

ATMOSPHERES 气场

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BEFORE, during, and after every concrete physical manifestation there is an atmosphere. From a grain of sand to the earth, from a lichen to a giant oak, from animalcula to man, every physical body comes into existence within its particular atmosphere, maintains its structure within and is finally dissolved into its atmosphere.

在每一个具体的物质显化之前、之中和之后都有一个气场。从一粒沙子到土壤，从地衣到大橡树，从动物到人，每一个物质身体都是在其特定的气场中（从无形）化为（有形）的存在，在其内部维持其结构，并最终溶解在其气场中。

The word is derived from the Greek, *atmos*, meaning vapor, and *sphaira*, sphere. It is the term used to designate the air that surrounds the earth and secondarily the surrounding element or influence, social or moral, for which environment is another term. These meanings are included in the word as here used, but in addition it has here a deeper significance and a wider range of application. In addition to its limited physical import, atmosphere should be known to have a greater physical influence and use, and it should be understood that there is also a psychic atmosphere, a mental atmosphere and a spiritual atmosphere.

这个词（atmosphere，又可译为 大气层）源自希腊语，*atmos*，意思是蒸气，*sphaira*，意思是球体。该术语用于指代地球周围的空气，其次是指周围元素或影响、社会或道德，环境是另一个术语。这些含义都包含在此处使用的词中，但除此之外，它在这里还有更深层次的意义和更广泛的应用范围。气场除了其有限的物理意义外，还应为人知道气场有更大的物理影响和用途，并且应该了解，还有灵性气场、精神气场和智性气场。

(译者：*spirit* 直译为精神，此处译为智性，是因为作者在晚年集大成作品《思考与命运》中，替换 *spirt* 并使用的是 *noetic* 一词，智性的。)

The germs of all living things are held in suspension in the atmosphere before they come into existence in the water or on the earth. The life necessary to all physical things comes from and circulates through the air. The atmosphere gives life to the forms of the earth and the earth itself. The atmosphere gives life to the seas, lakes, rivers and rills. From the atmosphere comes the life which supports the forests, vegetation, and animals, and men derive their life from the atmosphere. The atmosphere conveys and transmits light and sound, heat and cold, and the perfumes of the earth. Within it the winds blow, the rains fall, clouds are formed, lightning flashes, storms are precipitated, colors appear, and within it all the phenomena of nature take place. Within the atmosphere there is life and death.

所有活物的种子都在气场中悬停着，在他们进入水中或出现在地上以前。对所有物质事物必须的生命力来自于空气，并通过空气流通。气场层的气场给予地球的众多形态和地球本身以生命。气场赋予海洋、湖泊、河流和小溪生命。森林、植被和动物的生命来自气场，人类的生命也从气场中衍生。气场传递和传播光和声音、热和冷以及大地的香气。在其中，风吹、雨落、云起、雷霆闪电、风暴沉淀、颜色出现，所有自然现象都在其中发生。气场的内在中，存在着生命与死亡。

Every object has its being within its atmosphere. Within its atmosphere the phenomena characteristic of each object take place. Disconnect or shut off the object from its atmosphere and its life will leave it, its form will disintegrate, its particles will separate and its existence will cease. If the atmosphere of the earth could be shut off from the earth, the trees and plants would die and could not produce food, water would be unfit to drink, animals and men would be unable to breathe and they would die.

每个物体都拥有他的存有于其气场场中。在其气场层中，每个物体都会发生其特有的现象。将物体与气场层断开或关闭，它的生命就会离开它，它的形状会解体，它的粒子会分离，它的存在就会停止。如果地球气场层与地球隔绝，树木和植物就会死亡，无法生产食物，水将变得不适合饮用，动物和人类将无法呼吸而死亡。

As there is an atmosphere of the earth, in which the earth breathes and lives, maintains its form and has its being, so is there the atmosphere into which, as an infant, man is born, and in which he grows and maintains his being. His atmosphere is the first thing man takes and it is the last thing that, as a physical being, he gives up. The atmosphere of man is not an indefinite and uncertain quantity, it has definite outline and qualities. It may be perceptible to the senses and is known to the mind. The atmosphere of man is not necessarily like a chaotic mass of fog or vapor. The atmospheres of the beings which go to make man, have their particular bounds and are related to each other by definite bonds, by particular design and according to law.

正如地球有气场层一样，地球在气场层中呼吸、生存、维持其形态并拥有其存有，同样也有气场层，人类作为婴儿诞生于其中、成长并维持其存有。作为一个物质存有，他的气场是人首先获得的东西，也是他最后放弃的东西。人的气场不是一个无限且不确定的数量，它有一定的轮廓和性质。它可以被感官感知并为心智所知晓。人类的气场不一定像一团混乱的雾或蒸汽。造就人类的存有的气场有其特定的界限，并通过通过明确的纽带，特定的设计，并遵循法则相互关联。

Physical man in his atmosphere is like a foetus enveloped in its amnion and chorion in process of development within its larger atmosphere, the womb. About three quarters of the nourishment by which his body is maintained is taken through his breath. His breath is not

merely a quantity of gas which flows into his lungs. The breath is a definite channel by means of which the physical body is nourished from its physical and psychic atmospheres, as a foetus is nourished from the blood stream through the womb and placenta by means of its umbilical cord.

物质人在他的气场中，如同胎儿在其发展过程中被羊膜和绒毛膜包裹在它的气场，子宫，之中。

维持身体所需的营养大约有四分之三是通过呼吸获取的。 他的呼吸不仅仅是流入肺部一定数量的气体。呼吸是一个明确的通道，物质身体通过它从它的物质气场和灵性气场中获得营养，就像胎儿通过脐带从子宫和胎盘的血流中获得营养一样。

The physical atmosphere of man is composed of infinitesimal and invisible physical particles which are taken into and thrown off from the physical body by means of the breath and through the pores of the skin. The physical particles taken in through the breath enter into combination with those of the body and maintain its structure. These physical particles are kept in circulation by the breath. They surround the physical man and so make up his physical atmosphere. A physical atmosphere is susceptible to odors and incense and produces an odor, which is of the nature and quality of the physical body.

人的物质气场是由无穷小、看不见的物质粒子组成的，这些粒子通过呼吸和皮肤的毛孔被吸入或排出身体。通过呼吸吸入的物理粒子与身体的粒子结合并维持其结构。这些物质粒子通过呼吸保持循环。它们围绕着物理人，从而构成了他的物质气场。**一个物质气场容易受到气味和香的影响，并产生气味 —— 这是身体的本性和品质。**

If one could see the physical atmosphere of a man it would appear as innumerable particles in a room made visible by a ray of sunlight. These would be seen to be circling or whirling about the body, all being kept in movement by his breath. They would be seen to rush out, circle about and return into his body, following it wherever it goes and affecting the particles of other physical atmospheres with whom it comes into contact, according to its strength and the susceptibility of the physical atmosphere which it contacts. It is by the contact or merging of physical atmospheres that contagious diseases are spread and physical infections imparted. But one's physical body may be made almost immune from physical contagion by keeping it clean within and without, by refusing to harbor fear, and by confidence in one's health and power of resistance.

