

HELL 地狱

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Man' s mind is the human, desire is the devil.

Desire for sex and desire for power create hell.

Hell has dominion in the physical world, libra, sex, and in the psychic world, virgo-scorpio, form-desire.

—The Zodiac

人的心智是那个人类，欲望是那个恶魔。

对性的欲望和对能力的欲望创造了地狱。

地狱统治着物质世界、天秤座、性，以及灵性世界、处女座-天蝎座、形态-欲望。

—黄道十二宫

HELL 地狱

NO word has antagonized and aggravated, upset and frightened, troubled and pained the human mind more than the thought and word hell. Nearly everyone is familiar with it, many cannot speak without it, some brood over it, but, outside a church and the confessional, few think long enough about it without prejudice to find out where it is, what it is, and if it is, why it is.

没有任何一个词比关于“地狱”的思想和词汇更加激怒、加剧、扰乱、恐吓、困扰和创伤人类心智。几乎每个人都对它耳熟能详，很多人讲话时离不开它，有些人对它念念不忘，但在教堂和忏悔室之外，很少有人能够不带偏见地足够长时间地思考它，以弄清楚它在哪里，它是什么，如果它存在，为什么会存在。

The thought of hell is postulated by all religious systems and is expressed by a word given to the people by the theologians of that religion. Even wild tribes entertain the thought of hell; though they have no set religion they look forward to some place or condition which is expressed to their minds by a word which stands for hell.

地狱的想法是由所有宗教制度假设，并由该宗教的神学家给予人民的一个词表示。甚至狂野部落也持有地狱的想法；虽然他们没有设置宗教，但他们期待着某种地方或条件，由他们所表达的，一个对他们的心智而言代表着地狱的词

The thought of hell comes to us more particularly from Hebrew, Greek and Latin sources; from such words as gehenna, sheol, tartaros, hades. Christian theologians have gone back to ancient notions and have revived, enlarged, painted, embellished, those old meanings into grotesque figures and scenery as suggested by the exigencies of the religion and the motives which prompted them. So hell has been described as a place wherein he who enters is made to experience suffering, torment, and torture of varying degrees of intensity and duration.

地狱的思想特别来自于希伯来语、希腊语和拉丁语的源头；来自于像 gehenna、sheol、tartaros、hades 这样的词汇。基督教神学家回溯到古老的概念，并根据宗教的紧迫性和激发他们的动机，对这些旧含义进行了复兴、扩大、描绘、美化，形成了荒诞的人物和场景。因此，地狱被描述为一个地方，进入其中的人会经历不同程度和持续时间的痛苦、折磨和拷打。

Hell is said to be somewhere out of this world. It is said to be in the center of the earth; and again, in the lower parts of the earth, and, to be situated beneath us. It is spoken of in such terms as the hole, the grave, the pit or pit of destruction, the bottomless pit, the land of shadows, the invisible place or region, the abode of the wicked. It is said to be a hollow, a cavity, a workhouse, a prison, a place of painful restraint, a covered or concealed place, a place of torment, a river or lake of fire, a place of disembodied spirits. It is also said to be deep, dark, all devouring, insatiable, remorseless, and of endless torment. It is described as a place where fire and brimstone burn unceasingly and where the worm gnaws and is never satisfied.

地狱被说成是在这个世界之外的某个地方。有人说它在地球的中心；又说它在地球的下层，位于我们的下方。它被用这样的术语来描述：洞穴、坟墓、坑洞或毁灭之坑、无底坑、阴影之地、隐形之地或区域、恶人的居所。它被说成是一个空洞、腔体、工作场所、监狱、痛苦的束缚之地、被遮盖或隐藏的地方、折磨之地、火的河流或湖泊、未化身精灵之处。它还被说成是深邃的、黑暗的、吞噬一切的、永不满足的、无情的、无尽折磨的。它被描述为一个地方，那里的火和硫磺不断燃烧，虫子啃噬而永不满足。

The theological hell has been used to impress upon the minds of people the urgent necessity for them to get religion and thus escape hell. But not contenting themselves with giving striking examples to grown people, theologians have industriously engaged in describing to little children some of the institutions of hell. In writing about some of the hells of Brahmanism, Monier Williams compares them favorably with the Christian hell and quotes a Roman Catholic book for children written by the Rev. J. Furniss.

神学地狱被用来给人们留下深刻印象，强调他们获取宗教信仰的紧迫必要性，从而逃离地狱。但不满足于给成人提供生动的例子，神学家们还勤奋地向小孩子描述地狱的一些机构。在写关于婆罗门教的一些地狱时，莫尼尔·威廉姆斯将它们与基督教的地狱进行了有利比较，并引用了一本由雷沃伦德·J. 弗尼斯撰写的天主教儿童书籍。

The Reverend father, in his description, has gotten as far as the fourth dungeon which is a boiling kettle. "Listen," says he, "there is a sound like that of a kettle boiling. The blood is boiling in the scalded brains of that boy; the brain is boiling and bubbling in his head; the marrow is boiling in his bones." He continues, "The fifth dungeon is the red hot oven in which is a little child. Hear how it screams to come out; see how it turns and twists itself about in the fire; it beats its head against the roof of the oven." This book was written for the benefit of children by a father of the Roman Catholic church.

那位牧师在他的描述中已经讲到了第四个地牢，那是一个沸腾的水壶。“听，”他说，“那有一个像水壶沸腾的声音。那个男孩被烫伤的大脑中的血液正在沸腾；他头里的大脑正在沸腾和冒泡；他骨头里的骨髓正在沸腾。”他继续说，“第五个地牢是一个烧红的烤炉，里面有一个小孩。听听它如何尖叫着要出来；看看它在火中如何翻来覆去；它在烤炉的顶部用头猛击。”这本书是由罗马天主教的一位神父为儿童们的利益而写的。

Monier Williams refers to another author who gives a broad comprehensive and general view of the end of the world and the fate of the wicked. He writes, "The world will probably be converted into a great lake or liquid globe of fire, in which the wicked shall be overwhelmed, which shall always be in tempest, in which they shall be tossed to and fro, having no rest day nor night . . . their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals shall forever be full of glowing, melting fire, fierce enough to melt the very rocks and elements."

莫尼尔·威廉姆斯引用了另一位作者的话，提供了对世界末日和邪恶之人命运的广泛、综合和普遍的观点。他写道：“这个世界可能会变成一个巨大的湖泊或火的液态球体，在那里恶人将被淹没，这个湖泊将永远处于狂暴之中，在那里他们将被掀来掀去，日夜无休……他们的头、眼睛、舌头、手、脚、腰部和内脏将永远充满炽热、融化的火焰，这火焰的猛烈足以融化岩石和元素。”

Returning to particulars, Monier Williams quotes from the sermon of a celebrated preacher, who tells his audience what they may anticipate as their fate—unless they will get into that religion as their only ark of safety. "When thou diest thy soul will be tormented alone; that will be hell for it; but at the Day of Judgment thy body will join thy soul and thou wilt have twin hells; thy body sweating drops of blood, and thy soul suffused with agony. In fierce fire, exactly like that we have on earth, thy body will be, asbestos-like, forever unconsumed; all thy veins roads for the feet of pain to travel on; every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament."

