的振动率对于因果体所用的高层思想物质来说是不可能的。

So far, we have described vehicles which are the expression of the ego in their respective worlds —vehicles which he provides for himself; in the physical world we come to a vehicle which is provided for him by Nature under laws which will be later explained — which, though also in some sense an expression of him, is by no means a perfect manifestation. In ordinary life we see only a small part of this physical body — only that which is built of the solid and liquid subdivisions of physical matter. The body contains matter of all the seven subdivisions, and all of them play their part in its life and are of equal importance to it.

到目前为止，我们已经描述了“自我”在不同世界中的载体，这些是他为自己提供的载体；在物质世界中，我们有自然界根据自然规律为他提供的载体（我们会在后面解释）。虽然这个载体在某种意义上也是“自我”的表现，但绝不是一个完美的表现。在生活中，我们只看到这个肉体的一小部分，只是由物质的固体和液体构成的部分。身体包含所有七个层次物质，它们都在其生命中发挥着作用，具有同等重要性。

We usually speak of the invisible part of the physical body as the etheric double; "double" because it exactly reproduces the size and shape of the part of the body that we can see, and "etheric" because it is built of that finer kind of matter by the vibrations of which light is conveyed to the retina of the eye. (This must not be confused with the true æther of space — that of which matter is the negation.) This invisible part of the physical body is of great importance to us, since it is the vehicle through which flow the streams of vitality which keep the body alive, and without it, as a bridge to convey undulations of thought and feeling from the astral to the visible denser physical matter, the ego could make no use of the cells of his brain.

我们通常把物质身体不可见的部分说成是以太重身；"重身"是因为它完全复制了我们可以看到的肉体的大小和形状，而"以太"是因为它是由更精细的物质构成的，通过这种物质的振动，光被传递到眼睛的视网膜上。(这不能与空间的真气混为一谈--物质是与它相反的)。身体的这一无形部分对我们非常重要，因为它是使保持身体活力的生命力流的载体，如果没有它作为桥梁，将思想和感情的振动从星光界传递到可见的更密集物质，“自我”就无法利用他的大脑细胞。

The life of a physical body is one of perpetual change and in order that it shall live, it needs constantly to be supplied from three distinct sources. It must have food for its digestion, air for its breathing, and vitality for its absorption. This vitality is essentially a force, but when clothed in matter it appears to us as a definite element, which exists in all the worlds of which we have spoken. At the moment we are concerned with that manifestation of it which we find in the highest subdivision of the physical world. Just as the blood circulates through the veins, so does the vitality circulate along the nerves; and precisely as any abnormality in the flow of the blood at once affects the physical body, so does the slightest irregularity in the absorption or flow of the vitality affect this higher part of the physical body.

物质身体的生命是永远处于变化状态的。为了使它活着，它需要不断地从三个不同的来源获得养分。它必须有食物供其消化，有空气供其呼吸，有生命力供其吸收。这种生命力在本质上是一种力量，但当它披上物质的外衣时，在我们看来是一种明确的元素，它存在于我们所说的所有世界。此刻，我们关注的是它在物质世界的最高层次中的表现形式。就像血液在静脉中循环一样，生命力也沿着神经循环；就像血液流动的任何异常都会立即影响到身体一样，生命力的吸收或流动中最轻微的不规则也会影响到身体的这个较高部分。

Vitality is a force which comes originally from the sun. When an ultimate physical atom is charged with it, it draws round itself six other atoms, and makes itself into an etheric element. The original force of vitality is then subdivided into seven, each of the atoms carrying a separate charge. The element thus made is absorbed into the human body through the etheric part of the spleen. It is there split up into its component parts, which at once flow to the various parts of the body assigned to them. The spleen is one of the seven force-centres in the etheric part of the physical body. In each of our vehicles seven such centres should be in activity, and when they are thus active they are visible to clairvoyant sight. They appear usually as shallow vortices, for they are the points at which the force from the higher bodies enters the lower. In the physical body these centres are: (1) at the base of the spine, (2) at the solar plexus, (3) at the spleen, (4) over the heart, (5) at the throat, (6) between the eyebrows, and (7) at the top of the head. There are other dormant centres, but their awakening is undesirable.

生命力是一种来自太阳的能量。当一个终极物质原子带着生命力的电荷时，它把其他六个原子吸引到自己身边，使自己成为一个以太元素。这时生命力被分为七个部分，每个部分都带有独立的电荷。这样形成的以太元素通过脾脏的以太部分被吸收到人体中。它在那里被分割成不同的组成部分，并立即流向并分配给身体的各个部分。脾脏是身体以太部分的七个能量中心之一。在我们的每一个载体中，都有七个这样的中心在活动，当它们活跃时，灵视力可以看到它们。它们通常表现为浅浅的涡流，因为它们处于来自高位体的力量进入低位体的地点。在肉体中，这些中心处在（1）脊柱尾部，（2）腹腔神经丛，（3）脾脏，（4）心脏上方，（5）喉咙，（6）眉毛之间，以及（7）头顶。还有其他处于休眠状态的中心，但我们不建议唤醒它们。

The shape of all the higher bodies as seen by the clairvoyant is ovoid, but the matter composing them is not equally distributed throughout the egg. In the midst of this ovoid is the physical body. The physical body strongly attracts astral matter, and in its turn the astral matter strongly attracts mental matter. Therefore by far the greater part of the matter of the astral body is gathered within the physical frame; and the same is true of the mental vehicle. If we see the astral body of a man in its own world, apart from the physical body we shall still perceive the astral matter aggregated in exactly the shape of the physical, although, as the matter is

more fluidic in its nature, what we see is a body built of dense mist, in the midst of an ovoid of much finer mist. The same is true for the mental body. Therefore, if in the astral or the mental world we should meet an acquaintance, we should recognise him by his appearance just as instantly as in the physical world.

灵视所看到的所有高级身体的形状都是椭圆形的，但组成它们的物质并不是平均分布在整个椭圆里。在这个椭圆的中间是肉体。肉体强烈地吸引着星光体物质，而反过来，星光体物质又强烈地吸引着思想体物质。因此，星光体的大部分物质都聚集在物质体的框架内；思想体也是如此。如果我们在星光世界里看一个人的星光体，除了物质体以外，我们可以看到星光体物质完全以肉体的形状聚集在一起。当然，由于星光物质更具有流动性，我们看到的象是一个由浓雾构建的身体，处在一个更细的椭圆形雾气体中间。思想体的情况也是如此。因此，如果我们在星光界或思想界遇到一个熟人，我们可以像在物质世界一样，通过他的外表立即认出他。

This, then, is the true constitution of man. In the first place he is a Monad, a Spark of the Divine. Of that Monad the ego is a partial expression, formed in order that he may enter evolution, and may return to the Monad with joy, bringing his sheaves with him in the shape of qualities developed by garnered experience. The ego in his turn puts down part of himself for the same purpose into lower worlds, and we call that part a personality, because the Latin word *persona* means a mask, and this personality is the mask which the ego puts upon himself when he manifests in worlds lower than his own. Just as the ego is a small part and an imperfect expression of the Monad, so is the personality a small part and an imperfect expression of the ego; so that what we usually think of as the man is only in truth a fragment of a fragment.

这就是人的真正构成。首先，他是一个单一体，是神性的火花。对这个单一体来说，“自我”是对他的部分表达，“自我”的形成是为了能够进入进化，并且可以在最后欣喜地回到单一体中，把他的收获以通过获得的经验而发展出来的品质的形式带回来。“自我”为了同样的进化目的把自己的一部分投放到较低的世界里，我们把这部分称为性格体，因为拉丁文的*persona*是面具的意思，这个性格体是“自我”在比自己低的世界里显现时给自己戴的面具。正如“自我”是单一体的一小部分和不完美的表达，性格体也是“自我”的一小部分和不完美的表达；因此，我们通常认为的人，实际上只是一个片段的片段。

The personality wears three bodies or vehicles, the mental, the astral and the physical. While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs periodical rest. Each night the man leaves it to sleep, and withdraws into his astral vehicle, which does not become fatigued, and therefore needs no sleep. During this sleep of the physical body the man is free to move about in the astral world; but the extent to which he does this depends upon his development. The undeveloped man usually does not move more than a few miles away from his sleeping physical form — often not as much as that; and he has only the vaguest consciousness.

性格体有三个身体或载体，即思想体、星光体和肉体。当人在物质地球上被我们称为活着和醒着的时候，他被他的肉体所限制，因为他只是通过星光体和思想体作为桥梁，把自己和他的最低载体联系起来。肉体的局限性之一是，它很快就会疲劳，需要定期休息。每天晚上，人离开肉体睡去时，撤回到他的星光体中。星光体不会疲劳，因此不需要睡眠。在肉体睡眠期间，人可以自由地在星光界活动；但他在多大程度上可以这样做取决于他的发展。未发展的人的星光体通常不会离开他沉睡的肉体超过几英里的地方；他对星光体经历只有最模糊的意识。

The educated man is generally able to travel in his astral vehicle wherever he will, and has much more consciousness in the astral world, though he has not often the faculty of bringing into his waking life any memory of what he has seen and done while his physical body was asleep. Sometimes he does remember some incident which he has seen, some experience which he has had, and then he calls it a vivid dream. More often his recollections are hopelessly entangled with vague memories of waking life, and with impressions made from without upon the etheric part of his brain. Thus we arrive at the confused and often absurd dreams of ordinary life. The developed man becomes as fully conscious and active in the astral world as in the physical, and brings through into the latter full remembrance of what he has been doing in the former — that is, he has a continuous life without any loss of consciousness through-out the whole twenty-four hours, and thus throughout the whole of his physical life, and even through death itself.

受过教育的人一般都能用星光体到任何地方，并且在星光界有更多的意识，尽管他并不经常有能力将他在肉体睡眠时看到的和做过的事

情在清醒时回忆起来。有时他确实记得他所看到的一些事件和一些经历，但他认为这是一个生动的梦。更多的时候，他的回忆与清醒时的模糊记忆，以及从外部对他以太大脑产生的印象搅合在一起。在这种情况下，就成了我们平常所做的混乱的、往往是荒谬的梦。发达的人在星光世界和物质世界中都有充分的意识和活动，并把他在星光界所做事情的记忆完全带入物质界。也就是说，他在整个24小时内有一个连续的生活经历，没有任何意识的丧失。在整个生命期间如此，甚至在死后也是如此。

## Chapter VI. AFTER DEATH

### 第六章：死后

DEATH is the laying aside of the physical body; but it makes no more difference to the ego than does the laying aside of an overcoat to the physical man. Having put off his physical body, the ego continues to live in his astral body until the force has become exhausted which has been generated by such emotions and passions as he has allowed himself to feel during earth-life. When that has happened, the second death takes place; the astral body also falls away from him, and he finds himself living in the mental body and in the lower mental world. In that condition he remains until the thought-forces generated during his physical and astral lives have worn themselves out; then he drops the third vehicle in its turn and remains once more an ego in his own world, inhabiting his causal body.

死亡是抛下肉体；但它对“自我”这个真正的人来说，就像脱下一件大衣一样没有什么区别。在抛下肉体后，“自我”继续生活在他的星光体中，直到他在人世生活期间感受到的情绪和激情所产生的力量被耗尽。当这种情况发生时，第二次死亡就发生了；星光体也从他身上脱落，他发现自己生活在思想体和低层思想世界中。他会一直呆在那里，直到他在人世和星光体生活中产生的思想力量耗尽；这时他抛弃了第三个载体，再次成为自己世界中的一个“自我”，居住在他的因果体中。

There is, then, no such thing as death as it is ordinarily understood. There is only a succession of stages in a continuous life — stages lived in the three worlds one after another. The apportionment of time between these three worlds varies much as man advances. The undeveloped man lives almost exclusively in the physical world, spending only a few years in the astral at the end of each of his physical lives. As he develops, the astral life becomes longer, and as intellect unfolds in him, and he becomes able to think, he begins to spend a little time in the mental world as well. The ordinary man of civilized peoples remains longer in the mental world than in the physical and astral; indeed, the more a man evolves the longer becomes his mental life and the shorter his life in the astral world.

因此，不存在通常所说的死亡。在一个连续的生命中有一些连续的阶段，指的是人在三个世界中一个接一个地生活的阶段。呆在这三个世界的时间随着人的成长而变化。未开化的人几乎完全生活在物质世界，在他的每一个物质生命结束时，只在星光体中度过几年。随着他的发展，星光界生活变得更长，随着智力在他身上的展开，他变得能够思考，他也开始在思想世界呆一点时间。文明民族的普通人在思想世界的时间比

在肉体和星光界的时间长；事实上，一个人进化得越高，他的思想生活就越长，在星光界的生活就越短。

The astral life is the result of all feelings which have in them the element of self. If they have been directly selfish, they bring him into conditions of great unpleasantness in the astral world; if, though tinged with thoughts of self, they have been good and kindly, they bring him a comparatively pleasant though still limited astral life. Such of his thoughts and feelings as have been entirely unselfish produce their results in his life in the mental world; therefore that life in the mental world cannot be other than blissful. The astral life, which the man has made for himself either miserable or comparatively joyous, corresponds to what Christians call purgatory; the lower mental life, which is always entirely happy, is what is called heaven.

星光界的生活是所有有个人因素的结果。如果感情是十分自私的，它们就会把人带到星光界中非常不愉快的条件中；如果虽然带有自我的想法，但他们是好的和善良的，它们会给他带来一个相对愉快的，有限的星光界生活。他那些完全无私思想和感情在他的思想世界中产生了结果；因此，思想界的生活不可能是不幸福的。人自己创造的星光体生活要么是悲惨的，要么是相对快乐的，这段时间相当于基督教所说的炼狱；较低的思想生活，总是完全快乐的，就是所谓的天堂。

Man makes for himself his own purgatory and heaven, and these are not planes, but states of consciousness. Hell does not exist; it is only a figment of the theological imagination; but a man who lives foolishly may make for himself a very unpleasant and long-enduring purgatory. Neither purgatory nor heaven can ever be eternal, for a finite cause cannot produce an infinite result. The variations in individual cases are so wide that to give actual figures is somewhat misleading. If we take the average man of what is called the lower middle class, the typical specimen of which would be a small shopkeeper or shop-assistant, his average life in the astral world would be perhaps about forty years, and the life in the mental world about two hundred. The man of spirituality and culture, on the other hand, may have perhaps twenty years of life in the astral world and a thousand in the heaven life. One who is specially developed may reduce the astral life to a few days or hours and spend fifteen hundred years. in heaven.

人创造了自己的炼狱和天堂。这些不是空间世界，而是意识状态。地狱并不存在；它只是神学想象的产物；但一个愚蠢地活着的人可能为

自己制造一个非常不愉快的、长期的炼狱。炼狱和天堂都不可能是永恒的，因为有限的原因不能产生无限的结果。在星光界停留多久，人与人的差异如此之大，任何给出的数字都会误导。如果我们以所谓的中下层阶级的普通人为例，比如一个典型的小店主或商店助理，他在星光界的平均寿命可能是40年左右，在思想世界的寿命是200年。有灵性和文化的人可能在星光界有20年的生命，在天堂有1000年的生命。一个特别发达的人可能会把星光界的生活减少到几天或几个小时，而在天堂度过1500年的时间。

Not only does the length of these periods vary greatly, but the conditions in both worlds also differ widely. The matter of which all these bodies are built is not dead matter but living, and that fact has to be taken into consideration. The physical body is built up of cells, each of which is a tiny separate life animated by the Second Outpouring, which comes forth from the Second Aspect of the Deity. These cells are of varying kinds and fulfil various functions, and all these facts must be taken into account if the man wishes to understand the work of his physical body and to live a healthy life in it.

不仅这些时间的长度有很大的不同，而且两个世界的条件也有很大的不同。所有构成不同身体的物质不是死的，而是活物，这一事实必须加以考虑。肉体是由细胞构成的，每个细胞都是一个微小的独立生命，来自神性的第二位格的第二生命力波。这些细胞种类繁多，功能各异，如果人想了解自己的身体并想过健康的生活，就必须考虑到所有这些事实。

The same thing applies to the astral and mental bodies. In the cell-life which permeates them there is as yet nothing in the way of intelligence, but there is a strong instinct always pressing in the direction of what is for its development. The life animating the matter of which such bodies are built is upon the outward arc of evolution, moving downwards or outwards into matter, so that progress for it means to descend into denser forms of matter, and to learn to express itself through them. Unfoldment for the man is just the opposite of this; he has already sunk deeply into matter and is now rising out of that towards his source. There is consequently a constant conflict of interests between the man within and the life inhabiting the matter of his vehicles, inasmuch as its tendency is downward, while his is upward.

同样的道理也适用于星光体和思想体。组成这些体的细胞还没有

任何智慧，但有一种强烈的，朝着它发展的方向走的本能。组成这些体的物质处于生命进化的外弧线上，也就是有向下或进入物质的趋势，因此，对它来说，进步意味着下降到更密集的物质形式，并学会通过它们来表达自己的。人的发展与此正好相反；他已经深深地沉入物质，现在正从物质中升华，走向他的本源。因此，在人的内心和他的载体物质中的生命之间，存在着持续的利益冲突，因为载体生命的发展趋势是向下的，而人的发展趋势是向上的。

The matter of the astral body (or rather the life animating its molecules) desires for its evolution such undulations as it can get, of as many different kinds as possible, and as coarse as possible. The next step in its evolution will be to ensoul physical matter and become used to its still slower oscillations; and as a step on the way to that, it desires the grossest of the astral vibrations. It has not the intelligence definitely to plan for these; but its instinct helps it to discover how most easily to procure them.

星光体的物质（或更确切地说是其分子中的生命）为了它的进化，希望得到尽可能多的不同种类和尽可能粗糙的振动。它进化的下一步是与物质结合，并习惯于物质更慢的振动；作为通往这一步的途径，它希望得到最粗的星光体振动。它没有明确的智慧来计划这些；但它的本能帮助它找到如何以最简单的方式获得它们。

The molecules of the astral body are constantly changing, as are those of the physical body, but nevertheless the life in the mass of those astral molecules has a sense, though a very vague sense, of itself as a whole — as a kind of temporary entity. It does not know that it is part of a man's astral body; it is quite incapable of understanding what a man is; but it realizes in a blind way that under its present conditions it receives many more waves, and much stronger ones, than it would receive if floating at large in the atmosphere. It would then only occasionally catch, as from a distance, the radiation of man's passions and emotions; now it is in the very heart of them, it can miss none, and it gets them at their strongest. Therefore it feels itself in a good position, and it makes an effort to retain that position. It finds itself in contact with something finer than itself — the matter of the man's mental body; and it comes to feel that if it can contrive to involve that finer something in its own undulations, they will be greatly intensified and prolonged.

星光体的分子是不断变化的，就像肉体的分子一样，但尽管如此，这些星光体分子中的生命对自己作为一个整体，也就是作为一种暂时的

实体有一种感觉，尽管这种感觉非常模糊。它不知道自己是人的星光体的一部分；它很难理解人是什么；但它以一种盲目的方式意识到，在目前的条件下，它接受了许多振动波，而且比它在空间自由漂浮时接受的波要强得多。以前，它只能偶尔从远处捕捉到人的激情和情感的辐射波；现在，它就在这些激情和情感的中心，它什么都没错过，而且享有最强烈的振动。因此，它感到自己处于一个良好的位置，并努力保持这一位置。它发现自己与比自己更精细的东西 -- 人的思想体的物质有了接触；它感到，如果它能设法让这种更精细的东西参与自己的振动，它们将被大大加强和延长。

Since astral matter is the vehicle of desire and mental matter is the vehicle of thought, this instinct, when translated into our language, means that if the astral body can induce us to think that we want what *it* wants, it is much more likely to get it. Thus it exercises a slow steady pressure upon the man — a kind of hunger on its side, but for him a temptation to what is coarse and undesirable. If he be a passionate man there is a gentle but ceaseless pressure in the direction of irritability; if he be a sensual man, an equally steady pressure in the direction of impurity.

由于星光体物质是欲望的载体，而思想物质是思想的载体，这种本能，用我们的语言来表达，意味着如果星光体能够诱导我们认为我们想要它想要的东西，它就更有可能得到它。因此，它对人施加了一种缓慢而稳定的压力，这是星光体的一种饥饿感，但对人来说是对粗俗和不好的东西的诱惑。如果他是一个充满激情的人，就会有一种轻微和但不间断的压力，将他朝着易怒的方向推；如果他是一个感性的人，就会有同样稳定的压力，将他朝着不洁的方向推。

A man who does not understand this usually makes one of two mistakes with regard to it: either he supposes it to be the prompting of his own nature and therefore regards that nature as inherently evil or he thinks of the pressure as coming from outside — as a temptation of an imaginary devil. The truth lies between the two. The pressure is natural, not to the man but to the vehicle which he is using; its desire is natural and right for it, but harmful to the man, and therefore it is necessary that he should resist it. If he does so resist, if he declines to yield himself to the feelings suggested to him, the particles within him which need those vibrations become apathetic for lack of nourishment, and eventually atrophy and fall out from his astral body, and are replaced by other particles, whose natural wave-rate is more nearly in accordance with that which the man habitually

permits within his astral body.

不理解这一点的人通常会犯两个错误中的一个：要么他认为这是自己的本性在促使他，因此把这种本性看作是内在的邪恶，要么他认为压力来自外部，是一个想象中的魔鬼的诱惑。压力是自然的，不是对人而言，而是对他所使用的载体而言；载体的欲望是自然的，对它而言是正确的，但对人而言是有害的，因此，人有必要抵制它。如果他抵制了，如果他拒绝屈服于载体给他的建议，他体内需要这些振动的粒子就会因为缺乏营养而变得麻木，最终萎缩并从他的星光体中脱落，被那些自然波率更接近于人在星光体中习惯性允许的波率的粒子所取代。

This gives the reason for what are called promptings of the lower nature during life. If the man yields himself to them, such promptings grow stronger and stronger until at last he feels as though he could not resist them, and identifies himself with them — which is exactly what this curious half-life in the particles of the astral body wants him to do.

这就是在生活中所谓的低级欲望的诱惑的原因。如果人屈服于它们，这种诱惑就会越来越强，直到最后他觉得自己无法抗拒它们，并认同它们 -- 这正是星光体中的这种奇怪的半生命体希望他做的。

At the death of the physical body this vague astral consciousness is alarmed. It realizes that its existence as a separated mass is menaced, and it takes instinctive steps to defend itself and to maintain its position as long as possible. The matter of the astral body is far more fluidic than that of the physical, and this consciousness seizes upon its particles and disposes them so as to resist encroachment. It puts the grossest and densest upon the outside as a kind of shell, and arranges the others in concentric layers, so that the body as a whole may become as resistant to friction as its constitution permits, and may therefore retain its shape as long as possible.

在肉体死亡的时候，这个模糊的星光体意识被惊动了。它意识到自己作为一个分离体的存在受到了威胁，于是采取本能的措施来保护自己，并尽可能地保持自己的位置。星光体的物质比肉体的物质更有流动性，这种意识抓住星光体的颗粒，并将它们重新组合起来，以抵御侵袭。它把最粗大和最密集的颗粒排在外面，作为一种外壳，并把其他的颗粒一圈圈地在内部排列，这样身体作为一个整体可以在其结构允许的范围对摩擦产生抵抗力，因此尽可能地保持其形状。

For the man this produces various unpleasant effects. The physiology of the astral body is quite different from that of the physical; the latter

acquires its information from without by means of certain organs which are specialized as the instruments of its senses, but the astral body has no separated senses in our meaning of the word. That which for the astral body corresponds to sight is the power of its molecules to respond to impacts from without, which come to them by means of similar molecules. For example, a man has within his astral body matter belonging to all the subdivisions of the astral world, and it is because of that that he is capable of "seeing" objects built of the matter of any of these subdivisions.

对人来说,这会产生各种不愉快的影响。星光体与肉体完全不同;肉体通过某些专门作为感官工具的器官从外部获得信息,但星光体没有独立感官工具。对星光体来说,与肉体视觉相对应的“视力”来自它的分子对来自外部的作用力作出反应的能力,这些作用力通过类似的分子进行传递。比如,一个人在他的星光体中拥有属于星光世界所有层次的物质,正因为如此,他能够“看到”由这些层次的物质组成的物体。

Supposing an astral object to be made of the matter of the second and third subdivisions mixed, a man living in the astral world could perceive that object only if on the surface of his astral body there were particles belonging to the second and third subdivisions of that world which were capable of receiving and recording the vibrations which that object set up. A man who, from the arrangement of his body by the vague consciousness of which we have spoken, had on the outside of that vehicle only the denser matter of the lowest subdivision, could no more be conscious of the object which we have mentioned than we are ourselves conscious in the physical body of the gases which move about us in the atmosphere or of objects built exclusively of etheric matter.