如果一个人能看到一个人的物质气场，那将会显现为在房间中，在一束阳光照射下变得可见的，无数粒子。人们会看到它们在身体周围盘旋或旋转，所有这些运动都通过他的呼吸维持。人们会看到它们冲出、围绕并返回到他的身体中，无论他的身体走到哪里都跟随它，并且影响着他与之接触的（别人的）其他物质气场的粒子，根据对方物质气场的强度和敏感性。正是通过物质气场的接触或融合，传染病得以传播，身体感染得以传递。**但是，一个人的身体可以通过保持内外清洁，拒绝藏匿恐惧，对自己的健康和抵抗能力充满信心，从而几乎免受身体传染病的侵害。**

The psychic atmosphere of man permeates and surrounds his physical atmosphere. The psychic atmosphere is stronger and more powerful in its influence and effects than the physical. The psychic man is not yet formed, but is represented in form by the astral form body of the physical man. With the astral form body as the center, the psychic atmosphere surrounds it and the physical for a distance proportionate to its strength. Were it to be seen it would appear as transparent vapor or water. 人的灵性气场渗透并包围着他的物质气场。灵性气场在其影响和效

果上比物质气场更强大、更有力。灵性人还没有形成，但在形态上由物质人的星光形态身体所代表。以星光形态身体为中心，灵性气场围绕着它，物质气场围绕着它的距离与它的力量成比例。如果能看见它，它将会以透明的蒸汽或水的形式出现。

The physical atmosphere would appear within it as particles or sediment in water. The psychic atmosphere of a man may be likened to a spherical ocean, with its hot and cold currents, its waves and undulatory movements, its whirlpools and eddies, its drift and undertow, and the rise and fall of its tides.

物质气场将以水中的颗粒或沉积物的形式出现在其（灵性气场）中。一个人的灵性气场可以被比作一个球形的海洋，有冷和热（能量）流，有波浪和起伏的运动，有漩涡和涡流，有漂流和暗流，有涨落的潮汐。

The psychic atmosphere of man is ever beating against the physical body with its astral form body, as the ocean beats the shore. The psychic atmosphere surges over and around the physical body and its body of sensation, the astral form body. The emotions, desires and passions act through the psychic atmosphere like the rising and falling of the tides, or like the foaming and dashing and wasting of the waters against the bare sands, or like an undertow or whirlpool trying to draw all objects within its influence, into itself. Like the ocean, the psychic atmosphere is restless and never satisfied.

人类的灵性气场不断地撞击着带有星光形态身体的物质身体，就像海洋撞击海岸一样。灵性气场在肉体及其感觉体（星光形态身体）上方和周围涌动。情绪、欲望和激情通过灵性气场行动，犹如潮汐的涨落，或者就像海水在裸露的沙滩上起泡、冲刷和浪费一样，或者像一股暗流或漩涡试图将所有物体吸引到其影响范围内，进入其自身。如同海洋，灵性气场是躁动不安、永不满足的。

The psychic atmosphere preys upon itself and affects others. As it bears in upon or through or floods the astral form body, all manner of emotions or sensations are produced and these act particularly on the sense of touch, the inner touch. This impels to go outward in action and feels like a rising wave that bears one on to its object, or it causes a yearning for some object and produces a sensation as of a strong undertow.

灵性气场会吞噬自身并影响他人。 当它进入、穿过或淹没星光形态身体时，产生了所有种类的情绪或感觉，这些情绪或感觉尤其作用于**触觉，内在的触觉**。这会驱使人们向外行动，感觉就像一股上升的波浪托举着人将它送到他（渴求的）的物体上，或者它引起对某个物体的渴望并产生一种强烈的暗流的感觉。

Circulating through the astral form body and surrounding the physical, the psychic atmosphere has as one of its features that subtle influence spoken of as personal magnetism. It is magnetic in its nature and may have a powerful attraction for others. The psychic atmosphere of man affects others with whom he comes in contact, in proportion to its strength or personal magnetism and according to the susceptibility of other men, through their psychic atmospheres. This psychic atmosphere of one person stirs up and agitates the psychic atmosphere of another person or of many and thence acts on the physical body or bodies; and the organs of the body are agitated according to the nature of the desire or emotion or passion which is dominant. This may be done by the mere presence of one, without the use of words or action of any kind. So that some feel impelled to do or say things or give expression to certain emotions, which they

would not if not influenced by the psychic atmosphere or personal magnetism of the one which impels or draws them.

灵性气场在星光形态身体中循环并围绕着物质身体，灵性气场的特征之一是具有微妙的影响力，即所谓的个人磁场。它本质上具有磁性，可能对其他人有强大的吸引力。人的灵性气场会影响与他接触的其他人，其影响程度与气场强度或个人磁场成正比，并根据其他人通过他们的气场气场的（去感知）敏感性而受影响。一个人的灵性气场会激起和搅动另一个人或许多人的灵性气场，从而作用于一个或多个物质身体；**身体的器官会根据占主导地位的欲望、情绪或激情的本性而被激荡汹涌。**这可以通过一个人的存在来完成，而不需要使用任何形式的言语或行动。因此，有些人感到被迫去做或说某事或表达某些情绪，如果没有受到那个灵性气场或个人磁场去推动或吸引他们的影响，他们就不会这样做。

One who sees that his psychic atmosphere is influencing another against what he knows to be best, or if he feels that he is unduly influenced, may check the action or change the influence by not sanctioning the emotion or desire felt, and by changing his thought to a subject of a different nature and by holding his thought steadily to that subject. All feeling and sensation of whatever kind is produced by means of one's own psychic atmosphere and the psychic atmosphere of others.

如果一个人看到他的灵性气场正在以（一种）与他所知的最佳效果相悖（的方式）影响另一个人，或者如果他觉得自己受到了过度的影响，**他可以通过不认可所感受到的情感或欲望，通过将他的思想转移到另一个性质的主题上，并通过将他的思想稳定地集中在那个主题上，来检查他的行为或改变这种影响。**所有的感受和感觉都是通过自己的灵性气场和他人的精神气场产生的

The psychic atmosphere of some persons has the effect of stimulating, exciting, and interesting those with whom they come into contact. This may be of a pleasurable nature. Others have the opposite effect of enervating or deadening those whom they meet, or causing them to lose interest in affairs.

某些人的灵性气场对与他们接触的人有着刺激，使兴奋，并激发兴趣的效果。这或许是出于他们令人愉悦的天性。其他人则有着相反的效果，使他们遇到的人变得衰弱或迟钝，或者使他们对事务失去兴趣。

The psychic atmosphere is the medium by which the mind acts on the physical body through its astral form body, and it is the medium by which all sense impressions and sensations are communicated to the mind. Without the psychic atmosphere, the mind of man in its present state of development would be unable to be aware of or communicate with and act on his physical body or the physical world.

