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Thinking and Destiny

With a brief account of THE DESCENT OF MAN into this Human World and How he will return to THE ETERNAL ORDER OF PROGRESSION

by Harold W. Percival

SYMBOLS, ILLUSTRATIONS and CHARTS, and DEFINITIONS and EXPLANATIONS of Terms and Phrases as used in this book

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思考与命运

简要叙述了人退化到这个人类世界的过程，以及他将如何回到 [永恒的发展秩序]。

哈罗德·w·珀西瓦尔 著

符号，插图和图表，以及术语和短语的定义和解释，在这本书中使用

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PREFACE

前言

Greetings Dear Reader,

亲爱的读者们，

So you embarked on your search and eventually were led to this book.

于是你开始寻找，最终找到了这本书。于是你开始寻找，最终找到了这本书。

As you begin to read it you will probably find it to be unlike anything you have read before.

当你开始阅读时，你将会大概发现这是一本不同于你以往读过的任意一本书。

Most of us did.

我们大部分人都这样。

Many of us had difficulties at first in comprehending.

我们许多人一开始都难以理解（书的内容）。

But as we read on, a page at a time, we discovered that Percival's unique system of conveying his knowledge called into use faculties long dormant within us and that our capacity to understand grew with each reading.

但当我们一页一页地读下去时，我们发现珀西瓦尔独特的知识传递系统调动了我们体内长期潜伏的能力，我们的理解能力也随着每次阅读而增长但当我们一页一页地读下去时，我们发现珀西瓦尔独特的知识传递系统调动了我们体内长期潜伏的能力，我们的理解能力也随着阅读的增加而增长。

This led us to wonder how it could be that we had been without this knowledge for so long.

Then the reasons for that also became clear.

这让我们琢磨，我们怎会如此长时间缺失着这方面的知识。然后，原因也变得清晰起来。

In degree virtually unknown in ancient or modern literature, the author presents a remarkably complete exposition of the origin and development of the universe.

在古代或现代文学中几乎不为人知的程度上，作者对宇宙的起源和发展提出了非常完整的阐述。

He also indicates the source, purpose and ultimate destination of the human.

他也指明了人类的源头，目的和终点。

The value of this information is inestimable as it not only provides a context in which to locate ourselves in the universal cosmology, but helps us to understand our fundamental purpose. This is significant because as our existence is made more comprehensible, the desire to transform

our lives is also awakened.

这些信息的价值是不可估量的，因为它不仅为我们提供了在宇宙中定位自己的背景，还帮助我们理解自己的根本目的。这一点意义重大，因为当我们的存在变得更容易理解时，改变我们生活的意愿也会被唤醒。

Thinking and Destiny was not developed as speculation, nor to repeat and synthesize the ideas of others. It was written as a way for Percival to make known what he learned after being conscious of Ultimate Reality. As to the source and authority for the book, Percival clarifies this in one of his few remaining notes:

《思考与命运》并不是作为假说而写的，也不是为了重复和综合他人的观点。这本书是珀西瓦尔在意识到终极现实之后，将自己的心得体会写成的。至于这本书的来源和权威性，珀西瓦尔在他为数不多的笔记中作了澄清：

The question is: Are the statements in Thinking and Destiny given as revelation from Deity, or as the result of ecstatic states and visions, or have they been received while in trance, under control or other spiritistic influence, or have they been received and given as coming from some Master of Wisdom? To all of which, I answer, emphatically . . . No!

问题是：《思考与命运》中的陈述是来自神灵的启示，还是狂喜状态和幻觉的结果，或者是在恍惚、受控制或其他精神影响的情况下得到的，或者是来自某个智慧大师的启示？对于所有这些，我的回答都是肯定的……。否！

Then why, and on what authority, do I say they are true? The authority is in the reader. He should judge as to the truth of the statements herein by the truth that is in him. The information is what I have been conscious of in my body, independently of anything I have heard or read, and of any instruction I have received from any source other than what is herein recorded.

那么，凭借什么权威，我说它们是真实的？权威在于读者。他应该根据自己心中的真理来判断这些陈述的真伪。这些信息是我在身体里意识到的，独立于我听到或读到的任何东西，也与我从本文记录之外的任何来源得到的任何指示无关。

Speaking of the book itself, he continues:

说到本书，他继续：

This I offer as Royal Good News—to the doer in every human body.

