

# HEAVEN 天堂

WORD

Vol. 12 DECEMBER 1910 No. 4

Copyright 1911 by H. W. PERCIVAL

《道》第 12 卷 1910 年 12 月第 4 节

版权所有 1911 年 H. W. PERCIVAL

# HEAVEN 天堂

WITHIN the human mind there springs naturally and without effort the thought of a future place or state of happiness. The thought has been variously expressed. In English it is rendered in the form of the word heaven.

在人类的心智中，自然而然地、毫不费力地涌现出对未来的地方或幸福状态的想法。这个想法已经被多样地表达出。在英语中，它以天堂一词的形式呈现。

Relics found in mounds and burial places of prehistoric inhabitants of America testify to their thought of heaven. Monuments, temples and inscriptions on metal and stone in the ruins of ancient civilizations in the Americas attest the belief in heaven, by the builders of those civilizations. The masters of the land of the Nile reared obelisks, pyramids and tombs, and left them as silent, graven witnesses proclaiming a future state of happiness for man. The races of Asia offer a wealth of testimony in caves and shrines, and a literature which abounds with the descriptions of a future happy state of man as the results of his good deeds on earth. Before the heavenward pointing spires of Christian faiths were raised on the soil of Europe, stone circles and pillars and crypts were used by man to induce the blessings of heaven upon him while on earth, and to fit him to enter the happy sphere of heaven after death. In a primitive or limited way, or with the ease or extravagance of culture, each race has expressed its belief in a future state of heaven.

在美洲史前居民的土丘和埋葬地点发现的遗物证明了他们关于天堂的想法。美洲古代文明的废墟中的纪念碑、寺庙以及金属和石头上的铭文都证明了那些文明的建造者对天堂的信仰。尼罗河地区的大师们兴建了方尖碑、金字塔和陵墓，并将它们留下作为无声的、刻在石头上的证人，宣扬人类未来幸福状态的存在。亚洲的各种种族在洞穴

和神龛中提供了丰富的证据，而文学作品充满了对未来人类幸福状态的描述，这一状态是由个体在地球上的善行所产生的。在基督教信仰的尖塔在欧洲的土地上兴起之前，人们使用石头圈、石柱和地下室来祈求上天的祝福，希望能在死后进入天堂的幸福球域。以原始或有限的方式，或随着文化的写意或浮夸，每个种族都表达了对未来天堂状态的信仰。

Every race has its myths and legends which tell in their own way of a place or state of innocence, in which the race lived happily. In this original state they were given existence by a superior being on whom they looked with fear or awe or reverence and whom they regarded as their master, judge or as a father, with the trustfulness of children. These accounts say that rules were provided by the creator or superior being, so that living according to these, the race should continue to live in their state of simple happiness, but that dire results would attend any departure from the ordained life. Each story tells in its own way of the disobedience of the race or humanity, and then of the troubles, misfortunes, and disasters, with their pains and sorrows resulting from the ignorance and disobedience of the ancestors.

每个种族都有自己的神话和传说，这些神话和传说以自己的方式讲述了一个纯真的地方或状态，种族在其中幸福地生活着。在这种原始状态下，他们是由一个更高的存有赋予他们存在的，他们以恐惧、敬畏或崇敬的目光看待他，并以孩子般的信任将他视为他们的主人、法官或父亲。这些记载说，规则是由造物主或至高存有制定的，因此，按照这些规则生活，种族应该继续生活在简单幸福的状态中，但任何背离预定生活的行为都会带来可怕的后果。每个故事都以自己的方式讲述了种族或人类的不服从，以及由于祖先的无知和不服从而造成的麻烦、不幸和灾难，以及他们的痛苦和悲伤。

Myth and legend and scripture state that the human races must live in sin and sorrow, stricken by disease and afflicted with old age which ends in death, because of that ancient sin of the forefathers. But each record in its own way, and characteristically of the people by whom it was made, foretells of a time when by the favor of the creator or by the expiation of wrongs done, men will escape the realistic dream of earth life and enter into a place from which pain and suffering and disease and death are absent, and where all who enter will live in uninterrupted and unalloyed happiness. This is the promise of heaven.

神话、传说和经文都宣称，由于远古祖先的罪孽，人类必须生活在罪恶与悲伤之中，遭受疾病的打击，并受到衰老的困扰，最终以死亡结束。但是，每一份记载都以其独特的方式，反映了其创造者所属民族的特点，预言了一个时间点：在那个时间点，通过创造者的恩惠或对所犯错误的赎罪，人们将逃离地球生活的现实梦境，进入一个没有痛苦、苦难、疾病和死亡的地方，在那里，所有进入的人都将生活在不间断且无杂质的幸福中。这就是天堂的承诺。

Myth and legend tell and scripture ordains how man must live and what he shall do before he can obtain or have conferred upon him the felicity of heaven. Suitable to the

life and character of his race, man is told that he will gain heaven by divine favor or earn it by deeds of valor in battle, by overcoming the enemy, by subduing the impious, by a life of fasting, solitude, faith, prayer or penance, by acts of charity, by relieving the sufferings of others, by self-abnegation and a life of service, by an understanding and overcoming and controlling of his improper appetites, tendencies and inclinations, by right thought, right action and by knowledge, and that the heaven is either beyond or above the earth or is to be on the earth in some future state.

神话和传说讲述，经文预言了人类如何生活和他必须做些什么，才能获得或被赋予天堂的福祉。适应于他种族的生活和个性，人被告知他将通过神的恩惠获得天堂，或通过战斗中的英勇行为、战胜敌人、征服不虔诚者、通过禁食、独身、信仰、祈祷或忏悔的生活、通过慈善行为、舒缓他人的痛苦、通过自我克制和一个奉献的生活、通过理解、克服和控制自己不正确的欲望、倾向和偏好、通过正确的思想、正确的行动和知识来赢得天堂，而天堂要么在地球之上或之外，要么在未来的某个状态中存在于地球上。

Christian beliefs concerning man's early and future state differ little from those of other and more ancient faiths. According to Christian teaching man is born and lives in sin, and it is said that the penalty of sin is death, but he may escape death and other penalties of sin by believing in the Son of God as his Savior.

关于人类早期和未来状态的有关基督教信仰与其他更古老的信仰几乎没有什么不同。根据基督教的教义，人生于罪中并生活在罪中，罪的惩罚是死亡，但通过相信神之子作为他的救世主，他可以逃脱死亡和其他罪的惩罚。

The statements in the New Testament about heaven are true and beautiful. The theological statements about the theological heaven are a mass of irrationalities, contradictions and short-sighted absurdities. They repel the mind and enervate the senses. The theological heaven is a place lit up with brilliant lights, and extravagantly furnished and decorated with very expensive earthly things; a place where songs of praise are sung perpetually to the strains of music; where the streets flow with milk and honey and where ambrosial food abounds; where the air is laden with the fragrance of sweet perfumes and balmy incense; where happiness and enjoyment respond to every touch and where the inmates or minds of men sing and dance and thrill and throb to hosannas of prayer and praise, throughout infinite eternity.