返回具体细节，莫尼尔·威廉姆斯引用了一位著名传教士的布道词，他告诉听众他们可能预期的命运——除非他们皈依那宗教，作为他们唯一的安全方舟。“汝之死后，汝之魂独自受折磨；是将为之地狱；但在审判之日，汝之身体将与汝魂合并，汝将受双重地狱之苦；汝之身体血如汗滴，汝之魂充满痛苦。在猛烈之火焰中，如吾辈地上所见，汝之身体将如石棉般永不消逝；汝之血脉成为痛苦之脚踏行之路；每一神经成为恶魔永演地狱无以言表之悲歌之弦。”

This is a brilliant and fetching description in comparatively modern times. But as minds become more enlightened such picturesque arguments lose weight, and so such kinds of hells are going out of fashion. In fact, with the constantly increasing number of new cults, the fashionable belief now is becoming: there is no hell. So the pendulum swings from one extreme to the other.

这是近代以来一段才华横溢且引人入胜的描述。但随着人们思想日益开明，这类生动的论证失去了分量，因此这种类型的地狱正逐渐过时。事实上，随着新兴宗教不断增多，时髦的信仰正变成：不存在地狱。因此，钟摆从一个极端摆动到另一个极端。

According to the kinds of minds who come into physical bodies, the beliefs of man in, against or about hell have changed and will change from time to time. But there is that which has given and still causes opinions and beliefs about hell. Hell may not be what it has been painted. But if there is no hell now then there never was a hell, and all the great minds who have wrestled with the subject have wrestled with something which had no existence, and the countless millions of the past who have lived and have thought about hell have looked forward to and worried themselves about a something which is not nor ever was.

根据进入物质身体的不同心智类型，人类关于地狱的信仰、反对或看法已经发生了变化，并将不时地变化。但有一些因素引发并仍在引发对地狱的观点和信仰。地狱可能并非如所描绘的那样。但如果现在没有地狱，那么就从未存在过地狱，所有深入探讨这一主题的伟大的心智们都在与一个根本不存在的东西较劲，而无数过去生活过并思考过地狱的人都在期待并为一个根本不存在、从未存在过的东西而烦恼。

A doctrine which is held in common by all religions contains something within it which is true, and what that is man should learn. When the figures and fresco work are laid aside, one finds the essentials of the teaching to be true.

所有宗教共同认可的一个教义中包含着某些真理，人们应该去学习这一真理。当抛开形象化的比喻和华丽的修饰后，人们会发现教义的核心是真实的。

The two essentials of the doctrine are, first, suffering; as the result of, second, wrong action. 这个教义的两个基本要素是，首先，苦难；（苦难）是其结果的，第二，错误的行为。

There is something in man which is called conscience. Conscience tells man when not to do wrong. If man disobeys conscience, he does wrong. When he does wrong he suffers. His suffering is proportionate to the wrong done; it will be immediate or deferred as determined by the causes which led to the action. Man's inherent knowledge of right from wrong, together with the suffering which he has experienced, are the two facts behind his belief in hell. These cause him to accept the doctrinal hell of the theologian, which is planned, constructed and installed with the furnishings, instruments and fuel, necessary to the work in hand.

人内在存在着被称为良知的东西。良知告诉人何时不该做错事。如果人违背良知，他就犯了错。当他犯错时，他就会受苦。他的苦难与所犯错误成比例；苦难会根据导致行为的原因立即发生或被推迟。人天生分辨是非的能力，加上他所经历的苦难，是他相信地狱的两个事实依据。这些促使他接受神学家所设想的教义地狱，该地狱被精心规划、构建，并配备了进行其工作所需的家具、工具和燃料。

From the complex religious system to the simple faith of an uncultured race, each plans and fixes up a hell as a place and with the things which are fit to cause the greatest discomfort and pain to the inhabitants of the hell. In tropical countries the native religion furnishes a hot hell. People living in polar temperatures have a cold hell. In the temperate zone people have hot and cold hells. Some religions vary the number. Some religions provide twenty-eight or more hells

with sub-divisions and departments so as to have accommodations suited to the requirements of all.

从复杂的宗教体系到未开化种族的简单信仰，每个体系都设想并构建了一个地狱，作为一个地方，并配备了适合造成居住者最大不适和痛苦的事物。在热带国家，当地宗教设想了一个炎热的地狱。生活在极地温度的人们有一个寒冷的地狱。在温带地区的人们设想了既热又冷的地狱。一些宗教变化地狱的数量。一些宗教提供了 28 个或更多的地狱，带有子分区和部门，以便为所有人提供适合他们需求的住所。

The ancient religions provided hells for those of their faith. Each of the many denominations of the Christian religion provides a hell, not for those belonging to its denomination and who believe in its particular doctrines, but for other Christian denominations, the people of other religions, and those who believe in no religion. From hells of a mild and intermediate state to those of most intense and enduring agony, hells of all kinds and degrees are believed in.

古代宗教为其信徒提供了地狱。基督教的许多教派各自设想了一个地狱，不是为了属于自己教派并信仰其特定教义的人，而是为其他基督教教派、其他宗教的人以及不信任何宗教的人。从温和中等状态的地狱到最剧烈持久的痛苦地狱，各种类型和程度的地狱都被人们所信仰。

The chief factor of a religion's hell is its devil. Each religion has its devil and each devil varies in form and the service rendered from other devils. The devil serves two purposes. He tempts and entices man to do wrong, and he is sure to catch the man who does. The devil is allowed all the freedom he wishes in his efforts to tempt man, and if he succeeds in his efforts he gets the man as his reward.

宗教地狱的首要因素是它的恶魔。每个宗教都有自己的恶魔，每个恶魔都以其形式和提供的服务不同于其他恶魔。

恶魔有两个目的。他引诱、诱惑人去做坏事，并且他一定会抓住做错事的人。恶魔在诱惑人类的努力中被允许拥有他所希望的所有自由，如果他在努力中成功了，他就会得到那个人作为他的奖赏。

The fact behind the belief in the devil is the presence in man of desire and its influence and power over his mind. Desire in man is his tempter. If man yields to the prompting of unlawful desire—unlawful as determined by his conscience and his moral standard—he is chained by that desire as securely as the devil is said to hold his subjects in bondage. As many forms of the pains and passions attendant upon unbridled desire, so many devils and hells and means of suffering are there.

信仰恶魔背后的事实是人内在欲望的存在，以及其对人心智的影响和力量。人的欲望是其诱惑者。如果人屈服于非法欲望的诱导——非法由其良心和道德标准所决定——他就像恶魔据说束缚其信徒那样，被欲望牢牢锁住。随着不受约束的欲望所带来的痛苦和激情的种类有多少，相应地也就有着同样多的恶魔、地狱以及受苦的方式存在。

The minds of children and the credulous and the fearful have been warped and unfitted for their positions in life by the diabolical doctrines of theological hells. God has been blasphemed and the devil slandered by the crabbed, mean or ebullient expounders of the doctrine.

儿童的心智、轻信的人和恐惧的人，因为神学地狱的邪恶教义而扭曲，不适应他们在生活中的地位。通过对这一教义的刻薄、卑鄙或激昂的解释，上帝遭到了亵渎，恶魔被诽谤。

It is wrong to terrorize mothers and children and to frighten people with dread doctrines about hell. But it is well for everyone to know about hell, where, what, and why it is, and what man has to do with it. There is much that is true in the general statements about the theological hells, but the doctrines and their variations have been so discolored, overdrawn, warped, misshapen, that the mind antagonizes, ridicules, refuses to believe or ignores the doctrines.