Why do I call this information Royal Good News?

It is News because it is not known and historic literature does not tell what the doer is, nor how the doer comes into life, nor what part of an immortal doer enters into a physical body and makes that body human. This news is Good because it is to awaken the doer from its dream in the body, to tell it what it is as distinct from the body in which it is, to tell the awakening doer that it can have freedom from thralldom to the body if it so desires, to tell the doer that no one can free it but itself, and, the good news is to tell the doer how to find and to free itself. This news is Royal because it tells the awakened doer how it dethroned and enslaved and lost itself in the kingdom of its body, how to prove its right and to recover its inheritance, how to rule and to establish order in its kingdom; and, how to come into full possession of the royal knowledge of all free doers.

My sincerest wish is that the book Thinking and Destiny will serve as a beacon light to help all human beings to help themselves.

这是皇家的好消息——献给每个人体内的操作者。

为什么我称这些信息为皇家好消息？

它是新闻，因为它不为人所知，历史文献也没有告诉我们操作者是什么，也没有告诉我们操作者是如何进入生命的，也没有告诉我们一个永恒的操作者的哪一部分进入了一个物质身体，使这个身体成为人类。这个新闻是之所以好，因为它将把操作者从身体的梦中唤醒，告诉操作者，它与身体的区别是什么，告诉觉醒的操作者，如果他愿意， he 可以从身体的奴役中解脱出来，告诉操作者，除了自己，没有人能解放他，好消息是告诉操作者如何找到并解放自己。这个消息是皇家的，因为它告诉觉醒的操作者，它是如何在自己的身体王国中被废黜、奴役和迷失自我的，如何证实自己的权利，如何恢复自己的遗产，如何在自己的王国中统治和建立秩序；以及如何完全掌握所有自由操作家的皇家知识。

我衷心希望《思考与命运》这本书能成为一盏明灯，帮助所有的人类存有去帮助他们自己。

Thinking and Destiny represents a towering accomplishment in revealing the true state and potential of the human being.

《思考与命运》代表着揭示人类的真实状态和潜能方面的巨大成就。

The Word Foundation

文字基金会

AUTHOR' S FOREWORD

作者前言

This book was dictated to Benoni B. Gattell at intervals between the years 1912 and 1932.

这本书是在 1912 年到 1932 年间由（我向）贝诺尼·b·加特尔听写的。

Since then it has been worked over again and again.

从那以后本书被反复打磨。

Now, in 1946, there are few pages that have not been at least slightly changed. To avoid repetitions and complexities entire pages have been deleted, and I have added many sections, paragraphs and pages.

现在，1946 年，仅有几页是未曾被轻微改动过的。为了避免重复和复杂，有整页被删除过，并且我加了许多章节，段落和页。

Without assistance, it is doubtful whether the work would have been written, because it was difficult for me to think and write at the same time.

没有（他的）协助，此书是否能被写成是存疑的，因为对我而言同时进行思考和书写是困难的。

My body had to be still while I thought the subject matter into form and chose appropriate words to build out the structure of the form: and so, I am indeed grateful to him for the work he has done. I must also here acknowledge the kind offices of friends, who desire to remain unnamed, for their suggestions and technical assistance in completing the work.

我的身体必须保持静止，当我思考主题形成形态，并选择合适的字筑建出形态的结构：因此，我的确对他完成的工作感到感激。我也必须在此感谢不愿透露姓名的朋友们在完成这项工作时所提供的建议和技术援助。我也必须在此感谢不愿透露姓名的朋友们在完成这项工作时所提供的建议和技术援助。

A most difficult task was to get terms to express the recondite subject matter treated. My arduous effort has been to find words and phrases that will best convey the meaning and attributes of certain incorporeal realities, and to show their inseparable relation to the conscious selves in human bodies. After repeated changes I finally settled on terms used herein.

最困难的任务是找到表达所涉及的深奥主题的术语。我一直在艰辛努力寻找最能表达某些非物质现实的意义和属性的字和词，并表明它们与人类身体中意识自我之间不可分割的关系。经过反复修改，我终于确定了这里使用的术语。

Many subjects are not made as clear as I would like them to be, but the changes made must suffice or be endless, because on each reading other changes seemed advisable.