灵性气场是心智通过其星光形态身体作用于肉体的媒介，也是所有感官印象和感觉传达给心智的媒介。如果没有灵性气场，人的心智在目前的发展状态下将无法意识到他的物质身体或物质世界，也无法与他的物质身体或物质世界交流并对其采取行动。

In the present state of the development of humanity man has no definite and well defined mental body during his physical life. But there is a definite mental atmosphere which surrounds and acts on and through his psychic atmosphere, and thence on the physical body through the

breath and by means of the nerve centers of the physical. The mental atmosphere is like a sphere of electricity or electrical energy, as distinguished from the magnetic quality of the psychic atmosphere. It is related to the psychic atmosphere as electricity is to a magnetic field. The psychic atmosphere attracts the mental atmosphere and by means of the action of the mental atmosphere on and through the psychic atmosphere all psychic and physical phenomena and manifestations are produced or brought about.

在人类目前的发展状态下，人在其物质生命中并没有确定的、明确定义的精神身体。但是有一种明确的精神气场围绕着他的灵性气场，并在和通过他的精神气场起作用，从而通过呼吸和物质身体的神经中枢作用于身体。精神气场就像一个电或电能的球体，与灵性气场的磁性性质不同。它与精神气场的相互关联就像电与磁场的关系一样。灵性气场吸引精神气场，并通过。精神气场作用于和作用贯穿灵性气场的行动，所有精神和物质现象和表现的被产生和带来了。

The mind moving in its mental atmosphere does not sense, and is not subject to sensation of any kind. Only when it acts through and in connection with the psychic atmosphere and the physical body is it susceptible to and experiences sensation. The mind in its mental atmosphere is active by means of thought. The mind acting in its mental atmosphere and when engaged in abstract thinking is devoid of sensation.

Only when the thought is immersed in the psychic atmosphere and connected with the senses does the mind experience sensation.

在其精神气场中移动的心智不会感官感受，并且不受任何种类的感官刺激。只有当它通过灵性气场和物质身体起作用并与之联系时，它才容易受到并体验到感觉。心智在其精神气场中通过思想而活跃。心智在其精神气场中活动以及进行抽象思考时是没有（感官）感觉的。只有当思想沉浸在灵性气场中并与感官相联系时，心智才会体验到感觉。

The mental atmosphere is as necessary to human life as the air is necessary to the earth and water and the life of plants and animals. Without the mental atmosphere the human being might still live, but he would be an animal only, a maniac, or an idiot. It is because of the mental atmosphere that the physical man appears to be and is more than an animal. The psychic atmosphere alone has no conscience nor moral apprehensions. It is actuated and dominated by desire, and is not disturbed by any notions of morality or right and wrong. When the mental atmosphere contacts and acts in connection with the psychic atmosphere, the moral sense is awakened; the idea of right and wrong is considered, and, when the action considered is contrary to the awakened moral sense, then conscience whispers, No. If the thoughts in the mental atmosphere respond to this

No, the mental atmosphere subdues, calms and controls the tempestuous psychic atmosphere, and the contemplated immoral act is not allowed. But when the desire is stronger than the thought of right, the psychic atmosphere shuts out for the time the mental atmosphere and the desire is put into action as circumstances and conditions will allow.

精神气场对于人类生命来说是必要的，就像空气对于地球、水以及植物和动物的生命来说是必要的一样。如果没有精神气场，人类可能仍然活着，但他将只是一个动物，一个疯子，或者一个白痴。正是由于精神气场，物质肉体的人才显得像动物，却不仅仅是动物。灵性气场本身单独没有良心，也没有道德顾虑。它是由欲望所驱动和支配的，不受任何道德和是非观念的干扰。当精神气场与灵性气场接触、联合行动时，道德感知就被唤醒；正确和错误的理念为人所考量，并且，当考虑的行为与觉醒的道德感相悖时，良心会低声说：不。如果精神气场

中的思想对这声“不”做出回应，精神气场能制服、平息和控制狂暴的灵性气场，（从而使）所考虑的不道德行为是不被允许的。但是，当欲望比正确的想法更强烈时，灵性气场就会暂时将精神气场拒之门外，并且在环境和条件允许的情况下将欲望付诸行动。

The mental atmosphere of a man affects others in a manner different from that of his psychic atmosphere. His psychic atmosphere affects other's emotions, and desire is the active factor and a sensation is the result; whereas, the mental atmosphere affects others by mental processes. Thoughts are the factors by which the mental processes are carried on. The operations of the psychic atmosphere are sensational and result in sensation. Those of the mental atmosphere are intellectual, and result in thought. The action of the mental on the psychic atmosphere is moral, and when the psychic is dominated by the mental the result is morality.

一个人的精神气场以不同于他的灵性气场的方式影响他人。他的灵性气场影响着他人的情绪，欲望是主动因素，并且感官感觉是结果；而精神气场则通过精神过程影响他人。思想是精神过程运行的因素。灵性气场的运作是令人兴奋的，并会产生感觉。那些精神气场是智能的，是思想的结果。精神对灵性气场的作用是道德的，当灵性受精神支配时，结果就是道德。

Independently of the physical body and its atmosphere and the psychic atmosphere of a man or of others, his mental atmosphere awakens, stimulates and encourages others to think and suggests to them subjects of thought, or else has the effect of putting a damper upon, oppressing, clouding and snuffing out their mental activities. This is not always done with intention. One so affecting others may be quite unaware of the effects; these effects are produced with or without his intention according to the power of his thoughts and the susceptibility of others' mental atmosphere to them. Those of equally, or nearly equal, positive mental atmospheres are likely to antagonize and oppose each other if their ideals differ. Such opposition may awaken and bring out or develop the power to think, and it may strengthen the mental atmosphere of either or both, if it does not produce the opposite effect of overpowering and subduing.

独立于那个物质身体和其气场以及一个人过别人的灵性气场，他的精神气场唤醒、刺激和鼓励他人思考并向他们暗示思想主题，或者具有抑制、压迫他人的效果，遮蔽并扼杀他们的精神活动。

这并不总是有意为之。如此影响他人的人可能完全没有意识到其影响；这些他有意或无意产生的效果，取决于他思想的力量和他人的精神气场对其的敏感度。那些具有相同或接近相同积极精神气场的人，如果他们的理想不同，很可能会相互对抗和对立。这种对立可能会唤醒、激发或发展思考的能力，如果不产生压倒性和征服性的相反效果，它可能会强化其中一方或双方的精神气场。

The mental atmosphere is the mediator between the physical animal man with his psychic nature, and the individuality or the spiritual man. By means of the mental atmosphere and the thoughts operating through it, the forceful desire in its turbulent psychic atmosphere may be controlled and regulated and the physical man made a perfect instrument by which the desires are intelligently operated, the mind trained and made fully conscious of itself and its work in the world and continuously conscious immortality attained.