用关于地狱的可怕教义来恐吓母亲、孩子们和吓唬人们是错误的。但每个人都应该了解地狱在哪里，是什么，为什么存在，以及人与之有何关联。关于神学地狱的一般陈述中有许多是真实的，但这些教义及其变种已被过度夸张、扭曲、变形，以至于人们对其产生了反感，嘲笑，拒绝相信或忽视这些教义。

Hell is not eternal punishment, neither for the body nor for the soul. Hell is not a place in which before or after the “day of judgment” human dead bodies will be resurrected and cast where they will burn forever and ever without ever being consumed. Hell is not a place, where infants or the souls of infants and of the unbaptized go and receive torment after death.

地狱不是对身体或灵魂的永恒惩罚。地狱不是一个在“审判日”之前或之后，人类死去的身體将被复活并投入其中，永远燃烧却永不被消耗的地方。地狱也不是婴儿或未受洗的婴儿的灵魂在死后去受折磨的地方。

Nor is it a place where minds or souls receive

punishment of any kind because they did not enter the bosom of some church or accept some particular creed or special articles of faith. Hell is not a place nor pit, nor hole, nor prison, nor lake of burning brimstone into which human bodies or souls are dumped after death. Hell is not a place for the convenience or disposal of an angry or a loving god, and to which he condemns those who disobey his commands. No church has a monopoly of hell. Hell is not for the benefit of any church nor religion.

地狱不是一个因为心智或灵魂在生前未进入某个教会的怀抱、未接受某种特定信条或特别的信仰条款而受到任何形式惩罚的地方。地狱不是一个地方、深坑、洞穴、监狱或燃烧着硫磺的湖泊，死后人的身体或灵魂被丢弃其中。地狱不是为了方便一个愤怒或慈爱的神，并由他来定罪那些违背他命令的人的地方。没有哪个教会在地狱有专利权。地狱不是为了任何教会或宗教的利益。

Hell has dominion in two worlds; the physical world and the astral or psychic world. Different phases of the doctrines of hell apply to one or both of the two worlds. Hell may be entered and experienced while in the physical world and the experience may be extended into the astral or psychic world during physical life or after death.

地狱在两个世界拥有统治权；物质世界和星光或灵性世界。地狱的各种教义适用于这两个世界之一或同时适用于两者。人们可以在物质世界中进入并经历地狱，这种经历可以在物质生命期间或死后扩展到星光或灵性世界。

But this need not and should not cause any one terror nor fear. It is as natural and as sequential as life and growth in the physical world. The dominion of hell in the physical world can be understood by any mind which is not enough warped nor too dull to be prevented from

understanding. The dominion of hell in the psychic or astral world can also be understood by one who does not insist that there is no astral or psychic world and one who does not believe that death ends all and that there is no future state after death.

但这不需要也不应该引起任何恐惧或恐惧。它就像物质世界中的生命和成长一样自然和连续。地狱在物质世界中的统治可以被任何没有被扭曲到无法理解或过于迟钝的心智所理解。地狱在灵性或星光世界中的统治也可以被那些不坚持认为没有星光或心灵世界的人，以及那些不相信死亡就是一切终结，死后没有未来状态的人所理解。

To each man will at sometime be proven the existence of that something which is expressed by the word hell. Life in the physical world will prove it to every man. When man enters the psychic world his experience there will furnish another proof. It is not necessary, however, for man to wait until after death to experience an astral or psychic hell. That experience may be had while living in his physical body. Though the psychic world may be an experience after death it cannot be there intelligently dealt with. It may be known and intelligently dealt with while man lives in a physical body and before death.

每个人终将证实那个用“地狱”一词表达的某些东西的存在。物质世界的生活将向每个人证明这一点。当人进入灵性世界时，他在那里的经历将提供另一个证据。然而，人不必等到死后才体验星光或灵性地狱。这种体验可以在他活着身处物质身体时就拥有。尽管灵性世界可能是死后的一种体验，但在那里无法以智慧方式处理。地狱可以在人活在物质身体中且在死前被了解并以智慧方式处理。

Hell is not stationary nor permanent. It changes in quality and quantity. Man can touch the borders of hell or explore the mysteries of its depths. He will remain ignorant of or learn from his experiences according to the weakness or the strength and capacity of his mind and according to his willingness to stand the tests and admit the facts according to his findings.

地狱既不是固定的，也不是永久的。它在质量和数量上不断变化。人可以触及地狱的边界或探索其深处的奥秘。根据他的心智的弱点或力量和能力，以及他愿意经受考验并根据他的发现承认事实的程度，他将对对自己的经历保持无知或从中学习。

There appear to be two kinds of hell in the physical world. There is one's own personal hell, which has its place in his physical body. When hell in one's body becomes active it produces the pains with which most people are familiar. Then there is the general or community hell, and in which each person has some part. Hell is not at once discovered, and if it is, it is perceived dimly and as an individual whole. No sharp outlines are seen.

在物质世界中似乎存在两种类型的地狱。一种是个人的私人地狱，它存在于他的物质身体之中。当一个人的身体中的地狱变得被激活时，它会产生大多数人熟悉的痛苦。然后还有一种是普遍的或社群的地狱，每个人都在其中扮演一些角色。地狱不是立刻就能发现的，即使发现了，也是模糊地、作为一个整体被感知到的。没有清晰的轮廓可见。

As man continues to explore he will discover that "the devil and his angels" may take for—though not physical form. The devil of one's own personal hell is one's overmastering and ruling desire. The devils' angels, or the little devils, are the lesser appetites, passions, vices and lusts which obey and serve their chief desire, the devil.

随着人类继续探索，他将发现“恶魔及其使者”可能采取的形式——虽然不是物理形态。一个人私人地狱中的恶魔是其压倒一切的主宰欲望。恶魔的使者，或小恶魔们，是更轻微的欲望、激情、恶习和欲念，它们遵从并服务于它们的主导欲望，即恶魔。

The chief desire is strengthened and enthroned by his army of little devils, the desires, and he is given power and allowed dominion by the mind. While he is given or allowed dominion the devil is not perceived and hell remains an unknown though active realm. While man obeys, parleys or makes bargains with or yields to his desires and lusts, the devil and hell are not known.

主导欲望被他的小恶魔大军——欲望——所强化和加冕，他被心智赋予了能力并被允许进行统治。当恶魔被给予或允许统治时，恶魔并未被（心智）察觉，地狱仍然是一个未知虽然被激活的领域。。 当人服从、谈判、讨价还价或屈服于他的欲望和私欲时，恶魔和地狱（对他而言）仍是未知的。

Even though man traverses its borders and experiences some of the pains found on the outskirts of the domain, these are not known at their true value and are considered as the misfortunes of life. So life after life man comes into the physical world and he scouts hell's borders, and enjoys some little pleasures and pays for them the price or penalty of hell.

尽管人类跨越了它的边界并经历了一些在域外发现的痛苦，但这些痛苦的真正价值并不为人所知，并被视为生命的不幸。 因此，人生生世世来到物质世界，探寻地狱的边界，享受一些小小的快乐，并为此付出地狱的代价或惩罚。

Though he may get well into the domain he cannot see and does not know it to be hell. So hell remains unseen and unknown to men. The sufferings of hell follow the unnatural, unlawful and extravagant indulgences of the appetites and desires, such as inordinate gluttony, the excessive use of drugs and alcohol, and the variations and abuses of the sex function. At each gateway of hell there is an inducement to enter. The inducement is the sensation of pleasure.