许多主题(阐述)的清晰度并未达到我的预期，但所做的改变必定是足够或无尽的，因为在每一次阅读时，其他的改变看起来也是可取的。

I do not presume to preach to anyone; I do not consider myself a preacher or a teacher. Were it not that I am responsible for the book, I would prefer that my personality be not named as its author.

The greatness of the subjects about which I offer information, relieves and frees me from self-conceit and forbids the plea of modesty. I dare make strange and startling statements to the conscious and immortal self that is in every human body; and I take for granted that the individual will decide what he will or will not do with the information presented.

我并不冒昧地向任何人说教;我不认为自己是一个传教士或教师。如果不是我对这本书负责,我宁愿我的人格不被称为它的作者。我所提供信息的主题的崇高,使我从自负中解脱出来,并禁止我谦虚的恳求。我敢于对每个人体内意识且永恒之自我说出奇特且令人吃惊的话;并且我理所当然地认为,每个人将决定他对所提供的信息做或不做任何事。

Thoughtful persons have stressed the need of speaking here of some of my experiences in states of being conscious, and of events of my life which might help to explain how it was possible for me to be acquainted with and to write of things that are so at variance with present beliefs. They say this is necessary because no bibliography is appended and no references are offered to substantiate the statements herein made. Some of my experiences have been unlike anything I have heard of or read. My own thinking about human life and the world we live in has revealed to me subjects and phenomena I have not found mentioned in books. But it would be unreasonable to suppose that such matters could be, yet be unknown to others. There must be those who know but cannot tell. I am under no pledge of secrecy. I belong to no organization of any kind. I break no faith in telling what I have found by thinking; by steady thinking while awake, not in sleep or in trance. I have never been nor do I ever wish to be in trance of any kind.

体贴周到的人强调有必要在这里谈谈我在存于意识状态中的一些经历,以及我生活中的一些事件,这可能有助于解释我如何可能了解并写下与目前信仰如此不同的事物。他们说这是必要的,因为没有附加参考书目,也没有提供任何参考来证实这里所做的陈述。我的一些经历与我所听说过或读到的任何经历都不一样。我自己对人类生活和我们所生活的世界的思考,向我揭示了我在书中未曾找到的主题和现象。但是假设这些内容会是,对他人仍是未知是不合逻辑的。一定会有一些人知道(这些知识)但无法言说。我没有保密的承诺。我不属于任何组织。说出我通过思考发现的东西,我不会违背我的信念;通过清醒时的稳定思考,而不是在睡眠或恍惚中。我从来没有也不希望处于任何形式的恍惚状态。

What I have been conscious of while thinking about such subjects as space, the units of matter, the constitution of matter, intelligence, time, dimensions, the creation and exteriorization of thoughts, will, I hope, have opened realms for future exploration and exploitation. By that time right conduct should be a part of human life, and should keep abreast of science and invention. Then civilization can continue, and Independence with Responsibility will be the rule of individual life and of Government.

当我在思考中我意识到的主题,例如空间,物质的单元,物质的组成,智能,时间,尺寸,想法的创造和显化,意志,我希望,已经打开了未来探索和开发的领域。到那时,正确的行为应该成为人类生活的一部分,并且科学和发明也并驾齐驱。然后文明得以延续,带有责任的独立将成为个人生活和政府(治理)的准则。

Here is a sketch of some experiences of my early life:

这是我早期人生的一些经历的简述：

Rhythm was my first feeling of connection with this physical world. Later on I could feel inside the body, and I could hear voices. I understood the meaning of the sounds made by the voices; I did not see anything, but I, as feeling, could get the meaning of any of the word-sounds expressed, by the rhythm; and my feeling gave the form and color of the objects which were described by words. When I could use the sense of sight and could see objects, I found the forms and appearances which I, as feeling, had felt, to be in approximate agreement with what I had apprehended. When I was able to use the senses of sight, hearing, taste and smell and could ask and answer questions, I found myself to be a stranger in a strange world. I knew I was not the body I lived in, but no one could tell me who or what I was or where I came from, and most of those whom I questioned seemed to believe they were the bodies in which they lived.