新约中关于天堂的陈述是真实而美丽的。关于神学天堂的神学陈述则是一堆不合理的、矛盾的和目光短浅的荒谬之言。它们排斥心智并使感官衰弱。神学上的天堂是一个被耀眼光芒照亮的地方，装饰华丽、布置奢侈，使用了许多昂贵的世俗物品；一个不断唱着赞美之歌、伴随着音乐旋律的地方；街道上流淌着牛奶和蜂蜜，琼浆玉液充盈其中；空气中弥漫着甜美香水和舒缓熏香的芬芳；那里幸福和享受对每一次触摸作出回应，在那里，囚犯或人的心智唱歌、跳舞、激动、跳动，向着祷告和赞美的何桑那，在无尽的永恒中。

译者：

"Hosannas" 这个词源自于希伯来语，原意是“求救”，但在基督教语境中，它通常被用作赞美和敬拜的呼声。这个词在基督教礼拜中经常被用来表达对神或耶稣的赞扬和敬仰。

"inmate" 指的是被囚禁的人，比如监狱囚犯。但在这段话中，它更可能是指人类作为有限存在的象征，暗示人类被囚禁在物质世界和肉体中，或者是被囚禁在有限的人类经验和理解中。这个用法意在强调，即便在如此限制的状态下，人类的心灵仍能够透过信仰和赞美，经历一种超越物质世界的精神提升和快乐，这种体验被描述为在永恒中不断地唱歌、跳舞、感动和激动。

Who wants such a heaven? What thinking man would accept such a shallow, sensuous, heaven if it were thrust upon him? The soul of man must be like a fool, a jelly fish or a mummy, to put up with any such nonsense. Nobody wants the theological heaven nowadays and none less than the theologian, who preaches it. He wants to stay here on this accursed earth rather than go to that glorious heaven which he has planned and built and furnished in the far-off sky.

谁想要这样的天堂？如果这样的天堂被强加给他，什么有思考能力的人会接受这样一个肤浅、感官的天堂？人的灵魂必须像傻瓜、水母或木乃伊一样，才能忍受任何这样的无稽之谈。如今没有人想要神学上的天堂，没有人比传讲它的神学家更不想要。他宁愿留在这个被诅咒的地球上，也不愿去他在遥远天空中规划、建造和布置的那个辉煌的天堂。

What is heaven? Does it not or does it exist? If it does not, then why waste time in deluding one's self with such idle fancies? If it does exist and is worth while, then it is best that one should understand it and work for it.

什么是天堂？它不存在或者存在吗？如果不存在的话，那为什么要浪费时间去用这些无聊的幻想来欺骗自己呢？如果它确实存在并且值得，那么一个人最好理解它并为之努力。

The mind longs for happiness and looks forward to a place or state where happiness will be realized. This place or state is expressed in the term heaven. The fact that all races of humanity have through all time thought of and believed in some sort of heaven, the fact that all continue to think of and look forward to a heaven, is evidence that there is something in the mind which compels the thought, and that this something must be similar in kind to that toward which it impels, and that it will continue to impel and guide the thought toward its ideal until that ideal goal is reached and realized.

心智渴望幸福，并期盼着一个能实现幸福的地方或状态。这个地方或状态被称为天堂。人类所有种族在所有时代都思考并相信某种形式的天堂，所有人继续思考并期待天堂，这些事实证明心智中有某种东西驱使着这样的思想，而这个东西必须与它所驱使的那

个目标性质相似，并且它将继续驱使和引导这个思想走向其理念，直到达到并实现这一理想目标。

There is great energy in thought. By thinking and looking forward to a heaven after death, one stores up a force and builds according to an ideal. This force must have its expression. Ordinary earth life affords no opportunity for such expression. Such ideals and aspirations find their expression after death in the heaven world.

思想中蕴含着巨大的能量。通过思考并期待死后的天堂，一个人积累了一种力量，并根据一个理念进行构建。这种力量必须有其表达方式。普通的地球世俗生活没有提供这种表达的机会。这样的理念和志向在死后在天堂世界中找到它们的表达。

The mind is a foreigner from a happy realm, the mental world, where sorrow, strife and sickness are unknown. Arriving on the shores of the sensuous physical world, the visitor is beset, beguiled, bewildered by the allurements, delusions and deceits of forms and colors and sensations. Forgetting his own happy state and seeking happiness through the senses in the objects of sensation, he strives and struggles and then sorrows to find on approaching the objects, that happiness is not there. After a sojourn of barter and bargain, of conflicts, successes and disappointments, after smarting from pain and relieved by superficial joys, the visitor departs from the physical world and returns to his happy native state, taking with him experience.

心智是源自一个幸福领域——精神世界的外来者，在那里，悲伤、争斗和疾病是未知的。到达感官物质世界的海岸后，这位访客被形态、颜色和感觉的诱惑、幻觉和欺骗所困扰、迷惑、迷失。忘记了自己的幸福状态，通过感官在感觉对象中寻求幸福，他努力奋斗，然后悲伤地发现，在接近这些对象时，幸福并不在那里。在进行了交换的逗留和讨价还价、经历了冲突、成功和失望之后，经历了痛苦的刺激和浅薄喜悦的舒缓之后，这位访客离开物质世界，回到了他幸福的初始状态，带着他的（种种）经历。

The mind comes again and lives in and passes from the physical world to its own, the mental world. The mind becomes a time-worn traveler who has often visited, yet never has sounded the depths nor solved the problems of mundane life. Man has had much experience with little profit. He comes from his eternal home to spend a day in the world, then passes again to rest, only to come again. This goes on until he shall discover in himself, his deliverer, who will tame the wild beasts which beset him, who will dissipate the delusions which bewilder him, who will guide him through sensuous delights across the howling wilderness of the world and into the realm where he is self-knowing, unattracted by the senses and unaffected by ambitions or temptations and unattached to the results of action. Until he finds his deliverer and knows his realm of safety man can look forward to heaven, but he will not know it nor enter heaven while he has to come unknowingly to the physical world.



心智再次到来并生活在物质世界中并从中离开，前往其自己的，精神世界。心智成为一位历经时光的旅行者，经常访问，却从未探寻到世俗生活的深度或解决其问题。人拥有了许多经验却收获甚少。他从他永恒的家中来到世界上度过一天，然后再次离开休息，只为再次降生。这一切持续进行，直到他在他自己中发现，他的救世主，他将驯服困扰他的野兽，驱散迷惑他的幻觉，引导他穿过感官的欢愉和世界的呼啸荒野，进入一个他自我认知、不被感官吸引、不受野心或诱惑影响、不寄托于行为的结果的领域。在他找到他的救世主并知晓他的安全领域之前，人可以期待天堂，但当他必须在不自知的情况下来到这个物质世界的时候，他不会认知天堂，也不会进入天堂。

The mind does not find the essentials of heaven on earth, and it is never even for a short time in perfect accord with its surroundings and with its emotions and the senses and attendant sensations. Until the mind shall become the knower and the master of all these, it cannot know heaven on earth. So the mind must be freed by death from the physical world, to enter into a state of happiness as its reward, to live up to the ideals to which it has looked forward, and be freed from the suffering which it has endured, and escape the temptations with which it has struggled, and to enjoy the good deeds it has done and the ideal union to which it has aspired.