假设一个星光界物体是由第二和第三层次物质混合而成的,一个生活在星光界的人只有在他的星光体表面有属于第二和第三层次的粒子,能够接收和记录该物体所产生的振动时,才能感知到该物体。一个人,如果他的身体被我们所说的模糊的星光意识所重新安排,在他的星光体的外层只有最低层次的更密集的物质,那么他就不可能意识到我们所提到的物体,就像我们的肉体无法意识到在大气中围绕我们运动的气体或完全由以太物质构成的物体一样。

During physical life the matter of the man's astral body is in constant motion, and its particles pass among one another much as do those of boiling water.

在人活着时,人的星光体物质处于不断的运动中,它的不同层次

的颗粒在彼此之间穿梭，就像沸腾的水一样。

Consequently at any given moment it is practically certain that particles of all varieties will be represented on the surface of his astral body, and that therefore when he is using his astral body during sleep he will be able to "see" by its means any astral object which approaches him.

因此，可以肯定的是，在任何特定的时刻，所有种类的粒子都会出现在他的星光体表面。因此，当他在睡眠中使用他的星光体时，他将能够通过星光体的方式"看到"任何接近他的星光体对象。

After death, if he has allowed the rearrangement to be made (as from ignorance, all ordinary persons do) his condition in this respect will be different. Having on the surface of his astral body only the lowest and grossest particles, he can receive impressions only from corresponding particles outside; so that instead of seeing the whole of the astral world about him, he will see only one-seventh of it, and that the densest and most impure. The vibrations of this heavier matter are the expressions only of objectionable feelings and emotions, and of the least refined class of astral entities. Therefore it emerges that a man in this condition can see only the undesirable inhabitants of the astral world, and can feel only its most unpleasant and vulgar influences.

死后，如果他允许星光体被重新安排（由于无知，一般人都会这样做），情况将有所不同。在他的星光体表面只有最低和最粗的颗粒，他只能从外面的与它们相应颗粒中接受印象；因此，他看到的不是整个周围的星光世界，而只是它的七分之一，而且是最密集和最不纯净的。这种较重的物质的振动只表达了不好的感觉和情感，以及最粗劣的星光界生灵。因此，在这种情况下，一个人只能看到星光界中不受欢迎的居民，只能感觉到它最不愉快和最粗俗的影响。

He is surrounded by other men, whose astral bodies are probably of quite ordinary character; but since he can see and feel only that which is lowest and coarsest in them, they appear to him to be monsters of vice with no redeeming features. Even his friends seem not at all what they used to be, because he is now incapable of appreciating any of their better qualities. Under these circumstances it is little wonder that he considers the astral world a hell; yet the fault is in no way with the astral world, but with himself — first, for allowing within himself so much of that cruder type of matter, and, secondly, for letting that vague astral consciousness dominate

him and dispose it in that particular way.

他周围有其他人，他们的星光体可能具有相当普通的性质；但由于他只能看到和感觉到他们中最低级和最粗糙的东西，他们在他看来是无可救药的邪恶的怪物。甚至他的朋友们看起来也和以前不一样了，因为他现在没有能力欣赏他们任何更好的品质。在这种情况下，难怪他认为星光界是一个地狱；然而，错不在星光界，而在他自己 -- 首先，他允许自己体内有这么多粗糙的物质类型，其次，他让模糊的星光体意识支配他，并且让它重新排列自己的星光体。

The man who has studied these matters declines absolutely to yield to the pressure during life or to permit the rearrangement after death, and consequently he retains his power of seeing the astral world as a whole, and not merely the cruder and baser part of it.

了解这些情况的人绝对不会屈服于活着时星光体诱惑的压力或允许死后的重新安排，因此死后他保留了看到整个星光界的能力，而不仅仅是其中粗俗和卑微的部分。

The astral world has many points in common with the physical; just like the physical, it presents different appearances to different people, and even to the same person at different periods of his career. It is the home of emotion and of lower thoughts; and emotions are much stronger in that world than in this. When a person is awake we cannot see that larger part of his emotion at all; its strength goes in setting in motion the gross physical matter of the brain. So if we see a man show affection here, what we can see is not the whole of his affection, but only such part of it as is left after all this other work has been done. Emotions therefore bulk far more largely in the astral life than in the physical. They in no way exclude higher thought if they are controlled, so in the astral world as in the physical a man may devote himself to study and to helping his fellows, or he may waste his time and drift about aimlessly.

星光界与物质界有许多共同点；就像在物质界一样，它对不同的人呈现出不同的外观，甚至对同一个人在其不同生命时期呈现的也是不同的。星光界是情感和低级思想的家园；而且情感在星光世界比在物质世界要强烈得多。当一个人醒着的时候，我们根本看不到他的情感的较大部分；它的力量集中在让大脑中的粗大的物质产生振动上去了。因此，如果我们看到一个人在物质界表现出感情，我们能看到的不是他的全部感情，而只是在所有这些其他工作完成后剩下的那部分感情。因此，情感在星光界生活中的作用比在物质生活中的作用大得多。如果情感被控

制住，人就有运用更高的思想的机会，所以在星光世界中，就像在物质世界中一样，一个人可以全身心地投入到学习和帮助他人，否则他就会浪费他的时间，漫无目的地漂游。

The astral world extends nearly to the mean distance of the orbit of the moon; but though the whole of this realm is open to any of its inhabitants who have not permitted the redistribution of their matter, the great majority remain much nearer to the surface of the earth. The matter of the different subdivisions of that world interpenetrates with perfect freedom, but there is on the whole a general tendency for the denser matter to settle towards the centre. The conditions are much like those which obtain in a bucket of water which contains in suspension a number of kinds of matter of different degrees of density. Since the water is kept in perpetual motion, the different kinds of matter are diffused through it; but in spite of that, the densest matter is found in greatest quantity nearest to the bottom. So that though we must not at all think of the various subdivisions of the astral world as lying above one another as do the coats of an onion it is nevertheless true that the average arrangement of the matter of those subdivisions partakes somewhat of that general character.

星光界几乎延伸到地球到月球的平均距离；但尽管这个领域是对所有那些星光物质没有被重新排列的人开放的，但绝大多数人仍然留在接近地球表面的地方。星光界不同层次物质完全自由地相互渗透，但总的来说有一个普遍的趋势，即密度大的物质向中心沉降。这种情况很像在一桶水里不同密度的悬浮物的情况，由于水保持着永久的运动，不同种类的物质在水中各处分布；但尽管如此，最密集的物质在最靠近底部的地方数量最多。因此，尽管我们绝不能认为星光界的各个层次像洋葱的外皮一样一层套一层，但这些层次物质的平均排列确实一定程度上具有这种特征。

Astral matter interpenetrates physical matter precisely as though it were not there, but each subdivision of physical matter has a strong attraction for astral matter of the corresponding subdivision. Hence it arises that every physical body has its astral counterpart. If I have a glass of water standing upon a table, the glass and the table, being of physical matter in the solid state, are interpenetrated by astral matter of the lowest subdivision. The water in the glass, being liquid, is interpenetrated by what we may call astral liquid — that is, by astral matter of the sixth subdivision; whereas the air surrounding both, being physical matter in the gaseous

condition, is entirely interpenetrated by astral gaseous matter — that is, astral matter of the fifth subdivision.

星光界物质渗透在物质界物质中，就像物质界的物质不存在一样。但物质界物质的每个层次都对相应层次的星光体物质有强烈的吸引力。因此，每个物质体里都有其星光体的对应物。如果我把一杯水放在桌子上，杯子和桌子都是固态的物质，被最低层次的星光物质所渗透。玻璃杯中的水是液体，被我们称之为星光液体--也就是第六个层次的星光物质所渗透；而围绕两者的空气是气态的物质，完全被星光气态物质--也就是第五个层次的星光物质所渗透。

But just as air, water, glass and table are alike interpenetrated all the time by the finer physical matter which we have called etheric, so are all the astral counterparts interpenetrated by the finer astral matter of the higher subdivisions which correspond to the etheric. But even the astral solid is less dense than the finest of the physical ethers.

但是，就像空气、水、玻璃和桌子一样，被我们称为以太的更精细的物质界物质所渗透，所有的星光体对应物也被与以太相对应的更高级的星光物质所渗透。但是，即使是星光界的固体，其密度也比最精细的物理性以太低。

The man who finds himself in the astral world after death, if he has not submitted to the rearrangement of the matter of his body, will notice but little difference from physical life. He can float about in any direction at will, but in actual fact he usually stays in the neighbourhood to which he is accustomed. He is still able to perceive his house, his room, his furniture, his relations, his friends. The living, when ignorant of the higher worlds, suppose themselves to have "lost" those who have laid aside their physical bodies; but the dead are never for a moment under the impression that they have lost the living.

死后发现自己在星光界的人，如果他没有接受星光物质的重新安排，会发现与人世生活没有什么不同。他可以随心所欲地漂游在任何方向，但实际上他通常停留在他习惯的地方附近。他仍然能够察觉到他的房子、他的房间、他的家具、他的亲朋好友。活着的人，如果对更高的世界一无所知，会认为自己已经"失去"了那些已经抛下肉体的人；但死者从来没有一刻觉得他们已经失去了活着的人。

Functioning as they are in the astral body, the dead can no longer see the physical bodies of those whom they have left behind; but they do see

their astral bodies, and as those are exactly the same in outline as the physical, they are perfectly aware of the presence of their friends. They see each one surrounded by a faint ovoid of luminous mist, and if they happen to be observant, they may notice various other small changes in their surroundings; but it is at least quite clear to them that they have not gone away to some distant heaven or hell, but still remain in touch with the world which they know, although they see it at a somewhat different angle.

由于他们使用的是星光体，死者不能再看到他们留在身后的亲人的肉体；但他们确实可以看到他们的星光体，由于这些星光体的轮廓与肉体完全相同，他们完全知道他们的朋友的存在。他们看到每个人都被淡淡的椭圆形的发光气体所包围，如果他们碰巧善于观察，他们可能会注意到周围环境的各种其他小变化；但至少他们很清楚，他们并没有去到某个遥远的天堂或地狱，而是仍然与他们所知道的世界保持联系，尽管他们现在从某种不同的角度看到它。

The dead man has the astral body of his living friend obviously before him, so he cannot think of him as lost; but while the friend is awake, the dead man will not be able to make any impression upon him, for the consciousness of the friend is then in the physical world, and his astral body is being used only as a bridge. The dead man cannot therefore communicate with his friend, nor can he read his friend's higher thoughts; but he will see by the change in colour in the astral body any emotion which that friend may feel, and with a little practice and observation he may easily learn to read all those thoughts of his friend which have in them anything of self or of desire.

死去的人面前明显有他活着的朋友的星光体，所以他不认为他自己已经失去了朋友；但当朋友醒着的时候，死去的人不能在他脑海里留下任何印象，因为那朋友的意识在物质世界里，而他的星光体只是被用作桥梁。因此，死人不能与他的朋友交流，也不能读懂他朋友的高级思想；但他可以通过朋友星光体的颜色变化看到他的朋友可能感受到的任何情绪。只要稍加练习和观察，他就可以很容易地学会读懂他朋友的所有与自我和欲望有关的思想。

When the friend falls asleep the whole position is changed. He is then also conscious in the astral world side by side with the dead man, and they can communicate in every respect as freely as they could during physical life. The emotions felt by the living react strongly upon the dead who love them. If the former give way to grief, the latter cannot but suffer severely.

当这个朋友睡着时，整个情况就改变了。这时，朋友在星光界中也有意识，与死者在一起，他们可以在各方面自由交流，就像他们在物质生活中一样。活人的情感对爱他们的死者有强烈的影响。如果活人沉浸在悲伤中，死者就会受到严重的影响。

The conditions of life after death are almost infinite in their variety, but they can be calculated without difficulty by any one who will take the trouble to understand the astral world and to consider the character of the person concerned. That character is not in the slightest degree changed by death; the man's thoughts, emotions and desires are exactly the same as before. He is in every way the same man, minus his physical body; and his happiness or misery depends upon the extent to which this loss of the physical body affects him.

死后生活的状况几乎是无穷无尽的。但任何一个愿意花时间了解星光界和死去的人的性格的人，都可以毫不费力地预测。人的性格不会因为死亡而有丝毫改变；这个人的思想、情感和欲望与以前完全一样。他在各方面都是同一个人，只是少了他的肉体；他的幸福或痛苦取决于肉体的丧失对他的影响程度。

If his longings have been such as need a physical body for their gratification, he is likely to suffer considerably. Such a craving manifests itself as a vibration in the astral body, and while we are still in this world most of its strength is employed in setting in motion the heavy physical particles. Desire is therefore a far greater force in the astral life than in the physical, and if the man has not been in the habit of controlling it, and if in this new life it cannot be satisfied, it may cause him great and long-continued trouble.

如果他的欲望是需要肉体来满足的，他很可能会很痛苦。这种欲望在星光体中表现为一种振动。当我们还活着时，它的大部分力量作用于沉重的物质粒子。因此，欲望在星光体生命阶段中的力量远远大于活着时。如果这个人没有控制欲望的习惯，如果在这个新的生命中欲望不能得到满足，它可能会给他带来巨大和长期的麻烦。

Take as an illustration the extreme case of a drunkard or a sensualist. Here we have a lust which has been strong enough during physical life to overpower reason, common sense and all the feelings of decency and of family affection. After death the man finds himself in the astral world feeling the appetite perhaps a hundred times more strongly, yet absolutely

unable to satisfy it because he has lost the physical body. Such a life is a very real hell — the only hell there is; yet no one is punishing him; he is reaping the perfectly natural result of his own action. Gradually as time passes this force of desire wears out, but only at the cost of terrible suffering for the man, because to him every day seems as a thousand years. He has no measure of time such as we have in the physical world. He can measure it only by his sensations. From a distortion of this fact has come the blasphemous idea of eternal damnation.

以酒鬼或感官主义者的极端情况为例。如果人有一个欲望，它在肉体生活中足够强大，压倒了理性、常识和所有体面和家庭感情，死后，这个人发现自己在星光界的欲望可能比以前强烈一百倍，但绝对无法满足它，因为他已经失去了肉体。这样的生活是一个非常真实的地狱 -- 唯一的地狱；然而没有人在惩罚他；他正在收获自己行为的完全自然的结果。随着时间的流逝，这种欲望的力量逐渐消失，但是以人的可怕痛苦为代价，因为对他来说，每一天都好像是一千年。他没有像我们在物质世界中那样的时间尺度。他只能通过他的感觉来衡量。正是因为这种扭曲的感觉，产生了世人“永恒的诅咒”这一套不真实的说法。

Many other cases less extreme than this will readily suggest themselves, in which a hankering which cannot be fulfilled may prove itself a torture. A more ordinary case is that of a man who has no particular vices, such as drink or sensuality, but yet has been attached entirely to things of the physical world, and has lived a life devoted to business or to aimless social functions. For him the astral world is a place of weariness; the only things for which he craves are no longer possible for him, for in the astral world there is no business to be done, and, though he may have as much companionship as he wishes, society is now for him a very different matter, because all the pretences upon which it is usually based in this world are no longer possible.

还有许多没有这么极端的情况，在这些情况下，无法满足的渴望本身就是一种折磨。一个更普通的例子是，一个人没有特别的恶习，如饮酒或色欲，但却完全执着于物质世界的事物，一生致力于商业或无目的的社交活动。对他来说，星光界是一个令人厌倦的地方；他唯一渴望的东西对他来说不再可能，因为在星光界没有生意可做，而且，尽管他仍然有他想要的很多同伴，但现在“社会”对他来说是一个非常不同的状况，因为凡俗社会的所有借口都不再可能了。

These cases, however, are only the few, and for most people the

state after death is much happier than life upon earth. The first feeling of which the dead man is usually conscious is one of the most wonderful and delightful freedom. He has absolutely nothing to worry about, and no duties rest upon him, except those which he chooses to impose upon himself. For all but a very small minority, physical life is spent in doing what the man would much rather not do; but he has to do it in order to support himself or his wife and family. In the astral world no support is necessary; food is no longer needed, shelter is not required, since he is entirely unaffected by heat or cold; and each man by the mere exercise of his thought clothes himself as he wishes. For the first time since early childhood the man is entirely free to spend the whole of his time in doing just exactly what he likes.

然而，这些情况只是少数，对大多数人来说，死后的状态比在活着时快乐得多。死者通常意识到的第一种感觉是最美妙和最令人愉快的自由。他完全没有什么可担心的，除了他自己选择强加给自己的责任外，没有任何责任。除了极少数人之外，所有的人活着时都是在做他非常不愿意做的事情中度过的；但他必须这样做，必须养活自己或他的妻子和家人。在星光界，不需要任何物质供给；不再需要食物，不需要住所，因为他完全不受冷热的影响；每个人只需行使他的思想，就能按自己的意愿穿衣。自幼年以来，人第一次完全自由地将全部时间用于做他喜欢的事情。

His capacity for every kind of enjoyment is greatly enhanced, if only that enjoyment does not need a physical body for its expression. If he loves the beauties of Nature, it is now within his power to travel with great rapidity and without fatigue over the whole world, to contemplate all its loveliest spots, and to explore its most secret recesses. If he delights in art, all the world's masterpieces are at his disposal. If he loves music, he can go where he will to hear it, and it will now mean much more to him than it has ever meant before; for though he can no longer hear the physical sounds, he can receive the whole effect of the music into himself in far fuller measure than in this lower world. If he is a student of science, he can not only visit the great scientific men of the world, and catch from them such thoughts and ideas as may be within his comprehension, but also he can undertake researches of his own into the science of this higher world, seeing much more of what he is doing than has ever before been possible to him. Best of all, he whose great delight in this world has been to help his fellow men will still find ample scope for his philanthropic efforts.

他享受各种乐趣的能力大大增强，只要这种乐趣不需要用肉体来表达。如果他喜欢大自然的美景，现在他就有能力迅速而不疲倦地走遍整个世界，欣赏所有最可爱的景点，探索最隐秘的角落。如果他喜欢艺术，世界上所有的杰作都任他欣赏。如果他喜欢音乐，他可以去他想去的地方听音乐，而且现在音乐对他的意义比以前要大得多；因为虽然他不再能听到物质声音，但他可以比在物质低级世界中更充分地接受音乐的整个效果。如果他是一个爱好科学的人，他不仅可以访问世界上伟大的科学人士，从他们那里获得在他理解范围内的思想和想法，而且他还可以对这个更高的世界的科学自己进行研究，比他活着时能看到更多所做的事背后的含义。最重要的是，他在这个世界上最大的乐趣是帮助他的同胞，他助人行善有充足的空间。

Men are no longer hungry, cold, or suffering from disease in this astral world; but there are vast numbers who, being ignorant, desire knowledge — who, being still in the grip of desire for earthly things, need the explanation which will turn their thought to higher levels — who have entangled themselves in a web of their own imaginings, and can be set free only by one who understands these new surroundings and can help them to distinguish the facts of the world from their own ignorant misrepresentation of them. All these can be helped by the man of intelligence and of kindly heart. Many men arrive in the astral world in utter ignorance of its conditions, not realizing at first that they are dead, and when they do realize it fearing the fate that may be in store for them, because of false and wicked theological teaching. All of these need the cheer and comfort which can only be given to them by a man of common sense who possesses some knowledge of the facts of Nature.

在星光界里，人们不再饥饿、寒冷或遭受疾病的折磨；但有大量的人由于无知而需要知识 -- 他们仍然被对世俗事物的欲望所控制，需要有人对他们解释，使他们的思想转向更高的层次。因为他们纠缠在自己想象的罗网中，只有让他们了解这个新环境并能帮助他们把这个世界的事实与他们自己无知错误的想象区分开，才能使他们获得自由。所有这些都可以由具有智慧和仁慈之心的人帮助做到。许多人到达星光界时对其状况完全无知，一开始没有意识到他们已经死了，而当他们意识到这一点时，由于错误和邪恶的神学教育，他们可能会担心自己的命运。所有这些人需要鼓励和安慰，而这种鼓励和安慰只能由一个具有自然常识的人给予。

There is thus no lack of the most profitable occupation for any man

whose interests during his physical life have been rational; nor is there any lack of companionship. Men whose tastes and pursuits are similar drift naturally together there just as they do here; and many realms of Nature, which during our physical life are concealed by the dense veil of matter; now lie open for the detailed study of those who care to examine them.

因此，对于任何在活着时有理性兴趣的人来说，星光界并不缺乏可做的事；也不缺乏陪伴。品味和追求相似的人在那里自然而然地走到一起，就像他们在人世一样；自然界的许多领域，在我们的物质生活中被物质的厚厚面纱所掩盖，现在却为那些愿意研究它们的人而敞开。

To a large extent people make their own surroundings. We have already referred to the seven subdivisions of this astral world. Numbering these from the highest and least material downwards, we find that they fall naturally into three classes—divisions one, two and three forming one such class, and four, five and six another; while the seventh and lowest of all stands alone. As I have said, although they all interpenetrate, their substance has a general tendency to arrange itself according to its specific gravity, so that most of the matter belonging to the higher subdivisions is found at a greater elevation above the surface of the earth than the bulk of the matter of the lower portions.

在很大程度上，人们创造自己的环境。我们已经提到了星光界的七个层次。从最高的，即密度最低的物质层往下数，我们发现它们自然地分为三大区域--第一、第二和第三层形成一个这样的区域，第四、第五和第六类是另一个；而第七即最低的层次是单独存在的。正如我所说的，虽然它们都相互渗透，但它们的物质一般都有根据其比重排列的趋势，因此，属于较高层次的大部分物质在地球表面以上的高度，比较低层次的大部分物质高。

Hence, although any person inhabiting the astral world can move into any part of it, his natural tendency is to float at the level which corresponds with the specific gravity of the heaviest matter in his astral body. The man who has not permitted the rearrangement of the matter of his astral body after death is entirely free of the whole astral world; but the majority, who do permit it, are not equally free—not because there is anything to prevent them from rising to the highest level or sinking to the lowest, but because they are able to sense clearly only a certain part of that world.

因此，尽管任何居住在星光界的人都可以进入星光界的任何部分，

但他的自然趋势是漂浮在与他星光体中最重的物质的比重相对应的水平。在死后没有允许重新安排星光体物质的人，在整个星光界中是完全自由的；但大多数允许这样做的人，并不是同样自由，不是因为有什么东西阻止他们上升到最高层或下降到最低层，而是因为他们只能清楚地感觉到星光界的某一部分。

I have described something of the fate of a man who is on the lowest level, shut in by a strong shell of coarse matter. Because of the extreme comparative density of that matter he is conscious of less outside of his own subdivision than a man at any other level. The general specific gravity of his own astral body tends to make him float below the surface of the earth. The physical matter of the earth is absolutely non-existent to his astral senses, and his natural attraction is to that least delicate form of astral matter which is the counterpart of that solid earth. A man who has confined himself to that lowest subdivision will therefore usually find himself floating in darkness and cut off to a great extent from others of the dead, whose lives have been such as to keep them on a higher level.

我已经描述了一个处于最低层次的人的命运，他被粗糙物质的坚固外壳所封闭。由于该物质的更粗重的密度，他对自己所处的层次之外的意识比任何其他层次的人都要少。他自己的星光体的特定重力倾向于使他漂浮在地球表面以下。对他的星光体感官来说，地球上的物质是绝对不存在的，他的星光体中最粗糙的物质，将他自然引向固体地球的对应物。因此，一个人如果把自己限制在最低的层次，通常会发现自己漂浮在黑暗中，并在很大程度上与其他死者隔绝，因为其他的人世生活使他们停留在更高的星光界层次。

Divisions four, five and six of the astral world (to which most people are attracted) have for their background the astral counterpart of the physical world in which we live, and all its familiar accessories. Life in the sixth subdivision is simply like our ordinary life on this earth minus the physical body and its necessities while as it ascends through the fifth and fourth divisions it becomes less and less material and is more and more withdrawn from our lower world and its interests.

星光世界的第四、第五和第六层次（大多数人被吸引到那里），其背景是我们生活的物质世界在星光界的对应物，以及所有熟悉的东西。第六层的生活就像我们在地球上的普通生活，只是没有肉体和它的需要，而当人通过第五和第四层次上升时，变得越来越少的物质化，越来越远离我们的低级世界和它的兴趣。

The first, second and third sections, though occupying the same space, yet give the impression of being much further removed from the physical, and correspondingly less material. Men who inhabit these levels lose sight of the earth and its belongings; they are usually deeply self-absorbed, and to a large extent create their own surroundings, though these are sufficiently objective to be perceptible to other men of their level, and also to clairvoyant vision.

第一、第二和第三部分，虽然占据相同的空间，但给人的印象是离物质更远，而且相应的物质更少。居住在这些层次的人失去了对地球和上面的事物的关注；他们通常深深地自我陶醉，并在很大程度上创造了自己的环境。这些环境是足够客观的，可以被其他同层次的人感知，也可以被有灵视能力的人看到。

This region is the summerland of which we hear in spiritualistic circles—the world in which, by the exercise of their thought, the dead call into temporary existence their houses and schools and cities. These surroundings, though fanciful from our point of view, are to the dead as real as houses, temples or churches built of stone are to us, and many people live very contentedly there for a number of years in the midst of all these thought-creations.