律动是我与这个物质世界连接的初次感受。后来我能够在身体内部感受，并且我能听到声音。我理解声音所制造的声响的意义；我没有看到任何事物，不过，我作为感受，能够获取任何文字-声音所表达的意义，通过律动；并且我的感受赋予了文字所描述物品的形态和颜色。当我能够使用视觉感官并且能够看见物品，我发现（它们的）形态和外表，我作为感受，感受到的，与我曾领悟的大约一致。当我能够使用视觉，听觉，味觉和嗅觉感官并且能够提出和回答问题，我发现自己是一个处于陌生世界的陌生人。我知道我不是我所居住的身体，不过没人能够告诉我，我是谁 或 我是什么，或 我来自何处，并且大部分我曾询问的人都看起来相信他们是他们所居住的身体。

I realized that I was in a body from which I could not free myself. I was lost, alone, and in a sorry state of sadness. Repeated happenings and experiences convinced me that things were not what they appeared to be; that there is continued change; that there is no permanence of anything; that people often said the opposite of what they really meant. Children played games they called “make-believe” or “let us pretend.” Children played, men and women practiced make-believe and pretense; comparatively few people were really truthful and sincere. There was waste in human effort, and appearances did not last. Appearances were not made to last. I asked myself: How should things be made that will last, and made without waste and disorder? Another part of myself answered: First, know what you want; see and steadily hold in mind the form in which you would have what you want. Then think and will and speak that into appearance, and what you think will be gathered from the invisible atmosphere and fixed into and around that form. I did not then think in these words, but these words express what I then thought. I felt confident I could do that, and at once tried and tried long. I failed. On failing I felt disgraced, degraded, and I was ashamed.

我意识到我在一个无法从中解放自己的身体中。我曾经迷失，孤独，并处于一个糟糕的悲伤状态中。重复的遭遇和经历说服了我，事物并非是他们外表所示；有一个持续的改变；在任何事物中都没有永恒；人们说的话通常与其真正的意义相反。孩子们玩一个叫做 “假扮” （直译为 “使-相信” ）或 “让我们假装” 的游戏。孩子们游戏，男人和女人实践假扮和伪装；相对而言只有极少数人是真正真实和真诚的。在人类努力中有浪费，外表并非为了持续而建造。我向我自己发问：怎样建造能

够持续，没有浪费和混乱的事物？我自己的另一部分回答道：首先，知道你所渴望的；在心智中看见并稳定地握住你所渴望之物的形态。然后（通过）思考和意愿，并说出它的外表，并且你所思考的（事物）将会从无形气场中聚集并固定在形态的其中和周围。我当时没有接着思考这些话语，但这些话表达了我当时的想法。我觉得我有信心做到这些，并立即多次尝试了很长时间。我失败了。一失败，我就感到耻辱、堕落、和羞愧。

I could not help being observant of events. What I heard people say about things that happened, particularly about death, did not seem reasonable. My parents were devout Christians. I heard it read and said that "God" made the world; that he created an immortal soul for each human body in the world; and that the soul who did not obey God would be cast into hell and would burn in fire and brimstone for ever and ever. I did not believe a word of that. It seemed too absurd for me to suppose or believe that any God or being could have made the world or have created me for the body in which I lived. I had burned my finger with a brimstone match, and I believed that the body could be burned to death; but I knew that I, what was conscious as I, could not be burned and could not die, that fire and brimstone could not kill me, though the pain from that burn was dreadful. I could sense danger, but I did not fear.

我无法抑制地成为事件的观察者。我所听到人们所说的关于发生的事，尤其是关于死亡的，看起来并不合理。我的双亲是虔诚的基督徒。我听到，读到，据说“神”创造了世界；他为这世界上的每一个人类身体创造了永恒的灵魂；不遵循神的灵魂会被投入地狱，并在火焰和硫磺中永远灼烧。我一个字也不信。对我而言去假设或相信，任何神或是存有能够为我创造我所居住的身体是荒谬的。我曾被硫磺火柴烧过手指，我相信身体可以被烧死；但我知道我，那个（我）意识为的我，不可能被烧到和死亡，火焰和硫磺无法烧死我，尽管灼烧的痛苦是可怕的。我能够感受到危险，但是我不畏惧。

People did not seem to know "why" or "what," about life or about death. I knew that there must be a reason for everything that happened. I wanted to know the secrets of life and of death, and to live forever. I did not know why, but I could not help wanting that. I knew that there could be no night and day and life and death, and no world, unless there were wise ones who managed the world and night and day and life and death. However, I determined that my purpose would be to find those wise ones who would tell me how I should learn and what I should do, to be entrusted with the secrets of life and death. I would not even think of telling this, my firm resolve, because people would not understand; they would believe me to be foolish or insane. I was about seven years old at that time.