心智在地球上无法探寻到天堂的精髓，它从未即使在一段短时间内，与周围环境、情感、感官及随之而来的感觉达到完美和谐。直到心智成为所有这些的认知者和主宰，它无法在地球上认识天堂。因此，心智必须通过死亡从物质世界中解放出来，进入一种作为奖励的幸福状态，活出它所期待的理想，从它所忍受的煎熬中解放，逃离它所与之挣扎的诱惑，享受它所做的善行以及它所憧憬的理想联合。

After death not all men enter heaven. Those men whose thought and work are spent on the things of physical life, who never consider or concern themselves about a future state after death, who have no ideals aside from physical enjoyment or work, who have no thought or aspiration toward a divinity beyond or within themselves, those men will have no heaven after death. Some of the minds belonging to this class, but who are not enemies to mankind, remain in an intermediate state as in a deep sleep, until physical bodies are anew prepared and ready for them; then they enter at birth into these and thereafter continue the life and the work as demanded by their previous lives.

死后，并不是所有人都进入天堂。那些将思想和工作集中在物质生活事物上、从不考虑或关心死后的未来状态、除了物质享受或工作之外没有理想、没有向在他们自身之上或在他们自身内在的神性的追求或渴望的人，在死后将没有天堂。属于这一类的一些心智，但他们并非人类的敌人，会停留于一种中间状态，如同深度睡眠，直到物质身体再次准备好并为他们准备就绪；然后他们在出生时进入这些身体，并在此后继续他们之前人生中所需要完成的生活和工作。

To enter heaven, one must think of and do that which makes heaven. Heaven is not made after death. Heaven is not made by mental laziness, by doing nothing, by languishing, by idling time away, or dreaming lazily while awake, and without purpose.

Heaven is made by thinking of one's own and others' spiritual and moral welfare and is earned by earnest work to such end. One can enjoy the heaven only which he himself has built; the heaven of another is not his heaven.

要进入天堂，一个人必须思考并做那些创造天堂的事。天堂不是死后才建造的。天堂不是通过精神懒惰、什么都不做、懒散、虚度时光，或者在清醒时懒洋洋地做白日梦，且漫无目的，建造的。天堂是通过思考自己和他人的精神与道德福祉并通过为此目的最恳切的付出而挣得的。一个人只能享受他自己已建造的天堂；别人的天堂不是他的天堂。

After death of its physical body, the mind begins a process of elimination by which the gross and sensual desires, vices, passions, and appetites are burned away or sloughed off. These are the things which beset and beguiled and deceived and deluded and confused it and caused it pain and suffering while it was in physical life and which prevented it from knowing real happiness. These things must be put aside and parted from so that the mind may have rest and happiness, and may live out the ideals which it has yearned for, but was unable to achieve in physical life.

在其物质身体死亡后，心智开始一个清除过程，通过这个过程，粗俗和感官的欲望、恶习、激情和食欲被烧毁或脱落。这些是困扰、诱惑、欺骗、迷惑和使其困惑的东西，在物质生活中它们给心智带来了痛苦和苦难，并阻止了心智知悉真正的幸福。这些东西必须被搁置和摒弃，以便心智能够得到休息和幸福，并能过上它一直渴望却在物质生活中无法实现的理想（生活）。

Heaven is as necessary for most minds as sleep and rest is for the body. When all the sensual desires and thoughts have been put off and done away with by the mind, it then enters the heaven which it had previously prepared for itself.

天堂对于大多数心智来说是必要的，就像睡眠和休息对于身体来说是必要的一样。当所有的感官欲望和思想都被心智放下和消除后，它就进入了它预先为自己准备的天堂。

This heaven after death cannot be said to be at a particular spot or locality on the earth. The earth known to mortals in physical life cannot be seen nor sensed in heaven.

Heaven is not limited to the dimensions by which the earth is measured.

死后的天堂不能说是在地球上的某个特定地点或地方。凡人在物质生活中所认识的地球在天堂中是看不到或感觉不到的。天堂并不受限于（人们）丈量地球的尺度。

One who enters heaven is not governed by the laws which regulate the movements and actions of physical bodies on earth. He who is in his heaven does not walk, nor does he fly about, nor does he move by muscular effort. He does not partake of delicious foods, nor drink sweet potions. He does not hear or produce music or noise on stringed, wooden or metallic instruments. He does not see the rocks, trees, water, houses, costumes, as they exist on earth, nor does he see the physical forms and features of any being on earth. Pearly gates, jasper streets, sweet foods, drinks, clouds, white thrones,

harp and cherubs may be located on the earth, they are not found in heaven. After death each one builds his own heaven and acts as his own agent. There is no buying and selling of merchandise or any of the products of earth, as these are not needed. Business transactions are not carried on in heaven. All business must be attended to on earth. Acrobatic feats and spectacular performances, if witnessed, must be seen on earth.

进入天堂的人不受地球上肉体运动和行为的法则的管辖。 在他自己的天堂中的人不会行走，也不会飞翔，也不会通过肌肉努力移动。他不会品尝美味食物，也不会饮用甜美的饮料。 他不会用弦乐器、木制乐器或金属乐器听到或弹奏音乐或发出噪音。他不会看到地球上存在的岩石、树木、水、房屋、服装，也不会看到地球上任何生物的物质形态和特征。珍珠大门、碧玉街道、甜美食物、饮料、云彩、白色宝座、竖琴和小天使可能位于地球上，它们在天堂中是找不到的。死后，每个人都会建造自己的天堂并作为自己的代理人。在天堂中不会有买卖商品或地球上的任何产品，因为这些不是必需的。商业交易不在天堂进行。所有的商业活动必须在地球上处理。特技表演和壮观表演，如果被目睹，必须是在地球上看到的。

No such performers have been arranged for in the management of heaven, and no one there would be interested in such shows. There is no political jobbery in heaven, as there are no positions to fill. There are no sects nor religions in heaven, as each one there has left his church on earth. Nor will there be found fashionables and an elite of exclusive society, because the broadcloth, silks and laces in which society is clothed are not allowed in heaven, and family trees cannot be transplanted. The veneer and coatings and bandages and all such adornments must have been removed before one may enter heaven, for all in heaven are as they are and may be known as they are, without deceit and the disguise of falsehood.

在天堂的管理中没有安排这样的表演者，那里的人也不会对这类表演感兴趣。天堂中没有政治操纵，因为那里没有职位需要填补。天堂中没有教派或宗教，因为每个人都已在地球上离开了自己的教会。同样，在天堂中也不会发现时尚达人和排外的高级社会精英，因为社会所穿的精细呢料、丝绸和蕾丝在天堂中是不被允许的，家族谱系也无法被移植。所有的外表装饰、涂层、绷带和所有这类装饰必须在进入天堂之前被去除，因为天堂中的一切都原样，能够以他们的真实面目被知晓，没有欺骗和虚假的伪装。

After the physical body has been put aside, the mind which was incarnate begins to throw off and free itself from the coils of its fleshly desires. As it forgets and becomes unaware of them, the mind gradually awakens to and enters its heaven world. The essentials to heaven are happiness and thought.

在物质身体被放置一旁后，曾经化身的心智开始摆脱并从其肉体欲望的束缚中解放出来。随着它逐渐忘记并意识不到它们，心智逐渐觉醒并进入其天堂世界。**天堂的精髓是幸福和思想。**



Nothing is admitted which will prevent or interfere with happiness. No conflict or annoyance of any kind can enter heaven. The sphere of happiness, the heaven world, is not so grand, awe inspiring or sublime as to cause the mind to feel insignificant or out of place. Nor is heaven so indifferent, ordinary, uninteresting or monotonous as to allow the mind to regard itself as superior and unsuited to the state. Heaven is to the mind who enters, all that which will afford that mind (not the senses) its greatest and most comprehensive happiness.