这个地区是我们在灵学界听到的夏日之地 -- 在这个世界里，死者用思想创造暂时的房屋、学校和城市。这些环境，虽然从我们的角度来看是虚幻的，但对死者来说，就像房屋、寺庙或石头建造的教堂对我们一样真实，许多人在所有这些思想创造的环境中，非常满意地生活了好几年。

Some of the scenery thus produced is very beautiful; it includes lovely lakes, magnificent mountains, pleasant flower gardens, decidedly superior to anything in the physical world; though on the other hand it also contains much which to the trained clairvoyant (who has learned to see things as they are) appears ridiculous—as, for example, the endeavours of the unlearned to make a thought-form of some of the curious symbolic descriptions contained in their various scriptures. An ignorant peasant's thought-image of a beast full of eyes within, or of a sea of glass mingled with fire, is naturally often grotesque, although to its maker it is perfectly satisfactory. This astral world is full of thought-created figures and landscapes. Men of all religions image here their deities and their

respective conceptions of paradise, and enjoy themselves greatly among these dream-forms until they pass into the mental world and come into touch with something nearer to reality.

这样产生的某些风景是非常美丽的；它包括可爱的湖泊、壮丽的山峦、宜人的花园，明显优于物质世界的任何东西；但另一方面，它也包含了许多对受过训练的天眼通（他已学会看到事物的本来面目）来说显得可笑的东西 -- 例如，没有学识的人用各种经文中的一些奇怪的象征性符号做成的思想形状。一个无知的农民想象的一只内部长满眼睛的野兽，或者对一片混有火焰的玻璃海所做的思想形象，自然常常是怪诞的，尽管对其制造者来说，它是完全令人满意的。星光界充满了思想创造的人物和景观。所有宗教的人都在这里创造他们的神灵和他们各自的天堂概念，并在这些梦境中尽情享受，直到他们进入思想世界，接触到更接近现实的东西。

Every one after death—any ordinary person, that is, in whose case the rearrangement of the matter of the astral body has been made—has to pass through all these subdivisions in turn. It does not follow that every one is conscious in all of them. The ordinarily decent person has in his astral body but little of the matter of its lowest portion—by no means enough to construct a heavy shell. The redistribution puts on the outside of the body its densest matter; in the ordinary man this is usually matter of the sixth subdivision, mixed with a little of the seventh, and so he finds himself viewing the counterpart of the physical world.

每个人在死后，也就是说任何普通人，在其星光体物质被重新安排的情况下，都必须依次通过所有这些层次。但这并不意味着每个人都能在所有这些层次中有意识。一般来说，正直的人在他的星光体中只有很少的最低部分的物质，绝不足以构建一个沉重的外壳。重新组合将最密集的物质放在身体外面；在普通人中，这通常是第六个层次物质，混合一点第七个层次物质，因此他往往生活在物质世界的星光对应世界里。

The ego is steadily withdrawing into himself, and as he withdraws he leaves behind him level after level of this astral matter. So the length of the man's detention in any section of the astral world is precisely in proportion to the amount of its matter which is found in his astral body, and that in turn depends upon the life he has lived, the desires he has indulged, and the class of matter which by so doing he has attracted towards him and built into himself. Finding himself then in the sixth section, still hovering

about the places and persons with which he was most closely connected while on earth, the average man, as time passes on, finds the earthly surroundings gradually growing dimmer and becoming of less and less importance to him, and he tends more and more to mould his entourage into agreement with the more persistent of his thoughts. By the time that he reaches the third level he finds that this characteristic has entirely superseded the vision of the realities of the astral world.

“自我”正在稳步地撤回回到自己的世界，而当他撤回时，他在身后留下了一层又一层的星光界物质。因此，人在星光界的任何部分停留的时间，与在他的星光体中存在的该部分物质的数量成正比，而这又取决于他所过的生活，他所拥有的欲望，以及他活着时所吸引到的和附着在他自己身上的物质类别。随着时间的推移，一般人发现地球上的环境逐渐变得模糊，对他来说越来越不重要，而且他越来越倾向于用思想塑造他的环境。当他达到第三个层次时，这个特点已经完全取代了人对星光世界现实的看法。

The second subdivision is a shade less material than the third, for if the latter is the summerland of the spiritualists, the former is the material heaven of the more ignorantly orthodox; while the first or highest level appears to be the special home of those who during life have devoted themselves to materialistic but intellectual pursuits, following them not for the sake of benefiting their fellow men, but either from motives of selfish ambition or simply for the sake of intellectual exercise. All these people are perfectly happy. Later on they will reach a stage when they can appreciate something much higher, and when that stage comes they will find the higher ready for them.

第二个层次比第三个层次物质性要低一些，因为如果第三层次是灵性主义者的夏日乐园，那么第二层次就是更无知的正统派的物质天堂；而第一个或最高层次似乎是那些在一生中致力于物质性的智力追求的人的特殊家园，他们的智力不是为了造福他们的同伴，而是出于自私的野心或仅仅为了智力活动。所有这些人都是非常幸福的。以后，他们将达到一个可以享受更高的东西的阶段，在星光界后期，他们会发现更高的东西已经准备好了。

In this astral life people of the same nation and of the same interest tend to keep together, precisely as they do here. The religious people, for example, who imagine for themselves a material heaven, do not at all interfere with men of other faiths whose ideas of celestial joy are different.

There is nothing to prevent a Christian from drifting into the heaven of the Hindu or the Muslim, but he is little likely to do so, because his interests and attractions are all in the heaven of his own faith, along with friends who have shared that faith with him. This is by no means the true heaven described by any of the religions, but only a gross and material misrepresentation of it; the real thing will be found when we come to consider the mental world.

在星光界生活中，同一民族和同一兴趣的人倾向于呆在一起，就像他们在活着时一样。例如，那些为自己想象出一个物质天堂的宗教人士，根本不去干涉那些对天堂快乐有不同想法的其他信仰的人。没有什么能阻止一个基督徒进入印度教或穆斯林的天堂，但他几乎不可能这样做，因为他的兴趣和吸引力都在他自己信仰的天堂里，周围还有那些与他有共同信仰的朋友。这绝不是任何一个宗教所描述的真正的天堂，而只是对它的粗糙的和物质性的歪曲；真正的东西将在我们介绍思想世界时才存在。

The dead man who has not permitted the rearrangement of the matter of his astral body is free of the entire world, and can wander all over it at will, seeing the whole of whatever he examines, instead of only a part of it as the others do. He does not find it inconveniently crowded, for the astral world is much larger than the surface of the physical earth, while its population is somewhat smaller, because the average life of humanity in the astral world is shorter than the average in the physical.

没有允许重新安排星光体物质的死者可以拥有整个星光世界，并可以在它里面随意游历，想看什么就看什么，而不是像其他人那样只看到它的一个部分。他不会发现这里拥挤不堪，因为星光世界比物质地球的表面大得多，而人口却少得多，因为人类在星光世界的平均寿命比在物质世界的平均寿命短。

Not only the dead, however, are the inhabitants of this astral world, but always about one-third of the living as well, who have temporarily left their physical bodies behind them in sleep. The astral world has also a great number of non-human inhabitants, some of them far below the level of man, and some considerably above him. The nature-spirits form an enormous kingdom, some of whose members exist in the astral world, and make a large part of its population. This vast kingdom exists in the physical world also, for many of its orders wear etheric bodies and are only just beyond the range of ordinary physical sight. Indeed, circumstances not

infrequently occur under which they can be seen, and in many lonely mountain districts these appearances are traditional among the peasants, by whom they are commonly spoken of as fairies, good people, pixies or brownies.

然而，星光界里的居民不仅有死去的人，而且总是有大约三分之一的活着的人，他们在睡眠中暂时离开了他们的肉体。星光界也有大量的非人类居民，其中有些远远低于人类的水平，有些则大大高于人类。自然精灵形成了一个巨大的王国，其中一些成员存在于星光界，并占其人口的一大部分。这个庞大的王国也存在于物质世界中，因为它的许多成员都有以太体，只是细微得超出了普通视觉的范围。事实上，在很多情况下，他们可以被人看到，在许多孤僻的山区，这些精灵的出现是当地人习惯的，他们通常被称为仙女、好人、小精灵或土地神。

They are protean, but usually prefer to wear a miniature human form. Since they are not yet individualized, they may be thought of almost as etheric and astral animals; yet many of them are intellectually quite equal to average humanity. They have their nations and types just as we have, and they are often grouped into four great classes, and called the spirits of earth, water, fire and air. Only the members of the last of these four divisions normally confine their manifestation to the astral world, but their numbers are so prodigious that they are everywhere present in it.

他们会变，但通常变成迷你的人类外形。由于他们还没有个体化，他们可以被认为以太和星光体动物；但他们中的许多在智力上与普通人相当。他们有自己的国家和类型，就像我们一样，他们通常被分为四大类，即地、水、火和空气的精灵。在这四个类别中，只有最后一个类别的成员通常只在星光世界中显现，但他们的数量是如此之多，以至于他们在星光界中到处都是。

Another great kingdom has its representatives here—the kingdom of the angels (called in India the devas). This is a body of beings who stand far higher in evolution than man, and only the lowest fringe of their hosts touches the astral world—a fringe whose constituent members are perhaps at about the level of development of what we should call a distinctly good man.

另一个伟大的王国在星光界也有它的代表，这就是天使的王国（在印度称为天人）。这是一个在进化过程中远远高于人类的生命体，他们中只有最低层的才生活在星光界--这些低层成员也许处于我们称之为明显的好人的发展水平。

We are neither the only nor even the principal inhabitants of our solar system; there are other lines of evolution running parallel with our own which do not pass through humanity at all, though they must all pass through a level corresponding to that of humanity. On one of these other lines of evolution are the nature-spirits above described, and at a higher level of that line comes this great kingdom of the angels. At our present level of evolution they come into obvious contact with us only very rarely, but as we develop we shall be likely to see more of them—especially as the cyclic progress of the world is now bringing it more and more under the influence of the Seventh Ray. This Seventh Ray has ceremonial for one of its characteristics, and it is through ceremonial such as that of the Church or of Freemasonry that we come most easily into touch with the angelic kingdom.

我们既不是唯一的，也不是我们太阳系的主要居民；还有其他与我们平行的进化线，它们根本不经过人类形式，尽管它们都必须经过一个与人类相应的层次。在这些其他的进化线中，有上述的自然精灵，而在精灵进化线的更高层次上，有伟大的天使国度。在我们目前的进化水平上，他们很少与我们有明显的接触，但随着我们的发展，我们可能会更多的看到他们--特别是根据世界的周期性进步，世界越来越多地受到第七道光的影响。第七道光的特点之一是仪式，正是通过教会或自由共济会的仪式，我们才最容易接触到天使王国。

When all the man's lower emotions have worn themselves out—all emotions, I mean, which have in them any thought of self—his life in the astral world is over, and the ego passes on into the mental world. This is not in any sense a movement in space; it is simply that the steady process of withdrawal has now passed beyond even the finest kind of astral matter; so that the man's consciousness is focussed in the mental world. His astral body has not entirely disintegrated, though it is in process of doing so, and he leaves behind him an astral corpse, just as at a previous stage of the withdrawal he left behind him a physical corpse. There is a certain difference between the two which should be noticed, because of the consequences which ensue from it.

当人所有的低级情感都耗尽了，我指的是所有的其中有任何关于自我的想法情感，这时，他在星光界的生活就结束了，“自我”进入思想世界。这不是在空间的移动；只是稳定的撤退过程现在已经超越了最精细的星光物质；这时人的意识集中在思想世界中。他的星光体尽管正

在解体的过程中，但还没有完全解体，他在身后留下了一具星光体的尸体，就像在前一个阶段，他在身后留下了一具肉体的尸体一样。值得注意的是，这两者之间有一定的区别，因为由此带来的后果不同。

When the man leaves his physical body his separation from it should be complete, and generally is so; but this is not the case with the much finer matter of the astral body. In the course of his physical life the ordinary man usually entangles himself so much in astral matter (which, from another point of view, means that he identifies himself so closely with his lower desires) that the indrawing force of the ego cannot entirely separate him from it again. Consequently, when he finally breaks away from the astral body and transfers his activities to the mental, he loses a little of himself, he leaves some of himself behind imprisoned in the matter of the astral body.

当人离开他的肉体时，他与肉体的分离应该是完全的，通常也是如此；但对于更精细的星光体物质来说，情况并非如此。在人活着时，普通人通常与星光体物质纠缠在一起（从另一个角度看，这意味着他与他的低级欲望有密切联系），以至于“自我”的吸引力无法完全将他与之分开。因此，当他最终脱离星光体并将他的意识活动转移到思想界时，他失去了一点自己，他留下了一些被囚禁在星光体物质中的自己。

This gives a certain remnant of vitality to the astral corpse, so that it still moves freely in the astral world, and may easily be mistaken by the ignorant for the man himself—the more so as such fragmentary consciousness as still remains to it is part of the man, and therefore it naturally regards itself and speaks of itself as the man. It retains his memories, but is only a partial and unsatisfactory representation of him. Sometimes in spiritualistic séances one comes into contact with an entity of this description, and wonders how it is that one's friend has deteriorated so much since his death. To this fragmentary entity we give the name "shade".

这给星光尸体带来了某种残余的活力，所以它仍然在星光界中自由活动，很容易被无知的人误认为是人本身，更何况它仍然保留着这个人零散的意识，因此这个星光尸体自然把自己当作人，并把自己说成是人。它保留了他的记忆，但只是人的一个部分和不尽人意的部分。有时在灵媒降神会中，人们会接触到这种实体，而且不明白为什么自己的朋友在死后会变得如此糟糕。对于这种残缺的，不完整的实体，我们称之为“影人”。

At a later stage even this fragment of consciousness dies out of the astral body, but does not return to the ego to whom it originally belonged. Even then the astral corpse still remains, but when it is quite without any trace of its former life we call it a "shell". Of itself a shell cannot communicate at a séance, or take any action of any sort; but such shells are frequently seized upon by sportive nature-spirits and used as temporary habitations. A shell so occupied *can* communicate at a séance and masquerade as its original owner, since some of his characteristics and certain portions of his memory can be evoked by the nature-spirit from his astral corpse.

再往后，甚至这些零碎意识也会从星光体中消亡，但不会回到它原来所属的那个“自我”身上。这时，星光体的尸体仍然存在，但当它完全没有任何前世的痕迹时，我们称之为“星光壳”。星光壳本身不能在降神会上交流，也不能采取任何形式的行动；但这样的星光壳经常被好动的自然精灵抓住，用作临时居住地。被自然精灵占据的星光壳可以在降神会上交流，并假装成它原来的主人，因为他的一些特征和他记忆的某些部分可以被自然精灵从他的星光尸体中唤起。

When a man falls asleep, he withdraws in his astral body, leaving the whole of the physical vehicle behind him. When he dies, he draws out with him the etheric part of the physical body, and consequently has usually at least a moment of unconsciousness while he is freeing himself from it. The etheric double is not a vehicle, and cannot be used as such; so when the man is surrounded by it, he is for the moment able to function neither in the physical world nor the astral. Some men succeed in shaking themselves free of this etheric envelope in a few moments; others rest within it for hours, days or even weeks.

当一个人睡着时，他撤退到星光体中，把整个肉体留在他身后。当他死亡时，他把肉体的以太部分也带出来。在他从肉体中解脱出来时，通常至少有片刻的无意识。以太体不是一个载体，不能作为载体使用；所以当人被它包围时，他暂时不能在物质世界或星光界发挥作用。有些人在片刻之间就成功地摆脱了这个以太的包裹；有些人则在其中停留了几个小时、几天甚至几个星期。

Nor is it certain that, when the man is free from this, he will at once become conscious of the astral world. For there is in him a good deal of the lowest kind of astral matter, so that a shell of this may be made around him. But he may be quite unable to use that matter. If he has lived a reasonably

decent life he is little in the habit of employing it or responding to its vibrations, and he cannot instantly acquire this habit. For that reason, he may remain unconscious until that matter gradually wears away, and some matter which he *is* in the habit of using comes on the surface. Such an occlusion, however, is scarcely ever complete, for even in the most carefully made shell some particles of the finer matter occasionally find their way to the surface, and give him fleeting glimpses of his surroundings.

不能肯定的是，当人摆脱了这种状态，他就会立即意识到星光界。因为在他身上有大量最低级的星光体物质，所以可以在他周围形成一个外壳。但他可能完全无法使用这些物质。如果他过着还算正经的生活，他几乎没有使用它或没有对它的振动作出反应的习惯，他不可能立即熟悉这种习惯。由于这个原因，他可能一直处于无意识状态，直到该物质逐渐消失，而一些他习惯使用的物质出现在表面。然而，这样的封闭状态几乎是不完整的，因为即使在最精心制作的外壳中，一些更精细的物质的颗粒偶尔也会浮到表面，使他对他的周围环境有短暂的观察。

There are some men who cling so desperately to their physical vehicles that they will not relax their hold upon the etheric double, but strive with all their might to retain it. They may be successful in doing so for a considerable time, but only at the cost of great discomfort to themselves. They are shut out from both worlds, and find themselves surrounded by a dense grey mist, through which they see very dimly the things of the physical world, but with all the colour gone from them. It is a terrible struggle for them to maintain their position in this miserable condition, and yet they will not relax their hold upon the etheric double, feeling that that is at least some sort of link with the only world that they know. Thus they drift about in a condition of loneliness and misery until from sheer fatigue their hold fails them, and they slip into the comparative happiness of astral life. Sometimes in their desperation they grasp blindly at other bodies, and try to enter into them, and occasionally they are successful in such an attempt. They may seize upon a baby body, ousting the feeble personality for whom it was intended, or sometimes they grasp even the body of an animal. All this trouble arises entirely from ignorance, and it can never happen to anyone who understands the laws of life and death.

有一些人死时拼命地抓住物质身体不放，他们不想放松对以太体的控制，而是全力以赴地争取保留它。他们可能在相当长的时间内成功地做到这一点，但只是以自己的巨大不适为代价。他们被排除在两个世界之外，发现自己被浓密的灰色雾气所包围，透过雾气，他们可以看到

物质世界的东西，但所有的颜色都消失了。对他们来说，在这种悲惨的情况下保持自己的位置是一场可怕的挣扎，但他们还是不放弃对以太体的控制，觉得这至少是与他们所知道的唯一世界的某种联系。因此，他们在孤独和痛苦的条件下来漂泊，直到他们因疲劳而放松控制，滑入星光界生活的相对幸福中。有时在他们的绝望中，他们盲目地抓住其他身体，并试图进入它们，偶尔这种尝试会成功。他们可能会抓住一个婴儿的身体，赶走本来应进入这个婴儿的软弱的性格体，有时他们甚至抓住一个动物的身体。所有这些麻烦完全来自于无知，它不可能发生在任何了解生死法则的人身上。

When the astral life is over, the man dies to that world in turn, and awakens in the mental world. With him it is not at all what it is to the trained clairvoyant, who ranges through it and lives amidst the surroundings which he finds there, precisely as he would in the physical or astral worlds. The ordinary man has all through his life been encompassing himself with a mass of thought-forms. Some which are transitory, to which he pays little attention, have fallen away from him long ago, but those which represent the main interests of his life are always with him, and grow ever stronger and stronger. If some of these have been selfish, their force pours down into astral matter, and he has exhausted them during his life in the astral world. But those which are entirely unselfish belong purely to his mental body, and so when he finds himself in the mental world it is through these special thoughts that he is able to appreciate it.

当星光界生活结束后，人会在那个世界死去，并在思想世界醒来。对他来说，思想世界与训练有素的天眼通看到的完全不同。天眼通在思想世界穿梭，生活在各种环境中，就像他在物质世界或星光世界一样。普通人在他的一生中都被大量的思想形状所包围。有些思想形状是短暂的，他很少注意的，早就从他身边消失了，但那些代表他生命中主要兴趣的思想形状总是和他在一起，而且越来越强大。如果其中有些是自私的，它们的力量就会向下倾注到星光物质中，他在星体世界的生活中已经耗尽了它们。但那些完全无私的思想则纯粹属于他的思想体，所以当 he 来到思想世界时，正是通过这些特殊的想法去看思想界的。

His mental body is by no means fully developed; only those parts of it are really in action to their fullest extent which he has used in this altruistic manner. When he awakens again after the second death, his first sense is one of indescribable bliss and vitality—a feeling of such utter joy in living that he needs for the time nothing but just to live. Such bliss is of the

essence of life in all the higher worlds of the system. Even astral life has possibilities of happiness far greater than anything that we can know in the dense body; but the heaven-life in the mental world is out of all proportion more blissful than the astral. In each higher world the same experience is repeated. Merely to live in any one of them seems the uttermost conceivable bliss; and yet, when the next one is reached, it is seen that it far surpasses the last.

他的思想体没有得到充分的发展；只有那些利他主义部分才真正在最大程度上发挥作用。当他在第二次死亡后再次醒来时，他的第一感觉是一种无法形容的幸福和活力 -- 一种活着本身就有的完全快乐的感觉，他什么都不需要做，只需要活着就可以有这种感觉。这种极乐感是所有高级世界中的生命的本质。即使是星光界的幸福感也会远远超过我们在密集物质体中所知道任何东西；但思想世界的天堂生活比在星光界更幸福，是完全不同的。在每一个更高的世界里，同样的经验都在重复。仅仅生活在其中任何一个高层世界中，似乎都可以体验想象得到的最大的幸福；然而，当人进到更高一层的世界时，人们又会发现它远远超过了低一级的世界。

Just as the bliss increases, so does the wisdom and the breadth of view. A man fusses about in the physical world and thinks himself so busy and so wise; but when he touches even the astral, he realizes at once that he has been all the time only a caterpillar crawling about and seeing nothing but his own leaf, whereas now he has spread his wings like the butterfly and flown away into the sunshine of a wider world. Yet, impossible as it may seem, the same experience is repeated when he passes into the mental world, for this life is in turn so much fuller and wider and more intense than the astral that once more no comparison is possible. And yet beyond all these there is still another life, that of the intuitional world, unto which even this is but as moonlight unto sunlight.

在幸福感增加的同时，智慧和视野的广度也在增加。一个人在物质世界里忙忙碌碌，认为自己很忙，很有智慧；但当他接触到星光界时，他马上意识到，他一直只是一只爬来爬去的毛毛虫，除了自己所在的叶子，其他什么都看不见，而现在他已经像蝴蝶一样展开翅膀，飞向充满阳光的更广阔的世界。然而，虽然觉得在星光界已经到了顶，但当他进入思想世界时，同样的经历又会重复，因为这里的生活又比星光界的生活更充实、更广阔、更强烈，以至于再一次无法比较。然而，在所有这些之外，还有另一种生活，即直觉世界的生活，思想界与之相比，就像月光与太阳光一样。

The man's position in the mental world differs widely from that in the astral. There he was using a body to which he was thoroughly accustomed, a body which he had been in the habit of employing every night during sleep. Here he finds himself living in a vehicle which he has never used before—a vehicle furthermore which is very far from being fully developed—a vehicle which shuts him out to a great extent from the world about him, instead of enabling him to see it. The lower part of his nature burnt itself away during his purgatorial life, and now there remain to him only his higher and more refined thoughts, the noble and unselfish aspirations which he poured out during earth-life. These cluster round him, and make a sort of shell about him, through the medium of which he is able to respond to certain types of vibrations in this refined matter.

这个人在思想世界的状态与在星光界的状态有很大的不同。在星光界里，他使用的是一个他完全习惯的身体，一个他每天晚上睡觉时都习惯使用的身体。在思想界里，他发现自己生活在一个他从未使用过的载体中 -- 一个远未完全发展的载体 -- 一个在很大程度上不能使他看到周围，并将他与他周围的世界隔绝开来的载体。他本性中的低级部分在他的炼狱生活中被烧掉了，现在只剩下他更高更精致的思想，他在尘世生活中倾注的高尚和无私的愿望。这些思想围绕着他，在他身外形成了一种外壳，通过这种媒介，他能够对这种精细物质的某些类型的振动做出反应。

These thoughts which surround him are the powers by which he draws upon the wealth of the heaven-world, and he finds it to be a storehouse of infinite extent, upon which he is able to draw just according to the power of those thoughts and aspirations; for in this world is existing the infinite fullness of the Divine Mind, open in all its limitless affluence to every soul, just in proportion as that soul has qualified itself to receive. A man who has already completed his human evolution, who has fully realized and unfolded the divinity whose germ is within him, finds the whole of this glory within his reach; but since none of us has yet done that, since we are only gradually rising towards that splendid consummation, it follows that none of us as yet can grasp that entirety.