人们看起来不知道有关人生或死亡的“为什么”或“是什么”。我知道发生的所有事一定是有一个理由的。我想要知道生命和死亡的奥秘，并永远地活着。我不知道为什么，不过我无法抑制地渴望那些。我知道除非存在管理黑夜白天生命死亡的智者，黑夜和白天和生命和死亡。然而，我决心了我的目标是去寻找那些智者，他们可以告诉我应该如何去学习和去行动，（从而）能够被相信（告诉）生命和死亡的奥秘。我甚至不会去想告诉（别人）这件事，我的坚定决心，因为人们不会理解；他们会相信我是傻瓜或疯子。那个时候我大概七岁。

Fifteen or more years passed. I had noticed the different outlook on life of boys and girls, while they grew and changed into men and women, especially during their adolescence, and particularly that of my own. My views had changed, but my purpose—to find those who were wise, who knew, and from whom I could learn the secrets of life and death—was unchanged. I was sure of their existence; the world could not be, without them. In the ordering of events I could see that there must be a government and a management of the world, just as there must be the government of a country or a management of any business for these to continue. One day my mother asked me what I believed. Without hesitation I said: I know without doubt that justice rules the world, even though my own life seems to be evidence that it does not, because I can see no possibility of accomplishing what I inherently know, and what I most desire.

15 或更多年过去了。我注意到男孩和女孩不同的外表，当他们长大并变成男人和女人，尤其是青春期，尤其是我自己。我的视角发生改变，不过我的目的——找到那些智慧的，知道，并且从他们我能学习到生命与死亡的奥秘——没有改变。我确信他们的存在；（因为）这个世界将不复存在，如果没有他们的话。在事件的秩序中我能洞悉世界一定有一个政府和管理（组织），正如一个国家或任何行业为了得以延续都有一个政府和管理（组织）。有一天我的妈妈问我，我的信仰是什么。我毫不犹豫说到：我毫无怀疑地知道正义统治着世界，尽管我的人生看起来是其反向的证据，因为我看不出有可能实现我天生知道的（事）和我最想渴望的。

In that same year, in the spring of 1892, I read in a Sunday paper that a certain Madam Blavatsky had been a pupil of wise men in the East who were called “Mahatmas” ; that through repeated lives on earth, they had attained to wisdom; that they possessed the secrets of life and death, and that they had caused Madam Blavatsky to form a Theosophical Society, through which their teachings could be given to the public. There would be a lecture that evening. I went. Later on I became an ardent member of the Society. The statement that there were wise men—by whatever names they were called—did not surprise me; that was only verbal evidence of what I inherently had been sure of as necessary for the advancement of man and for the direction and guidance of nature. I read all that I could about them. I thought of becoming a pupil of one of the wise men; but continued thinking led me to understand that the real way was not by any formal application to anybody, but to be myself fit and ready. I have not seen or heard from, nor have I had any contact with, “the wise ones” such as I had conceived. I have had no teacher. Now I have a better understanding of such matters. The real “Wise Ones” are Triune Selves, in The Realm of Permanence. I ceased connection with all societies.

在同一年，1892 年的春天，我在《周日报纸》读到，有位布拉瓦茨基夫人曾是东方一些被称为“圣雄”的智者的学生；通过在地球上的累世(修为)，他们获得了智慧；他们掌握着生命和死亡的奥秘，他们导致布拉瓦茨基夫人创建了神学社团，通过社团圣雄智者的教义能够传递给公众。那天晚上有一场讲座。我去了。后来我成了这个协会的热衷的会员。世上有智者——不管他们叫什么名字——这种说法并不使我感到惊奇；这只是口头上的证据，证明了我一直深信人类的进步和自然的方向与指引是必要的。我尽我所能读了关于他们的一切。我想成为一位智者的学生;但不断的思考

让我明白，真正的方法不是向任何人正式申请，而是让自己适应并做好准备。我不曾看过，听过，与我构想的“智者”发生过接触。我没有老师。现在我对这样的事物有了更好的理解。真正的“智者”是三位一体自我，在永恒之域中。我终止了与所有社团的联系。