在天堂中，不会容纳任何阻碍或干扰幸福的事物。任何形式的冲突或烦恼都无法进入天堂。幸福的球域，天堂世界，并不是如此宏伟、令人敬畏或崇高，以至于使心智感到渺小或不适宜。同时，天堂也不是如此冷漠、平凡、无趣或单调，以至于让心智认为自己高人一等、不适合这种状态。对于进入的心智而言，天堂是能够提供给该心智（而非感官）最伟大和最全面的幸福的一切。

The happiness of heaven is through thought. Thought is the creator and fashioner and builder of heaven. Thought supplies and arranges all the appointments of heaven. Thought admits all others who take part in one's heaven. Thought determines what is done, and the manner in which it is done. But only thoughts which are of happiness can be used in building heaven. The senses may enter into the heaven of a mind only to the degree that they are made necessary to the happiness by thought. But the senses so used are of a more refined nature than the senses of earth life and they can only be employed when they conflict in no way with the thought of heaven. The sense or senses which are concerned with the flesh have no part or place in heaven. Then what kind of senses are these heavenly senses? They are senses made by the mind temporarily and for the occasion, and do not last.

天堂的幸福是通过思想实现的。思想是天堂的创造者、塑造者和建造者。思想提供并安排天堂的一切设施。思想允许所有参与一个人天堂的其他人进入。思想决定什么被完成以及其被完成的方式。

但只有那些属于幸福本质的思想才能用于建造天堂。感官只能在被思想认定为幸福所必需的程度内进入心灵的天堂。但这样使用的感官比地球生活中的感官更为精妙，只有当它们与天堂的思想完全不冲突时才能被运用。与肉体有关的感觉在天堂中没有部分或位置。那么，这些天堂的感官是什么样的呢？它们是心智暂时为了这个特定场合制造的感官，且不会持续。

Although the earth is not seen nor sensed as it is on earth, yet the earth may be and is perceived by the mind when the thoughts of that mind have, in furtherance of an ideal, been concerned with the earth. But the earth in heaven is then an ideal earth and is not perceived by the mind in its actual physical condition with the hardships which it imposes on physical bodies. If the thought of man had been concerned with the making habitable and beautifying of certain localities of the earth, with improving the natural conditions of the earth and with turning them to advantage for the common good of

himself and others, or with improving the physical, moral and mental conditions in any way, then the earth or the localities of the earth with which he had concerned himself, would, in his heaven, be realized in the greatest perfection, by his thought, and without the obstacles and hindrances with which he had contended in physical life. Thought takes the place of his measuring stick and distance disappears in thought. According to his ideal thought on and of earth, so will be his realization of it in heaven; but without the labor of the working and without the effort of thinking, because the thought which brings about the realization is formed on earth and merely lives itself out in heaven. The thought in heaven is the enjoyment and result of the thinking which was done on earth.

尽管地球在天堂中既不像在地球上那样被看到也不被感知，但如果心智的思想为了某个理想而关注地球，那么地球仍然可以被心智感知。然而，在天堂中的地球是一个理想化的地球，并不是以其实际物质状态及其对物质身体施加的困难来被心智感知的。如果人的思想关注于使地球上的某些地方适宜居住并美化它们，改善地球的自然条件并将它们转化为共同利益，或以任何方式改善物质、道德和精神条件，那么他所关注的地球或地球的局部地区，在他的天堂中，将通过他的思想以最完美的方式实现，且没有他在物质生活中所遭遇的障碍和阻碍。思想取代了他的测量标尺，距离在思想中消失。根据他在地球上的理想思想，他在天堂中的实现就会是如此；但不需要工作的劳动和思考的努力，因为实现这一切的思想是在地球上形成的，仅在天堂中自然展现。天堂中的思想是在地球上所做思考的享受和结果。

The mind is not concerned with the subject of locomotion unless the subject was related to its ideal while on earth and was considered without too much self interest. An inventor whose thought on earth was concerned with some vehicle or instrument of locomotion for the purpose of making money out of his invention, would, if he entered heaven, have forgotten and be entirely unaware of his work on earth. In the case of an inventor whose ideal was to perfect such a vehicle or instrument for the purpose of bettering the conditions of the public or for relieving individuals of hardships, with a humanitarian motive, and even in the case of him whose thought was of making and perfecting an invention with the object of demonstrating some abstract proposition—as long as his thinking was without the chief or ruling thought of making money—the work thought of would have part in the inventor's heaven and he would there accomplish in full measure what he had been unable to realize on earth.

心智并不关注移动的主题，除非这个主题与其在地球上的理想相关，并且是在没有过多自我利益的考虑下。一个发明家，如果他在地球上关注的是某种交通工具或移动装置的发明，目的是为了从中赚钱，那么如果他进入了天堂，他将会忘记并完全意识不到他在地球上的工作。对于那些理想是为了改善公众状况或减轻个人困难而致力于完善此类车辆或工具的发明家，出于人道主义动机，甚至是那些为了证明某种抽象命题而致力于制造和完善发明的人，只要他们的思考不是以赚钱为主要或主导思想，他们所思考的工作就会成为他们天堂中的一部分，他们在那里会完全实现在地球上未能实现的事情。

The movements or travel of the mind in its heaven world are not performed by laborious walking or swimming or flying, but by thought. Thought is the means by which the mind passes from one locality to another. That thought may do this is experienced in physical life. A man may be transported in thought to the most distant parts of the earth. His physical body remains where it is, but his thought travels where he wills and with the quickness of thought. It is as easy for him to transport himself in thought from New York to Hong Kong, as it is from New York to Albany, and no longer time is required. A man while sitting in his chair may absent himself in thought and revisit distant places where he has been and may live over again important events of the past. Sweat may stand out in beads on his forehead as he performs great muscular labor. His face may be suffused with color as he, having gone back into the past, resents some personal affront, or it may turn to an ashen pallor as he passes through some great danger, and all the while he will be unaware of his physical body and its surroundings unless he is interrupted and recalled, or until he has returned in thought to his physical body in the chair.

心智在其天堂世界中的移动或旅行并不是通过辛苦的步行、游泳或飞行来完成，而是通过思想。思想是心智从一个地点转移到另一个地点的手段。在物质生活中就可以体验到思想能够做到这一点。一个人可以在思想中被传送到地球上最遥远的地方。他的物质身体留在原地，但他的思想可以根据他的意志旅行，速度如同思想本身。对他来说，通过思想从纽约传送到香港，与从纽约到奥尔巴尼一样容易，而且不需要更多的时间。一个人坐在椅子上时，可以在思想中离开，重访他曾经去过的远方地点，并重温过去的重要事件。当他(在思想中)进行巨大的肌肉劳动时，他的额头上可能会冒出汗珠。当他回到过去，对某些个人的冒犯感到愤怒时，他的脸可能会变得满是红晕，或者当他经历某些重大危险时，脸色可能变得苍白，而这期间他会对他的物质身体及其周围环境毫无意识，除非他被打断和召回，或者直到他的思想返回到椅子上的物质身体。

As a man may act and re-enact in thought the things which he has experienced through the physical body without being aware of his physical body, the mind, too, can act and re-live ideally in heaven according to its best deeds and thoughts while on earth. But the thoughts will then have been disassociated from all that prevents the mind from being ideally happy. The body used by the mind to experience earth life is the physical body; the body used by the mind to experience its happiness in heaven is its thought body. The physical body is suited to life and action in the physical world. This thought body is created by the mind during life and takes form after death and lasts not longer than the heaven period. In this thought body the mind lives while in heaven. The thought body is used by the mind to live in its heaven world because the heaven world is of the nature of thought, and is made of thought, and the thought body acts as naturally in its heaven world as does the physical body in the physical world. The physical body needs food, to be maintained in the physical world. The mind also needs food to maintain its thought body in the heaven world, but the food cannot be physical. The food there used is of thought and is the thoughts which were

entertained while the mind was in a body while on earth. While the man had been reading and thinking and idealizing his work when on earth, he had by so doing, prepared his heavenly food. Heavenly work and thought is the only kind of food which the mind in its heaven world can use.