精神气场是具有灵性本性的物质动物人与个体或精神人之间的中介。借助精神气场和通过它运作的思想，汹涌的灵性气场中强烈的欲望是可以控制和调节的，物质人体也成为完美的载体，通过它智能地操纵欲望，训练心智并充分意识到它本身及其在世界上的工作，并持续实现有意识的永恒。

Unlike the psychic and physical men in their psychic and physical atmospheres, the spiritual man in his spiritual atmosphere has permanence. It is due to this definiteness and permanence of the spiritual atmosphere of spiritual man that the mental atmosphere is emanated, the psychic atmosphere put forth and the physical being called into existence, each within and through the other, and that the physical and psychic and mental atmospheres are patterned after though differing somewhat from the spiritual atmosphere.

与灵性人和物质人的灵性和物质气场不同，智性人在智性气场中具有永久性。正是由于智性之人的智性气场的这种确定性和持久性，精神气场才得以散发，灵性气场得以产生，物质存有才得以存在，它们彼此都在对方之内并通过对方而存在，物质、灵性和精神的气场都是在精神气场的基础上形成的，尽管它们与精神气场有所不同。

That the mind may contemplate it as a subject of thought, the spiritual atmosphere of man may be compared to a colorless sphere of shadowless light and the spiritual man to that which is conscious of and in the light. By way of relationship and proportion, one may consider the mental atmosphere as within the lower portion of the spiritual, the psychic within the mental, the physical within the psychic atmospheres, and physical man as the sediment of all.

为了使心智可以将其视为思考的主题，人的智性气场可以比作无色无影的光球，而智性人则可以比作意识到（光球）并在光中的东西。通过关系和比例，人们可以认为精神气场在智性气场的较低部分内，灵性气场在精神气场中，物质气场在灵性气场中，而物质人是一切的沉积物。

Neither the spiritual nor the mental atmospheres can be seen by clairvoyants. The spiritual atmosphere may be, but it usually is not apprehended by the mind, nor sensed by a person, because the mind is most frequently concerned about things of the senses. Even when the spiritual is considered it is spoken of in terms of sense, but the spiritual man and the spiritual atmosphere are not of the senses nor of the activities of the mind. The spiritual atmosphere is not usually sensed by man because the psychic atmosphere is so turbulent and restless that men cannot understand the spiritual power nor interpret its presence. One may sense his spiritual atmosphere by a feeling or a prescience that he, the "I," will continue as a conscious being notwithstanding death. The conscious continuity of "I" will feel more real than death. On account of the psychic atmosphere, the mind misunderstands and misinterprets the feeling of the continuity of "I," and gives value to the personality (that is, the sense of I and not the faculty of I am), which has a fervent desire to be continued.

智性或精神气场都不能被灵媒所看见。智性气场可能是，但它通常不会被心智所理解，也不会被人感觉到，因为心智最关心的是感官事物。即使当智性被考虑时，它也是由感官的需要来表达的，但智性人和智性气场既不是感官的，也不是心智的活动。智性气场通常不会被人感知，因为灵性气场是如此的动荡和不安，以至于人们无法理解智性力量，也无法解释它的存在。一个人或许能够感知到他的智性气场，通过一种感受或者一种他的存在感——那个“我”，将会持续存有，即使死亡也无法阻挡。“我”的意识连续性会感觉比死亡更真实。由于灵性气场，心智会误解和错误解读“我”的连续性感受，并赋予人格以价值（即，对“我”的感觉，而不是对“我是或我存在”的能力），这（人格）拥有一种渴望持续的强烈欲望。

When the mind contemplates the spiritual atmosphere, the spiritual atmosphere is apprehended as peace and silent power and invulnerability. The spiritual atmosphere gives to the mind a faith, more deep-seated and lasting than any impressions which may be produced by evidence of the senses or by logic. Owing to the presence of the spiritual atmosphere, the incarnate mind has faith in and assurance of its immortality.

当心智沉思智性气场时，智性气场被理解为和平、安静的力量和坚不可摧。智性气场赋予心智一种信念，这种信念比感官或逻辑所产生的任何印象都更深刻、更持久。由于智性气场的存在，化身的心智对其不朽性有信念和保证。

The incarnated portion of the mind does not long contemplate the spiritual man when the spiritual atmosphere makes its presence known, because the spiritual atmosphere is so unattached to and different from the psychic atmosphere that it produces an awe, a calm, a power and a presence, too strange to be contemplated by the human mind without dread or trepidation. So that when the spiritual atmosphere makes itself known by its presence the mind is too fearful to be still and to know it.

当智性气场显露其存在时，心智的化身部分不会长时间地沉思智性人，因为智性气场如此独立于灵性气场，并且与灵性气场不同，以至于它产生（一种）敬畏、平静、力量和存在，（它）太奇怪了，人类不能不带着恐惧或惊恐去思考（它）。因此，当智性气场通过它的存在而为人所知时，心智就会因为太害怕而无法冷静下来并认识它。

Few people have given thought to the subject of atmosphere as applied to man individually. Perhaps the differences and relationships existing between physical, psychical, mental and spiritual man and their respective atmospheres have not been considered.

很少有人考虑过适用于个人的气场的这个主题。也许没有考虑到物质、灵性、精神和智性人之间以及他们各自的气场之间存在的差异和关系。

Nevertheless, if the mind concerns itself with the subject of atmospheres and investigates intelligently, new fields will be opened up and new light will be thrown on the way by which influences are brought to bear by a man on others. The student will find why he and others have each such contrary and many-sided natures, and how each nature of every man gets a temporary control of his actions and then give place to the next. Without a clear understanding of the atmospheres of man, one will not well understand the inside of physical nature and the underlying laws governing physical phenomena, nor will he be able to find, intelligently, entrance into and act in any of the worlds by which he is surrounded. Little is known of the subject of atmospheres, but no one is unfamiliar with the effects which a man's atmospheres produce on him and on others.

无论如何，如果心智考虑它自己与气场这个主题，并智能地去发掘，新的领域将被开辟，新的光将被投射到一个人对他人施加影响的道路上。学生会发现为什么他和其他人都有如此相反和多面的本性，以及每个人的每种本性如何暂时控制他的行为，然后让位于下一种本性。如果没有对人类气场的清晰了解，一个人就无法很好地理解物理本质的内部和支配物理现象的基本规律，也无法明智地找到，进入围绕他的任何世界并在其中采取行动。人们对气场这个话题知之甚少，但没有人不熟悉一个人的气场对他自己和他人产生的影响。

If a person is sitting alone and the name of another is announced, the name will at once have its effect.