尽管他可能深入到这个领域，他却看不见也不知道这是地狱。因此，地狱对人们而言仍然是看不见的、未知的。地狱的苦难随着对欲望和情欲的不自然、违背法律和奢侈放纵而来，比如过度的暴食、药物和酒精的过度使用，以及性功能的各种变态和滥用。在地狱的每一个入口处，都有一个引人进入的诱因。这个诱因就是愉悦的感觉。

As long as man follows the natural instincts and desires he will not know much about hell, but will live a natural life with its attendant natural pleasures and with an occasional touch of hell.

只要人遵循自然本能和欲望，他就不会对地狱知道太多，而是会过着伴随着自然乐趣的自然生活，并偶尔感受到一丝地狱的触摸。

But the mind will not be satisfied to leave any part or state of the universe unexplored. So in its ignorance the mind at some time goes against the law, and when it does hell is entered. The mind seeks pleasure and gets it. As the mind continues to enjoy, which it must do through organs of sense, they become dulled; they lose their receptivity and require a greater stimulus; so the mind is urged by them to make the pleasures more and more intense. In search of more pleasure, and endeavoring to increase the pleasure, it goes against the laws and at last receives

the just penalty of suffering and pain. It has only entered hell. The mind can get out of hell after it pays the penalty of the suffering resulting from the unlawful act which caused it.

但心智不会满足于让宇宙的任何部分或状态未被探索。因此，在其无知中，心智有时会违背法则，一旦这样做，就进入了地狱。心智寻求欢愉并获得了欢愉。随着心智继续享受欢愉，它必须通过感官器官来实现，这些器官变得迟钝；它们失去了接受能力，需要更大的刺激；因此，心智被它们驱使，使欢愉变得越来越强烈。在寻求更多欢愉和努力增加欢愉的过程中，它违背了法则，最终受到了煎熬和伤痛的公正惩罚。它进入的只有地狱。心智在支付了因违背法则的行为所造成的痛苦的代价后，可以走出地狱。

But the ignorant mind is unwilling to do this and tries to escape the penalty. In order to escape suffering, the mind seeks as an antidote more pleasure and is held in the fastnesses of hell. So the mind from life to life accumulates, link by link, a chain of debts. These are forged by thoughts and deeds. This is the chain with which he is bound and with which he is held by his ruling desire, the devil. All thinking men have travelled somewhat into the domain of hell and some have gone well into its mysteries. But few have learned how or are able to take observations, hence they know not how far they are in, nor do they know what course to take in order to get out.

但无知的心智不愿这样做，试图逃避这个惩罚。为了逃避痛苦，心智寻求更多的欢愉作为解药，结果被困在地狱的深处。因此，心智从一世到另一世积累了，一环扣一环，一连串的债务。这些债务是由思想和行为铸成的。这就是他被束缚的链条，并且是随着这些链条他被他的统治欲望，那个恶魔，所掌控。所有有思想的人都或多或少地进入了地狱的领域，有些人已经深入了解了它的奥秘。但很少有人学会或能够进行观察，因此他们不知道自己处于多远的境地，也不知道该采取什么路线才能摆脱困境。

Whether or not he knows it, every thinking man living in the physical world is in hell. But hell will not be truly discovered and the devil will not be known to him by ordinary and easy natural methods. To discover hell and know the devil one must proceed to do it intelligently, and must be prepared to take the consequences. The consequences are in the beginning suffering, which steadily increases. But in the end there is freedom. One need not tell anybody that he is going to find hell and master the devil. He can and must do both while living in the world.

无论他是否知道，每一个生活在物质世界中的思想者都身处地狱。但地狱不会通过普通和容易的自然方法真正被发现，恶魔也不会以这种方式为他所知。要发现地狱并认知恶魔，一个人必须智能地去做，并且必须准备好承担后果。**这些后果最初是苦难煎熬，而且会稳步逐渐增加。但在最终拥有自由。一个人不需要告诉任何人他要找到地狱并征服恶魔。他能够也必须同时做到这两点，当他还在这个世界生活的时候。**

To find hell and meet the devil one has only to resist and conquer and control his ruling desire. But man does not often thus challenge the great underlying and ruling desire of his nature. This great desire stands in the background, but he is the chief of all his angels, the little devils, the lesser desires. Man therefore, when he does challenge the devil, meets only one of his captains or underlings. But even challenging one of these is enough to give the challenger a great battle.

要找到地狱并遇见恶魔，一个人只需抵抗、征服并控制他的主导欲望。但人们并不经常这样挑战他本性中那伟大的、潜在的、主宰的欲望。这个伟大的欲望矗立在背景之中，但他是所有他的信使、小恶魔、较小欲望的首领。因此，当人挑战恶魔时，他只是遇到了恶魔的一个队长或手下。但即使挑战这些中的一个，也足以给挑战者一场大战。

One entire life may be taken up in overcoming and controlling some one of the lesser desires.
一个完整的人生也许被花费来攻克和控制其中一些较轻微的欲望。

By fighting and overcoming some particular appetite, or by refusing to be dominated by and work for the attainment of some ambition which is wrong, a man conquers one of his devil's angels. Still he does not meet the big devil. The great desire, his master-devil, remains far in the background, but is manifested to him in its two aspects: sex and power; they give him hell—after the pleasure. These two, sex and power, have their origin in the mysteries of creation. By conquering and controlling them intelligently one solves the problem of existence and finds his part in it.

通过战斗并驯服某个特定的欲望，或拒绝被某个错误的野心所支配并为其实现而努力，一个人征服了他的恶魔的一个使者。但他仍未遇见那个大恶魔。伟大的欲望，他的主恶魔，仍远在背景中，但在其两个方面向他显现：性和权力（能力）；它们在快乐之后给他带来地狱。这两者，性和权力（能力），源于创造的奥秘。通过智慧地征服和控制它们，一个人解决了存在的问题并找到了他在其中的角色。

A determined attempt to overcome the master desire is a challenge to and a summons of the devil. The purpose of sex is unity. In order to know unity one must not be overcome by desire of sex. The secret and purpose of power is the attainment to intelligence which helps all. To be intelligent in this manner one must overcome and become immune to the desire for power.

一个决心的尝试去驯服主导欲望是对恶魔的挑战和召唤。性的目的是合一。为了知晓合一，一个人必须不被性欲所征服。权力的秘密和目的是达到帮助所有人的智慧的成就。要以这种方式变得智慧，一个人必须驯服并变得对权力欲望免疫。

One who is controlled by sex desire or who has desire for power cannot know what unity is nor what that helpful intelligence is. From its experience through many lives the mind seeks development, either through intellectual processes or by aspirations to divinity or by both.

被性欲所控制或有权力欲望的人无法知道什么是统一，也无法知道那种有益的智慧是什么。通过许多世的经验，心智寻求发展，无论是通过智力过程、对神性的渴望，还是两者兼而有之。

As the mind continues to progress in its development it meets with many difficulties and must put by or subdue many of the allurements of the senses and many of the attractions of the mind. Continued growth and development of the mind inevitably causes it to engage in the great struggle with the devil, the struggle with sex, and after that, final subjection of the devil by the overcoming of the desire for power.

随着心智在其发展过程中不断进步，它会遇到许多困难，并必须推迟或制服感官的许多诱惑和心智的许多吸引。心智的持续成长和发展不可避免地导致它参与与恶魔的伟大斗争，即与性的斗争，之后，通过驯服对权力的欲望，最终使恶魔臣服。

Mystics and sages have portrayed and described the mind engaged in the struggle, by such portrayals or descriptions as that of Laocoon, the labors of Hercules, the myth of Prometheus, the legend of the golden fleece, the story of Odysseus, the legend of Helen of Troy.