正如一个人可以在思想中行动并重演他通过物质身体所经历的事物而不意识到他的物质身体一样，心智，同样的，也可以在天堂中根据其在地球上最好的行为和思想以理想的方式行动并再次体验。但那时的思想将已经与所有阻碍心智成为理想幸福（状态）的事物脱离关系。心智用来体验地球生活的身体是物质身体；心智用来在天堂中体验幸福的身体是其思想身体。物质身体适用于物质世界中的生活和行动。这个思想身体是心智在人生中创造的，在死后形成，并且不会比天堂时期更长久。在这个思想身体中，心智在天堂中生活。心智用思想身体在其天堂世界中生活，因为天堂世界的本质是思想，由思想构成，思想身体在其天堂世界中的行动就像物质身体在物质世界中的行动一样自然。物质身体需要食物在物质世界中维持。心智也需要食物来维持其思想身体在天堂世界中，但食物不能是物质的。那里使用的食物是思想的，是心智在地球上的身体中时所持有的思想。当这个人在地球上阅读、思考并理想化他的工作时，他通过这样做，准备了他的天堂食物。属天堂的工作和思想是心智在其天堂世界中唯一可以使用的食物类型。

*译者：“Heavenly work”，天堂般的工作，属于天堂的工作，指的是一种超越日常物质生活的活动，旨在促进个人的内在成长和心灵的提升。它涉及到个人的道德和精神修养、对高尚理想的追求、对他人的无私帮助，或者是对心智和精神层面的提升。*

The mind may realize speech and music in heaven, but only through thought. The song of life will be accompanied by the music of the spheres. But the song will have been composed by its own thought and according to its own ideals while on earth. The music will be from the spheres of the heaven worlds of other minds, as they are in harmony.

心智可能在天堂中实现语言和音乐，但只能通过思想（实现）。生命之歌将伴随着球域的音乐。但这首歌将由其自身的思想，根据其在地球上的理想来创作。音乐将来自于其他心智的天堂世界的球域，因为它们处于和谐之中。

The mind does not touch other minds nor objects in heaven, as physical things contact other physical bodies on earth. In its heaven the body of the mind, which is a body of thought, touches other bodies by thought. One who knows touch by the contact only of flesh with other material or by the touch of flesh with flesh, will not appreciate the joy which may be afforded to the mind from the touch of thought with thought. Happiness is realized, almost, by touch of thought with thought. Happiness never can be realized by contact of flesh with flesh. Heaven is not a lonesome place nor state where each mind is confined in the solitude of a beingless heaven.

在天堂中，心智不像在地球上的物质事物与其他物质身体相接触一样触摸其他心智或物体。在其天堂中，心智的身体，即思想之身，通过思想触摸其他（思想）身体。那些只通过肉体与其他物质的接触或肉体与肉体的触摸来知晓触觉的人，无法领会思想

与思想的触摸所能带来的快乐。幸福被实现了，几乎，通过思想与思想的触摸。幸福永远无法通过肉体与肉体的触摸来实现。天堂并不是一个让每个心智都限制于一个无（生灵）存在的孤寂中的一个孤独的地方或状态。

Hermits, solitary recluses and metaphysicians whose thoughts have been concerned almost exclusively in contemplation of themselves individually or with abstract problems, may enjoy their respective heavens, but it is seldom that a mind can or does exclude all beings or other minds from his heaven world.

隐士、独居的隐居者和形而上学家，他们的思想几乎完全专注于对自己个体的沉思或抽象问题，可能会享受他们各自的天堂，但很少有心智能够或确实从他们的天堂世界中排除所有存有或其他心智。

The heaven which man inhabits after death is in man's own mental atmosphere. By this he was surrounded and in it he has lived during his physical life. Man is not conscious of his mental atmosphere, but becomes conscious of it after death, and then not as of an atmosphere, but as heaven. He must first pass through, grow out of, his psychic atmosphere, that is, go through hell, before he can enter his heaven. During physical life, the thoughts which build his heaven after death remain in his mental atmosphere. They are, to a large extent, not lived out. His heaven consists in the development, living out and realization of these ideal thoughts; but all the time, be it remembered, he is in his own atmosphere. Out of this atmosphere is furnished the germ from which his next physical body is built.

死后人类所居住的天堂位于人自己的精神气场中。在其物质人生期间，人被这种气场所环绕并在其中生活。人类（在世时）意识不到自己的精神气场，但在死后阶段会意识到它，那时不再是作为一种气场（意识到它），而是作为天堂。他必须先通过，并成长走出他的灵性气场，即，穿透过地狱，才能进入他的天堂。在物质人生期间，构建他死后天堂的思想停留在他的精神气场中。这些是，在很大程度上，没有被活出来的思想。他的天堂由这些理想思想的发展、体验和实现组成；但在所有的时间（阶段），要记住，他处于自己的气场之中。从这个气场中提供了构建他下一个物质身体的种子。

Each mind has and lives in its own individual heaven, as each mind lives in its physical body and in its own atmospheres in the physical world. All minds in their respective heavens are contained within the great heaven world, similarly as men are contained within the physical world. The mind is not located in heaven as men are by position and locality on earth, but the mind is in that state by its ideals and the quality of its thoughts. The mind may shut itself up in its own heaven within the great heaven world and be out of touch with other minds of like quality or power, similarly as a man shuts himself off from the world when he absents himself from all human society. Each mind may participate in the heaven of another mind or with all other minds to the degree that their ideals are the same and to the degree that their thoughts are in tune, similarly as



men on earth of kindred ideals are drawn together and enjoy mental association through thought.