如果一个人独坐，宣布另一个人的名字，这个名字立刻产生它的效果。

When the other enters, a different effect is produced because the physical atmosphere of the visitor affects the physical atmosphere of the one who receives him. Each is inevitably affected by the physical atmosphere of the other, which may be pleasant or not, according to the sameness or contrariness of the nature of the physical particles of which each physical atmosphere is composed. The physical body of each will attract or repel the other; or they may be so nearly alike in quality that they will neither repel nor attract but be "at home" in each other's company.

当对方进来时，会产生不同的效果，因为访客的物质气场会影响接待他的人的物质气场。每一种物质都不可避免地受到另一种物质气场的影响，这种物质气场可能是愉快的，也可能是不愉快的，这取决于构成每种物质气场的物质粒子的性质的相同或相反。每个人的物质身体都会吸引或排斥对方；或者他们在品质上可能非常相似，以至于他们既不会排斥也不会吸引，而是在彼此的陪伴下感到“回到了家”。（译者：倾盖如故）

Other factors, however, impose themselves. They are the psychic atmosphere of each. The physical atmospheres of the two may agree with or be opposed to each other. This agreement or opposition will be strengthened or lessened by the manner in which the psychic atmospheres affect each other.

然而，其他一些因素也在起作用。它们是每个人的灵性气场。两者的物理气场可能彼此一致，也可能彼此对立。这种一致或对立将被灵性气场相互影响的方式加强或减弱。

Aside from the desire which is temporarily active in each of the psychic atmospheres and aside from the intention of the visit, there is the underlying nature and magnetic quality of the psychic atmosphere of each, which will affect the underlying nature and psychic atmosphere of the other. So will be stirred up antagonism, anger, envy, bitterness, hatred, jealousy or any of the passions, or a cordial, genial, kindly feeling of warmth, exhilaration or enthusiasm may be caused. These effects are produced by the activity of the principle of desire in the magnetic battery, the astral form body. The astral form body generates a magnetic current which issues from all parts through the physical body, but particularly from the hands and the torso. This current acts as a gentle or vigorous flame which causes the psychic atmosphere of one to move in gentle or strong waves which enter and attack or blend with the psychic atmosphere of the other. If this is agreeable to the other his atmosphere accepts, yields and responds to the influence and acts in accord with the other; if the nature is opposed to the psychic atmosphere in its kind and quality, the atmospheres will then clash and act in a similar manner as when two highly charged currents of air meet; a storm is the result.

除了在哪一种灵性气场中暂时活跃的欲望和拜访的意图之外，还有每一种灵性气场的潜在性质和磁性品质，这将影响另一个人的灵性气场的潜在性质和磁性品质。因此，会激起对抗、愤怒、嫉妒、苦涩、仇恨、嫉妒或任何一种激情，或者可能引起亲切、和蔼、友善温暖的感受、兴奋或热情的感觉。这些效果是由磁性电池（星光形态身体）中欲望原理的活动产生的。星光形态身体产生磁流，该磁流从身体的各个部分发出，特别是从手和躯干发出。这股电流就像一股温和或强烈的火焰，导致一个人的灵性气场以温和或强烈的波的形式移动，进入并攻击

或与另一个人的灵性气场。如果对方同意，他的气场就会接受、屈服并回应这种影响，并按照对方的方式行事；如果（对方的灵性气场的）本性在其种类和品质上与（访问的）灵性气场相反，那么气场就会发生冲突，并以类似于两股高度带电的气流相遇时的方式行动；结果就是一场风暴。

At the instant, or after the meeting of the physical and psychic atmospheres the mental atmosphere of each asserts itself, and according to their relative strength and power one of the mental atmospheres will influence and control the physical and psychic atmospheres and affect the mental atmosphere of the other. If the physical and psychic atmospheres are agreeable to each other, and if the mental atmosphere coincides with them, good nature prevails and harmony is established between the two.

在物质和灵性气场相遇的瞬间或之后，每一个人的精神气场都表现出自己的力量，根据它们的相对力量和能力，一个人的精神气场将影响和控制（另一个人的）物质和灵性气场，并影响另一个人的精神气场。如果物质气场和灵性气场彼此融洽，如果精神气场与它们保持重合，那么美好本性就成为主导，两者之间就建立了和谐。

But friction, ill-feeling or open warfare will exist according to the disagreements between the physical and psychic and mental atmospheres of the two men.

但是，根据两个人的身体和灵性以及精神气场的不同，会存在摩擦、怨恨或公开战争。

If the mind of one is well trained and has his psychic nature well under control, it will be able to influence the mind and control the psychic atmosphere of the other. But if neither mind dominates its own psychic atmosphere, the strongest of the two psychic atmospheres will influence and dominate the psychic and mental atmospheres of the other.

如果一个人的心智是被好生训练过的，并且他的灵性本性受到很好的控制，那么他就能影响另一个人的心智，控制他的灵性气场。但是，如果两个心智都不主宰自己的灵性气场，那么两个灵性气场中最强的一个就会影响并支配另一个心智的灵性气场。

If business standing and social position and things of the physical senses are the things most cared for, then they will most influence the other person. If he is impressionable, sympathetic and easily moved by emotions and sensations, he will be most affected by the psychic atmosphere of the newcomer. If he considers a thing well before acting, if he is given to analytical investigations and research, if he weighs man by his mental power and not by the thrills which he can produce, nor by physical attributes, then he will be more susceptible to and influenced by the mental atmosphere of the other. According to the sameness of kind the mental atmosphere of one will meet and agree with that of the other and according to its power it will be influenced or guided by the other. But if one mental atmosphere should not be akin to the other, then there will be an opposition and a contention, until one of the two will concur with or yield to and be directed by the other, unless the two mental atmospheres which are different in kind should be almost evenly matched in quality, or if the psychic atmospheres are strong enough to prevent agreement and cause them to remain at odds and opposed to each other.

如果商业地位、社会地位和身体感官的东西是最关心的，那么它们对对方的影响最大。如果他是一个易受影响、富有同情心、容易被情绪和感官感觉所触动的人，那么他最容易受到新人

的灵性气场的影响。 如果他在行动之前充分考虑一件事，如果他热衷于分析调查和研究，如果他用精神力量来衡量一个人，而不是通过他所能产生的兴奋，也不是通过物质属性（世俗地位），那么他将更容易受到和 受对方精神气场的影响。 根据同类的相同性，一个人的精神气场会与另一个人的精神气场相遇并一致，根据其力量，它会受到另一个人的影响或引导。 但是，如果一种精神气场不应该与另一种相似，那么就会出现对立和纷争，直到两者之一同意或屈服于另一者并受另一者指导，除非两种种类不同的精神气场应该在质量上几乎势均力敌，或者如果灵性气场足够强大，足以阻止达成一致并导致他们保持分歧和相互对立。

An ordinary mind is unable to act directly through its mental atmosphere on the mental atmosphere of another, so it acts through or is induced by its psychic atmosphere to act through it on the mental atmosphere of the other. The mind reaches into the brain and moves the sense body of form, and desire.