神秘主义者和圣哲们已通过各种描绘或描述展现了心智参与斗争的情形，如拉奥孔的描绘、海格力斯的劳动、普罗米修斯的神话、金羊毛的传说、奥德修斯的故事、特洛伊的海伦传说。

译者：

拉奥孔(Laocoon)：古希腊神话中的特洛伊祭司，他警告特洛伊人不要接受希腊人留下的木马。作为惩罚，他和他的两个儿子被海蛇杀死。这个故事象征着无视警告的后果。

海格力斯的劳动(Hercules' Labors)：古希腊神话中的英雄海格力斯（赫拉克勒斯）完成了十二项艰巨的任务，包括杀死涅墨亚狮子、夺取金苹果等，象征着毅力和克服难关。

普罗米修斯的神话(Myth of Prometheus)：普罗米修斯是希腊神话中的提坦神，他偷火给人类，象征着智慧和人类文明的开始。因此，他被惩罚，每天一只鹰来啄食他的肝脏。

金羊毛的传说(Legend of the Golden Fleece)：这个故事讲述了英雄杰森和他的阿尔戈船员们寻找并夺取宝贵的金羊毛的冒险，象征着探索和追求财富的旅程。

奥德修斯的故事(Story of Odysseus)：《奥德赛》讲述了特洛伊战争后，奥德修斯回到家乡伊萨卡的漫长旅程，充满了各种挑战和考验，象征着智慧、忍耐和家的重要性。

特洛伊的海伦传说(Legend of Helen of Troy)：海伦因其美貌被称为“特洛伊的海伦”，她的被劫引发了特洛伊战争。这个故事探索了爱情、美貌和冲突的主题。

Many mystics have entered hell, but few have overcome and subjected the devil. Few are willing or able to continue the fight after the first set-to and so, after they have been bruised and scarred by the devil's double goad of desire for sex and desire for power, they have given in, abandoned the fight, been beaten, and they remained subject to their desires. During the struggle, they suffered as much of the goad as they were willing to stand. After having given in, many have thought they have conquered because of the rest after the fight and because of certain successes which follow as the reward for submission after the fight. Some have condemned themselves as idle dreamers and foolish for having engaged in a ridiculous or impossible undertaking. There are no outward signs of success when one has fought and overcome his devil and passed through hell. He knows it, and all of the details connected with it.

许多神秘主义者已经进入地狱，但很少有人能够驯服并制服恶魔。很少有人愿意或能够在初次交锋后继续战斗，因此，在被恶魔的双重刺激——对性的欲望和对权力的欲望——打击得遍体鳞伤后，他们就屈服了，放弃了战斗，被击败，且仍然受到他们欲望的支配。在斗争中，他们承受了他们愿意忍受的所有刺激。在投降之后，许多人认为他们已经胜利了，因为战斗之后的休息以及作为战斗后投降奖励的一些成功。一些人自认为是闲逛的梦想家和傻瓜，因为参与了一个荒谬或不可能的任务。当一个人战斗并驯服了他的恶魔，通过了地狱时，没有外在的成功迹象。他知道这一切，以及与之相关的所有细节。

The grossest kind or degree of hell, is suffering or torment through the physical body. When the physical body is in health and comfort there is no thought nor suggestion from it of a hell. This health and comfort zone is left when the functions of the body are disordered, injury to the body is inflicted, or when the natural cravings of the body are not satisfied. The only kind of physical hell possible for man to experience is felt while living in this physical world. Man experiences physical hell as the result of hunger and pain. When food is needed by the body

hunger begins, and the hunger becomes more intense as the body is refused food. A strong and healthy body is more susceptible to the pangs of hunger than one already emaciated and worn out. As food is denied the body and the body cries out for food, the mind is impressed and intensifies the hunger by thinking of the food which it has not. As the mind continues to think the suffering of the body is intensified, and day after day the body becomes more gaunt, and wild. Hunger becomes starvation. The body becomes cold or feverish, the tongue parched until the body becomes a sheer skeleton and all the while the mind makes the body's suffering more intense by thinking of the body's wants. One who produces suffering by voluntary fasting does not thus experience hell except in its mildest phase, because the fasting is voluntary and for some purpose and intended by the mind. In voluntary fasting the mind does not intensify the hunger by giving way to the longing for food. It resists the thought and encourages the body to hold out for the period intended, and usually the mind tells the body that it shall have food when the fast is ended. This is quite different from the hell endured from involuntary starvation.

最粗糙的地狱类型或程度，是通过身体遭受的痛苦或折磨。当身体健康且处于舒适状态时，不会有地狱的感觉或念头。这种健康与舒适的状态会因为身体功能失调、身体受伤，或是身体的自然需求得不到满足而打破。人类唯一可能经历的物理地狱类型，是在这个物质世界生活时感受到的，源自饥饿和痛苦。当身体需要食物时，饥饿就开始了，而当身体被拒绝食物时，饥饿感会变得更加强烈。健康强壮的身体比已经消瘦和衰弱的身体更容易感受到饥饿的痛苦。当身体被拒绝食物并且渴望食物时，心智会被这种渴望影响，并通过想象它所没有的食物来加剧饥饿感。随着心智继续思考，身体的苦难加剧，日复一日，身体变得更加憔悴和狂野。饥饿变成饿死。身体变得冰冷或发热，舌头干燥直到身体变成纯粹的骨架，而整个过程中心智通过想象身体的需求使身体的苦难更加强烈。自愿禁食导致的苦难并不会让人体验到地狱，除了是其最轻微的形式，因为禁食是出于自愿和特定目的，由心智决定的。在自愿禁食中，心智不会通过沉溺于对食物的渴望来加剧饥饿。它抵制这种思维，并鼓励身体坚持到预定的时间，通常心智会告诉身体，禁食结束时就可以进食。这与因非自愿饥饿所经历的地狱截然不同。

The healthy person does not begin to understand what the hell of physical pain is until he has had some such experience as a jumping toothache. If he has an eye gauged out, his jaws crushed, breathing made difficult; if he falls into a vat of boiling acid or loses his scalp, or if he has an eating cancer in the throat, all instances of sufferings caused by so called accidents and of which the newspapers are full, any such experience will put one in hell. The intensity of his hell will be according to his sensibilities and his capacity to suffer, as well as to the intensifying of the suffering of the body by a horrified and apprehensive mind, as was the case with the victims of the Spanish inquisition. Those who see him will not know his hell, though they may sympathize with and do for him what they can. To appreciate his hell one must be able to put himself in the sufferer's place without being overcome by the pain. After it is over the one who suffered such hell may forget it, or have a dreamy recollection of it only.

健康的人在经历了类似剧烈牙痛这样的体验之前，不会开始理解身体疼痛的地狱是什么。如果他眼睛被挖出，下巴被压碎，呼吸变得困难；如果他掉进一桶沸酸中，失去头皮，或者喉咙里长了吃肉的癌症，所有这些由所谓事故引起的苦难案例，而报纸上满是这样的报道，任何这样的经历都会让一个人处于地狱中。他的地狱强度将根据他的敏感度和承受能力，以及身体痛苦被恐惧和担忧的心智加剧的程度，正如西班牙宗教裁判所的受害者那样。看到他的人不会知道他的地狱，尽管他们可能会同情他并尽其所能帮助他。要体会他的地狱，一个人必须能够设身处地而不被痛苦所驯服。经历结束后，那个遭受这种地狱的人可能会忘记它，或只有一种梦幻般的回忆。

There is no such thing or state after death as the theologian's hell, unless the architect-decorator is able to carry with him the pictures he has painted during his physical life. This is hardly probable; but even if able, others than he would not experience them. The picture hells do exist only for the one who had painted them.