每个心智都拥有并生活在其自己的个人天堂中，就像每个心智在其物质身体中生活并在物质世界的自身氛气场中一样。所有心智在各自的天堂中都被包含在伟大的天堂世界之内，就像人类被包含在物质世界中一样。心智在天堂中的位置并不像人在地球上通过位置和地点确定那样，而是通过其理想和思想的品质确定。心智可能会在伟大的天堂世界中将自己封闭在自己的天堂里，与其他类似品质或能力的心智失去联系，就像一个人在他脱离所有人类社会时与世隔绝一样。每个心智可以在另一个心智的天堂中或与所有其他心智共享天堂，程度取决于他们的理想相同的程度和他们的思想相协调的程度，就像地球上有着相似理想的人们被吸引在一起，并通过思想享受精神交流一样。

The heaven world is built up and made up of thought, but of such thoughts only which will contribute to happiness. Such thoughts as: he has robbed me, he would kill me, he would slander me, he has lied to me, or, I am jealous of him, I envy him, I hate him, cannot play any part in heaven. It should not be supposed that heaven is a dull place or state because it is made up of such uncertain and unsubstantial stuff as one's thoughts. Man's chief happiness on earth, little though it is, comes through his thought. The money kings of earth do not find happiness by their mere hoardings of gold, but in the thought of their possession of it, and their consequent power. A woman does not get her scant measure of happiness from the many pieces of finery which are used in the make-up of a gown and from the wearing of that gown, but her happiness comes from the thought that it beautifies her and the thought that it will command admiration from others. An artist's delight is not in the product of his work. It is the thought which stands behind it that he enjoys. A teacher is not well pleased merely by the fact that students are able to memorize difficult formulas. His satisfaction lies in the thought that they understand and will apply what they have memorized. The little happiness which man gets on earth, he gets through his thought only, and not from any physical possession or success. On earth thoughts seem to be intangible and unreal, and possessions seem very real. In heaven the objects of sense have disappeared, but thoughts are real. In the absence of gross sense forms and in the presence and realness of the subjects of thought, the mind is inexpressibly more happy than is the mind of ordinary man through his senses while on earth.

天堂世界是由思想构建和组成的，但只包括那些有助于构建幸福的思想。例如这样的思想：“他抢劫了我，他想杀我，他诽谤我，他对我撒谎，或者，我嫉妒他，我羡慕他，我恨他”，这些都无法在天堂中发挥任何作用。不应该认为天堂是一个乏味的地方或状态，仅因为它由一个人的思想这种不确定和非实质的东西构成。人在地球上的主要幸福，虽然微小，也是通过他的思想来的。地球上的金钱之王并不是通过他们仅仅囤积金子来寻找幸福，而是通过思考他们拥有它以及由此带来的能力。一个女人并不是从她的许多精致服饰和穿着那些服饰中获得微薄的幸福，而是从思考它们让她变美以及会引来他人赞赏的想法中获得幸福。一个艺术家的快乐并不在于他的作品本身，而是在于他作品背后的思想。一个老师并不仅仅因为学生能够记住复杂的公式而感到

满意，他的满足感在于他们理解并将应用他们所记忆的内容的想法。人在地球上获得的那一点点幸福，仅通过他的思想来获取，而不是来自任何物质拥有或成功。在地球上，思想似乎是无形和不真实的，而拥有的东西似乎非常真实。在天堂中，感官的对象已经消失，但思想是真实的。在粗糙感官形态的缺席和思想主题的存在和真实性中，心智比普通人通过他在地球上的感官所感受到的更加幸福。

All those who entered into our thought while on earth, or those with whom our thought was directed to the attainment of some ideal, will in thought be present and help to make up our heaven. So one's friends cannot be shut out from his heaven. Relationships may be continued by the mind in its heaven world, but only if the relationship is of an ideal nature and not in so far as it is physical and fleshly. Physicality has no part in heaven. There is no thought of sex or the action of sex in heaven. Some minds while incarnate in physical bodies, invariably associate the thought of "husband" or "wife" with sensual acts, and it may be difficult for such to think of husband and wife without the thought of their physical relationship. It is not difficult for others to think of husband or wife, as companions engaged in work toward a common ideal or as a subject of an unselfish and not sensual love. When the sensually inclined mind has parted from its physical body and has entered its heaven world, it, too, will not have the thought of sex because it will have parted from its fleshly body and its sensual appetites and will have been cleansed from its gross desires.

所有在地球上进入我们思想的人，或那些我们的思想与之一起朝着某个理想的实现而努力的人，都会在思想中出现并帮助构建我们的天堂。因此，一个人的朋友不能被排除在他的天堂之外。在天堂世界里，心智可以延续关系，但只有当这种关系具有理想性质，而不是基于物质和肉体。物质性在天堂中没有一席之地。天堂中没有性的思想或性行为。一些在物质身体中化身的心智，总是将“丈夫”或“妻子”的思想与感官行为联系在一起，对于这样的人来说，思考丈夫和妻子而不带有他们物质（肉体）关系的思想可能是困难的。对于其他人来说，把丈夫或妻子想象为一起朝着共同理想努力的伙伴，或作为非自私且非感官的爱的对象，并不难。当倾向于感官的心智离开了其物质身体并进入其天堂世界，它也不会有性的思想，因为它已经离开了肉体和感官欲望，并已从其粗俗欲望中得到净化。

The mother who seems to have been parted by death from her child can meet it again in heaven, but as the heaven is different from earth, so will the mother and child be different in heaven from what they were on earth. The mother who regarded her child with a selfish interest only, and considered that child as her own personal property, does not wish such a child nor can she have it with her in heaven, because such selfish thought of physical possession is foreign to and is excluded from heaven. The mother who meets her child in heaven bears a different attitude of mind to the being to whom her thought is directed, than the selfish mother bears to her physical child, while she is in the physical world. The dominating thoughts of the unselfish mother are of love, helpfulness and protection. Such thoughts are not destroyed nor hindered by death,

and the mother who had such thoughts for her child while on earth will continue to have them in heaven.

在天堂中，看似因死亡而与孩子分离的母亲可以再次与孩子相会，但由于天堂与地球不同，母亲和孩子在天堂中的形态也会与他们在地球上时不同。那些只以自私的兴趣看待自己孩子，并将孩子视为个人财产的母亲，在天堂中不会想要这样的孩子，也无法与孩子在一起，因为这种对物质拥有的自私思想在天堂中是陌生且被排除的。在天堂中与孩子相会的母亲，对她的思想所流向的存在持有的心态，与自私的母亲在物质世界中对她的肉体孩子所持有的态度不同。无私的母亲的主导思想是爱、帮助和保护。这样的思想不会因死亡而被摧毁或受阻，而在地球上对孩子抱有这样思想的母亲将在天堂中继续保持这些思想。

No human mind is limited to nor encased in its physical body and every human mind incarnate has its own father in heaven. That mind who has left earth life and entered its heaven, and whose best thoughts were directed to or concerned with those whom it knew on earth, may affect the minds of those on earth if the minds on earth reach high enough in thought.

没有人类心智局限于或被封闭在其物质身体内，每个化身的人类心智都有属于他自己的在天堂中的父。那些已离开地球生活并进入其天堂的心智，其最佳思想们流向或牵挂他在地球上所认识的（心智们），可能会影响地球上那些（涉及）人的心智，如果那样在地球上的心智的思想达到了足够高度。

The thought of the child which the mother carries with her in heaven is not of its shape and size. In physical life she knew her child as an infant, as a child at school, and later perhaps as a father or mother. Through all the career of its physical body the ideal thought of her child has not changed. In heaven, the mother's thought of her child does not include its physical body. Her thought is of the ideal only.

在天堂中，母亲对其孩子的思想并不涉及其形状和大小。在物质生活中，她认识自己的孩子作为婴儿、上学的孩子，后来可能作为父亲或母亲。在其物质身体的整个生涯中，她对孩子的理念思想并未改变。在天堂中，母亲对孩子的思想不包括其物质身体。她的思想仅关于那个理念。

Each one will meet his friends in heaven to the degree that he knows those friends on earth. On earth his friend may have a needle or a moon eye, a button or a bottle nose, a mouth like a cherry or a scuttle, a dish or box chin, a pear-shaped head or a head like a bullet, a face like a hatchet or a squash.