这些围绕着他的思想是他利用天堂世界的财富的力量。思想界是一个无限大的仓库，他能够根据自己这些思想和愿望的力量来利用它；因为在这个世界里存在着神圣心智的无限充实，将其所有无限的财富向每个灵魂敞开，每个灵魂会根据自己具有资格来拿取。一个已经完成

了人类进化的人，已经完全实现并展开了本身具有的神性，他发现这种荣耀全部都在他的掌握之中；但由于我们都还没有达到这一步，由于我们只是还在上升到这种辉煌的终极的路上，因此，我们无法全部掌握。

But each draws from it and cognizes so much of it as he has by previous effort prepared himself to take. Different individuals bring very different capacities; they tell us in the East that each man brings his own cup, and some of the cups are large and some are small, but small or large every cup is filled to its utmost capacity; the sea of bliss holds far more than enough for all.

但每个人都从其中汲取并认识到他以前的努力为自己准备的结果。不同的人得到非常不同的能力；在东方，人们说每个人都带来了他自己的杯子，有些杯子大，有些杯子小，但无论大小，每个杯子都被装得慢慢的；极乐世界的幸福可以远远满足所有人。

A man can look out upon all this glory and beauty only through the windows which he himself has made. Every one of these thought-forms is such a window, through which response may come to him from the forces without. If during his earth-life he has chiefly regarded physical things, then he has made for himself but few windows through which this higher glory can shine in upon him. Yet every man who is above the undeveloped must have had some touch of pure unselfish feeling, even if it were but once in all his life, and that will be a window for him now.

一个人只有通过他自己制造的窗户才能看到这一切的荣耀和美丽。每个思想形态都是这样的窗口，通过它人可以从外部的力量中得到回应。如果在他的尘世生活中，他主要关注的是物质的东西，那么他为自己开的，使这种更高的荣耀可以照耀到他身上的窗户就很少。然而，每一个比未开化的人进化高一点的人都肯定有一些纯粹的无私的想法，即使在他的一生中只有一次，这将是他现在的一个窗口。

The ordinary man is not capable of any great activity in this mental world; his condition is chiefly receptive, and his vision of anything outside his own shell of thought is of the most limited character. He is surrounded by living forces, mighty angelic inhabitants of this glorious world, and many of their orders are very sensitive to certain aspirations of man and readily respond to them. But a man can take advantage of these only in so far as he has already prepared himself to profit by them, for his thoughts and aspirations are only along certain lines, and he cannot suddenly form new

lines. There are many directions which the higher thought may take—some of them personal and some impersonal. Among the latter are art, music and philosophy; and a man whose interest lay along any one of these lines finds both measureless enjoyment and unlimited instruction waiting for him—that is, the amount of enjoyment and instruction is limited only by his power of perception.

普通人在思想世界里没有任何大的活动能力；他的状况主要是接受，他对自己的思想外壳以外的任何东西有十分有限的视野。他被活生生的生灵的力量包围着，他们是这个荣耀世界中强大的天使。天使中的很多类对人的某些愿望非常敏感，并很容易对他们做出回应。但是，一个人只有在他已经准备好利用这些力量的情况下才能利用这些力量，因为他的思想和愿望只是沿着某些特定路线，他不能突然形成新的路线。更高层次的思想可以有很多种 -- 有些是个人的，有些是非个人的。非个人的思想包括艺术、音乐和哲学；一个人如果对其中任何一个方面感兴趣，就会发现有无尽的幸福和无限的教导在等着他，也就是说，幸福和教导的量是无尽的，只是被他的感知能力所限制。

We find a large number of people whose only higher thoughts are those connected with affection and devotion. If a man loves another deeply or if he feels strong devotion to a personal deity, he makes a strong mental image of that friend or of the deity, and the object of his feeling is often present in his mind. Inevitably he takes that mental image into the heaven-world with him, because it is to that level of matter that it naturally belongs.

这里有很多人，他们唯一较高的思想是那些与爱和奉献有关的思想。如果一个人深深地爱着另一个人，或者如果他对崇敬的神灵有强烈的奉献精神，他就会为那个朋友或神灵创造一个强烈的思想形象，他的感情的对象经常出现在他的脑海中。他不可避免地将这种思想形象带入天堂世界，因为它自然属于那个层面的物质。

Take first the case of affection. The love which forms and retains such an image is a very powerful force—a force which is strong enough to reach and to act upon the ego of his friend in the higher part of the mental world. It is that ego that is the real man whom he loves—not the physical body which is so partial a representation of him. The ego of the friend, feeling this vibration, at once and eagerly responds to it, and pours himself into the thought-form, which has been made for him; so that the man's friend is truly present with him more vividly than ever before. To this result

it makes no difference whatever whether the friend is what we call living or dead; the appeal is made not to the fragment of the friend which is sometimes imprisoned in a physical body, but to the man himself on his own true level; and he always responds. A man who has a hundred friends can simultaneously and fully respond to the affection of every one of them, for no number of representations on a lower level can exhaust the infinity of the ego.

以爱为例。形成并保持这种形象的爱是一种非常强大的力量，这种力量足以达到并作用于他的朋友在高层思想世界的“自我”。这个“自我”才是他所爱的真正的人，而不是他的肉体，它只是他的局部代表。朋友的“自我”感觉到这种振动，立即急切地回应它，并把自己倾注到为他制作的思想形象中；因此，这个朋友会比以前更活生生地与他一起存在。不管这个朋友是我们所说的活人还是死人，都会达到这个结果，都没有什么区别；这种呼唤不是针对被囚禁在肉体中的朋友的碎片，而是针对这个人在真正的自己的世界的“自我”；而且他总是做出回应。一个有一百个朋友的人，可以同时完全回应他们中每一个人的感情，因为在低层次的化现不可能穷尽“自我”的无限性。

Thus every man in his heaven-life has around him all the friends for whose company he wishes, and they are for him always at their best, because he himself makes for them the thought-form through which they manifest to him. In our limited physical world we are so accustomed to thinking of our friend as only the limited manifestation which we know in the physical world, that it is at first difficult for us to realize the grandeur of the conception; when we can realize it, we shall see how much nearer we are in truth to our friends in the heaven-life than we ever were on earth. The same is true in the case of devotion. The man in the heaven-world is two great stages nearer to the object of his devotion than he was during physical life, and so his experiences are of a far more transcendent character.

因此，每个人在他的天堂生活中都有他希望陪伴的所有朋友，他们对他来说总是以最好的一面出现，因为他自己为他们创造了朋友们可以显现的思想形象。在我们有限的物质世界中，我们习惯于把我们的朋友看作是在物质世界中有限的表现形式，以至于一开始我们很难意识到对朋友的理解这个概念的宏大；当我们能够意识到这一点时，我们会发现我们在天堂生活中与我们的朋友实际上比我们在地球上要接近得多。对于那些有奉献精神的人也是如此。天堂世界的人比他在物质世界中更接近他的奉献对象，所以他的经历具有更超然的性质。

In this mental world, as in the astral, there are seven subdivisions. The first, second and third are the habitat of the ego in his causal body, so the mental body contains matter of the remaining four only, and it is in those sections that his heaven-life is passed. Man does not, however, pass from one to the other of these, as is the case in the astral world, for there is nothing in this life corresponding to the rearrangement. Rather is the man drawn to the level which best corresponds to the degree of his development, and on that level he spends the whole of his life in the mental body. Each man makes his own conditions, so that the number of varieties is infinite.

在这个思想世界里，就像在星光界一样，有七个层次。第一、第二和第三部分是“自我”在因果体中的居留地，所以思想体只包含其余四个部分的物质，而他的天堂生活就是在这四部分中度过。然而，人并不像在星光界那样从一个层次进到另一个层次，因为在这个生命中没有任何东西可以重新安排。相反，人被直接吸引到最符合他发展程度的层次，在这个层次上，他在思想体中度过了整个生命。每个人都创造了自己的条件，所以种类的数量是无限的。

Speaking broadly, we may say that the dominant characteristic observed in the lowest portion is unselfish family affection. Unselfish it must be, or it would find no place here; all selfish tinges, if there were any, worked out their results in the astral world. The dominant characteristic of the sixth level may be said to be anthropomorphical religious devotion; while that of the fifth section is devotion expressing itself in active work of some sort. All these—the fifth, sixth and seventh subdivisions—are concerned with the working out of devotion to personalities (either to one's family and friends or to a personal deity) rather than the wider devotion to humanity for its own sake, which finds its expression in the next section. The activities of this fourth stage are varied. They can best be arranged in four main divisions: unselfish pursuit of spiritual knowledge; high philosophy or scientific thought; literary or artistic ability exercised for unselfish purposes; and service for the sake of service.

从广义上讲，我们可以说，在思想界最低层观察到的主要特征是无私的家庭感情。它必须是无私的，否则它在这里就找不到位置；所有自私的色彩，如果有的话，都是在星光世界中产生的。第六层的主要特征可以说是对拟人化的神的宗教奉献；而第五层的主要特征是在某种积极工作中表达的奉献。所有这些，即第五、第六和第七层，都涉及到对

个人的奉献（要么是对家人和朋友，要么是对个人的神灵），而不是对人类本身的更广泛的奉献，这些更广泛的奉献会在更高的一个层次体现。第四层次的活动是多种多样的。它们分为四个主要部分：无私地追求精神知识；高级哲学或科学思想；为无私的目的发挥文学或艺术能力；以及为服务而服务。

Even to this glorious heaven-life there comes an end, and then the mental body in its turn drops away as the others have done, and the man's life in his causal body begins. Here the man needs no windows, for this is his true home and all his walls have fallen away. The majority of men have as yet but very little consciousness at such a height as this; they rest dreamily unobservant and scarcely awake, but such vision as they have is true, however limited it may be by their lack of development. Still, every time they return, these limitations will be smaller, and they themselves will be greater; so that this truest life will be wider and fuller for them.

即使是这种荣光的天堂生活也会结束，然后思想体也会像其他身体一样消失，而人在因果体中的生活开始了。在这里，人不需要窗户，因为这是他真正的家，他所有的墙都已经倒塌了。大多数人在这样的高度上还只有很少的意识；他们像在做梦般的休息，没有观察力，几乎是不清醒的，但他们所拥有的视觉无论多么有限，却是真实的。然而，每次当他们回家时，这些限制就会变小，他们自己也会变大；因此，这种最真实的生活对他们来说会更宽广、更充实。

As this improvement continues, this causal life grows longer and longer, assuming an ever larger proportion as compared to the existence at lower levels. And as he grows, the man becomes capable not only of receiving but also of giving. Then indeed is his triumph approaching, for he is learning the lesson of the Christ, learning the crowning glory of sacrifice, the supreme delight of pouring out all his life for the helping of his fellow-men, the devotion of the self to the all, of celestial strength to human service, of all those splendid heavenly forces to the aid of the struggling sons of earth. That is part of the life that lies before us; these are some of the steps which even we who are still so near the bottom of the golden ladder may see rising above us, so that we may report them to those who have not seen as yet, in order that they too may open their eyes to the unimaginable splendour which surrounds them here and now in this dull daily life. This is part of the gospel of Theosophy—the certainty of this sublime future for all. It is certain because it is here already, because to

inherit it we have only to fit ourselves for it.

随着人的继续进步，因果体生活越来越长，与低层次的存在相比，所占比例越来越大。随着人的成长，他不仅有能力接受，也有能力给予。他的胜利即将到来，因为他正在学习基督的教导，学习牺牲的最高荣耀，学习为帮助同胞而倾注所有生命的最高快乐，学习对所有人的奉献，学习用天赋于的力量为人类服务，学习用所有这些辉煌的天国力量来帮助地球上挣扎的人类。这是我们未来生活的一部分；这些是我们这些处在金色阶梯底部的人可能看到的，出现在我们面前的一些台阶，这样我们就可以告诉那些还没有看到的人，以便他们也可以睁开眼睛，看到在这个枯燥的日常生活中围绕着他们的无法想象的辉煌。这是证道学的福音的一部分 -- 所有人都肯定拥有这个崇高的未来。它是确定的，因为它已经存在，要得到它，我们只需要让自己符合拥有它的条件。

## Chapter VII. REINCARNATION

### 第七章：轮回

THIS life of the ego in his own world, which is so glorious and so fully satisfying for the developed man, plays but a very small part in the life of the ordinary person, for in his case the ego has not yet reached a sufficient stage of development to be awake in his causal body. In obedience to the law of Nature he has withdrawn into it, but in doing so he has lost the sensation of vivid life, and his restless desire to feel this once more pushes him in the direction of another descent into matter.

这种“自我”在自己世界中的生活，对灵性发达的人来说是如此光荣和有满足感，但在普通人的生活中只起了很小的作用，因为他的“自我”还没有达到足够的发展阶段，能使他在因果体中是清醒的。顺应着自然的法则，他在死后退回到因果体中。但在这样做，对他来说失去了生动的生命感觉，而他对再次找回这种感觉的不安宁的欲望，把他推上了另一个下降到物质的旅程。

This is the scheme of evolution appointed for man at the present stage—that he shall develop by descending into grosser matter, and then ascend to carry back into himself the result of the experiences so obtained. His real life, therefore, covers millions of years, and what we are in the habit of calling a life is only one day of this greater existence. Indeed, it is in reality only a small part of one day; for a life of seventy years in the physical world is often succeeded by a period of twenty times that length spent in higher spheres.

这就是在目前阶段为人类指定的进化计划 -- 他将通过下降到更粗重的物质中去发展，然后上升，将所获得的经验的结果带回自己体内。因此，他真正的生命涵盖了数百万年，而我们习惯上所说的生命，只是这个更大的存在中的一天。事实上，连一天都不到；因为在物质世界中度过七十年之后，人往往要在更高的境界中度过二十倍的时间。

Every one of us has a long line of these physical lives behind him, and the ordinary man has a fairly long line still in front of him. Each of such lives is a day at school. The ego puts upon himself his garment of flesh and goes forth into the school of the physical world to learn certain lessons. He learns them, or does not learn them, or partially learns them, as the case may be, during his schoolday of earth-life; then he lays aside the vesture of

the flesh and returns home to his own level for rest and refreshment. In the morning of each new life he takes up again his lessons at the point where he left it the night before. Some lessons he may be able to learn in one day, while others may take him many days.

我们每个人都曾经有过一长串这样的在物质界的生活，而普通人在未来还将经历相当长的一串。每一个这样的生命都是在学校的一天。“自我”给自己穿上肉体的衣服，进入物质世界的学校，学习某些课程。在地球生活的这一天里，他学到了，或者没有学到，或者部分学到了，视情况而定；然后他脱下肉体的衣服，回到自己的层面上休息和养精蓄锐。在每个新生命的早晨，他在前一天晚上离开的地方重新开始他的课程。有些课程他可能在一天内就能学会，而其他课程可能需要很多天。

If he is an apt pupil and learns quickly what is needed, if he obtains an intelligent grasp of the rules of the school, and takes the trouble to adapt his conduct to them, his school-life is comparatively short, and when it is over he goes forth fully equipped into the real life of the higher worlds for which all this is only a preparation. Other egos are duller boys who do not learn so quickly; some of them do not understand the rules of the school, and through that ignorance are constantly breaking them; others are wayward, and even when they see the rules they cannot at once bring themselves to act in harmony with them. All of these have a longer school-life, and by their own actions they delay their entry upon the real life of the higher worlds.

如果他是一个聪明的学生，并迅速学会了需要的东西，如果他明智地掌握了学校的规则，并努力使他的行为适应这些规则，他的学习生活相对较短。当它结束时，他就会完全做好了进入更高的世界的真实生活的准备，人世只是一个准备工作。有的“自我”是比较迟钝的孩子，他们学得不那么快；他们中的一些人不理解学校的规则，并且由于无知而不断地违反规则；还有的人则很任性，即使他们看到了规则，也不能马上使自己的行为与规则相一致。所有这些人都会有较长的学校生活，由于他们自己的行为，他们推迟了进入更高世界的真正生活。

For this is a school in which no pupil ever fails; every one must go on to the end. He has no choice as to that; but the length of time which he will take in qualifying himself for the higher examinations is left entirely to his own discretion. The wise pupil, seeing that school-life is not a thing in itself, but only a preparation for a more glorious and far wider life, endeavours to comprehend as fully as possible the rules of his school, and shapes his life in accordance with them as closely as he can, so that no time may be lost in

the learning of whatever lessons are necessary. He co-operates intelligently with the Teachers, and sets himself to do the maximum of work which is possible for him, in order that as soon as he can he may come of age and enter into his kingdom as a glorified ego.

在这所学校里，没有学生会失败；每个人都必须坚持到最后。他没有选择的余地；但他花多长时间来为更高的考试做准备，则完全取决于他。聪明的学生看到，学校生活本身并不算什么，只是为更荣光和更广阔的生活做准备，他努力尽可能全面地理解学校的规则，并尽可能地按照这些规则来安排自己的生活，以便在学习任何必要的课程时不浪费时间。他聪明地与教师合作，并尽最大努力，以便他可以尽快成年，进入他的王国，成为一个荣耀的“自我”。

Theosophy explains to us the laws under which this school-life must be lived, and in that way gives a great advantage to its students. The first great law is that of evolution. Every man has to become a perfect man, to unfold to the fullest degree the divine possibilities which lie latent within him, for that unfoldment is the object of the entire scheme so far as he is concerned. This law of evolution steadily presses him onward to higher and higher achievements. The wise man tries to anticipate its demands—to run ahead of the necessary curriculum, for in that way he not only avoids all collision with it, but he obtains the maximum of assistance from its action. The man who lags behind in the race of life finds its steady pressure constantly constraining him—a pressure which, if resisted, rapidly becomes painful. Thus the laggard on the path of evolution has always the sense of being hunted and driven by his fate, while the man who intelligently co-operates is left perfectly free to choose the direction in which he shall move, so long as it is onward and upward.

证道学向我们解释了学校生活中必须遵循的法则，这为学生提供了巨大的优势。第一条伟大的法则是进化的法则。每个人都必须成为一个完美的人，最充分地展开他体内的神圣的潜能。就他而言，发展潜能是整个计划的目标。这条进化法则稳定地将他推向越来越高的成就。聪明的人试图预测它的要求，跑在必要课程的前面，因为这样他不仅可以避免与它的一切冲突，而且可以从它的运行中获得最大的帮助。在生命竞赛中落后的人发现有股稳定压力不断地约束着他。他如果抵制这种压力，很快就会变得痛苦。因此，进化道路上的落伍者总是有一种被命运追捕和驱使的感觉，而聪明地合作的人则可以完全自由地选择他要前进的方向，只要它是向前和向上的。

The second great law under which this evolution is taking place is the law of cause and effect. There can be no effect without its cause, and every cause must produce its effect. They are in fact not two but one, for the effect is really part of the cause, and he who sets one in motion sets the other also. There is in Nature no such idea as that of reward or punishment, but only of cause and effect. Anyone can see this in connection with mechanics or chemistry; the clairvoyant sees it equally clearly with regard to the problems of evolution. The same law obtains in the higher as in the lower worlds; there, as here, the angle of reflection is always equal to the angle of incidence. It is a law of mechanics that action and reaction are equal and opposite. In the almost infinitely finer matter of the higher worlds the reaction is by no means always instantaneous; it may sometimes be spread over long periods of time, but it returns inevitably and exactly.

进化所依据的第二条法则是因果法则。没有因就没有果，每一个因都必须产生相应的果。它们实际上不是两个，而是一个，因为结果实际上是原因的一部分，动了“因”，就是动了“果”。在自然界中没有奖赏或惩罚的概念，只有因和果的概念。任何人都可以在机械或化学方面看到这一点；有先见灵视的人在进化问题上同样清楚地看到这一点。同样的法则在高等世界和低等世界都有效；无论在哪里，反射的角度总是等于入射的角度。作用力和反作用力是相等和相反的，这是力学的一个定律。在高等世界几乎无限精细的物质中，对因的反应并不总是瞬时的；它有时可能会在很长的时间里扩散，但它将不可避免地、准确地返回。

Just as certain in its working as the mechanical law in the physical world is the higher law, according to which the man who sends out a good thought or does a good action receives good in return, while the man who sends out an evil thought or does an evil action, receives evil in return with equal accuracy—once more, not in the least a reward or punishment administered by some external will, but simply as the definite and mechanical result of his own activity. Man has learnt to appreciate a mechanical result in the physical world, because the reaction is usually almost immediate and can be seen by him. He does not invariably understand the reaction in the higher worlds because that takes a wider sweep, and often returns not in this physical life, but in some future one.

与物理世界中的机械法则一样确定的是更高的法则。根据这一法则，发出善念或做善事的人得到善的回报，而发出恶念或做恶事的人则同样准确地得到恶的回报。我再重复一遍，这丝毫不是由某种外部意志

管理的奖励或惩罚，而只是人自己活动带来的明确和机械的结果。人类已经学会理解物理世界中的机械性结果，因为反应通常几乎是即时的，而且看得到。他并不总是能理解高级世界的反应，因为那需要更广阔的范围，而且往往不是在此生中，而是在未来的某个生命中返回。

The action of this law affords the explanation of a number of the problems of ordinary life. It accounts for the different destinies imposed upon people, and also for the differences in the people themselves. If one man is clever in a certain direction and another is stupid, it is because in a previous life the clever man has devoted much effort to practise in that particular direction, while the stupid man is trying it for the first time. The genius and the precocious child are examples not of the favouritism of some deity but of the result produced by previous lives of application. All the varied circumstances which surround us are the result of our own actions in the past, precisely as are the qualities of which we find ourselves in possession. We are what we have made ourselves, and our circumstances are such as we have deserved.

这一法则的作用为普通生活中的一些问题提供了解释。它解释了强加在人们身上的不同命运，也解释了人们本身的差异。如果一个人在某个方向上很聪明，而另一个人很愚蠢，那是因为在前世，聪明的人在这个特定的方向上付出了很多努力，而愚蠢的人则是第一次尝试。天才和早熟的孩子不是某个神的偏爱的例子，而是前世的努力所产生的结果。我们周围的各种情况都是我们自己过去行为的结果，正如我们自己拥有的品质一样。我们是由我们自己创造的，我们的环境是我们应得的。

There is, however, a certain adjustment or apportionment of these effects. Though the law is a natural law and mechanical in its operation, there are nevertheless certain great Angels who are concerned with its administration. They cannot change by one feather-weight the amount of the result which follows upon any given thought or act but they can within certain limits expedite or delay its action, and decide what form it shall take.

然而，这些结果会有一些的调整或以某种方式分配。虽然它是一种自然而且是机械性运作的法则，但还是有一些伟大的天使在关注它的运作。他们虽不能丝毫改变任何特定思想或行为所产生的结果，但他们可以在一定范围内加速或延迟其行动，并决定它应采取的形式。

It this were not done there would be at least a possibility that in his

earlier stages the man might blunder so seriously that the results of his blundering might be more than he could bear. The plan of the Deity is to give man a limited amount of free-will; if he uses that small amount well, he earns the right to a little more next time; if he uses it badly, suffering comes upon him as the result of such evil use, and he finds himself restrained by the result of his previous actions. As the man learns how to use his free-will, more and more of it is entrusted to him, so that he can acquire for himself practically unbounded freedom in the direction of good, but his power to do wrong is strictly restricted. He can progress as rapidly as he will, but he cannot wreck his life in his ignorance. In the earlier stages of the savage life of primitive man it is natural that there should be on the whole more of evil than of good, and if the entire result of his actions came at once upon a man as yet so little developed, it might well crush the newly evolved powers which are still so feeble.

如果不这样做的话，在人进化的早期阶段，人可能会因严重失误，以至于他的失误的结果可能超过他能承受的范围。神的计划是给人有限的自由意志；如果他很好地使用这少量的自由意志，他就有权利在下次获得更多的自由意志；如果他将自由意志用在不好的地方，痛苦就会由于这种恶的应用而降临到他身上，他发现自己被以前所作所为的结果限制了。随着人学会如何使用他的自由意志，他会被授予越来越多的自由意志。因此，他可以为自己善的方向上获得几乎无限制的自由，但他做错事的能力会受到严格限制。他可以按照自己的意愿迅速进步，但他不能在无知中毁掉自己的生活。在原始人野蛮生活的早期阶段，总的来说，自然是恶多于善，如果他的行为的全部结果一下子降临到一个还没有发育完全的人身上，很可能会压垮刚刚进化出来的脆弱的能力。

Besides this, the effects of his actions are varied in character. While some of them produce immediate results, others need much more time for their action, and so it comes to pass that as the man develops he has above him a hovering cloud of undischarged results, some of them good, some of them bad. Out of this mass (which we may regard for purposes of analogy much as though it were a debt owing to the powers of Nature) a certain amount falls due in each of his successive births; and that amount, so assigned, may be thought of as the man's destiny for that particular life.