死后并不存在神学家所描述的地狱，除非那位建筑师-装饰者能够带着他在物理生活中绘制的画面。这几乎是不可能的；但即便能够，其他人也不会体验到它们。画中的地狱仅对绘制它们的人存在。

Death is as natural as birth. The states after death are as natural and sequential as the consecutive stages of growth in the physical body. The difference is that, from infancy to full manhood, there is a clustering, a coming together, of all the constituents of man's make up; whereas, at or after death there is a gradual putting off by the mind of all the gross and sense parts, and a return to a native ideal innocence.

死亡和出生一样自然。死后的状态就像物质身体成长的连续阶段一样自然和顺序。区别在于，从婴儿期到成年，是所有构成人的元素聚集、汇聚的过程；而在死亡时或死后，是心智逐渐脱离所有粗糙和感官的部分，并回归到一种天生的理想纯真状态。

The mind who clings most passionately to fleshly sensations and takes its greatest delight in them will have the severest hell. Its hell lies in the separation of the mind from the desire and sensation, in the after death states. The hell ends when the mind separates itself from the sensual desires which cling about it. At death there is sometimes, but not always, a continuity of identity as the same person of sense as in physical life. Some minds sleep for a time after death. Minds of personalities who hold to the notion that they are made up of and dependent upon the senses have the fieriest hell. The after death hell begins as soon as the mind is free from the physical body and seeks to give expression to the dominating ideal of its past life.

那些最热切地执着肉体感受并从中获得最大欢愉的心智，将会经历最严重的地狱。它的地狱在于死后状态中心智与欲望和感觉的分离。当心从依附于它的感官欲望中分离出来时，地狱就结束了。死亡时，有时，但并非总是，会像肉身生活中的同一个人一样，保持身份的连续性。有些心智死后会沉睡一段时间。那些坚持认为自己是感官组成并依赖于感官的人格的心智有最猛烈炽热的地狱。当心智解脱于肉体并寻求表达其前世的主导理想时，死后地狱就开始了。

The ruling desire of the life, reinforced by all lesser desires, claims the attention of the mind and tries to compel the mind to admit and acknowledge allegiance. But the mind cannot, because it is of a different realm and it seeks freedom from such desires as are not in keeping with some ideal held while in life but which it was unable to give full expression to. Hell lasts only for the period required by the mind to free itself from the desires which prevent it, the mind, from seeking its own realm. The period may be but of a moment or it may be of long duration. The period, the question of the duration of hell, is that which has given rise to the eternal or endless hell of the theologian. The theologian estimates the period of hell to be endless—as an infinite extension of his notion of time in the physical world. Physical time, or the time of the physical world, does not exist in any of the after death states. Each state has its own measure of time. According to the intensity of sensation an eternity or period of immense duration may seem to

be drawn into a moment, or a moment may be extended to an eternity. To a comprehensive mind of quick action, an eternity of hell may be an experience of a moment. A dull and stupid mind may require a long period of hell. Time is a greater mystery than hell.

生命的统治欲望，被所有较小的欲望所加强，要求心智的注意，并试图迫使心智承认和承诺效忠。但心智无法这样做，因为它属于不同的领域，它寻求摆脱那些不符合生前所持的某种理想的欲望，但又无法完全表达出来的欲望。地狱只会持续心智摆脱阻碍它（心智）寻求自己领域的欲望所需的时间，这段时间可能只有一瞬间，也可能持续很长时间。关于地狱的持续时间，即地狱的永恒或无尽，正是神学家提出的问题。神学家估计地狱的期限是无尽的 - 作为他对物质世界时间的无限延伸的概念。物质世界的物理时间在任何死后状态中都不存在。每个状态都有自己的时间尺度。根据感觉的强度，一个永恒或极长时间的时期可能会似乎被缩短为一瞬间，或者一瞬间可能会被延伸为永恒。对于一个快速行动的缜密周全的心智，一个地狱的永恒可能只是一瞬间的经历。一个迟钝愚笨的心智可能需要一个很长时间的地狱。时间比地狱更是一个更大的谜团。

Each mind is alone responsible for his long or short hell after death as well as in life. During the period after death and before he can go beyond hell, the mind must meet and overcome the devil. In proportion to the strength of the mind and the definiteness of thought, the devil will take form and be perceived by the mind. But the devil cannot take form if the mind is not able to give him form. The devil does not appear the same in form to all minds. Each mind has its own devil.

每个心智对其死后以及生前的长短不一的地狱负有独自的责任。在死后期间以及在他能超越地狱之前，心智必须遇见并驯服恶魔。根据心智的力量和思想的明确性，恶魔将会形成并被心智感知。但如果心智无法给予他形态，恶魔就不能形成。恶魔对所有心智而言的形态并不相同。每个心智都有其自己的恶魔。

Each devil is fairly matched in quality and power to the respective mind. The devil is the desire which has dominated all the desires of the life just ended, and his form is a composite form made up of all the worldly and fleshly thoughts of that life. As soon as the devil is perceived by the mind, there is a battle.

每个恶魔在质量和能力上都与相应的心智相匹配。恶魔是在刚刚结束的生命中主宰了所有欲望的欲望，它的形态是由那一生中所有世俗和肉体思想组成的复合形态。一旦恶魔被心智察觉，就会发生一场战斗。

The battle is not of pitchforks, thunder and lightning, fire and brimstone, as against body and soul. The fight is between mind and desire.

战斗并不涉及到干草叉、雷电、火焰和硫磺，像身体和灵魂之间的对抗。这场战斗是在心智与欲望之间进行的。

The mind accuses the devil and the devil accuses the mind. The mind commands the devil to go, and the devil refuses. The mind gives a reason, the devil answers by showing a desire which the mind had sanctioned during physical life. Each desire and action done or consented to by the mind during life is insinuated and impressed upon the mind. The desires cause torment. This suffering is the hell-fire and brimstone and torment which has been twisted by the theologian into his theological hells. The devil is the master-desire of a life, trimmed into form.

心智指责恶魔，恶魔则指责心智。心智命令恶魔离去，恶魔拒不服从。心智给出理由，恶魔通过展示心智在物质生活中批准过的欲望来回应。生命中心智所做出的或同意的每一个欲望和行动都被暗示并印刻在心智上。这些欲望造成了折磨。这种苦难就是神学家扭曲成他的神学地狱的地狱之火、硫磺和折磨。恶魔是生命中的主要欲望，被修整成形态。

The many forms which the different churches have given to their devils are due to the variety of devils and desires, given forms after death by so many individual minds.

不同教会赋予其恶魔的多种形态，源于恶魔和欲望的多样性，这些形态是由如此之多个体的心智在死后赋予的。

Some religions of our time are not as considerate as those of old. Some of the old religions allowed the mind to pass out of hell that it might enjoy its reward for the good which it had done while in physical life. One denomination of the Christian religion holds back its devil and lets man get out of hell, if his friends will pay his fine and counsel fees to the church. But no case will be taken for any man who was not shrewd enough to get into that church before he died. He must remain in hell always, and the devil may do with him as he pleases, so they say. Other denominations lessen their incomes by being more rigid in their decisions. There is no business-like or other way out of their hell. If you get in you must stay in. Whether you get in or keep out depends on whether you do not believe or do believe in the creed of each of those churches.