在天堂中，每个人将根据他在地球上对朋友的了解程度来与他们相遇。在地球上，他的朋友可能有针一般的眼睛或月亮般的眼睛，纽扣或瓶子般的鼻子，樱桃般的嘴巴或煤斗般的嘴巴，盘子或盒子般的下巴，梨形的头或子弹般的头，斧头般的脸或南瓜般的脸。

His form might be to others like that of an Apollo or a satyr. These are often disguises and the mask which his friends wears on earth. But these disguises will be pierced if he knows his friend. If he saw his friend through the disguises on earth he will know him in the heaven world without those disguises.

他的形态对于其他人可能像是阿波罗或是半人半兽的森林之神。这些通常是伪装和他的朋友在地球上所戴的面具。但如果他了解他的朋友，这些伪装将被洞悉。如果他在地球上透过伪装看到了他的朋友，他将在天堂世界中在没有这些伪装的情况下认出他。

It is not reasonable to expect that we should see or have things in heaven as we have them on earth, or to feel that heaven would be undesirable unless we could so have them. Man seldom sees things as they are, but as he thinks that they are. He does not understand the worth of his possessions to him. The objects as things in themselves are of the earth and are perceived through his physical organs of sense.

期待我们应该在天堂中看到或拥有像在地球一样的事物，或感受天堂应该是不为人所渴望的，除非我们也能如此拥有，是不合理智的。人很少看到事物的本来面目，而是看到他认为的样子。他不理解他所拥有的东西对他的价值。这些对象本身作为事物是属于地球的，通过他的物质感官所被感知到。

The thoughts only of these objects can be taken to heaven and only such thoughts can enter heaven as will contribute to the happiness of the mind. Therefore the same mind which was the thinker in the body on earth will suffer no loss by giving up that which cannot contribute to its happiness. Those whom we love on earth, and to love whom is necessary to our happiness, will not suffer because their faults and vices are not taken with us in thought to heaven. We shall more truly appreciate them when we can have them in thought without their faults and as we think of them as ideals. The faults of our friends clash with our own faults on earth, and the happiness of friendship is marred and clouded. But the friendship without blemish is better realized in the heaven world, and we know them more truly as they are than when appearing with the dross of earth.

只有那些与这些对象相关的思想可以被带到天堂，而且只有那些有助于心智幸福的思想才能进入天堂。因此，同一个在地球上的身体中思考的心智，放弃那些不能增加其幸福的东西不会遭受损失。我们在地球上所爱的人，爱他们对我们的幸福是必要的，他们不会受到伤害，因为他们的缺点和恶习，不会被我们的思想带到天堂。我们将能更真实地欣赏他们，当我们能够在思想中不带有他们的缺点拥有他们，并将他们视为理想时。我们朋友的过错与我们自己在地球上的过错相冲突，友谊的幸福就受到了损害和蒙蔽。但在天堂世界中，无瑕的友谊更容易实现，我们比在带有地球上杂质的表象时更真实地知道他们的本来的样子。

It is not impossible for the mind in heaven to communicate with one on earth, nor for that on earth to communicate with one in heaven. But such communication is not carried on by means of any production of psychic phenomena, nor does it come from

spiritistic sources nor what spiritists speak of as their “spirit world” or the “summerland.” The minds in heaven are not the “spirits” of which the spiritists speak. The heaven world of the mind is not the spirit world or summerland of the spiritist. The mind in its heaven does not enter nor speak through the summerland, nor does the mind in heaven manifest itself in any phenomenal way to a spiritist or to its friends on earth. If the mind in heaven did enter the summerland or did appear to a spiritist or did manifest itself in physical form and shake hands with and speak to its friends in a physical body, then that mind must be aware of the earth, and of the flesh and of the pains, afflictions or imperfections of those with whom it communicated, and the contrast of these would interrupt and disturb its happiness and heaven would be at an end for that mind. While the mind is in heaven its happiness will not be interrupted; it will not be aware of any of the vices or faults or sufferings of those on earth, and it will not leave its heaven until its heaven period is at an end.

天堂中的心智与地球上的人进行沟通并非不可能，地球上的人与天堂中的人进行沟通也是如此。但这种沟通不是通过任何灵性现象的产生进行的，也不是来自灵魂主义者所说的“灵魂世界”或“夏日乐园”的源头。天堂中的心智不是灵魂主义者所说的“灵魂”。心智的天堂世界不是灵魂主义者的灵魂世界或夏日乐园。天堂中的心智既不进入也不通过夏日乐园进行交流，也不会以任何现象的方式向灵魂主义者或地球上的朋友显现自己。如果天堂中的心智真的进入夏日乐园，或向灵魂主义者显现，或以物质形式出现并与地球上的朋友握手并交谈，那么这个心智必须意识到地球、肉体以及与之交流之人的痛苦、疾苦或不完美，这些对比会中断并扰乱它的幸福，那么对于这个心智来说，天堂将会结束。当心智处于天堂时，它的幸福不会被打扰；它不会意识到地球上人们的任何恶习、错误或痛苦，直到它的天堂时期结束，它不会离开它的天堂。

The mind in heaven can communicate with one on earth through thought and thought only and such thought and communication will always be for the ennoblement and good, but never to advise the one on earth how to earn a living, or how to satisfy his desire or to give the mere comfort of companionship. When a mind in heaven communicates with one on earth, it is usually through impersonal thought which suggests some good action. It is possible, however, that the suggestion may be accompanied by the thought of the friend who is in heaven, if what is suggested is associated with the character or with what was his work on earth. When the thought of the one in heaven is apprehended by the mind on earth, the thought will in no way suggest itself through any phenomena. The communication will be through thought alone. In moments of aspiration and under suitable conditions, the man on earth may communicate his thought to one in heaven. But such thought can have no earthly taint and must be in conformity with the ideal and relate to the happiness of the mind in heaven, and stands in no relationship to the personality of the deceased. When communication between the mind in heaven and the mind on earth is carried on, the



mind in heaven will not think of the other being on earth, nor will the man on earth think of the other in heaven.

天堂中的心智通过思想，且只能是思想，与地球上的人进行沟通，这种思想和交流总是为了提升和福祉，而不是为了告诉地球上的人如何谋生、如何满足他的欲望，或仅提供陪伴的慰藉。当天堂中的心智与地球上的人交流时，通常是通过非个人化的思想来提出一些善行。然而，如果所建议的事情与该人在地球上的性格或工作相关联，那么这个建议可能会伴随着天堂中朋友的思想。当地球上的心智领悟到天堂中那个人的思想时，这种思想不会以任何现象的形式呈现。交流将仅通过思想进行。在憧憬的瞬间和适宜的条件下，地球上的人可以将他的思想传达给天堂中的人。但这种思想不能带有任何世俗的玷污，必须符合天堂中心智的理想，并与其幸福相关，且与逝者的个性无关。当天堂中的心智与地球上的心智进行交流时，天堂中的心智不会想到另一个人在地球上，地球上的人也不会想到另一个人在天堂。

Communication can be had only when the minds are attuned to each other, when place, position, possessions, do not affect the thought and when the thought is of mind with mind. Of that the ordinary person does not conceive. If such communion is held, time and place do not appear. When such communion is held the mind in heaven does not come down to earth, nor does man ascend to heaven. Such communion of thought is through the higher mind of the one on earth.