一个普通的心智无法直接通过自己的精神气场作用于他人的精神气场，因此它通过自己的灵性气场作用于他人的精神气场，或者由其诱导的灵性气场来作用于他人的精神气场。 心智深入大脑，移动形态感官身体，和欲望。

By action of the mind with desire and form, a tongue of invisible light is sent out from between the eyebrows and forehead. So acting, one mind salutes, challenges or greets, the mind of the other through his mental atmosphere; his mind acts in a similar manner and establishes a station at his forehead; the two stations thus established flash out and receive messages through each mental atmosphere. Words may be used to connect or to bring the stations into rapport, but according to its power each mental atmosphere has its effect on the other independently of words.

通过心智伴随欲望与形态的行动，**从眉毛和前额之间发出一道无形的光舌**。 如此行事，一个心智通过他的精神气场向另一个心智致敬、挑战或问候； 他的心智也以类似的方式运作，并在他的额头上建立了一个基站； 由此建立的两个基站通过各自的精神气场发出并接收信息。 言语可以用来连接或使各基站变得融洽，但根据其力量，每一个精神气场都会独立于言语而对另一方产生影响。

For the physical atmosphere of one to affect the physical atmosphere of another, the physical body must be near by. If the psychic atmosphere of one is to influence that of another, it is usually necessary for each physical body to be within sight or hearing of the other. The physical body is usually needed because the psychic atmosphere acts through and around it. Except in special instances, one' s psychic atmosphere is not strong enough to act at long distance on the psychic atmosphere of another. If one' s mental atmosphere has been connected with that of another, physical nearness is not necessary for him to affect that other' s mental atmosphere. By his thought, one connects his mental atmosphere with the mental atmosphere of another. Through the mental atmosphere thought may be induced in or suggested to another.

为了使一个人的物质气场影响另一个人的物质气场，物质身体必须在附近。 如果一个人的灵性气场要影响另一个人的灵性气场，通常需要每个身体都在另一个人的视线或听力范围内。 通常需要物质身体是因为灵性气场通过它和在其周围起作用。 除了特殊情况外，一个人的灵性气场还不足以远距离作用于另一个人的灵性气场。 如果一个人的精神气场已经与另一个人的精神气场相连，那么他不需要物理上的相近来影响另一个人的精神气场。 通过他的思想，一个人将他的精神气场与另一个人的精神气场相连。 通过精神气场，思想可以被引入或暗示给另一个人。

The spiritual atmosphere of the person coming into the room may be, but seldom is, at once, perceived by the mind. It is unusual that the spiritual atmosphere of a man is sufficiently in touch with his mind and his psychic nature to be sensed or perceived by another. Yet it is possible that his spiritual atmosphere, even though out of touch with his psychic atmosphere, may be strong enough to cause its presence to be apprehended and sensed by the mental and psychic atmospheres of another, and that that other's spiritual atmosphere may be brought into relation with his other atmospheres. When one's spiritual atmosphere is pronounced it acts on another independently of his reasoning power and his psychic nature, and produces a calm and restfulness, and during that time his spiritual atmosphere is related to and influences and may dominate his mental and psychic atmospheres.

进入房间的人的智性气场可能会被心智感知，但很少会被立即被感知到。这是不寻常的：一个人的智性气场与他的心智和灵性本质充分连接，以致于能够被另一个人感知或觉察到。然而，他的智性气场也许会，即使与他的灵性气场失去连接，也可能强大到足以让另一个人的精神和灵性气场理解和感知到它的存在，而另一个人的智性气场可能会与他的其他气场相互连接起来。当一个人的精神气场显露出来时，它会作用于另一个人，独立于他的推理能力和灵性本质，而并产生平静和安宁，而在此期间，他的智性气场与他的精神和灵性气场有关，影响并可能支配他的精神和灵性气场。

All this may be done either with or without the use of words, and though the spiritual nature of the two men is not mentioned. In that case the latent strength and faith and purpose would remain with and affect the one so influenced after the other had departed. If, however, the subject of spiritual man should be talked of and the one whose spiritual atmosphere is strong should arouse and stimulate the atmospheres of the other by the subject of religion or of the individual spiritual man, then the one so aroused would have similar aspirations as the one by whom he was influenced. But after that influence had been removed, and according to the strength of his spiritual or mental or psychic atmosphere and to the adaptation of each of these to the other, he will act by that atmosphere of his which is strongest. If his spiritual dominates his other atmospheres, the ideas imparted and accepted will prevail; his mind will accord and his psychic atmosphere may be brought into line with them. But if his mind dominates the other atmospheres, even though the ideas are accepted, they will be weighed and measured and mechanically dealt with by his mind. This mechanical interpretation of the spiritual power imparted will shut out from his mind the light of his spiritual atmosphere. But if his mind is not strong enough and cannot by arguments and logic shut out his spiritual from his psychic atmosphere, then his psychic atmosphere will be aroused into a religious fervor; emotion will control his mind. The spiritual light imparted to him will be interpreted in terms of his senses and he will influence others and be himself dominated by religious sensations and emotional sentimentality.

所有这些可以通过使用或不使用言语来完成，尽管没有提及这两个人的智性本质。在这种情况下，潜在的力量、信念和目的将在一个人受到影响后仍然伴随并影响他，即使另一个人已经离开。然而，如果讨论到智性人，并且智性气场强大的人通过宗教或个人精神问题的话题激发和刺激了另一个人的气场，那么被激发的人将会有与影响他的人类似的志向。但在那种影响消失之后，根据他的智性、精神或灵性气场的强度，以及这些气场之间的适应性，他会根据自己最强大的气场来行动。如果他的智性气场主导了其他气场，那么传达和接受的理念将会占据上风；他的心智将会与之相协调，他的灵性气场也可能与它们保持一致。但如果他的心智主导了其他

气场，即使理念被接受，它们也会被他的心智权衡、衡量并以机械性方式处理。这种对所赋予的智性力量的机械解读将把他的智性气场之光从心智中驱逐。但如果他的心智不够强大，无法通过论证和逻辑将他的智性与他的灵性气场隔离开来，那么他的智性气场就会被激发成一种宗教狂热；情绪会控制他的心智。传授给他的智性之光将根据他的感官来解释，他将影响他人，而他自己则被宗教感觉和情绪感伤所支配。

Owing to the differences between each of the atmospheres of a man it is difficult for two men and their respective atmospheres to blend, agree, or become suited to each other, unless each of the atmospheres of one of the men is the same in kind as that of the other, and unless the quality and power of each atmosphere is adjusted to the corresponding atmosphere of the other. So a compromise is usually made between men and their atmospheres.