我们这个时代的一些宗教没有古代那些宗教那样体贴。一些古老宗教允许心智从地狱中出来，以享受它在物质生活中所做之善的奖赏。基督教的一个教派会留住它的恶魔，让人如果他的朋友愿意支付他的罚款和给教会的咨询费，则可以从地狱中出来。但如果有人在他死前没有足够精明地加入那个教会，他们不会为任何人接案。据他们说，这样的人必须永远留在地狱中，恶魔可以随意对他做什么。其他教派通过更为严格的决定减少了他们的收入。他们的地狱没有商业化或以其他方式出来。如果你进去了，你就必须留在里面。你是进去还是保持在外，取决于你是否不信或者信仰这些教会的每一个信条。

But whatever the churches may say, the fact is that after the devil, the desire in form, has shown and accused the mind of all the wrongs he has done during life, and after the mind has suffered the torments caused by the burning desires, then the devil can no longer hold the mind, the mind parts company and there is an end to that hell. The mind goes on its way to enjoy its period of rest or to dream through its ideals, preparatory to its return to the physical world to begin another term of schooling in its class in life. The devil remains in its desire state for a while, but that state is not then hell for the desire. Having no mind, the devil is unable to continue as a form and so is gradually resolved into the particular desire forces of which he was made up. That is the end of that particular devil.

但不管教会怎么说，事实是，在恶魔，即以形态存在的欲望，展示并指控心智在生命中所犯的所有错误之后，以及在心智遭受了由炽热欲望引起的折磨之后，恶魔就再也不能控制心智，心智与之分道扬镳，那个地狱就此结束。心智继续前行，享受它的休息期或通过把它的理想做梦，为返回物质世界开始另一个人生课程做准备。恶魔在其欲望状态中停留一段时间，但那个状态对于欲望而言不再是地狱。没有了心智，恶魔无法以形态继续存在，因此逐渐分解成它所由来的特定欲望力量。那就是那个特定恶魔的终结。

Hell and the devil should not be thought of with fear and trembling. Hell and the devil should be thought of by everyone who can think and who has an interest in his origin and future. He is a bugaboo to those who are still suffering from a twist given their minds by early training. We may be sure if hell and the devil do exist we cannot escape them by trying to run away and remaining ignorant of them. The more one knows about the devil and hell the less he is afraid of them. Ignore them if we please, but they will continue until we know them and do away with them.

地狱和恶魔不应该被带着恐惧和颤抖来思考。地狱和恶魔应该被每个能思考并对自己的起源和未来感兴趣的人所思考。对于那些仍然受到早期教育扭曲影响的人来说，他们是一个可怕的对象。我们可以确信，如果地狱和恶魔确实存在，我们不能通过试图逃避和保持对它们的无知来逃脱它们。一个人对恶魔和地狱了解得越多，他就越不害怕它们。如果我们愿意，可以忽视它们，但它们会持续存在，直到我们知道并消除它们。

But why should the mind suffer hell, and what is the purpose of it? The mind suffers hell because it has not achieved mastery over itself, because its faculties are not developed, co-ordinated and adjusted to each other, because there is that in it which is ignorant, which is against order and harmony, which is attracted to sensation. The mind will be subject to hell until it develops and adjusts its faculties, replaces ignorance by knowledge and attains mastery over itself.

但为什么心智要遭受地狱之苦，这有什么目的呢？心智之所以遭受地狱，是因为它还没有实现对自己的掌控，因为它的能力没有得到发展、协调和相互调整，因为它内在存在无知，违背秩序和和谐，被感官吸引。心智将一直受制于地狱，直到它发展和调整了自己的能力，用知识替代无知，并实现了对自己的掌控。

The purpose of the world and desire, the devil, is to exercise and educate the mind by furnishing it experiences through sensation, that it may distinguish between the action of its own faculties and the results of sensation, and that by the overcoming of the resistance offered by desire the faculties of the mind be developed, and so the mind finally arrives at an understanding and mastery of itself and from a mastery of itself, to a knowledge of itself, and freedom. Without experience, no sensation; without sensation, no suffering; without suffering, no resistance and without resistance no self-mastery; without mastery, no knowledge; without knowledge, no freedom.

世界和欲望，即恶魔的目的，是通过提供感官体验来锻炼和教育心智，使其能够区分自身官能的作用和感官结果，并通过驯服欲望所提供的阻力来发展心智的官能，从而最终使心智达到对自身的理解和掌控，从自我掌控到自我认知，再到自由。没有经验，就没有感觉；没有感觉，就没有煎熬；没有煎熬，就没有抵抗；没有抵抗，就没有自我掌控；没有掌控，就没有知识；没有知识，就没有自由。

Hell is furnished to the mind by desire, which is a blind and ignorant animal force and which craves the contact of mind, because its expression through sensation can be intensified only by the mind. Desire delights in pain as much as in pleasure, because it furnishes sensation, and sensation is its delight. Sensation does not delight the mind, the higher mind, not incarnate.

地狱是由欲望供给给心智的，欲望是一种盲目和无知的动物力量，渴望与心智接触，因为只有通过心智，它才能通过感觉表达并得到强化。欲望在痛苦中感受到和在快乐中同等的欢愉，因

为它提供感觉，而感觉是它的快乐。感觉并不能使心智感到愉悦，那个高级心智，它没有化身（转世）。

Hell is the battle field of the mind and desire. Hell and desire are not of the nature of the mind. If the mind were of the nature of desire then desire would not give hell or suffering to the mind. The mind experiences hell because it is different and not the same in kind as that of which hell is made. But it suffers because it has taken a part in the action which resulted in hell. The mind's suffering lasts through the period which it takes to separate itself from that which is different in kind from it. In freeing itself from desire and hell after death it does not find freedom for ever.

地狱是心智与欲望的战场。地狱和欲望并非心智的本质。如果心智本质上是欲望的话，那么欲望就不会给心智带来地狱或苦难。心智之所以经历地狱，是因为它与构成地狱的本质不同。但它之所以受苦，是因为它参与了导致地狱的行为。心智的苦难持续的时间是它从与其本质不同的事物中脱离出来所需的时间。在死后从欲望和地狱中解脱出来后，心智并没有找到永远的自由。

The reason why the mind must contact and work with desire, which is different from and not it, is that there is a quality in one of the faculties of the mind which is of the nature of desire. This quality is the dark faculty of the mind. The dark faculty of the mind is that in and of the mind by which desire attracts the mind. The dark faculty is the most unruly faculty of the mind and the one which makes suffering possible to the mind.

心智必须接触并与欲望合作的原因，这种欲望与心智不同且不是心智本身，是因为心智的一种官能中有一种是欲望的本质。这种质量是心智的暗官能。心智的暗官能是心智内部的那部分，通过它欲望吸引心智。暗官能是心智中最不受控制的官能，也是使心智可能遭受煎熬的官能。

The mind is attracted to desire because of the dark faculty of the mind. Sensuous and sensual life in physical bodies, and the universal principle of desire, have power over the mind. When the mind conquers and controls its dark faculty, desire will have no power over the mind, the devil will be tamed and the mind will suffer no more hell, because there is nothing in it which the fires of hell can burn.