From November of 1892 I passed through astonishing and crucial experiences, following which, in the spring of 1893, there occurred the most extraordinary event of my life. I had crossed 14th Street at 4th Avenue, in New York City. Cars and people were hurrying by. While stepping up to the northeast corner curbstone, Light, greater than that of myriads of suns opened in the center of my head. In that instant or point, eternities were apprehended. There was no time. Distance and dimensions were not in evidence. Nature was composed of units. I was conscious of the units of nature and of units as Intelligences. Within and beyond, so to say, there were greater and lesser Lights; the greater pervading the lesser Lights, which revealed the different kinds of units. The Lights were not of nature; they were Lights as Intelligences, Conscious Lights. Compared with the brightness or lightness of those Lights, the surrounding sunlight was a dense fog. And in and through all Lights and units and objects I was conscious of the Presence of Consciousness. I was conscious of Consciousness as the Ultimate and Absolute Reality, and conscious of the relation of things. I experienced no thrills, emotions, or ecstasy. Words fail utterly to describe or explain CONSCIOUSNESS. It would be futile to attempt description of the sublime grandeur and power and order and relation in poise of what I was then conscious. Twice during the next fourteen years, for a long time on each occasion, I was conscious of Consciousness. But during that time I was conscious of no more than I had been conscious of in that first moment.

始于 1892 年 11 月，我发生了惊人和关键的经历，此后，在 1893 年春天，发生了我人生最非凡的事件。那天，我穿过了纽约市第 4 大道的第 14 街。汽车和行人匆匆而过。当走上东北角的路边石时，光，比无数个太阳更亮的光绽放在我头脑的中心。在那一瞬间或点，永恒被(我)理解了。时间消失了。距离和尺寸都不明显。自然是由单元组成的。我意识到自然的单元和智能的单元。在其内部和其上，可以这么说，有更亮和更暗的光；亮光弥漫着暗光，这揭示了不同种类的单元。这光不属于自然；它们是智能的光，意识光。与意识光的亮度或强度相比，周围的阳光如同稠密的雾。在其中和通过所有的光、单元和物体，我意识到意识的存在。我意识到意识是终极的、绝对的真相，意识到事物之间的关系。我没有感到兴奋、激动或狂喜。语言完全不能描述或解释意识。尝试用文字来描述我当时所意识到的那种崇高的、伟大的、充满力量的、秩序的和以后意识到的事物之间的关系，是徒劳的。在接下来的十四年里，我有两次意识到了意识的存在，每次都持续了很长时间。但在这段时间里，我所意识到的并不比我在最初的时刻所意识到的更多。

Being conscious of Consciousness is the set of related words I have chosen as a phrase to speak of that most potent and remarkable moment of my life.

意识到意识的存在是我选择的一组相关词汇，用来形容我生命中最有力、最非凡的时刻。

Consciousness is present in every unit. Therefore the presence of Consciousness makes every unit conscious as the function it performs in the degree in which it is conscious. Being conscious of

Consciousness reveals the “unknown” to the one who has been so conscious. Then it will be the duty of that one to make known what he can of being conscious of Consciousness.

意识存在于每一个单元。因此，意识的存在使每一个单元都意识为它所拥有的意识程度上所执行的功能。意识到意识的存在，向一直如此意识有的人揭示了“未知”。那么，那个人的责任就是告诉（世界）当意识到意识的存在（之后）他能(做的事)。

The great worth in being conscious of Consciousness is that it enables one to know about any subject, by thinking. Thinking is the steady holding of the Conscious Light within on the subject of the thinking. Briefly stated, thinking is of four stages: selecting the subject; holding the Conscious Light on that subject; focusing the Light; and, the focus of the Light. When the Light is focused, the subject is known. By this method, Thinking and Destiny has been written.