由于每个人的气场之间的差异，两个人和他们各自的气场很难融合、一致或彼此适合，除非其中一个人的每种气场在性质上是相同的，并且除非将每个气场的质量和能力（都相互）调整到与对方气场相融洽。因此一个妥协通常在人们和他们的气场之间产生。

When two are together in a room and a compromise is effected, a combination is made between their atmospheres. The entrance of a third person will inevitably alter the combination. The new factor will destroy the compromise and either throw into disharmony the atmospheres of the two, or he will introduce an element which will more equally balance, pacify, relate and bring about agreements between the men and atmospheres. After a while a new combination is made between the three men and their atmospheres. The entrance thereafter of a fourth and fifth man will produce changes and differences and new combinations between the atmospheres as each new factor is introduced. In the same way, the combination of the atmospheres which is made by a given number of men will be altered and a new one made as each one leaves the room. The character of this general atmosphere is decided by the quality and power of each of the atmospheres of each of the men.

当两个人共处一室并达成妥协时，他们的气场就产生了组合。第三人的进入，必然会改变组合。新的因素将破坏妥协，要么使两者的气场变得不和谐，要么他将引入一种元素，它将更加平等地平衡、安抚、联系并在人和气场之间达成一致。过了一会儿，三个人和他们的气场之间形成了新的组合。此后第四个人和第五个人的进入将随着每个新因素的引入而在气场之间产生变化和差异以及新的组合。同样，由一定数量的人所营造的气场组合也会随着每个人离开房间而改变，并产生新的气场。这种气场的性质是由每个人的气场的品质和能力决定的。

By the presence of one or many men a room and a house has given to it an atmosphere which is characteristic of the thoughts and desires of those who live or have lived in or frequented it. This atmosphere pervades the room or house as long after the departure of its occupants as the strength of their thoughts and desires determine; it may be sensed or perceived by one who enters that room or house.

通过一个或多个人的存在，一个房间和一个房子已经被赋予了一个气场，它是那些居住或曾在这里居住或经常造访这个地方的人的想法和欲望的气质。在居住者离开后，这种气场会一直弥漫在房间或房屋中，这取决于他们的思想和欲望的强度。进入那个房间或房子的人可以感觉到或感知到它。

Every place where people congregate has its particular atmosphere, the nature or character of which is determined by the thoughts, desires and actions of the people. Theatres, liquor shops and hospitals, prisons, churches, courtrooms and all public or private institutions, all have their characteristic atmospheres, which everyone may feel. The most insensible and dense persons are not immune from the effect of these atmospheres, but they will be sensed or perceived more keenly by those whose senses are most susceptible and awake.

人们聚集的每个地方都有其特定的气场，其性质或特征是由人们的思想、欲望和行为决定的。剧院、酒店和医院、监狱、教堂、法庭以及所有公共或私人机构，都有其独特的气场，每个人都可以感受到。最迟钝和最粗重的人也不能免受这些气场的影响，但那些感官最敏感和最清醒的人会更敏锐地感觉到或感知到这些气场。

A village, a town, a large city, has its peculiar atmosphere. People perceiving or sensing its character are kept away from or go to that place according as the atmospheres of that place produce their effect on the people's atmospheres. One will be impressed by the difference between a battlefield, a ball-ground, a race-track, a camp-meeting ground, or a graveyard. His impressions are produced by the impressions of their different atmospheres on his own.

一个村庄，一个小镇，一座大城市，都有其奇特的气场。人们感知或感觉到其特征，就会根据该地方的气场对人们的气场产生的影响而远离或前往该地方。人们会对战场、球场、跑道、帐篷聚会场地或墓地之间的差异印象深刻。他的印象是由他自己对不同气场的印象所产生的。

Places which are frequented by people are not the

only places which have characteristic atmospheres. Localities where the foot of man has seldom trod have each their own peculiar atmosphere. One who has traveled through large forests, over broad plains, across arid deserts, up cloud piercing mountains, or who has descended into mines, entered caves, or searched into the recesses of the earth, will know that each such locality is pervaded by and has around it an influence the nature of which is unmistakable. This influence is communicated to the man's atmosphere from the atmosphere of the locality.

经常有人光顾的地方并不是唯一拥有特色气场的地方。那些人迹罕至的地方，每一个都有其独特的气场。那些曾经穿越大森林、广阔平原、干旱沙漠、云端峻峰，或是下潜矿井、探入洞穴、深入地球隐秘之处的人 would know，每一个这样的地方都充满了一种不可错认的影响力。这种影响力从该地的气场中传递给人的气场

Each nation or country has its own atmosphere, which is different from that of other nations and countries. A German, a Frenchman, an Englishman, Hindoo, Chinaman, or Arab, is different from the other. When a man of one nationality goes into another country he carries with him an atmosphere peculiar to the country in which he was born and bred. His atmosphere will be sensed by the people of the nation as being different from their own. This marked difference is due to the atmosphere of his country, which characterises him as his individuality is affected by his national atmosphere.

每个民族、每个国家都有自己的气场，与其他民族、国家的气场不同。德国人、法国人、英国人、印度人、中国人或阿拉伯人都是不同的。当一个民族的人进入另一个国家时，他身上就带着一种他出生和长大的国家所特有的气场。他的气场将会被全国人民感受到与他们自己不同。这种显着的差异是由于他的国家的气场造成的，这使得他的个性受到他的国家气场的影响。

The spirit of a nation manifests itself through the atmosphere. This national spirit or atmosphere impresses the unborn child, and after birth the atmosphere of his country impresses and works itself into the child and youth and is manifested in him as habits and customs and prejudices, according to his station in life and manner of breeding. The infant takes on and has grafted into its own individual atmospheres the national atmosphere. This engraving or grafting or coloring of the national into each individual atmosphere is manifested by him as "patriotism," and may be seen also in what is called national habits and tendencies which may even, and often do, affect his manner of thinking.

一个国家的精神通过其气场体现出来。这种国家精神或气场影响着未出生的孩子，出生后，他的气场继续影响并融入这个孩子和他的年少时期，并根据他的生活地位和教养方式，以习惯、风俗和偏见的形式在他身上显现。婴儿接受并将国家气场引入到其个人气场中。这种国家气场对个人气场的雕刻、嫁接或着色，通过他表现为“爱国主义”，也可以在所谓的国家习惯和倾向中看到，这些习惯和倾向甚至经常影响他的思维方式。

The atmosphere of a country affects those born in it and those who live in it. According to the strength and power of his spiritual and mental and psychic and physical atmospheres man will affect the atmospheres of the country in which he lives. He will be attracted or repelled by the atmospheres of a country, according to the relationship existing between his own atmospheres and by the nature or motive which dominates them.

一个国家的气场影响着出生在这个国家的人和生活在这个国家的人。根据他的智性、精神、灵性和物质气场的力量和能力，人将影响他所生活的国家的气场。他会被一个国家的气场所吸引或排斥，这取决于他自己的气场之间存在的关系以及支配它们的本性或动机。

The mind usually incarnates in a nation whose atmosphere is most agreeable to its own. But it frequently occurs that a mind incarnates where the national atmosphere is quite different from its own. This is due to karmic causes, which may be of a complicated nature. But the one who so incarnates will very likely leave the country and select another which will be more agreeable to his dominating atmosphere.