除此之外，他的行为的果报在性质上是不同的。其中有些是可以立刻报的，有些是需要时间才能报的。因此，随着人的发展，他会集结未报的业。在这个未报的总业中（为了方便比喻，我们可以把它看成是对自然力量的欠债），在他以后的每一个生命中，都会承担一定的数额

的业；这个被分配的数额，可以被看作是这个人此生特定的命运。

All that it means is that a certain amount of joy and a certain amount of suffering are due to him, and will unavoidably happen to him; how he will meet this destiny and what use he will make of it, that is left entirely to his own option. It is a certain amount of force which has to work itself out. Nothing can prevent the action of that force, but its action may always be modified by the application of a new force in another direction, just as is the case in mechanics. The result of past evil is like any other debt; it may be paid in one large cheque upon the bank of life—by some one supreme catastrophe; or it may be paid in a number of smaller notes, in minor troubles and worries; in some cases it may even be paid in the small change of a great number of petty annoyances. But one thing is quite certain—that, in some form or other, paid it will have to be.

也就是说，人应得的一定数量的快乐和一定量的痛苦，将不可避免地发生在他身上；他将如何迎接命运，他将如何利用命运，这完全由他自己选择。业报其实是一种必须通过作用耗尽的力量。没有什么可以阻止这种力量的作用，但它的作用总是可以被朝另一个方向上应用的新的力量来改变，就像机械学中的情况一样。过去的恶业就像任何其他债务一样；它可能以一张大支票的形式在生命的银行中支付，也就是通过大灾难的形式；或者在某些情况下，它可能以一些数量繁多，但金额较小的小麻烦和烦恼形式支付；但有无论以什么形式，欠的债是要还的。

The conditions of our present life, then, are absolutely the result of our own action in the past; and the other side of that statement is that our actions in this life are building up conditions for the next one. A man who finds himself limited either in powers or in outer circumstances may not always be able to make himself or his conditions all that he would wish in this life; but he can certainly secure for the next one whatever he chooses.

那么，我们今生的条件绝对是我们过去行为的结果；而这句话的另一面是，我们今生的行为正在为来世创造条件。一个人如果发现因自身的能力或外部环境受到限制，不能够使自己或自己的条件如所希望的那样；但他肯定通过行动能够为来世保障他选择的一切。

Man's every action ends not with himself, but invariably affects others around him. In some cases this effect may be comparatively trivial, while in others it may be of the most serious character. The trivial results, whether good or bad, are simply small debits or credits in our account with

Nature; but the greater effects, whether good or bad, make a personal account which is to be settled with the individual concerned.

人的每一个行动不仅只影响自己，而且不可避免地影响到他周围的人。在某些情况下，这种影响可能是相对微不足道的，而在其他情况下，它可能是最严重的性质。琐碎的业，无论是好的还是坏的，都只是我们在自然界的账户中的小借项或贷项；但更大的影响，无论是好的还是坏的，都计入个人的账户，要与本人结算。

A man who gives a meal to a hungry beggar, or cheers him by a kindly word, will receive the result of his good action as part of a kind of general fund of Nature's benefits; but one who by some good action changes the whole current of another man's life will assuredly have to meet that same man again in a future life, in order that he who has been benefited may have the opportunity of repaying the kindness that has been done to him. One who causes annoyance to another will suffer proportionately for it somewhere, somehow, in the future, though he may never meet again the man whom he has troubled; but one who does serious harm to another, one who wrecks his life or retards his evolution, must certainly meet his victim again at some later point in the course of their lives, so that he may have the opportunity, by kindly and self-sacrificing service, of counterbalancing the wrong which he has done. In short, large debts must be paid personally, but small ones go into the general fund.

一个给饥饿的乞丐食物的人，或者用善意的话语使他高兴的人，将得到他的善行的结果，作为自然界的一种公众利益基金的一部分；但是，一个通过某种善行改变了另一个人的整个生活的人，肯定会在未来的生活中再次遇到同一个人，以便得到好处的人可以有机会报答对他的恩情。一个人如果给另一个人带来了麻烦，尽管他可能永远不会再遇到他所困扰的人，他会在未来的某个地方，以某种方式受到相应的痛苦；但一个人如果对另一个人造成了严重的伤害，一个人破坏了别人的生活或阻碍了他的发展，他肯定会在他们生命过程中的某个时间点再次遇到他的受害者，这样他才能有机会，通过善良和自我牺牲的服务，来抵消他所犯下的错误。简而言之，大的债务必须由个人偿还，但小的债务则归入公众基金。

These then are the principal factors which determine the next birth of the man. First acts the great law of evolution, and its tendency is to press the man into that position in which he can most easily develop the qualities which he most needs. For the purposes of the general scheme, humanity

appears in what are called root-races, which occupy the world successively. The great Aryan or Indo-Caucasian root-race, which at the present moment includes a large number of Earth's inhabitants, is one of these. That which came before it in the order of evolution was the Mongolian race, usually called in Theosophical books Atlantean because the continent from which it ruled the world lay where now roll the waters of the Atlantic ocean. Before that came the Negroid race, some of whose descendants still exist, though by this time much mingled with offshoots of later races. From each of these great root-races there are many offshoots which we call sub-races—such, for example, as the Teutonic; and each of the sub-races in turn divides itself into branch-races.

因此，这些是决定人的下一世的主要因素。首先是伟大的进化法则，其趋势是把人安排到他最容易发展他最需要的品质的位置上。为了总体计划的目的，人类会有所谓的根族，这些种族相继在世界上出现。伟大的雅利安根族，或印度-高加索根族就是其中之一，目前包括地球上大量的居民。在它之前的进化阶段出现的是蒙古根族，在证道学书籍中通常被称为亚特兰蒂斯人，因为它当时统治世界时的陆地就在现在的大西洋水域。在这之前是黑种根族，他们的一些后代仍然存在，尽管现在已经与后来的根族的分支混杂在一起。每个伟大的根族有许多分支，我们称之为次根族--例如，日耳曼人；每个次根族又分为亚次根族。

These arrangements are made in order that for each ego there may be a wide choice of varying conditions and surroundings. Each root-race is especially adapted to develop within its people one or other of the qualities which are needed in the course of evolution. In every nation there exist an almost infinite number of diverse conditions, riches and poverty, a wide field of opportunities or a total lack of them, facilities for development or conditions under which development is difficult or well-nigh impossible. Amidst all these infinite possibilities the pressure of the law of evolution tends to guide the man to precisely those which best suit his needs at the stage at which he happens to be.

这些安排是为了让每个人都能广泛选择不同的条件和环境。每个根族都用来在其人民中发展一种或另一种在进化过程中需要的品质。在每个国家都存在着几乎无限多的不同条件，富裕和贫穷，广泛的机会或完全没有机会，有利发展或使发展困难或几乎不可能的条件。在所有这些无限的可能性中，进化法则精准地引导人去那些最适合他所处阶段的发展需要的环境。

But the action of this law is limited by that other law of which we spoke, the law of cause and effect. The man's actions in the past may not have been such as to deserve (if we may put it so) the best possible opportunities; he may have set in motion in his past certain forces the inevitable result of which will be to produce limitations; and these limitations may operate to prevent his receiving that best possible of opportunities, and so as the result of his own actions in the past he may have to put up with the second best. So we may say that the action of the law of evolution, which if left to itself would do the very best possible for every man, is restrained by the man's own previous actions.

但这一法则的作用受到我们所说的另一法则的限制，即因果法则。这个人过去的行为可能并不值得（如果我们可以这样说的话）获得最好的机会；他可能在过去启动了某些力量，这些力量的必然结果是产生限制；这些限制可能阻止他获得最好的机会，因此，作为他自己过去行为的结果，他可能不得不忍受低一等的机会。因此，我们可以说，进化法则的作用，如果任由它自己发展，将为每个人做最好的事情，但却被这个人自己以前的行为所限制了。

An important feature in that limitation—one which may act most powerfully for good or for evil—is the influence of the group of egos with which the man has made definite links in the past—those with whom he has formed strong ties of love or hate, of helping or of injury—those souls whom he must meet again because of connections made with them in days of long ago. His relation with them is a factor which must be taken into consideration before it can be determined where and how he shall be reborn.

这种限制的一个重要特征，也是可能起到最有力的好或坏的作用的，就是这个人过去建立了明确联系的群体。他们是那些与他形成了爱或恨、帮助或伤害的紧密关系的人。因为在很久以前与他们有联系，他必须再次见到这些灵魂。他与他们的关系是一个必须考虑的因素，然后才能确定他将在哪里和如何投生。

The Will of the Deity is man's evolution. The effort of that nature which is an expression of the Deity is to give the man whatever is most suitable for that evolution; but this is conditioned by the man's deserts in the past and by the links which he has already formed. It may be assumed that a man descending into incarnation could learn the lessons necessary for that life in any one of a hundred positions. From half of these or more

than half he may be debarred by the consequences of some of his many and varied actions in the past. Among the few possibilities which remain open to him, the choice of one possibility in particular may be determined by the presence in that family or in that neighbourhood of other egos upon whom he has a claim for services rendered, or to whom he in his turn owes a debt of love.

神性的意志是人的进化。作为神性的表达，自然界的努力是给人以最适合进化的环境；但这受制于人在过去的行为和他已经形成的关系。我们如果假设，一个人在投生的过程中，可以在一百个机会中的任何一个中学习到所需的生命课程。其中一半或一半以上，可能被他过去许多不同行为的后果所限制。在对他开放的少数可能性中，对某一可能性的选择可能是由某家庭或邻近地区的其他“自我”的存在所决定的，这些“自我”可能欠了他债，或者他对这些“自我”有爱的债务。

## Chapter VIII. THE PURPOSE OF LIFE

### 第八章：生命的意义

To fulfil our duty in the divine scheme we must try to understand not only that scheme as a whole, but the special part that man is intended to play in it. The divine outbreathing reached its deepest immersion in matter in the mineral kingdom, but it reaches its ultimate point of differentiation not at the lowest level of materiality, but at the entrance into the human kingdom on the upward arc of evolution. We have thus to realize three stages in the course of this evolution.

为了履行我们在神圣计划中的职责，我们不仅要努力理解整个计划，还要理解人类在其中所要扮演的特殊角色。神圣的生命力的下降弧线在矿物王国达到了它在物质中最深的程度，但在物质的最低层时它并没有达到最终极分化，而是在进化的上升弧线上进入人类王国时达到终极分化。因此，我们必须认识到进化过程中的三个阶段。

(a) The downward arc in which the tendency is towards differentiation and also towards greater materiality. In this stage spirit is involving itself in matter, in order that it may learn to receive impressions through it.

(b) The earlier part of the upward arc, in which the tendency is still towards greater differentiation, but at the same time towards spiritualization and escape from materiality. In this stage the spirit is learning to dominate matter and to see it as an expression of itself.

(c) The later part of the upward arc, when differentiation has been finally accomplished, and the tendency is towards unity as well as towards greater spirituality. In this stage the spirit, having learnt perfectly how to receive impression through matter and how to express itself through it, and having awakened its dormant powers, learns to use these powers rightly in the service of the Deity.

(a) 向下的弧线，其趋势是走向分化，也朝向更大的物质性。在这个阶段，精神渗透到物质中，以便学会通过物质接受印象。

(b) 上升弧线的早期部分，其趋势仍然是朝向更大的分化，但同时也朝向精神化和摆脱物质性。在这个阶段，精神正在学习支配物质，并将其视为自身的一种表现。

(c) 上升弧线的后期，分化终于完成，并且倾向于合一与更大的精神性。在这个阶段，精神已经完全学会了如何通过物质接受印象，

如何通过物质表达自己，并唤醒了自己休眠的力量，学会了正确地使用这些力量为神服务。

The object of the whole previous evolution has been to produce the ego as a manifestation of the Monad. Then the ego in its turn evolves by putting itself down into a succession of personalities. Men who do not understand this look upon the personality as the self, and consequently live for it alone, and try to regulate their lives for what appears to be its temporary advantage. The man who understands realizes that the only important thing is the life of the ego, and that its progress is the object for which the temporary personality must be used. Therefore when he has to decide between two possible courses he thinks, not as the ordinary man might: "Which will bring the greater pleasure and profit to me as a personality?" but "Which will bring greater progress to me as an ego?" Experience soon teaches him that nothing can ever be really good for him, or for anyone, which is not good for all, and so presently he learns to forget himself altogether, and to ask only what will be best for humanity as a whole.

整个以前的进化目的是产生“自我”，并作为单一体的一个表现形式。然后，“自我”通过把自己投生到一连串的“性格体”中来进行进化。不理解这一点的人把性格体看成是“自我”，因此只为它而活，并试图为它的暂时利益而安排自己的生活。明白的人意识到，唯一重要的是“自我”的生活，临时性格体被利用的目的是为了它的进步。因此，当他必须在两个可能的路线之间做出决定时，他不是像普通人那样思考：“哪一个会给我这个性格体带来更大的快乐和利益？”而是“哪一个会给我这个“自我”带来更大的进步？”经验很快告诉他，只有对所有人来说都是好的，才是对他或任何人来说是真正好的，所以现在他学会了完全忘记自己，只问什么对整个人类是最好的。

Clearly then at this stage of evolution whatever tends to unity, whatever tends to spirituality, is in accord with the plan of the Deity for us, and is therefore right for us, while whatever tends to separateness or to materiality is equally certainly wrong for us. There are thoughts and emotions which tend to unity such as love, sympathy, reverence, benevolence; there are others which tend to disunion, such as hatred, jealousy, envy, pride, cruelty, fear. Obviously the former group are for us the right, the latter group are for us the wrong.

显然，在这个进化阶段，凡是倾向于合一的，凡是倾向于灵性的，

都符合神对我们的计划，因此对我们来说是正确的，而凡是倾向于分离或物质的，对我们来说肯定是错误的。有一些思想和情感倾向于团结，如爱、同情、崇敬、仁慈；还有一些倾向于不团结，如仇恨、嫉妒、羡慕、骄傲、残酷、恐惧。显然，前一组对我们来说是正确的，后一组对我们来说是错误的。

In all these thoughts and feelings which are clearly wrong, we recognize one dominant note, the thought of self; while in all those which are clearly right we recognize that the thought is turned toward others, and that the personal self is forgotten. Wherefore we see that selfishness is the one great wrong, and that perfect unselfishness is the crown of all virtue. This gives us at once a rule of life. The man who wishes intelligently to co-operate with the Divine Will must lay aside all thought of the advantage or pleasure of the personal self, and must devote himself exclusively to carrying out that Will by working for the welfare and happiness of others.

在所有这些明显错误的思想和感觉中，我们认识到一个主导因素，即“我”的思想；而在所有那些明显正确的思想中，我们认识到思想是转向他人的，个人的小我被遗忘了。因此，我们看到，自私是一个巨大的错误，而完美的无私是所有美德的皇冠。这一下子就给了我们一个生活准则。希望明智地与神圣的意志合作的人，必须放下所有关于个人自我的利益或快乐的想法，必须通过为他人的福利和幸福而努力，专门致力于执行该意志。

This is a high ideal, and difficult of attainment, because there lies behind us such a long history of selfishness. Most of us are as yet far from the purely altruistic attitude; how are we to go to work to attain it, lacking as we do the necessary intensity in so many of the good qualities, and possessing so many which are undesirable?

这是一个崇高的理想，而且很难实现，因为我们有如此漫长的自私的历史。我们中的大多数人离纯粹的利他主义还很远；我们缺乏好品质的强度，并且拥有这么多不好的品质，我们如何去努力才能达到无私呢？

Here comes into operation the great law of cause and effect to which I have already referred. Just as we can confidently appeal to the laws of Nature in the physical world, so may we also appeal to these laws of the higher world. If we find evil qualities within us, they have grown up by slow degrees through ignorance and through self-indulgence. Now that the

ignorance is dispelled by knowledge, now that in consequence we recognize the quality as an evil, the method of getting rid of it lies obviously before us.

这就需要因果定律发挥作用。正如我们可以自信地依赖物质世界的自然法则一样，我们也可以依赖更高世界的这些法则。如果我们发现自己有邪恶的品质，它们是由于无知和自我放纵慢慢培养起来的。现在无知被知识所驱散，既然我们认识到这种品质是邪恶的，那么摆脱它的方法就明显摆在我们面前。

For each of these vices there is a contrary virtue; if we find one of them rearing its head within us, let us immediately determine deliberately to develop within ourselves the contrary virtue. If a man realizes that in the past he has been selfish, that means that he has set up within himself the habit of thinking of himself first and pleasing himself, of consulting his own convenience or his pleasure without due thought of the effect upon others; let him set to work purposefully to form the exactly opposite habit, to make a practice before doing anything of thinking how it will affect all those around him; let him set himself habitually to please others, even though it be at the cost of trouble or privation for himself. This also in time will become a habit, and by developing it he will have killed out the other.

每一种恶习都有一种相反的美德；如果我们发现其中一种恶习在我们身上抬头，我们就应该立即下定决心，刻意在自己身上培养相反的美德。如果一个人意识到他过去是自私的，这意味着他已经在自己内心养成了首先考虑自己和取悦自己的习惯，考虑自己的方便或快乐，而不适当考虑对他人的影响；他可以有目的地开始努力，养成完全相反的习惯，在做任何事情之前都要考虑将如何影响他周围的人；让他习惯性地让自己去宜悦他人，即使是以自己的麻烦或痛苦为代价。久而久之，这也会成为一种习惯，而通过培养这种习惯，他就会把另一种习惯去除掉。

If a man finds himself full of suspicion, ready always to assign evil motives to the actions of those about him, let him set himself steadily to cultivate trust in his fellows, to give them credit always for the highest possible motives. It may be said that a man who does this will lay himself open to be deceived, and that in many cases his confidence will be misplaced. That is a small matter; it is far better for him that he should sometimes be deceived as a result of his trust in his fellows than that he should save himself from such deception by maintaining a constant attitude of suspicion. Besides, confidence begets faithfulness. A man who is trusted will generally prove himself worthy of the trust, whereas a man who is

suspected is likely presently to justify the suspicion.

如果一个人发现自己充满了怀疑，总是猜测他身边的人的行为有邪恶的动机，那么就让他坚定地培养对别人的信任，总是以最高的可能的动机去假设。有人可能会说，这样做的人会受骗上当，而且在许多情况下，他会信错了人。这是小事一桩；对他来说，有时由于对同伴的信任而被欺骗，要比他总是保持一种持续的怀疑态度而使自己免于被欺骗要好得多。此外，信任产生了忠诚。一个被信任的人通常会证明自己值得被信任，而一个被怀疑的人则有可能值得被怀疑。

If a man finds in himself the tendency towards avarice, let him go out of his way to be especially generous; if he finds himself irritable, let him definitely train himself in calmness; if he finds himself devoured by curiosity, let him deliberately refuse again and again to gratify that curiosity; if he is liable to fits of depression, let him persistently cultivate cheerfulness, even under the most adverse circumstances.

如果一个人发现自己有贪婪的倾向，就让他不遗余力地特别慷慨；如果他发现自己易怒，就让他明确地训练自己冷静；如果他发现自己被好奇心吞噬，就让他特意一次又一次地拒绝满足这种好奇心；如果他容易抑郁，就让他坚持不懈地培养开朗的性格，即使在最不利的情况下。

In every case the existence of an evil quality in the personality means a lack of the corresponding good quality in the ego. The shortest way to get rid of that evil and to prevent its reappearance is to fill the gap in the ego, and the good quality which is thus developed will show itself as an integral part of the man's character through all his future lives. An ego cannot be evil, but he can be imperfect. The qualities which he develops cannot be other than good qualities, and when they are well defined they show themselves in each of all his numerous personalities, and consequently those personalities can never be guilty of the vices opposite to these qualities; but where there is a gap in the ego, where there is a quality undeveloped, there is nothing inherent in the personality to check the growth of the opposite vice; and since others in the world about him already possess that vice, and man is an imitative animal, it is quite probable that it will speedily manifest itself in him. This vice, however, belongs to the vehicles only and not to the man inside. In these vehicles its repetition may set up a momentum which is hard to conquer; but if the ego bestirs himself to create in himself the opposite virtue, the vice is cut off at its root, and can no longer exist—neither in this life nor in all the lives that

are to come.

在任何一种情况下，人格中邪恶品质的存在意味着“自我”中缺乏相应的美好品质。摆脱这种邪恶并防止其再次出现的最短途径是填补“自我”中的空白，而这样发展出来的良好品质将在这个人的所有未来生命中成为其性格的一部分。一个“自我”不能是邪恶的，但他可以是不完美的。“自我”发展的品质只能是好品质，当它们被培育以后，它们会在他所有的众多性格体中显示出来，因此，这些性格体永远不会犯与这些品质相反的恶习。但是，如果“自我”中存在缺陷，如果有一种品质没有得到发展，那么性格体中就没有任何固有的东西可以阻止相反的恶习的增长；而且，由于他周围世界的其他人已经拥有这种恶习，而人是一个模仿者，所以很有可能它将很快在他身上表现出来。然而，这种恶习只属于载体，不属于真正的人。在这些载体中，重复恶习可能会让它形成一种难以征服的势头；但如果“自我”激励自己，在自己身上创造出相反的美德，这种恶习就会从根源上被切断，并且不再存在，无论是在今生还是在未来的所有生命中。

A man who is trying to evolve these qualities in himself will find certain obstacles in his way—obstacles which he must learn to surmount. One of these is the critical spirit of the age—the disposition to find fault with a thing, to belittle everything, to look for faults in everything and everyone. The exact opposite of this is what is needed for progress. He who wishes to move rapidly along the path of evolution must learn to see good in everything—to see the latent Deity in everything and in everyone. Only so can he help those other people—only so can he get the best out of those other things.

一个试图在自己身上发展这些品质的人，会发现在他的道路上有一些障碍，他必须学会克服这些障碍。其中之一是这个时代的批判精神，也就是对一件事找茬的倾向，贬低一切，在每件事和每个人身上寻找缺点。人要进步所需要的东西与此正相反。希望在进化的道路上快速前进的人，必须学会在一切事物中看到善，在一切事物和每个人身上看到潜在的神性。只有这样，他才能帮助其他人。只有这样，他才能从那些其他事物中得到最好的东西。

Another obstacle is the lack of perseverance. We tend in these days to be impatient; if we try any plan we expect immediate results from it, and if we do not get them, we give up that plan and try something else. That is not the way to make progress in occultism. The effort which we are making is to compress into one or two lives the evolution which would naturally

take perhaps a hundred lives. That is not the sort of undertaking in which immediate results are to be expected. We attempt to uproot an evil habit, and we find it hard work; why? Because we have indulged in that practice for, perhaps, twenty thousand years one cannot shake off the custom of twenty thousand years in a day or two. We have allowed that habit to gain an enormous momentum, and before we can set up a force in the opposite directions we have to overcome that momentum. That cannot be done in a moment, but it is absolutely certain that it *will* be done eventually, if we persevere, because the momentum, however strong it may be, is a finite quantity, whereas the power that we can bring to bear against it is the infinite power of the human will, which can make renewed efforts day after day, year after year, even life after life if necessary.

另一个障碍是缺乏毅力。在这个时代，我们往往缺乏耐心；如果我们尝试任何计划，都会期望立即得到结果，如果没有得到结果，就会放弃这个计划，去尝试别的东西。这是在奥义方面取得进步不可取的方法。我们所做的努力是将自然界中需要上百次生命的进化压缩到一到两次。这不是那种可以立竿见影的事业。我们试图根除一个邪恶的习惯，但这是一项艰巨的工作；为什么？因为我们已经沉溺于这种做法，也许是两万年，一个人不能在一两天内摆脱两万年的习惯。我们已经让这种习惯获得了巨大的力量，在我们能够在相反的方向上建立一种力量之前，我们必须克服这种力量。这不可能在一瞬间完成，但绝对可以肯定的是，如果我们坚持下去，最终会做到这一点，因为这种势头，无论它多么强大，都是有限的，而我们可以用来对付它的力量是人类意志的无限力量，它可以日复一日、年复一年地重新努力，如果有必要，甚至生生世世地努力。

Another great difficulty in our way is the lack of clearness in our thought. People in the West are little used to clear thought with regard to religious matters. Everything is vague and nebulous. For occult development vagueness and nebulosity will not do. Our conceptions must be clear-cut and our thought-images definite. Other necessary characteristics are calmness and cheerfulness; these are rare in modern life, but are absolute essentials for the work which we are here undertaking.

在我们的道路上，另一个巨大的困难是我们的思想缺乏清晰性。西方的人们很少习惯于在宗教问题上进行清晰的思考。一切都是模糊不清的。要在奥义学中发展，模糊和虚无是不行的。我们的概念必须是清晰的，我们的思想必须是明确的。其他必要的特征是冷静和开朗；这些在现代生活中是罕见的，但对于我们在这里进行的工作是绝对必要的。

The process of building a character is as scientific as that of developing one's muscles. Many a man, finding himself with certain muscles flabby and powerless, takes that as his natural condition, and regards their weakness as a kind of destiny imposed upon him; but anyone who understands a little of the human body is aware that by continued exercise those muscles can be brought into a state of health and the whole body eventually put in order. In exactly the same way, many a man finds himself possessed of a bad temper or a tendency to avarice or suspicion or self-indulgence, and when in consequence of any of these vices he commits some great mistake or does some great harm he offers it as an excuse that he is a hasty-tempered man, or that he possesses this or that quality by nature—implying that therefore he cannot help it.