心智之所以被欲望吸引，是因为心智的暗官能。在物理身体中的感官和性感生活，以及欲望的普遍原则，对心智有着控制力。当心智征服并控制了它的暗官能时，欲望将不再对心智有力量，恶魔将被驯服，心智将不再遭受地狱之苦，因为在它内部没有什么可以被地狱之火焚烧的东西。

Freedom from hell, or the devil, or suffering, can be attained only while in the physical body. Hell and the devil are overcome by the mind after death, but only temporarily. The final battle must be decided before death. Until the final battle has been fought and won, the mind cannot know itself as a continuously conscious being of freedom. Each mind will in some one physical life engage in its fight for freedom. It may not come out victorious in that life, but the knowledge gained through its experience of the fight will add to its strength and make it more fit for the final struggle. With continued effort there will be inevitably a final fight and it will win in that fight.

从地狱、恶魔或煎熬中获得自由，只能在物质身体中实现。死后，心智可以暂时驯服地狱和恶魔。但最终的战斗必须在死亡之前决定。除非进行了最终的战斗并取得了胜利，否则心智无法知道自己是一个连续有意识的自由存有。每个心智都将在某一物质生命中为自由而战。它可

不会在那一生中取得胜利，但通过战斗经验获得的知识将增加其力量，使其更适合进行最终的斗争。随着不断的努力，最终的战斗将不可避免地发生，并且它将在那场战斗中获胜。

Desire or the devil never urges the final struggle. When the mind is ready it begins. As soon as the mind resists being driven by desire and refuses to yield to any of the desires which it inherently knows it should not yield to, then it enters hell. Hell is a state of suffering of the mind in its effort to overcome its own ignorance, to gain self mastery and knowledge.

欲望或恶魔从不催促最终的斗争。当心智准备好时，斗争就开始了。一旦心智抵抗被欲望驱使，并拒绝屈服于它内在知道不应该屈服的任何欲望时，它就进入了地狱。**地狱是心智在努力驯服自身无知、获得自我控制和自我认知过程中的一种煎熬状态。**

As the mind stands its ground and yields not, the devil becomes more active and uses his goad and the fires of hell burn more scorchingly. But unless the fight is entirely given up the fires are lit afresh by the remorse, regret and agony of the mind for its having yielded and its seeming failure. As it renews the fight or continues to stand its ground, all the senses are taxed to the limit of the strain; but they will not break. All the wiles and instincts and insinuations resulting from the ages of desire will appear in the path of the mind in its “descent” into hell. The fires of hell will increase in intensity as the mind continues to resist them or to rise from them. As the mind refuses to gratify or give way to each of the ambitions which beckon it on, and as it refuses to yield to the gnawing or yearning of sex, the burning grows fiercer and fiercer and then the fires seem to burn out. But the suffering is not lessened, for in its place there comes an emptiness and a feeling of being burnt out and an absence of light, which is as terrifying as the hottest fire. The whole world becomes a hell.

随着心智坚守立场，不屈不挠，恶魔变得更加活跃，使用他的刺激，地狱之火燃烧得更加炽烈。但除非放弃战斗，否则这些火焰会因为心智的悔恨、遗憾和痛苦而重新点燃，这些情绪源于它的屈服和看似的失败。随着它重新开始战斗或继续坚守立场，所有感官都被负荷至极限；但它们不会崩溃。所有由欲望积累的世代里的诡计、本能和暗示都会出现在心智在其“下降”进入地狱的道路上。随着心智继续抵抗它们或从中崛起，地狱之火的强度会增加。随着心智拒绝满足或屈服于各种引诱它的野心，以及它拒绝屈服于性的折磨或渴望，燃烧变得越来越猛烈，然后火焰似乎熄灭了。但煎熬并没有减轻，因为代替它的是一种空虚和被烧尽的感觉以及缺乏光明，这和最炽热的火一样令人恐惧。整个世界变成了地狱。

Laughter is like an empty cackle or a groan. People may appear to be like maniacs or deluded fools who chase their shadows or engage in useless games, and one's own life seems to have dried up. Yet even in the moment of most intense agony the mind will know that it can stand all tests, trials and tribulations of whatever kind if it will, and that it cannot fail, if it will not yield, and that it will overcome if it will hold out.

笑声像是空洞的咯咯声或呻吟。人们可能看起来像疯子或被迷惑的傻瓜，追逐着自己的影子或参与无用的游戏，而自己的生活似乎已经枯竭。然而，即使在最剧烈的痛苦时刻，心智也会知道，**如果它愿意，它可以经受所有类型的测试、试炼和磨难，并且如果不屈服，它不能失败；如果坚持到底，它将会驯服。**

The devil to be fought is not in the body of any other woman or man. The devil to be fought and overcome is in one's own body. No other person or body than one's own is to be blamed by the one who has challenged the devil and has entered hell. Such a notion is a trick of

the devil, who thus tries to throw the mind off the track and to prevent the one fighting from seeing the real devil. When one blames another for what he suffers, that one is surely not fighting the true fight. It shows that he is trying to run away or shield himself from the fire. He is suffering from pride and egotism, or else his vision is too clouded and he cannot go on with the fight, so he runs away.

要与之战斗的恶魔不在别的女人或男人的身体里。要与之战斗和驯服的恶魔在自己的身体里。除了自己的身体之外，没有其他人或身体，应该被那些挑战了恶魔并进入了地狱的人责怪。这种观念是恶魔的诡计，试图以此让心智偏离正轨，并阻止正在战斗的人看到真正的恶魔。**当一个人因为自己遭受（的煎熬）而责怪另一个人时，这个人必定没有在进行真正的战斗。这表明他正在试图逃跑或保护自己免受火焰（灼烧）。他要么是因为骄傲和自私，要么是他的视野太模糊，无法继续战斗，所以他逃跑了。他正沉溺于骄傲与自我的煎熬之中，或是他的视野被浓雾遮蔽，并无法力继续这场战斗，于是他跑开了。**

译者：egotism,自我中心主义，一种过分关注自身利益和观点的心态，常表现为自我优越感和对他人需求的忽视。即自负，自私，等等。

The mind will know that if it yields and gives way to the seductions of the senses or to its ambition for power, that it can not in that physical life become immortal and gain freedom. But the mind who is ready knows that if it will not yield to the senses or to the ambitions, that it will in that life subdue the devil, quench hell, overcome death, become immortal and have freedom. As long as the mind can suffer hell it is not fit to be immortal. That in the mind or of the mind or with the mind that can suffer from hell-fire cannot be immortal and must be burned out for the mind to be consciously immortal. Hell must be passed through and its fires must burn until all is burnt out that can be burned. The work can only be done by man voluntarily, consciously and intelligently and without repining. There is no compromise. Hell beckons no man and is shunned by most men. Those who are ready for it will enter it and overcome it.

心智会知道，如果它屈服并让步于感官的诱惑或对权力的野心，它在那个物质生命中就无法成为不朽的并获得自由。但是准备好的心智知道，如果它不向感官或野心屈服，它将在那一生中征服恶魔，扑灭地狱，驯服死亡，成为不朽并拥有自由。只要心智能够（感受到）地狱的煎熬，它就不适合成为不朽的。心智内部或与心智相关的那部分能够因地狱之火而受苦的，不能成为不朽的，必须被烧尽，以便心智能够有意识地成为不朽的。必须穿越通过地狱（的锤炼），其火焰需持续燃烧，直至所有能够焚烧的都被彻底烧尽。这项工作只能由人类自愿、有意识地、智能地完成，且不抱怨。不能有妥协。地狱不会引诱任何人，大多数人都会躲避它。那些为之准备好的人将会进入并驯服它。