心智通常会化生到一个气场最适合自己的国家。但经常会出现这样的情况：一个心智化身的国家气场与自己的气场截然不同。这是由于业力原因造成的，其性质可能很复杂。但这样花生的人很可能会离开这个国家，选择另一个更适合他的主导气场的人。

One may learn much of the nature of each of his atmospheres by noticing how and in what part of his make up he is affected by certain of the people he meets, and how his actions and words and presence affect others. He should not do this out of idle curiosity nor from the love of experiment, but in order that he may learn how to be of best use in the world in his work in the world. He should not put others to any "tests," nor try to discover that which they would hide from his notice. If he attempts to affect others through his and their atmospheres by any such motives he will not progress far in his studies, but will cloud and confuse his own mental atmosphere and what he may have attempted on them will react and stir up and affect him through his own psychic atmosphere.

一个人可以学到很多他每个气场的本性，通过注意他在遇到某些人时如何被影响，以及他在遇到某些人时，构成他自己的哪个部分受到了影响，以及他的行动、言辞和存在如何影响他人，

他不应该出于闲逸的好奇心或对实验的喜爱而这样做，而是为了学习如何在他在这世界的使命中如何能够将其自身运用到最佳。他不应该对他人进行任何“测试”，也不应该试图发现他们想要隐藏的东西。如果他试图通过这样的动机通过他和他们的气场影响他人，他在他的学习中将不会取得多大进展，但会使自己的精神气场变得模糊和混乱，他曾尝试对别人所做的事将会通过他自己的灵性质场反应，激荡和影响他。

One who is susceptible to influences and is not able to control them should keep away from large crowds where excitement prevails and should avoid mobs, because the mob atmosphere is pervaded by passion and desire, which will stir up these forces in his own psychic atmosphere and may lead him to commit actions which he would regret in sober moments, or the mob atmosphere may cause him to be injured because he does not yield and act according to the impulses by which the mob is controlled.

一个容易受到影响而又无法控制这些影响的人应该远离充满激动情绪的大型人群，避免接近暴民，因为暴民的气场充斥着激情和欲望，这会激发他自己灵性质场中的这些力量，并可能导致他做出他在冷静时会后悔的行为，或者暴民的气场可能会导致他受伤，因为他拒绝服从并按照控制暴民的冲动行事。

The object of the study of atmospheres should be for a man to come into a knowledge of his own, and that he may bring his atmospheres into their proper relationships with each other; that he may know the difference between the lower and the higher; that he may improve the lower by the higher; and that each shall be made perfect in its own world.

研究气场的目的应该是让一个人获得对他自己的情况的认知，并让他的气场之间建立适当的关系。使他知道低等与高等的区别；使他可以通过较高的来改善较低的；（从而）每个人都将在自己的世界中变得完美。

For man to have an even and all round development and to progress evenly each of his atmospheres must act and all work together for mutual good. The incarnated mind should be conscious of each of the atmospheres and work in and through them intelligently. To do this, action is necessary. The physical atmosphere is affected by physical action, the psychic atmosphere by desire, the mental atmosphere by thought, and the spiritual atmosphere by the faith in what one knows.

为了让人类实现均衡和全面的发展，并均匀地进步，他的每个气场都必须行动并共同努力以实现互利。化身的心智应该意识到每个气场，并且智慧地在其中工作和通过它们工作。为了做到这一点，行动是必要的。物质气场受物理行动的影响，灵性质场受欲望的影响，精神气场受思想的影响，智性质场受对一个人知道的信念的影响。

For one's atmospheres to be all brought into relation to each other, there should be consecutive or simultaneous action in each. There should be such action as will arouse each of the atmospheres and as will invoke the knowledge or light concerning all. Physical speech or words spoken will act on the physical atmosphere, desire will act through the words and set into action the psychic atmosphere, thought will give direction to the desire and call into action the mental atmosphere, and faith in the knowledge of all will relate the spiritual to the other atmospheres.

为了使一个人的各种气场都相互联系，每个气场中应该有连续或同时的行动。应该有这样的行动，能唤醒每种气场，并唤起关于所有气场的知识或光。物质言语或口头语言将作用于物质气场，欲望将通过言语发挥作用并激活灵性气场，思想将指引欲望并调动精神气场，而对所有知识的信念将使智性气场与其他气场相联系。

An appeal to and invocation of one's highest self may be thus made by his spoken word, by earnestly desiring to know it, by thinking of the meaning and by a deep faith in the presence of the spiritual self who is invoked

因此，一个人的最高自我的诉求和召唤，可以通过他说出的话、热切去了解它的渴望、思考其意义以及通过对被召唤的智性自我的存在的深刻信念来实现。

Like a thread passing through each of the atmospheres and connecting with physical man, there is that which relates each to the other and by means of which the mind in its physical body may become aware of each and of all its atmospheres and adjust itself in its proper relationship to each atmosphere. This is no uncertain thing; it is a verity.

就像一根穿过每个气场并与物质人相连的线一样，存在着某种东西将每个气场联系起来，并通过这种方式使身处物质身体的心智能够意识到每一个以及所有的气场，并在与每个气场的适当关系中调整自身。这不是一件不确定的事情；它是一个事实。

The mind in the physical body is at one end of the thread; the underlying individual "I am" is at the other end. To the incarnate mind there seems to be no other end than that at which it is; or else, if it thinks there is a spiritual end, it does not consider how that end is to be reached. The end which is in the physical can reach the spiritual end. The way to reach it and unite the ends is by means of thought.

心智在物理身体中位于线索的一端；深层的个体“我是”位于另一端。对于化身为人的心智来说，似乎除了它所在的这一端外没有其他端；或者，如果它认为有一个智性的端，它不会考虑如何到达那一端。在物质上的这一端可以到达智性的那一端。去达到并统一这两端的道路就是通过思想。

Thought is not the way, but thought makes or prepares the way. The way is the thread. Thought travels along this thread and discovers it and inspires it. The thread itself is that which is conscious through all atmospheres. Thinking about it is the beginning; being conscious is the opening of the way. By continuing to think about it and by extending the conscious principle, the incarnate mind becomes conscious of itself and conscious of its higher self at the other end of the conscious principle, and in course of continued effort the ends will become one.

思想并非道路本身，而是制造或准备道路的手段。道路即是那条线。思想沿着这条线旅行，发现它并赋予其元气。这条线本身就是贯穿所有气场中拥有意识的（存在）。思考它是开始；有意识是开启道路的方式。通过持续思考它并扩展意识原则，化身为人的心智会意识到自己（是什么），并意识到其在意识原则另一端的更高自我，随着持续努力，两端最终将融为一体。