塑造人格的过程就像发展肌肉的过程一样具有科学性。许多人发现自己的某些肌肉松弛无力，把它当作自己的自然状况，并把肌肉的软弱视为强加给他的一种命运；但任何对人体稍有了解的人都知道，通过持续的锻炼，这些肌肉可以进入健康状态，整个身体最终会恢复正常。同样，许多人发现自己有坏脾气，或有贪婪、猜疑或自我放纵的倾向，当他由于这些恶习而犯下一些重大错误或造成一些重大伤害时，他就会以自己是个脾气急躁的人，或他天生具有这种或那种品质为借口，暗示他无法自我控制。

In this case just as in the other the remedy is in his own hands. Regular exercise of the right kind will develop a certain muscle, and regular mental exercise of the right kind will develop a missing quality in a man's character. The ordinary man does not realize that he can do this, and even if he sees that he can do it, he does not see why he should, for it means much effort and much self-repression. He knows of no adequate motive for undertaking a task so laborious and painful.

在这种情况下，就像在其他情况下一样，补救措施在他自己手中。定期进行适当的锻炼可以发展某种肌肉，定期进行适当的心理锻炼可以培养一个人性格中所缺少的品质。普通人没有意识到他能做到这一点，即使他看到他能做到这一点，他也不明白为什么他应该这样做，因为这意味着很多努力和很多自我约束。他没有充分的动机来承担如此费力和痛苦的任务。

The motive is supplied by the knowledge of the truth. One who gains an intelligent comprehension of the direction of evolution feels it not only

his interest but his privilege and his delight to cooperate with it. One who wills the end wills also the means; in order to be able to do good work for the world he must develop within himself the necessary strength and the necessary qualities. Therefore he who wishes to reform the world must first of all reform himself. He must learn to give up altogether the attitude of insisting upon rights, and must devote himself utterly to the most earnest performance of his duties. He must learn to regard every connection with his fellow-man as an opportunity to help that fellow-man, or in some way to do him good.

动机来自于对真理的了解。一个人如果对进化的方向有了明智的理解，就会觉得与之合作不仅是他的兴趣，而且是他的特权和快乐。一个希望达到目的的人也希望得到手段；为了能够为世界做善事，他必须在自己身上发展必要的力量和必要的素质。因此，希望改革世界的人必须首先改革自己。他必须学会完全放弃要得到权利的态度，必须全身心地投入到最认真地履行自己的职责中。他必须学会把与同胞的每一种联系看作是帮助同胞的机会，或以某种方式为他做好事。

One who studies these subjects intelligently cannot but realize the tremendous power of thought, and the necessity for its efficient control. All action springs from thought, for even when it is done (as we say) without thought, it is the instinctive expression of the thoughts, desires and feelings which the man has allowed to grow luxuriantly within himself in earlier days.

聪明地研究这些课题的人不能不认识到思想的巨大力量，以及有效控制思想的必要性。所有的行动都来自于思想，因为即使是在不加思考的情况下完成的行动（我们这样认为的），它其实也是人在早期自己体内茂盛生长的思想、欲望和感觉的本能表达。

The wise man, therefore, will watch his thought with the greatest of care, for in it he possesses a powerful instrument, for the right use of which he is responsible. It is his duty to govern his thought, lest it should be allowed to run riot and to do evil to himself, and to others; it is his duty also to develop his thought-power, because by means of it a vast amount of actual and active good can be done. Thus controlling his thought and his action, thus eliminating from himself all evil and unfolding in himself all good qualities, the man presently raises himself far above the level of his fellows, and stands out conspicuously among them as one who is working on the side of good as against evil, of evolution as against stagnation.

因此，明智的人将以最谨慎的态度观察他的思想，因为他拥有一

个强大的工具，他有责任正确使用它。他的责任是管理他的思想，以免它肆意妄为，对自己和他人作恶；他的责任也是发展他的思想力量，因为通过它可以做大量的实际和积极的好事。如果控制自己的思想和行动，从自己身上消除一切邪恶，在自己身上展现一切美好的品质，这个人很快就会提高自己，远远超过他的伙伴们的水平，并在他们中脱颖而出，成为一个在朝与恶相对的善、与停滞相对的进化方向努力的人。

The members of the great Hierarchy, in whose hands is the evolution of the world, are watching always for such men in order that they may train them to help in the great work. Such a man inevitably attracts their attention, and they begin to use him as an instrument in their work. If he proves himself a good and efficient instrument, presently they will offer him definite training as an apprentice, that by helping them in the world-business which they have to do he may some day become even as they are, and join the mighty Brotherhood to which they belong.

掌握世界的进化的伟大的等级组织成员一直在关注这样的人，以便可以培训他们帮助完成伟大的工作。这样努力的人不可避免地吸引了他们的注意力，他们开始使用他作为他们工作的工具。如果他证明自己是一个好的和有效的工具，他们将对提供明确的培训，收做徒弟，通过帮助他们完成他们必须做的世界事业，有一天他可能变得和他们一样，并加入他们所属的强大的圣人会。

But for an honour so great as this mere ordinary goodness will not suffice. True, a man must be good first of all, or it would be hopeless to think of using him, but in addition to being good he must be wise and strong. What is needed is not merely a good man, but a great spiritual power. Not only must the candidate have cast aside all ordinary weaknesses but he must have acquired strong positive qualities before he can offer himself to them with any hope that he will be accepted. He must live no longer as a blundering and selfish personality, but as an intelligent ego who comprehends the part which he has to play in the great scheme of the universe. He must have forgotten himself utterly; he must have resigned all thought of worldly profit or pleasure or advancement; he must be willing to sacrifice everything, and himself first of all, for the sake of the work that has to be done. He may be *in* the world, but he must not be *of* the world. He must be careless utterly of its opinion. For the sake of helping man he must make himself something more than man. Radiant, rejoicing, strong, he must live but for the sake of others and to be an

expression of the love of God in the world. A high ideal, yet not too high; possible, because there are men who have achieved it.

但是，要获得这样一个伟大的荣誉，仅仅是普通的善良是不够的。的确，一个人首先必须是好的，否则就没有希望被使用，但除了好之外，他还必须有智慧和力量。我们所需要的不仅仅是一个好人，而是一种伟大的精神力量。候选人不仅必须抛开所有普通的弱点，而且必须获得强大的积极品质，然后他才有希望将自己献给他们，并被接受。他必须不再以一个错误和自私的性格体而活着，而是作为一个聪明的自我，理解他在宇宙的伟大计划中必须扮演的角色。他必须完全忘记自己；他必须放弃对世俗利益、快乐或进步的所有想法；他必须愿意牺牲一切，为了必须完成的工作，首先是牺牲自己。他可以活在这个世界上，但他必须不属于这个世界。他必须完全不在意世俗的意见。为了帮助人，他必须使自己超越人。他必须为他人的利益而活，成为上帝之爱在世上的体现。这是一个很高的理想，但并不是遥不可及；是可能的，因为有一些人已经实现了它。

When a man has succeeded in unfolding his latent possibilities so far that he attracts the attention of the Masters of the Wisdom, one of them will probably receive him as an apprentice upon probation. The period of probation is usually seven years, but may be either shortened or lengthened at the discretion of the Master. At the end of that time, if his work has been satisfactory, he becomes what is commonly called the accepted pupil. This brings him into close relations with his Master, so that the vibrations of the latter constantly play upon him, and he gradually learns to look at everything as the Master looks at it. After yet another interval, if he proves himself entirely worthy, he may be drawn into a still closer relationship, when he is called the son of the Master.

当一个人成功地展示了他潜在的可能性，以至于吸引了智慧真师的注意，真师中的一位可能会接受他为试用期内的徒弟。试用期通常为七年，但可以根据真师的决定缩短或延长。在这段时间结束时，如果他的工作令人满意，他就成为通常所说的正式的徒弟。这样他与师父关系密切，师父的振动不断作用于他，他逐渐学会以师父的眼光来看待一切。再过一段时间，如果他证明自己完全有资格，他可能会被拉入一个更密切的关系，那时他被称为真师的儿子。

These three stages mark his relationship to his own Master only, not to the Brotherhood as a whole. The Brotherhood admits a man to its ranks only when he has fitted himself to pass the first of the great Initiations.

这三个阶段只标志着他与自己的师父的关系，而不是与整个圣人会的关系。只有当一个人通过第一道的考验时，圣人会才会接纳他加入其行列。

This entry into the Brotherhood of those who rule the world may be thought of as the third of the great critical points in man's evolution. The first of these is when he becomes man—when he individualizes out of the animal kingdom and obtains a causal body. The second is what is called by the Christian "conversion", by the Hindu "the acquirement of discrimination", and by the Buddhist "the opening of the doors of the mind". That is the point at which he realizes the great facts of life, and turns away from the pursuit of selfish ends in order to move intentionally along with the great current of evolution in obedience to the divine Will. The third point is the most important of all, for the Initiation which admits him to the ranks of the Brotherhood also insures him against the possibility of failure to fulfil the divine purpose in the time appointed for it. Hence those who have reached this point are called in the Christian system the "elect", the "saved" or the "safe", and in the Buddhist scheme "those who have entered on the stream". For those who have reached this point have made themselves absolutely certain of reaching a further point also—that of Adeptship, at which they pass into a type of evolution which is definitely Superhuman.

进入掌管世界的圣人会是人类进化过程中的第三个伟大的关键点。第一个关键点是当他成为人时。当他从动物王国中个体化并获得因果体时。第二个是基督教所说的"归附"，印度教所说的"获正知"，以及佛教所说的"断尽见惑"。在这一点上，他意识到了生命的伟大事实，并放弃了对自私目的的追求，以顺应神圣的意志，有意地沿着进化的大潮流前进。第三点是最重要的，因为接纳他进入圣人会行列的入道仪式也保证了他在指定的时间内无失败地实现神圣的目的。因此，达到这一点的人在基督教体系中被称为"被选中的人"、"获救者"或"安全者"，而在佛教体系中被称为"入流者"。因为达到这一点的人绝对有把握达到另一个点，也就是成为圣人，超凡入圣时他们会进入一种超人类的进化。

The man who has become an Adept has fulfilled the divine Will so far as this chain of worlds is concerned. He has reached, even already at the midmost point of the æon of evolution, the stage prescribed for man's attainment at the end of it. Therefore he is at liberty to spend the remainder of that time either in helping his fellow-men or in even more

splendid work in connection with other and higher evolutions. He who has not yet been initiated is still in danger of being left behind by our present wave of evolution, and dropping into the next one—the “æonian condemnation” of which the Christ spoke, which has been mistranslated “eternal damnation”. It is from this fate of possible æonian failure—that is, failure for this age, or dispensation, or life-wave—that the man who attains Initiation is “safe”. He has “entered upon the stream” which now *must* bear him on to Adeptship in this present age, though it is still possible for him by his actions to hasten or delay his progress along the Path which he is treading.

成为圣人的人，在这根进化链中的进化，已经实现了神圣的意愿。在进化期的最中间点，他就已经达到了人类在进化期结束时要达到的高度。因此，他可以自由地将剩余的时间用于帮助他的同伴，或用于与更高的进化相关的更辉煌的工作。还没有入道的人仍然有被我们目前的进化浪潮甩掉的可能，他们会掉进下一个浪潮，正如基督所说的““无尽的谴责”，这被误译为“永恒的诅咒”。入道的人是“安全的”，是相对这种可能被淘汰的失败命运来说的--也就是说，他不会被这个时代，或这批任务，或这个生命波淘汰。他已经“入流”，这个河流必将他在这个进化阶段带到圣人的果位，尽管他仍然有可能通过他的行为加速或延迟他在道路上的进展。

That first Initiation corresponds to the matriculation which admits a man to a University, and the attainment of Adeptship to the taking of a degree at the end of a course. Continuing the simile, there are three intermediate examinations, which are usually spoken of as the second, third, and fourth Initiations, Adeptship being the fifth. A general idea of the line of this higher evolution may be obtained by studying the list of what are called in Buddhist books “the fetters” which must be cast off—the qualities of which a man must rid himself as he treads this Path. These are: the delusion of separateness; doubt or uncertainty; superstition; attachment to enjoyment; the possibility of hatred; desire for life, either in this or the higher worlds; pride; agitation or irritability; and ignorance. The man who reaches the Adept level has exhausted all the possibilities of moral development, and so the future evolution which still lies before him can only mean still wider knowledge and still more wonderful spiritual powers.

第一关相当于大学的入学考试，而达道圣人果味则相当于在课程结束后获得学位。继续用这个比喻，这期间有三个考试，通常被称为第二、第三和第四关，圣人果位是第五关。通过研究佛教书籍中所谓的应

去除的"无明"的单子，就可以知道入道的人必须去除的品质，这些是：分离的错觉；怀疑或不确定；迷信；对享受的执着；仇恨的可能性；对这个世界或更高的世界生命的渴望；骄傲；激动或易怒；和无知。达到圣人境界的人已经不再需要发展道德，因此，摆在他面前的未来进化只能意味着更广泛的知识 and 更美妙的灵性力量。

## Chapter IX. THE PLANETARY CHAINS

### 第九章：行星链

THE scheme of evolution of which our Earth forms a part is not the only one in our solar system, for ten separate chains of globes exist in that system which are all of them theatres of somewhat similar progress. Each of these schemes of evolution is taking place upon a chain of globes, and in the course of each scheme its chain of globes goes through seven incarnations. The plan, alike of each scheme as a whole and of the successive incarnations of its chain of globes, is to dip step by step more deeply into matter, and then to rise step by step out of it again.

我们的地球所处的进化计划并不是太阳系中唯一的，因为在太阳系中存在着十个分开的球链，它们都是类似的进化的舞台。这些进化计划中的每一个都是在一个球链上进行的，在每个计划的过程中，它的球链都会经历七个轮回。每个球链作为一个整体以及它每次轮回后产生的球链，都是遵循着先是一步一步地深入到物质中去，然后再一步一步地离开物质这样一个规律。

Each chain consists of seven globes, and both globes and chains observe the rule of descending into matter and then rising out of it again. In order to make this comprehensible let us take as an example the chain to which our Earth belongs. At the present time it is in its fourth or most material incarnation, and therefore three of its globes belong to the physical world, two to the astral world, and two to the lower part of the mental world. The wave of divine Life passes in succession from globe to globe of this chain, beginning with one of the highest, descending gradually to the lowest and the climbing again to the same level as that at which it began.

每条进化链由七个球体组成，球体和链都遵守下降到物质中然后再上升的规则。为了使这一点能够被理解，让我们以我们的地球所属的链举例。目前，它正处于第四个或最物质化的阶段，因此它的三个球体属于物质世界，两个属于星光体世界，两个属于低层思想世界。神圣生命的浪潮从链条上的一个球体移到另一个球体，从最高的一个球体开始，逐渐下降到最低的一个球体，然后再攀升到与开始时相同的水平。

Let us for convenience of reference label the seven globes by the earlier letters of the alphabet, and number the incarnations in order. Thus, as this is the fourth incarnation of our chain, the first globe in this

incarnation will be 4A, the second 4B, the third 4C, the fourth (which is our Earth) 4D, and so on.

为了方便起见，让我们用字母表中的前七个字母来标记这七个球体，并按顺序进行编号。由于它现在处在地球链上的第四次化身，这次化身的第一个地球将是**4A**，第二个是**4B**，第三个是**4C**，第四个（也就是我们的地球）是**4D**，以此类推。

These globes are not all composed of physical matter. 4A contains no matter lower than that of the mental world; it has its counterpart in all the worlds higher than that, but nothing below it. 4B exists in the astral world; but 4C is a physical globe, visible to our telescopes, and is in fact the planet which we know as Mars. Globe 4D is our own Earth, on which the life-wave of the chain is at present in action. Globe 4E is the planet which we call Mercury—also in the physical world. Globe 4F is in the astral world, corresponding on the ascending arc to globe 4B in the descent; while globe 4G corresponds to globe 4A in having its lowest manifestation in the lower part of the mental world. Thus it will be seen that we have a scheme of globes starting in the lower mental world, dipping through the astral into the physical and then rising into the lower mental through the astral again.

这些球体并不都是由物质组成的。**4A**包含的最低层物质是低层思想世界的物质；它所有的相应的球体都在比它更高的世界中，没有低于它的。**4B**存在于星光界；但**4C**是一个有形的球体，用望远镜可以看到，实际上是我们称作火星的行星。**4D**是我们自己的地球，目前进化链的生命波正在其上运行。**4E**是我们称之为水星的行星，也在物质世界中。**4F**在星光界，它处在上升的弧线上，与下降的**4B**相对应；而**4G**星球与**4A**星球相对应，它在低层思想界。因此，我们可以看到，我们的球链有一个从低层思想世界开始的计划，通过星光界进入物质世界，然后通过星光界再次上升到低层思想世界。

Just as the succession of the globes in a chain constitutes a descent into matter and an ascent from it again, so do the successive incarnations of a chain. We have described the condition of affairs in the fourth incarnation; looking back at the third, we find that that commences not on the lower level of the mental world but on the higher. Globes 3A and 3G, then, are both of higher mental matter, while globes 3B and 3F are at the lower mental level. Globes 3C and 3E belong to the astral world and only globe 3D is visible in the physical world. Although this third incarnation of our chain is long past, the corpse of this physical globe 3D is still visible to

us in the shape of that dead planet the Moon, whence that third incarnation is usually called the lunar chain.

就像每个链中的球体进行着下降到物质然后再次上升的连续演化，每条链也是如此进化的。我们已经描述了第四个阶段的状况；回顾第三个阶段，它不是从低层思想世界开始的，而是从高层思想界开始的。那么，球体3A和3G都是高层思想物质，而球体3B和3F是在低层思想层面。3C和3E球属于星光世界，只有3D球在物质世界中是可见的。虽然我们链条的第三个阶段已经过去很久了，但这个物质球体3D的尸体我们仍然可以看到，它就是死去的第三阶段的行星，即现在的月亮，因此第三个阶段通常被称为月球链。

The fifth incarnation of our chain, which still lies very far in the future, will correspond to the third. In that, globes 5A and 5G will be built of higher mental matter, globes 5B and 5F of lower mental, globes 5C and 5E of astral matter, and only globe 5D will be in the physical world. This planet 5D is of course not yet in existence.

我们这个链的第五个阶段，还在非常遥远的未来，将与第三个阶段相对应。其中，5A和5G球体将由高层思想物质构建，5B和5F球体由低层思想物质构建，5C和5E球体由星光物质构建，只有5D球体将处于物质世界。当然，这个5D星球现在还不存在。

The other incarnations of the chain follow the same general rule of gradually decreasing materiality; 2A, 2G, 6A and 6G are all in the intuitional world; 2B, 2F, 6B and 6F are all in the higher part of the mental world; 2C, 2E, 6C and 6E are in the lower part of the mental world; 2D and 6D are in the astral world. In the same way 1A, 1G, 7A and 7G belong to the spiritual world; 1B, 1F, 7B and 7F are in the intuitional world; 1C, 1E, 7C and 7E are in the higher part of the mental world; 1D and 7D are in the lower part of the mental world.

进化链的其他阶段也遵循同样的普遍规则，即物质逐渐减少；2A、2G、6A和6G都属于直觉世界；2B、2F、6B和6F都属于高层思想世界；2C、2E、6C和6E属于低层思想世界；2D和6D属于星光界。同样，1A、1G、7A和7G属于灵性世界；1B、1F、7B和7F在直觉世界；1C、1E、7C和7E在高层思想世界；1D和7D在低层思想世界。

Thus it will be seen that not only does the life-wave in passing through one chain of globes dip down into matter and rise out of it again, but the chain itself in its successive incarnations does exactly the same

thing.

因此，我们看到，不仅生命波在通过一个球链时浸入物质，并再次从物质中升起，而且球链本身在其连续的进化中也做着完全相同的运动。

There are ten schemes of evolution at present existing in our solar system, but only seven of them are at the stage where they have planets in the physical world. These are: (1) that of an unrecognized planet Vulcan, very near the sun, about which we have very little definite information. It was seen by the astronomer Herschel, but is now said to have disappeared. We at first understood that it was in its third incarnation; but it is now regarded as possible that it has recently passed from its fifth to its sixth chain, which would account for its alleged disappearance; (2) that of Venus, which is in its fifth incarnation, and also therefore, has only one visible globe; (3) that of the Earth, Mars and Mercury, which has three visible planets because it is in its fourth incarnation; (4) that of Jupiter, (5) that of Saturn, (6) that of Uranus, all in their third incarnations; and (7) that of Neptune and the two unnamed planets beyond its orbit, which is in its fourth incarnation, and therefore has three physical planets as we have.

目前在我们的太阳系中存在十个进化计划，但其中只有七个处于在物质世界中有行星的阶段。这些计划是 (1) 一个未发现的行星Vulcan，非常靠近太阳，我们对它的确切信息掌握得很少。天文学家赫歇尔看到过它，但据说现在已经消失了。我们起初认为它处于第三阶段；但现在认为它有可能最近从第五阶段进入第六阶段，这可以解释它所谓的消失；(2) 金星，它处于第五阶段，因此也只有一个可见的物质星球。(3) 地球、火星和水星，有三个可见的行星，因为它们处于第四阶段；(4) 木星，(5) 土星，(6) 天王星，都处于第三个阶段；以及(7) 海王星和其轨道以外的两个未命名的行星，处于第四阶段，因此有三个物质行星，正如地球链有物质地球。

In each incarnation of a chain (commonly called a chain-period) the wave of divine Life moves seven times round the chain of seven planets, and each such movement is spoken of as a round. The time that the life-wave stays upon each planet is known as a world-period, and in the course of a world-period there are seven great root-races. As has been previously explained, these are subdivided into sub-races, and those again into branch-races. For convenience of reference we may state this in tabular form:

7 Branch-Races	make	1 Sub-Race
7 Sub-Races	"	1 Root-Race
7 Root-Races	"	1 World-Period
7 World-Periods	"	1 Round
7 Rounds	"	1 Chain-Period
7 Chain-Periods	"	1 Scheme of Evolution
10 Schemes of Evolution	"	Our Solar System

在进化链的每个进化期中（通常称为链期），神圣的生命之波在七个行星组成的链上循环七次，每次循环都被称为一个进化圈。生命波在每个星球上停留的时间被称为一个世界周期，在一个世界周期中，产生七个伟大的根族。正如前面所解释的，这些种根族又被细分为次种族，而这些次根族又被细分为亚次根族。为了便于参考，我们可以用表格的形式来说明这一点。

7 个亚次根族	组成	1 个次根族
7 个次根族	组成	1 个根族
7 根族	组成	1 个世界周期
7 个世界周期	组成	1 个进化圈
7 个进化圈	组成	1 个进化链期
7 进化链期	组成	1 个进化计划
10 个进化计划	组成	太阳系

It is clear that the fourth root-race of the fourth globe of the fourth round of a fourth chain-period would be the central point of a whole scheme of evolution, and we find ourselves at the present moment only a little past that point. The Aryan root-race, is the fifth root-race of the fourth globe, so that the actual middle point fell in the time of the last great root-race, the Atlantean.

很明显，第四进化链期的中的第四个进化圈的第四个球体上的第四个根族是整个进化计划的中心点，而我们现在只是稍微超过了这个点。雅利安人的根族是第四个球体的第五个根族，因此，实际的中间点是在上一个伟大的根族时期，即亚特兰蒂斯人的时代。

Consequently the human race as a whole is very little more than half-way through its evolution, and those few souls who are already nearing Adeptship, which is the end and crown of this evolution, are very

far in advance of their fellows.

因此，人类作为一个整体，在其进化过程中只走了一半多一点，而那些已经接近圣人的少数灵魂，即达到进化的终点和冠冕，相对其他人类遥遥领先。

How do they come to be so far in advance? Partly and in some cases because they have worked harder, but usually because they are older egos—because they were individualized out of the animal kingdom at an earlier date, and so have had more time for the human part of their evolution.

他们怎么会这么领先？部分原因以及在某些情况下，是他们更加努力的结果，但通常是因为他们是成熟的“自我”，因为他们在更早的时候从动物界中被个体化出来，所以有更多的时间用于人类阶段的进化。

Any given wave of life sent forth from the Deity usually spends a chain-period in each of the great kingdoms of Nature. That which in our first chain was ensouling the first elemental kingdom must have ensouled the second of those kingdoms in the second chain, in the third of them in the Moon-chain, and is now in the mineral kingdom in the fourth chain. In the future fifth chain it will ensoul the vegetable kingdom, in the sixth the animal, and in the seventh it will attain humanity.