意识的伟大价值在于，它使人能够通过思考了解任何主题。思考是稳定地把握住内在的意识光在思考的主题上。简而言之，思维分为四个阶段:选择主题;在这个主题上把握住意识光;集中光;以及，光的焦点。当光被集中时，主题就被知道了。《思考与命运》就是用这种方法写成的。

The special purpose of this book is: To tell the conscious selves in human bodies that we are inseparable doer parts of consciously immortal individual trinities, Triune Selves, who, within and beyond time, lived with our great thinker and knower parts in perfect sexless bodies in the Realm of Permanence; that we, the conscious selves now in human bodies, failed in a crucial test, and thereby exiled ourselves from that Realm of Permanence into this temporal man and woman world of birth and death and re-existence; that we have no memory of this because we put ourselves into a self-hypnotic sleep, to dream; that we will continue to dream through life, through death and back again to life; that we must continue to do this until we de-hypnotize, wake, ourselves out of the hypnosis into which we put ourselves; that, however long it takes, we must awake from our dream, become conscious of ourselves as ourselves in our bodies, and then regenerate and restore our bodies to everlasting life in our home—The Realm of Permanence from which we came—which permeates this world of ours, but is not seen by mortal eyes. Then we will consciously take our places and continue our parts in the Eternal Order of Progression. The way to accomplish this is shown in chapters which follow.

这本书的特殊目的是:告诉人类身体中的意识自我，我们是不可分割的 意识永恒的个人三位一体的行动者的一部分，三位一体自我，在与超越时间，与我们的思考者和全知者居住在永恒之域中的完美无性身体中；我们，现在在人体身体内部意识自我，在关键考验中失败，也因此从永恒之域中被放逐到这个暂时的(拥有)生死重生的男人和女人世界；我们没有相关的记忆是因为我们让自己陷入了自我催眠的睡眠中，去做梦；我们继续地做梦，通过生命，通过死亡，然后再回到生命；我们必须继续这样做，直到我们消除催眠，唤醒，从我们自己催眠我们自己的梦中；无论需要多久，我们必须从梦中醒来，成为意识到我们自己作为 在我们身体中的我们自己，然后重新激活然后恢复我们的身体到我们家园中永恒的生命—我们来自的永恒之域—它弥漫在我们这个世界之中，但是

不被凡人的眼睛所看见。之后我们将有意识地在永恒的发展秩序中承担我们的角色，继续我们的职责。完成这些方法在后续章节中被展示。

* * *

At this writing the manuscript of this work is with the printer. There is little time to add to what has been written. During the many years of its preparation it has been often asked that I include in the text some interpretations of Bible passages which seem incomprehensible, but which, in the light of what has been stated in these pages, make sense and have meaning, and which, at the same time, corroborate statements made in this work. But I was averse to make comparisons or show correspondences. I wanted this work to be judged solely on its own merits.

在写这段手稿时，这部作品还在印刷厂。几乎没有时间对已经写好的内容进行补充。在多年的准备过程中，经常有人要求我在文本中加入一些对圣经段落的解释，这些段落似乎难以理解，但根据(本书)页面所陈述的内容，这些段落是合理且有意义的，同时也证实了本书中的论述。但我厌恶进行比较或展示（本作与其他文献的）对应。我希望这本书只凭借其优异性被人们所评判。

In the past year I bought a volume containing "The Lost Books of the Bible and The Forgotten Books of Eden." On scanning the pages of these books, it is astonishing to see how many strange and otherwise incomprehensible passages can be comprehended when one understands what is herein written about the Triune Self and its three parts; about the regeneration of the human physical body into a perfected, immortal physical body, and the Realm of Permanence, —which in the words of Jesus is the "Kingdom of God."

在过去的一年里，我买了一本书，里面有《遗失的圣经之书和被遗忘的伊甸园之书》。在浏览这些书的页面时，我惊讶地发现，多少奇怪的和否则难以理解的段落可以被理解；当一个人理解了这里所写的关于三位一体自我及其三个部分的内容，关于将人类身体重新激活成为一个完美的，永恒的物质身体，以及永恒之域——用耶稣的话来说就是“上帝的王国”，的时候。

Again requests have been made for clarifications of Bible passages. Perhaps it is well that this be done and also that the readers of Thinking and Destiny be given some evidence to corroborate certain statements in this book, which evidence may be found both in the New Testament and in the books above mentioned. Therefore I will add a fifth section to Chapter X, "Gods and their Religions," dealing with these matters.

我又收到了要求解释《圣经》段落的请愿。也许这样做是很好的，而且《思考与命运》的读者也应该得到一些证据来证实本书中的某些陈述，这些证据可以在《新约》和上面提到的书中找到。因此，

我将在第十章“神和他们的宗教”中增加第五节来处理这些问题。

H. W. P.

New York, March 1946

纽约，1946 年 3 月

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