从神性发出的任何特定的生命波，通常在自然界的每一个大王国中度过一个链期。在我们的第一条链中，激活第一个元素王国的生命必须在第二条链中与第二个元素王国接触，在月球链过程中与第三个元素王国接触，现在在第四链中与矿物王国接触。在未来的第五链中，它将在植物王国，在第六链中在动物王国，在第七链中它将达到人类。

From this it follows that we ourselves represented the mineral kingdom on the first chain, the vegetable on the second, and the animal on the lunar chain. There some of us attained our individualization, and so we were enabled to enter this Earth-chain as men. Others who were a little more backward did not succeed in attaining it, and so had to be born into this chain as animals for a while before they could reach humanity.

由此可见，我们自己在第一条链上代表矿物王国，在第二条链上代表植物，而在月球链上代表动物。在那里，我们中的一些人实现了个体化，因此我们能够作为人进入这个地球链。另一些稍微落后的人没有成功地达到这个目标，因此在他们能够达到人类之前，不得不作为动物在这条链上出生一段时间。

Not all of mankind, however, entered this chain together. When the lunar chain came to its end the humanity upon it stood at various levels. Not Adeptship, but what is now for us the fourth step on the Path, was the goal appointed for that chain. Those who had attained it (commonly called in Theosophical literature the Lords of the Moon) had, as is usual, seven choices before them as to the way in which they would serve. Only one of those choices brought them, or rather a few of them, over into this Earth-chain to act as guides and teachers to the earlier races. A considerable proportion—a vast proportion, indeed—of the Moon-men had not attained that level, and consequently had to reappear in this Earth-chain as humanity. Besides this, a great mass of the animal kingdom of the Moon-chain was surging up to the level of individualization, and some of its members had already reached it, while many others had not. These latter needed further animal incarnations upon the Earth-chain, and for the moment may be put aside.

然而，并非所有的人类都同时进入这条进化链。当月球链走到尽头时，它上面的人类处于不同的水平。那条链的进化目标不是成为圣人，而现在对我们来说的第四步进化，是月球链的进化目标。那些达到这个目标的人（在证道学文献中通常被称为月主们），像往常一样，在他们面前有七个选择，决定他们将以何种方式服务。其中只有一个选择将他们，或者说他们中的少数人带入地球链，作为早期种族的向导和教师。相当大比例的月球人，确切地说是很大比例的月球人没有达到这个水平，因此不得不作为人类重新出现在这个地球链上。此外，月球链上的动物王国中的大量动物正在奔向个体化，其中一些已经达到了这一水平，而其他许多成员却没有达到。没达到的需要在地球链上进行进一步以动物进化，我们现在先把这个话题搁一搁。

There were many classes even among the humanity, and the manner in which these distributed themselves over the Earth-chain needs some explanation. It is the general rule that those who have attained the highest possible in any chain on any globe, in any root-race, are not born into the beginning of the next chain, globe or race, respectively. The earlier stages are always for the backward entities, and only when they have already passed through a good deal of evolution and are beginning to approach the level of those others who had done better, do the latter descend into incarnation and join them once more. That is to say, almost the earlier half of any period of evolution, whether it be a race, a globe or a chain, seems to be devoted to bringing the backward people up to nearly the level of

those who have got on better; then these latter also (who, in the meantime, have been resting in great enjoyment in the mental world) descend into incarnation along with the others, and they press on together until the end of the period.

即使在人类中也有许多层次，而这些层次在地球链上的分布方式需要一些解释。一般的规则是，那些在任何链中的任何球体达到最高水平的人，在任何根族中，都不会出生在下一个链、球体或根族的起点。早期阶段总是为落后的个体准备的，只有当他们已经通过了大量的进化，并开始接近那些做得更好的人的水平时，这些先驱灵魂才会投生，再次加入他们的行列。也就是说，任何进化时期的前半段，无论是一个根族、一个球体还是一个链，似乎都是用来把落后的人提高到接近那些做得更好的人的水平；然后这些领先的人（在此期间，他们一直在思想世界中享受休息）会与其他人一起投生，一起走到这个进化周期的结束。

Thus the first of the egos from the Moon who entered the Earth-chain were by no means the most advanced. Indeed they may be described as the least advanced of those who had succeeded in attaining humanity—the animal-men. Coming as they did into a chain of new globes, freshly aggregated, they had to establish the forms in all the different kingdoms of Nature. This needs to be done at the beginning of the first round in a new chain, but never after that; for though the life-wave is centred only upon one of the seven globes of a chain at any given time, yet life has not entirely departed from the other globes. At the present moment, for example, the life-wave of our chain is centred on this Earth, but on the other two physical globes of our chain, Mars and Mercury, life still exists. There is still a population, human, animal and vegetable, and consequently when the life-wave goes round again to either of those planets there will be no necessity for the creation of new forms. The old types are already there, and all that will happen will be a sudden marvellous fecundity, so that the various kingdoms will quickly increase and multiply, and make a rapidly increasing population instead of a stationary one.

因此，第一批从月球链进入地球链的“自我”，绝不是最先进的。事实上，他们可以说是那些人类中最落伍的动物人。他们来到一个新的地球链中，这个链刚刚形成，他们必须在自然界的不同王国中建立生命形式。这在新链的第一圈的初期完成，但在那之后就不需要了；因为尽管生命波在任何时候都只集中在链中的七个球体中的一个，但生命并没有完全离开其他的球。例如，此刻，我们所在的链上的生命波以

地球为中心，但在我们链上的另外两个物质球体上，即火星和水星上，生命仍然存在。仍然有生命人口，包括人类、动物和植物，因此，当生命波再次转到这两个星球中的任何一个时，将没有必要创造新生命形式。旧的类型已经在那里了，所发生的将是一个突然的惊人的繁殖力，因此，各种王国将迅速增加和繁殖，并使人口迅速增加，而不是一个固定的数目。

It was, then, the animal-men, the lowest class of human beings of the Moon-chain, who established the forms in the first round of the Earth-chain. Pressing closely after them were the highest of the lunar animal kingdom, who were soon ready to occupy the forms which had just been made. In the second journey round the seven globes of the Earth-chain, the animal-men who had been the most backward of the lunar humanity were leaders of this terrene humanity, the highest of the moon-animals making its less developed grades. The same thing went on in the third round of the Earth-chain, more and more of the lunar animals attaining individualization and joining the human rank, until in the middle of that round on this very globe D which we call the Earth, a higher class of human beings—the Second Order of Moon-men—descended into incarnation and at once took the lead.

那么，是动物人，也就是月球链上最低级的人类，在地球链的第一圈中建立了这些形式。紧随其后的是月球动物王国的最高层，他们很快就准备好占据刚刚生成的形式。在第二次绕地球链的七个球体的旅程中，月球人类中最落后的动物人成为这个地球人类的先驱，月球动物中的最高级动物成为下一个等级。同样的事情发生在地球链的第三圈，越来越多的月球动物实现了个体化，并加入了人类的行列，直到在这一圈的中间，在这个我们称之为地球的球体上，一个更高的人类阶层，即月球人的第二等级降生了，并立即占据了领先地位。

When we come to the fourth, our present round, we find the First Order of the Moon-men pouring in upon us—all the highest and the best of the lunar humanity who had only just fallen short of success. Some of those who had already, even on the Moon, entered upon the Path soon attained its end, became Adepts and passed away from the Earth. Some few others who had not been quite so far advanced have attained Adeptship only comparatively recently—that is, within the last few thousand years, and these are the Adepts of the present day. We were several stages behind Them, but the opportunity lies before us of following

in Their steps if we will.

当我们来到第四圈，也就是我们现在所处的这一圈，我们发现月球人的第一等级涌向我们 -- 所有月球人类中最高和最好的人，他们只是在月球链上差一点没有成功而已。有些人甚至在月球上就已经入道，在地球上很快就达到了终点，成为圣人并离开了地球。还有一些没有达到如此高度的人，只是在最近，也就是在过去几千年里，才达到了圣人的地位，这些人就是今天的圣人。我们比他们晚了好几个阶段，但如果我们愿意，就有机会追随他们的步伐。

The evolution of which we have been speaking is that of the Ego himself, of what might be called the soul of man; but at the same time there has been also an evolution to the body. The forms built in the first round were very different from any of which we know anything now. Properly speaking, those which were made on our physical earth can scarcely be called forms at all, for they were constructed of etheric matter only, and resembled vague, drifting and almost shapeless clouds. In the second round they were definitely physical, but still shapeless and light enough to float about in currents of wind.

我们一直在说的进化是“自我”本身的进化，也就是被称为人类的“灵魂”的进化；但同时也有身体的进化。第一进化圈时建造的物质形式与我们现在所知的任何形式都非常不同。确切地说，那时在我们的物质地球上制造的东西几乎不能被称为形式，因为它们只是由以太物质构成，类似于模糊的、漂移的和几乎没有形状的云。在第二进化圈中，它们肯定是物质的，但仍然没有形状，而且足够轻，可以在风中漂荡。

Only in the third round did they begin to bear any kind of resemblance to man as we know him today. The very methods of reproduction of those primitive forms differed from those of humanity today, and far more resembled those which we now find only in very much lower types of life. Man in those early days was androgynous, and a definite separation into sexes took place only about the middle of the third round. From that time onward until now the shape of man has been steadily evolving along definitely human lines, becoming smaller and more compact than it was, learning to stand upright instead of stooping and crawling, and generally differentiating itself from the animal forms out of which it had been evolved.

只有在第三进化圈是，他们才开始与我们今天所知的人类有些相似之处。那些原始形式的繁殖方法与今天的人类不同，更类似于我们现

在在非常低级的生命类型中发现的生殖方式。早期的人类是雌雄同体的，大约在第三进化圈中期才发生了明确的性别分离。从那时起直到现在，人的形状一直在沿着绝对的人类发展路线稳步前进，人变得比以前更小、更紧凑，学会了直立而不是弯腰和爬行，并且总体上将自己与动物形态区分开来。

One curious break in the regularity of this evolution deserves mention. On this globe, in this fourth round, there was a departure from the straightforward scheme of evolution. This being the middle globe of a middle round, the midmost point of evolution upon it marked the last moment at which it was possible for members of what had been the lunar animal kingdom to attain individualization. Consequently a sort of strong effort was made—a special scheme was arranged to give a final chance to as many as possible. The conditions of the first and second rounds were specially reproduced in place of the first and second races—conditions of which in the earlier rounds these backward egos had not been able fully to take advantage. Now, with the additional evolution, which they had undergone during the third round, some of them were able to take such advantage, and so they rushed in at the very last moment before the door was shut, and became just human. Naturally they will not reach any high level of human development, but at least when they try again in some future chain it will be some advantage to them to have had even this slight experience of human life.

在这种进化的有规律的过程中，有一个特殊情况值得一提。在这个地球上，在第四圈中，出现了与直接的进化计划不同的情况。这出现在中间的进化圈最中间的球体进化阶段，这里的最中间点标志着月球动物王国的成员有可能达到个体化的最后机会。因此，出现了某种强烈的努力，即安排了一个特殊的计划，给尽可能多的生命体最后的机会。第一圈和第二圈的条件特地为第一根族和第二种族复制--在前几圈中，这些落后的“自我”未能充分地利用这些条件。现在，随着他们在第三圈中经历的额外进化，他们中的一些人能够利用这种优势，因此他们在进入人类之门被关闭前的最后一刻冲了进来，成为了人。自然，他们不会达到人类发展的任何高水平，但至少当他们在未来的某个链中再次尝试时，对他们来说，即使有这种浅显的人类生活经验也会有一些好处。

Our terrestrial evolution received a most valuable stimulus from the assistance given to us by our sister globe, Venus. Venus is at present in the fifth incarnation of its chain, and in the seventh round of that incarnation,

so that its inhabitants are a whole chain-period and a half in front of us in evolution. Since, therefore, its people are so much more developed than ours, it was thought desirable that certain Adepts from the Venus evolution should be transferred to our Earth in order to assist in the specially busy time just before the closing of the door, in the middle of the fourth root-race.

地球上的进化从我们的姐妹星球金星给予的帮助中得到了最宝贵的推动。金星目前处于其进化链的第五个阶段，并且处于第七圈，因此它的居民在进化方面比我们发达了整整一个半进化链。因此，由于它的人民比我们的人民灵性要发达得多，在我们地球上第四根族时期，在淘汰之门关闭之前的特别繁忙时期，金星的某些圣人被转移到我们的地球上，以便提供帮助。

These august Beings have been called the Lords of the Flame and the Children of the Fire-mist, and They have produced a wonderful effect upon our evolution. The intellect of which we are so proud is almost entirely due to Their presence, for in the natural course of events the next round, the fifth, should be that of intellectual advancement, and in this our present fourth round we should be devoting ourselves chiefly to the cultivation of the emotions. We are therefore in reality a long way in advance of the programme marked out for us; and such advance is entirely due to the assistance given by these great Lords of the Flame. Most of Them stayed with us only through that critical period of our history; a few still remain to hold the highest offices of the Great White Brotherhood until the time when men of our own evolution shall have risen to such a height as to be capable of relieving their august Visitors.

这些伟大的生灵被称为火焰之主和火雾之子，他们对我们的进化产生了奇妙的影响。我们引以为豪的智力几乎完全归功于他们。在自然进程中，下一圈，即第五圈的目标是智力的进步，而在当前的第四圈，我们主要致力于培养情感。因此，我们实际上在为我们制定的计划中提前了很长时间；这种提前完全是由于这些伟大的火焰之主的帮助。他们中的大多数人只在我们历史的某个关键时期与我们在一起；少数人仍然保持着在伟大的圣人会的最高职位，直到我们进化计划中的人上升到这样的高度，才能够替代这些伟大的访客。

The evolution lying before us is both of the life and of the form; for in future rounds, while the egos will be steadily growing in power, wisdom and love, the physical forms also will be more beautiful and more perfect

than they have ever yet been. We have in this world at the present time men at widely differing stages of evolution. Later on in the course of our evolution a point will be reached at which it is no longer possible for undeveloped souls to advance side by side with the others, so that it will be necessary that a division should be made.

摆在我们面前的进化既是生命的进化，也是形式的进化；因为在未来的几个进化圈中，当“自我”的力量、智慧和爱稳步增长的时候，身体的形式也将比以往任何时候都更美丽、更完善。目前，我们在这个世界上有很多处于不同进化阶段的人。在我们进化过程的后期，将达到一个点，未开发的灵魂不再可能与其他人并肩前进，因此，有必要进行划分。

The proceeding is exactly analogous to the sorting out by a schoolmaster of the boys in his class. During the school year he has to prepare his boys for a certain examination, and by perhaps the middle of that school year he knows quite well which of them will pass it. If he should have in his class some who are hopelessly behind the rest, he might reasonably say to them when the middle period was reached:

"It is quite useless for you to continue with your fellows, for the more difficult lessons which I shall now have to give will be entirely unintelligible to you. It is impossible that you can learn enough in the time pass the examination, so that the effort would only be a useless strain for you, and meantime you would be a hindrance to the rest of the class. It is therefore far better for you to give up striving after the impossible, and to take up again the work, of the lower class which you did not do perfectly, and then to offer yourselves for this examination along with next year's class, for what is now impossible for you will then be easy."

这个过程完全类似于一个校长对班上学生的分类。在一学年中，他必须为孩子们准备某次考试，大概在该学年的中期，他已非常清楚哪些孩子会通过考试。如果他的班上有一些人无可救药地落后于其他同学，他可以在达到中期时符合情理地对他们说：

"你继续和你的同学们在一起是完全没有用的，因为我现在要讲的更难的课对你来说是完全无法理解的。你不可能在考试前的时间里学到足够的知识，这样的努力对你来说只是一种无用的压力，同时你也会成为班上其他同学的障碍。因此，你们最好放弃追求不可能的事情，重新做你们没有做得很好的低年级的工作，然后和明年的班级一起参加这次考试，这样现在对你们来说不可能的事情到时候就很容易了。"

This is in effect exactly what is said at a certain stage in our future evolution, to the most backward egos. They drop out of this year's class and come along with the next one. This is the "æonian condemnation" to which reference was made a little while ago. It is computed that about two-fifths of humanity will drop out of the class in this way, leaving the remaining three-fifths to go on with far greater rapidity to the glorious destinies which lie before them.

这实际上正是在我们未来进化的某个阶段，对最落后的“自我”的说法。他们从今年的班级中退学，然后和下一个班级一起走。这就是不久前提到的“无尽的谴责”。经计算，大约五分之二的人将以这种方式退出这个班级，剩下的五分之三的人将以更快的速度走向摆在他们面前的光荣的命运。

## Chapter X. THE RESULT OF THEOSOPHICAL STUDY

### 第十章：学习证道学的结果

“MEMBERS of the Theosophical Society study these truths and Theosophists endeavour to live them.” What manner of man then is the true Theosophist in consequence of his knowledge? What is the result in his daily life of all this study?

"证道学学会的成员研究这些真理，证道人努力实践这些真理。" 那么，那些因知识而成为证道人的人是什么样的人？在他的日常生活中，所有这些研究的结果是什么？

Finding that there is a Supreme Power who is directing the course of evolution, and that He is all-wise and all-loving, the Theosophist sees that everything which exists within this scheme must be intended to further its progress. He realizes that the scripture which tells us that all things are working together for good, is not indulging in a flight of poetic fancy or voicing a pious hope, but stating a scientific fact. The final attainment of unspeakable glory is an absolute certainty for every son of man, whatever may be his present condition; but that is by no means all. Here and at this present moment he is on his way towards the glory; and all the circumstances surrounding him are intended to help and not to hinder him, if only they are rightly understood. It is sadly true that in the world there is much of evil and of sorrow and of suffering; yet from the higher point of view the Theosophist sees that terrible though this be, it is only temporary and superficial, and is all being utilized as a factor in the progress.

知道有一个最高力量在指导进化的进程，而且他是全智全爱的。证道学人看到，在这个计划中存在的所有一切都是为了促进其进展。他意识到，经文文献告诉我们，凡是万事万物都在向好的方向发展，这不是诗意的幻想，也不是虔诚的希望，而是在陈述一个科学事实。对每个人来说，无论他目前的状况如何，最终获得难以言喻的荣耀是绝对肯定的；但这绝不是全部。此时此刻，他正走在通往荣耀的路上；他周围的所有环境条件都是为了帮助而不是阻碍他，只要他正确地理解这些情况。可悲的是，世界上确实有很多邪恶、悲伤和痛苦；但从更高的角度来看，证道人看到，尽管这很可怕，但这只是暂时的和表面的，而且都可作为进步的一个因素被利用。

When in the days of his ignorance he looked at it from its own level it was almost impossible to see this; while he looked from beneath at the

under side of life, with his eyes fixed all the time upon some apparent evil, he could never gain a true grasp of its meaning. Now he raises himself above it to the higher levels of thought and consciousness, and looks down upon it with the eye of the spirit and understands it in its entirety, so he can see that in very truth all is well—not that all will be well at some remote period, but that even now at this moment, in the midst of incessant striving and apparent evil, the mighty current of evolution is still flowing, and so all is well because all is moving on in perfect order towards the final goal.

以前当他还处在无知状态时，从他自己的层面看问题，几乎不可能看到这一点；当他从下面看生活的底层，眼睛一直盯着一些明显的邪恶，他永远无法真正掌握它的意义。现在他把自己提高到思想和意识的更高层次，用灵性的眼睛俯视它，并理解它的全部。所以他看到，确实实地，一切都很好，不是说在某个遥远的未来一切都会好，而是即使现在这个时刻，在不断的挣扎和明显的邪恶中，进化的强大潮流仍在流动。所以一切都很好，因为一切都在完美的秩序中向最终的目标前进。

Raising his consciousness thus above the storm and stress of worldly life, he recognizes what used to seem to be evil, and notes how it is apparently pressing backwards against the great stream of progress; but he also sees that the onward sweep of the divine law of evolution bears the same relation to this superficial evil as does the tremendous torrent of Niagara to the fleckings of foam upon its surface. So while he sympathizes deeply with all who suffer, he yet realizes what will be the end of that suffering, and so for him despair or hopelessness is impossible. He applies this consideration to his own sorrows and troubles, as well as to those of the world, and therefore one great result of his Theosophy is a perfect serenity—even more than that, a perpetual cheerfulness and joy.

将他的意识提高到世俗生活的风暴和压力之上，他认识到过去看似邪恶的东西，并注意到它是如何明显地与进步的潮流相悖；但他也看到，神圣的进化法则向前席卷与这种表面的邪恶的关系，就像尼亚加拉瀑布的巨大水流与它表面的泡沫一样。因此，虽然他对所有受苦的人深表同情，但他也意识到这种痛苦的结局是什么，所以对他来说，失望或绝望是不可能的。他把这个道理应用于他自己的悲伤和麻烦，也应用于世界的悲伤和麻烦，因此证道学给证道人的一个伟大结果是完美的宁静，甚至比这更多，是一种永久的快乐和喜悦。

For him there is an utter absence of worry, because in truth there is

nothing left to worry about, since he knows that all must be well. His higher Science makes him a confirmed optimist, for it shows him that whatever of evil there may be in any person or in any movement, it is of necessity temporary, because it is opposed to the resistless stream of evolution; whereas whatever is good in any person or in any movement must necessarily be persistent and useful, because it has behind it the omnipotence of that current, and therefore it must abide and it must prevail.

他完全不会担心，因为事实上没有什么可担心的，因为他知道一切都是好的。他的高级科学使他成为一个真正的乐观主义者，因为它告诉他，无论任何人或任何事中可能存在的邪恶，都必然是暂时的，因为它与无可抗拒的进化之流相对立；而任何人或任何事中的善，都必然是持久的和有用的，因为它背后有那股力量的全能，因此它必然能够持续和胜利。

Yet it must not for a moment be supposed that because he is so fully assured of the final triumph of good he remains careless or unmoved by the evils which exist in the world around him. He knows that it is his duty to combat these to the utmost of his power, because in doing this he is working upon the side of the great evolutionary force, and is bringing nearer the time of its ultimate victory. None will be more active than he in labouring for the good, even though he is absolutely free from the feeling of helplessness and hopelessness which so often oppresses those who are striving to help their fellow-men.

然而，我们决不能认为，由于他对善的最终胜利有如此充分的把握，所以对他周围世界存在的邪恶无动于衷。他知道，他有责任尽其所能地与邪恶抗争，因为他这样做是在为伟大的进化力量工作，并使其最终胜利的时间更快到来。没有人比他更积极地为善而努力，而且他完全没有无助和无望的感觉，而这种感觉常常压迫着那些努力帮助别人的人。

Another most valuable result of his Theosophical study is the absence of fear. Many people are constantly anxious or worried about something or other; they are fearing lest this or that should happen to them, lest this or that combination may fail, and so all the while they are in a condition of unrest; and most serious of all for many is the fear of death. For the Theosophist the whole of this feeling is entirely swept away. He realizes the great truth of reincarnation. He knows that he has often before laid aside physical bodies, and so he sees that death is no more than sleep—that just as sleep comes in between our days of work and gives us

rest and refreshment, so between these days of labour here on earth, which we call lives, there comes a long night of astral and of heavenly life to give us rest and refreshment and to help us on our way.

他对证道学研究的另一个最有价值的结果是没有了恐惧。许多人经常为一些事情焦虑或担心；他们担心这个或那个会发生在他们身上，担心这个或那个会失败，因此他们一直处于心不定的状态；对许多人来说，最严重的是对死亡的恐惧。对证道人来说，这种感觉完全被清除了。他意识到轮回的伟大真理。他知道自己以前经常抛下肉体，所以他对待死亡和睡眠没有什么两样，就像睡眠在我们工作日之间出现，让我们休息和提神一样。我们在地球上的这些劳动的日子之间，也就是我们所说的生命之间，会有一个漫长的星光和天堂生活的夜晚，让我们休息和提神，帮助我们上路。

To the Theosophist death is simply the laying aside for a time of this robe of flesh. He knows that it is his duty to preserve the bodily vesture as long as possible, and again through it all the experience he can; but when the time comes for him to lay it down he will do so thankfully, because he knows that the next stage will be a much pleasanter one than this. Thus he will have no fear of death, although he realizes that he must live his life to the appointed end, because he is here for the purpose of progress, and that progress is the one truly momentous matter. His whole conception of life is different; the object is not to earn so much money, not to obtain such and such a position; the one important thing is to carry out the divine plan. He knows that for this he is here, and that everything else must give way to it.

对证道人来说，死亡只是暂时放下这件肉体的袍子。他知道他的责任是尽可能长时间地保留身体的外衣，并通过它再次获得所有的经验；但是当他放下它的时候，他会心怀感激，因为他知道下一个阶段将是一个比现在更快乐的阶段。因此，他对死亡没有恐惧，尽管他意识到他必须活到指定的终点，因为他在人世的目的是为了进步，而进步是一件真正重要的事情。他对生活的整个概念是不同的；目标不是赚多少钱，不是获得这样那样的地位；唯一重要的是执行神圣的计划。他知道他是为了这个而来，其他一切都必须为之让路。

Utterly free also is he from any religious fears or worries or troubles. All such things are swept aside for him, because he sees clearly that progress towards the highest is the divine Will for us that we cannot escape from that progress, and that whatever comes in our way and whatever happens to us is meant to help us along that line; that we ourselves are

absolutely the only people who can delay our advance. No longer does he trouble and fear about himself. He simply goes on and does the duty which comes nearest in the best way that he can, confident that if he does this all will be well for him without his perpetual worrying. He is satisfied quietly to do his work and to try to help his fellows in the race, knowing that the great divine Power behind will press him onward slowly and steadily, and do for him all that can be done, so long as his face is set steadfastly in the right direction, so long as he does all that he reasonably can.

他也完全没有任何宗教上的恐惧、忧虑或麻烦。他把所有这些东西都一扫而空，因为他清楚地看到，朝向最高境界的进步是神圣意愿，我们无法逃避这种进步。无论我们的道路上出现什么，无论在我们身上发生什么，都是为了帮助我们沿着这条路线前进；我们自己绝对是唯一能够推迟我们前进的人。他不再为自己烦恼和恐惧。他只是继续以最好的方式履行手边的职责，相信如果他这样做了，一切都会好起来，不需要他一直担心。他满足于静静地做他的工作，并努力帮助他的同伴，知道背后伟大的神圣力量会缓慢而稳定地推动他前进，并为他做所有能做的事，只要他坚定地面朝正确的方向，只要他力所能及的努力。

Since he knows that we are all part of one great evolution and all literally the children of one Father, he sees that the universal brotherhood of humanity is no mere poetical conception, but a definite fact; not a dream of something which is to be in the dim distance of Utopia, but a condition existing here and now. The certainty of this all-embracing fraternity gives him a wider outlook upon life and a broad impersonal point of view from which to regard everything. He realizes that the true interests of all are in fact identical, and that no man can ever make real gain for himself at the cost of loss or suffering to someone else. This is not to him an article of religious belief, but a scientific fact proved to him by his study. He sees that since humanity is literally a whole, nothing which injures one man can ever be really for the good of any other, for the harm done influences not only the doer but also those who are about him.

由于他知道，我们都是一个伟大的进化的一部分，都是一个父亲的孩子，所以，天下一家，世人皆兄弟不是单纯的诗意的概念，而是一个明确的事实；不是一个乌托邦遥远的梦想，而是一个在这里和现在存在的条件。这种包罗万象的博爱的确定性，给了他从一个更广阔的生活前景和从一个宽广的非个人观点看一切的角度。他意识到，所有人的真正利益实际上是一致的，没有人能够以别人的损失或痛苦为代价为自己谋取真正的利益。对他来说，这不是宗教信仰的教条，而是通过研究向

他证明的科学事实。他认为，由于人类是一个整体，任何伤害一个人的行为都不可能真正有利于其他任何人，因为所造成的伤害不仅影响到行为者，也影响到他身边的人。

He knows that the only true advantage for him is that benefit which he shares with all. He sees that any advance which he is able to make in the way of spiritual progress or development is something secured not for himself alone but for others. If he gains knowledge or self-control, he assuredly acquires much for himself, yet he takes nothing away from anyone else, but on the contrary he helps and strengthens others. Cognizant as he is of the absolute spiritual unity of humanity, he knows that, even in this lower world, no true profit can be made by one man which is not made in the name of and for the sake of humanity; that one man's progress must be a lifting of the burden of all the others; that one man's advance in spiritual things means a very slight yet not imperceptible advance to humanity as a whole; that everyone who bears suffering and sorrow nobly in his struggle towards the light is lifting a little of the heavy load of the sorrow and suffering of his brothers as well.

他知道，对他来说，唯一真正的利益是他与所有人分享的利益。他看到，他在灵性进步或发展方面所能取得的任何进步，都不是为自己，而是为他人的。如果他获得了知识或自我控制，他肯定为自己获得了很多，但他没有从其他人那里拿走任何东西，相反，他帮助和加强了其他人。他知道自己属于人类绝对精神统一体，知道即使在这个较低的世界里，一个人如果不是以人类的名义和为了人类的利益，就不可能获得真正的利益；一个人的进步必须解除所有其他人的负担。一个人在灵性方面的进步意味着整个人类非常微小但并非不可察觉的进步；每一个在向光明奋斗的过程中高尚地承受痛苦和悲伤的人，都是在为他的兄弟的悲伤和痛苦卸下一点重负。

Because he recognizes this brotherhood not merely as a hope cherished by despairing men, but as a definite fact following in scientific series from all other facts; because he sees this as an absolute certainty, his attitude towards all those around him changes radically. It becomes a posture ever of helpfulness, even of the deepest sympathy, for he sees that nothing which clashes with their higher interests can be the right thing for him to do, or can be good for him in any way.

因为他认识到天下一家的关系不仅仅是绝望的人所怀有的希望，而是从所有其他事实中科学地串联起来的明确事实；因为他对这个事实

的绝对的确定性，他对周围所有的人的态度就会发生根本的变化。他永远乐于助人，有最深切的同情，因为他看到，任何与他们的更高利益相冲突的事情都不可能是他应该做的，也不可能在任何方面对他有益。

It naturally follows that he becomes filled with the widest possible tolerance and charity. He cannot but be always tolerant, because his philosophy shows him that it matters little what a man believes, so long as he is a good man and true. Charitable also he must be, because his wider knowledge enables him to make allowances for many things which the ordinary man does not understand. The standard of the Theosophist as to right and wrong is always higher than that of the less instructed man, yet he is far gentler than the latter in his feeling towards the sinner, because he comprehends more of human nature. He realizes how the sin appeared to the sinner at the moment of its commission, and so he makes more allowances than is ever made by the man who is ignorant of all this.

自然而然地，他变得充满了最广阔的的宽容和慈善。他自然会宽容，因为他的哲学告诉他，一个人相信什么并不重要，只要他是个真诚的好人。他肯定有爱心，因为他更广泛的知识使他能够理解许多普通人不理解的东西。证道人的是非标准总是高于平常人，但他对犯错人的态度却会比常人温和得多，因为他对人性的理解更深刻。他意识到罪恶在犯罪的那一刻是如何出现的，他比不了解这一切的人知道得多。

He goes further than tolerance, charity, sympathy; he feels positive love towards mankind, and that leads him to adopt a position of watchful helpfulness. He feels that every contact with others is for him an opportunity, and the additional knowledge which his study has brought to him enables him to give advice or help in almost any case which comes before him. Not that he is perpetually thrusting his opinions upon other people. On the contrary, he observes that to do this is one of the commonest mistakes made by the uninstructed. He knows that argument is a foolish waste of energy, and therefore he declines to argue. If anyone desires from him explanation or advice he is more than willing to give it, yet he has no sort of wish to convert anyone else to his own way of thinking.

他甚至比宽容、慈善、同情走得更远；他对人类有积极的爱，这使他保持一种警醒的助人立场。他觉得与他人的每一次接触对他来说都是一个机会，而他的学习给他带来的额外知识使他能够在几乎所有的情情况下向他人提供建议或帮助。这并不意味着他总是把自己的观点强加给别人。相反，他知道，把自己的观点强加于人是没有知识的人最常犯的

错误之一。他知道争论是一种愚蠢的精力浪费，因此他拒绝争论。如果有人想从他那里得到解释或建议，他非常愿意提供，但他并不希望让其他人皈依他自己的思维方式。

In every relation of life this idea of helpfulness comes into play, not only with regard to his fellowmen but also in connection with the vast animal kingdom which surrounds him. Units of this kingdom are often brought into close relation with man, and this is for him an opportunity of doing something for them. The Theosophist recognizes that these are also his brothers, even though they may be younger brothers, and that he owes a fraternal duty to them also—so to act and so to think that his relation with them shall be always for their good and never for their harm.

在生活的每一种关系中，这种助人为乐的思想都在发挥作用，不仅是对人类的同伴，而且也作用于周围的广大动物王国。这个王国的生灵经常被带入与人类的密切关系中，这对他来说是一个为它们做事的机会。证道人认识到，这些生灵也是他的兄弟，尽管它们可能是年轻的兄弟，而他对它们也负有兄弟般的责任，所以他采取的行动，应该永远是对它们有利的，而不是有害的。

Pre-eminently and above all, this Theosophy is to him a doctrine of common sense. It puts before him, as far as he can at present know them, the facts about God and man and the relations between them; then he proceeds to take these facts into account and to act in relation to them with ordinary reason and common sense. He regulates his life according to the laws of evolution which it has taught him, and this gives him a totally different standpoint, and a touchstone by which to try everything—his own thoughts and feelings, and his own actions first of all, and then those things which come before him in the world outside himself.

最重要的是，证道学对他来说是一个常识。它把他目前所能理解的关于上帝和人类的事实以及他们之间的关系摆在他面前；然后他思考这些事实，并以普通的理性和常识来处理这些事实。他根据它所教授的进化法则来管理自己的生活，这给了他一个完全不同的立场，以及一个用来检验一切的试金石，首先检测自己的思想和情感，以及他自己的行动，然后是身外的事。

Always he applies this criterion: Is the thing right or wrong, does it help evolution or does it hinder it? If a thought or a feeling arises within himself, he sees at once by this test whether it is one he ought to

encourage. If it be for the greatest good of the greatest number then all is well; if it may hinder or cause harm to any being in its progress, then it is evil and to be avoided. Exactly the same reason holds good if he is called upon to decide with regard to anything outside himself. If from that point of view a thing be a good thing, then he can conscientiously support it; if not, then it is not for him.

他总是运用这个标准：这件事是对还是错，它是帮助进化还是阻碍进化？如果他的内心产生了一种想法或感觉，他就会通过这个检验标准立即看出他是否应该鼓励这种想法。如果它是为了大多数人的最大利益，那么一切都很好；如果它可能阻碍或伤害任何生命的进步，那么它是邪恶的，应该避免。如果他被要求对自己以外的任何事物作出决定，他用完全是同样的标准。如果从这个角度来看，一件事情是一件好事，那么他就可以有意识地支持它；如果不是，那么它就不适合他。

For him the question of personal interest does not come into the case at all. He thinks simply of the good of evolution as a whole. This gives him a definite foothold and the clear criterion, and removes from him altogether the pain of indecision and hesitation. The Will of the Deity is man's evolution; whatever therefore helps on that evolution must be good; whatever stands in the way of it and delays it, that thing must be wrong, even though it may have on its side all the weight of public opinion and immemorial tradition.

对他来说，个人利益的问题根本不在其中。他只考虑到整个进化的利益。这给了他一个明确的立足点和清晰的标准，并从他身上完全消除了优柔寡断和犹豫不决的痛苦。神的旨意就是人的进化；因此，凡是有助于进化的，必定是好的；凡是阻碍进化和拖延进化的，必定是错误的，哪怕公众舆论和古老传统的所有力量站在它一边。

Knowing that the true man is the ego and not the body, he sees that it is the life of the ego only which is really of moment, and that everything connected with the body must unhesitatingly be subordinated to those higher interests. He recognizes that this earth-life is given to him for the purpose of progress, and that that progress is the one important thing. The real purpose of his life is the unfoldment of his powers as an ego, the development of his character. He knows that there must be evolverment not only of the physical body but also of the mental nature, of the mind and of the spiritual perceptions. He sees that nothing short of absolute perfection is expected of him in connection with this development; that all

power with regard to it is in his own hands; that he has everlasting time before him in which to attain this perfection, but that the sooner it is gained the happier and more useful will he be.

他知道真正的人是“自我”而不是身体，他看到只有“自我”的生活才是真正重要的，与身体有关的一切必须毫不犹豫地服从更高的利益。他认识到，地球上的生活是为了进步而给予他的，而进步是最重要的事情。他生活的真正目的是展开他作为一个“自我”的能力，发展他的人格。他知道，不仅有身体的进化，而且有思想本质、心智和灵性感知的进化。他看到，在这一发展过程中，达到至臻完美是唯一的期待；与此相关的所有力量都掌握在他自己手中；他有永远的时间来实现这一完美，但越早达到完美，他就会越幸福，越有用。

He recognizes his life as nothing but a day at school, and his physical body as a temporary vesture assumed for the purpose of learning through it. He knows at once that this purpose of learning lessons is the only one of any real importance, and that the man who allows himself to be diverted from that purpose by any consideration whatever is acting with inconceivable stupidity. To him the life devoted exclusively to physical objects, to the acquisition of wealth or fame, appears the merest child's-play—a senseless sacrifice of all that is really worth having for the sake of a few moments' gratification of the lower part of his nature. He “sets his affection on things above and not on things of the earth”, not only because he sees this to be the right course of action, but because he realizes so clearly the valuelessness of these things of earth. He always tries to take the higher point of view, for he knows that the lower is utterly unreliable—that the lower desires and feelings gather round him like a dense fog, and make it impossible for him to see anything clearly from that level.

他认识到人世生活不过是在学校的一天，而他的身体是为了在学校学习而穿上的临时服装。他非常明白，吸取教训是唯一真正重要的目的，而允许自己因任何理由而偏离这一目的的人，是难以想象的愚蠢。对他来说，完全致力于物质目标、获得财富或名声的生活，似乎是最简单的儿戏，是为了满足他天性中低级的部分，毫无意义地牺牲了所有真正值得拥有的东西。他“把爱投注在高尚的事上，而不是在凡俗中”，不仅因为他认为这是正确的行动方针，而且因为他清楚地认识到这些凡俗的东西是没有价值的。他总是试图从更高的观点看问题，因为他知道低级的观点是完全不可靠的。低级的欲望和感觉像浓雾一样聚集在他周围，使他不可能从那个层面看清楚任何东西。

Whenever he finds a struggle going on within him he remembers that he himself is the higher, and that this which is the lower is not the real self, but merely an uncontrolled part of one of its vehicles. He knows that though he may fall a thousand times on the way towards his goal, his reason for trying to reach it remains just as strong after the thousandth fall as it was in the beginning, so that it would not only be useless but unwise and wrong to give way to despondency and hopelessness.

每当他发现自己内心的挣扎时，他就会想起他自己是高层的真我，低层的不是真正的“自我”，而只是它的一个载体中不受控制的部分。他知道，尽管他在走向目标的道路上可能会跌倒一千次，但他试图达到目标的理由在一千次跌倒后仍然和开始一样强烈，因此，向绝望和无望让步不仅是无用的，而且是不明智的，是错误的。

He begins his journey upon the road of progress at once—not only because he knows that it is far easier for him now than it will be if he leaves the effort until later, but chiefly because if he makes the endeavour now and succeeds in achieving some progress, if he rises thereby to some higher level, he is in a position to hold out a helping hand to those who have not yet reached even that step on the ladder which he has gained. In that way he takes a part, however humble it may be, in the great divine work of evolution.

他会立即踏上进步之路，不仅是因为他知道现在就努力比拖到以后容易得多，而且主要是因为如果他现在作出努力并成功地取得一些进展，如果他因此上升到一个更高的水平，他就有能力向那些甚至还没有达到他所在的阶梯的人伸出援助之手。这样一来，他就在伟大的神圣的进化工作中扮演了一个角色，无论这个角色是多么卑微。

He knows that he has arrived at his present position only by a slow process of growth, and so he does not expect instantaneous attainment of perfection. He sees how inevitable is the great law of cause and effect, and that when he once grasps the working of that law he can use it intelligently in regard to mental and moral development, just as in the physical world we can employ for our own assistance those laws of Nature the action of which we have learnt to understand.

他知道自己是通过一个缓慢的成长过程才达到现在的地位，所以他不期望瞬间达到完美。他看到伟大的因果法则是多么天衣无缝，当他一旦掌握了这一法则，他就可以在思想和道德发展方面明智地利用它，

就像在物质世界中，我们可以利用已经学会并理解的自然规律来帮助自己一样。

Understanding what death is, he knows that there can be no need to fear it or to mourn over it, whether it comes to himself or to those whom he loves. It has come to them all often before, so there is nothing unfamiliar about it. He sees death simply as a promotion from a life which is more than half physical to one which is wholly superior, so for himself he unfeignedly welcomes it; and even when it comes to those whom he loves, he recognizes at once the advantage for them, even though he cannot but feel a pang of regret that he should be temporarily separated from them so far as the physical world is concerned. But he knows that the so-called dead are near him still, and that he has only to cast off for a time his physical body in sleep in order to stand side by side with them as before.

他了解死亡是什么，知道不需要害怕它，也不需要为它哀伤，无论它降临在他自己身上还是降临在他所爱的人身上。死亡以前多次降临到每个人身上，所以没有什么不熟悉的地方。他认为死亡仅仅是一种从半物质生活到完全优越的生活的提升，所以对他自己来说，他毫不犹豫地欢迎它；甚至当它降临到他所爱的人身上时，他立即认识到对他们的好处，尽管他不能不感到一点遗憾，因为在物质世界他会暂时与他们分离。但他知道，所谓的死者仍然在他身边，他只需在睡眠中暂时抛弃他的肉体，就可以像以前一样和他们在一起。

He sees clearly that the world is one, and that the same divine laws rule the whole of it, whether it be visible or invisible to physical sight. So he has no feeling of nervousness or strangeness in passing from one part of it to another, and no feeling of uncertainty as to what he will find on the other side of the veil. He knows that in that higher life there opens before him a splendid vista of opportunities both for acquiring fresh knowledge and for doing useful work; that life away from this dense body has a vividness and a brilliancy to which all earthly enjoyment is as nothing; and so through his clear knowledge and calm confidence the power of the endless life shines out upon all those around him.

他清楚地看到，世界是一个整体，同一个神圣法则统治着整个世界，无论肉眼可见还是不可见。因此，他从世界的一个境界进到另一个境界时，没有紧张或陌生的感觉，也没有不知道他在面纱的另一边会发现什么这种不确定的感觉。他知道在更高的生命境界中，在他面前打开的是一个灿烂的前景，有机会获得新的知识和做有用的工作；离开这个

沉重的身体的生活有一种生动和辉煌，和这相比，所有的尘世享受都是虚无的；所以通过他清晰的知识和平静的信心，无尽的生命的力量照耀着他周围的所有人。

Doubt as to his future is for him impossible, for just as by looking back on the undeveloped man he realizes that which he was in the past, so by looking to the greatest and wisest of mankind he knows what he will be in the future. He sees an unbroken chain of development, a ladder of perfection rising steadily before him, yet with human beings upon every step of it, so that he knows that those steps are possible for him to climb. It is just because of the unchangeableness of the great law of cause and effect that he finds himself able to climb that ladder, because since the law works always in the same way, he can depend upon it and he can use it, just as he uses the laws of Nature in the physical worlds. His knowledge of this law brings to him a sense of perspective and shows him that if something comes to him, it comes because he has deserved it as a consequence of actions which he has committed, of words which he has spoken, of thought to which he has given harbour in previous days or in earlier lives. He comprehends that all affliction is of the nature of the payment of a debt, and therefore when he has to meet with the troubles of life he takes them and uses them as a lesson, because he understands why they have come and is glad of the opportunity which they give him to pay off something of his obligation.

对他来说，怀疑自己的未来是不可能的。正如通过观察灵性未开化的人，他意识到他在过去是什么样子，所以通过观察人类中最伟大和最有智慧的人，他知道他在未来会是什么样子。他看到一个不间断的发展链，一个完美的阶梯在他面前呈现，前面每一级阶梯上都有人，所以他知道他也可以攀登这些阶梯。正是由于伟大的因果法则的不变性，他发现自己能够攀登这个阶梯，因为这个法则总是以同样的方式运作，他可以依赖它，他可以使用它，就像他在物理世界中使用自然规律一样。他对这一法则的了解给他带来了一种透视感，并告诉他，如果有什么事情降临到他身上，那是他应得的，是他的行为、他的言语、他在以前的日子或以前的生命中有过的思想的后果。他明白所有的苦难都具有偿还债务的性质，因此，当他不得不面对生活中的困境时，他会把它们当作一个教训，因为他明白为什么它们会到来，并为它们给他提供的偿还债务的机会而高兴。

Again, and in yet another way, does he take them as an opportunity, for he sees that there is another side to them if he meets them in the right

way. He spends no time in bearing prospective burdens. When trouble comes to him he does not aggravate it by foolish repining but sets himself to endure so much of it as is inevitable, with patience and with fortitude. Not that he submits himself to it as a fatalist might, for he takes adverse circumstances as an incentive to such development as may enable him to transcend them, and thus out of long-past evil he brings forth a seed of future growth. For in the very act of paying the outstanding debt he develops qualities of courage and resolution that will stand him in good stead through all the ages that are to come.

同时，以另一种方式，他把困境当作一个机会，因为他看到，如果他以正确的方式迎接它们，它们还有另一面。他不把时间花在承受负担上。当困境降临到他身上时，他不会通过愚蠢的抱怨来加重它，而是让自己以耐心和毅力来忍受不可避免的麻烦。他并不是像宿命论者那样屈服于它，因为他把不利的环境作为一种激励，使他能够超越它们，从而利用过去长期的邪恶孕育出未来成长的种子。因为在偿还债务的过程中，他发展了勇气和决心的品质，这将使他在未来所有日子里处于有利地位。

He is distinguishable from the rest of the world by his perennial cheerfulness, his undaunted courage under difficulties, and his ready sympathy and helpfulness; yet he is at the same time emphatically a man who takes life seriously, who recognizes that there is much for everyone to do in the world, and that there is no time to waste. He knows with utter certainty that he not only makes his own destiny but also gravely affects that of others around him, and thus he perceives how weighty a responsibility attends the use of his power.

他有别于世界上其他的人，因为他永远保持愉快的心情，在困难面前毫不畏惧的勇气，以及随时随地给予同情和帮助；但他同时也是一个认真对待生活的人，他认识到世界上有很多事情需要每个人去做，而且没有时间可以浪费。他非常肯定地知道，他不仅创造了自己的命运，而且还严重影响了他周围其他人的命运，因此，他意识到使用自己的力量是多么沉重的责任。

He knows that thoughts are things and that it is easily possible to do great harm or great good by their means. He knows that no man liveth to himself, for his every thought acts upon others as well; that the vibrations which he sends forth from his mind and from his mental nature are reproducing themselves in the minds and the mental natures of other men,

so that he is a source either of mental health or of mental ill to all with whom he comes in contact.

他知道，思想是确凿的事物，很容易通过思想的手段造成巨大的伤害或带来巨大的好处。他知道，没有人是为自己而活的，因为人的每一个思想也会影响到其他人；他从自己的心灵和思想本质中发出的振动正在其他人的心灵和思想本质中重现，所以他是所有与他接触的人的心理健康或心理疾病的来源。

This at once imposes upon him a far higher code of social ethics, for he knows that he must control not only his acts and his words, but also his thoughts, since they may produce effects more serious and more far-reaching than their outward expression in the physical world. He knows that even when a man is not in the least thinking of others, he yet inevitably affects them for good or for evil. In addition to this unconscious action of his thought upon others he also employs it consciously for good. He sets currents in motion to carry mental help and comfort to many a suffering friend, and in this way he finds a whole new world of usefulness opening before him.

这给他带来了更高的社会道德准则，因为他知道，他不仅要控制自己的行为 and 言语，还要控制自己的思想，因为它们可能会产生比在物质世界的外在表象更严重、更深远的影响。他知道，即使一个人丝毫没有想到别人，他也不可避免地会影响到别人的善恶。除了这种无意识的思想对他人的影响外，他也有意识地运用这种思想来做好事。他启动思想的波，将思想上的帮助和安慰带给许多受苦的朋友，这样一来，他发现一个全新的有用的世界在他面前打开。

He ranges himself ever on the side of the higher rather than the lower thought, the nobler rather than the baser. He deliberately takes the optimistic rather than the pessimistic view of everything, the helpful, rather than the cynical, because he knows that to be fundamentally the true view. By looking continually for the good in everything that he may endeavour to strengthen it, by striving always to help and never to hinder, he becomes ever of greater use to his fellow-men, and is thus in his small way a co-worker with the splendid scheme of evolution. He forgets himself utterly and lives but for the sake of others, realizing himself as a part of that scheme; he also realizes the God within him, and learns, to become ever a truer expression of Him, and thus in fulfilling God's Will he is not only blessed himself, but becomes a blessing to all.

他永远站在更高而不是更低的思想一边，站在高尚思想一边而不是更卑微的思想一边。他有意对一切事物采取乐观而不是悲观的态度，采取有用的而不是愤世嫉俗的看法，因为他从根本上知道这是真实的世界观。通过不断寻找一切事物的优点，以便努力加强它，通过不断努力帮助而不是阻碍，他变得对人类更有用，并因此用他微小的力量成为进化的辉煌计划的合作者。他完全忘记了自己，只为他人而活，意识到自己是这一计划的一部分；他意识到他心中的上帝，并学习通过自己来表达他，因此在履行上帝的意愿时，他不仅自己得到祝福，而且成为所有人的祝福。