只有当心智彼此协调一致，当地点、位置、拥有，不影响思想，而且当思想是心智与心智之间的交流时，才能进行沟通。这是普通人无法构想的。如果进行这样的交流，时间和地点不会出现。当这样的交流发生时，天堂中的心智并不会降临到地球，人也不会上升到天堂。这种思想的交流是通过地球上那个人的更高心智进行的。

Because of the difference in ideals and the quality or power of the thoughts and aspirations of men, heaven is not the same to all who go there. Each enters and perceives and appreciates it as the fulfillment of what he desired for his happiness. The difference in thoughts and ideals of men has given rise to the representations of the numbering and grading of the different heavens which man enjoys after death.

由于人们理想的差异以及思想和志向的品质或能力的不同，天堂对每个前往那里的人来说都不尽相同。每个人进入和感知和欣赏天堂，它作为他所渴望的幸福的实现。人们思想和理想的差异导致了对死后人享受的不同天堂的数量和等级的描述。

There are as many heavens as there are minds. Yet all are within one heaven world. Each lives in his heaven in happiness without in any way interfering with the happiness of others. This happiness may, if measured, in time and in terms of experience of the earth, seem to be like endless eternity. In actual terms of the earth it may be very short. To the one in heaven the period will be an eternity, which is a complete cycle of experience or thought. But the period will end, though the end will not seem to the one in heaven to be the end of its happiness. The beginning of its heaven did not seem to

be sudden or unexpected. End and beginning in heaven run into each other, they mean completion or fulfillment and cause neither regret nor surprise as these words are understood on earth.

存在着与心智数量一样多的天堂。然而，所有这些天堂都位于一个天堂世界之内。每个人都在自己的天堂中快乐地生活，不以任何方式干扰他人的幸福。如果用地球上的时间和经验来衡量，这种幸福可能看起来像无尽的永恒。按照地球的实际标准，它可能非常短暂。对于身处天堂的人来说，这段期间将是一个完整的体验或思想循环，即永恒。但这段时期将会结束，尽管对于身处天堂的人来说，这个终点并不会看起来是其幸福的终结。它的天堂开始并没有显得突然或出乎意料。天堂中的开始和结束相互交织，它们意味着完成或实现，并不引起遗憾或惊讶，正如这些词在地球上所理解的那样。

The heaven period as it was determined by the ideal thoughts and works before death is not long or short, but is complete and ends when the mind has rested from its labors and has exhausted and assimilated its ideal thoughts which it had not realized on earth, and from this assimilation is strengthened and refreshed by being relieved from and forgetting the cares and anxieties and sufferings which it had experienced on earth. But in the heaven world the mind does not acquire any more knowledge than that it had on earth. Earth is the battlefield of its struggles and the school in which it acquires knowledge, and to earth must the mind return to complete its training and education.

天堂时期，是在死前由理想思想和耕耘所决定，不长也不短，而是完整，并在心智从其劳动中得到休息、耗尽并吸收了其在地球上未实现的理想思想时结束，并通过从这种吸收中得到加强和更新，因为它得以舒缓并忘记了在地球上所经历的忧虑、焦虑和煎熬。但在天堂世界中，心智不会获得比它在地球上拥有的更多知识。地球是其挣扎的战场和其获取知识的学校，心智必须返回地球来完成其训练和教育。

THE mind must learn to know heaven on earth and to transform the earth into heaven. It must do that work for itself while on earth in a physical body. The heaven after death and before birth is the native state of purity of the mind. But it is the purity of innocence. The purity of innocence is not real purity. The purity which the mind must have, before its education through the worlds is complete, is the purity through and with knowledge. The purity through knowledge will make the mind immune against the sins and ignorance of the world and will fit the mind to understand each thing as it is and in the state it is in, wherever the mind shall perceive it.

心智必须学会在地球上认识天堂，并将地球转化为天堂。它必须在地球上的物质身体中为自己完成这项工作。死后和出生前的天堂是心智纯洁的本源状态。但这是纯真的纯洁。**纯真的纯洁并不是真正的纯洁。那个心智必须具有的纯洁，在其通过各个世界的教育完成之前（都尚未拥有的纯洁），是通过并伴随着知识（而得到）的纯洁。**通过知识（认知得到）的纯洁将使心智对世界的罪恶和无知免疫，并使心智，无论在什么地方感知到，都能够理解它所感知的每件事物的本质和所处的状态。

The work or the fight which the mind has before it is to conquer and control and to educate the ignorant quality in itself. This work can only be done by the mind through a physical body on earth, because earth and earth alone furnishes the means and the lessons for the mind' s education. The body offers the resistance which develops strength in the mind that overcomes that resistance; it furnishes the temptations by which the mind is tried and tempered; it affords the difficulties and duties and problems by the overcoming and the doing and the solving of which the mind is trained to know things as they are, and it attracts from all spheres the things and conditions necessary for these purposes. The history of a mind from its heaven world to the time of its entrance into a physical body in the physical world, and from the time of its awakening in the physical world to the time of its assumption of the responsibilities of the world, repeats the history of the creation of the world and of the humanity on it.

心智面临的工作或战争是征服、控制并教育其内在的无知品质。这项工作只能通过心智在地球上的物质身体来完成，因为只有地球且唯有地球提供了心智教育所需方式和课程。身体提供了阻抗，心智在克服这些阻抗时发展了力量；身体提供了诱惑，通过这些诱惑，心智被试炼和磨练；它提供了困难、责任和问题，通过克服、执行和解决这些问题，心智被训练以事物的真相去知晓它们，并为了（达到）这些目的从各个球域中吸引了所需的事物和条件。心智从其天堂世界到进入物质世界的物质身体的过程，以及从在物质世界中觉醒到承担世界责任的过程，它重复了世界和其中人类的创世历史。

The story of creation and of humanity, is told by each people and is given by them such color and form as is particularly suited to the particular people. What heaven was, is, or

may be and how heaven is made, is told or suggested by the teachings of religions. They give the history as beginning in the garden of delights, an Elysium, Aanroo, the Garden of Eden, Paradise, or of heaven as being Valhalla, Devachan, or Swarga. The one with which the West is most familiar is the story in the Bible, of Adam and Eve in Eden, how they left it, and what happened to them. To this is added the history of the heirs of Adam and Eve, our alleged ancestors, and how we have descended from them, and from them inherited death. To the early Bible is appended a sequel in the form of a later Testament, relating to the heaven which man may enter when he shall find the gospel or message by which he will come to know that he is heir to immortal life. The story is beautiful and may be applied in many ways to explain many phases of life.

每个民族都讲述了创世和人类的故事，并为了适应特定民族的特定特质赋予其特定的色彩和形式。天堂曾经是什么、现在是什么、将来可能是什么，以及如何创造天堂，都在宗教教义中被讲述或暗示。它们以乐园、极乐世界、安鲁园、伊甸园、天堂或者如瓦尔哈拉、兜率天或斯瓦尔加等天堂的形式，给出了历史的开端。西方最熟悉的是《圣经》中的故事，亚当和夏娃在伊甸园的故事，他们是如何离开的，以及随后发生了什么。这个故事还附加了亚当和夏娃的后裔、我们所谓的祖先的历史，以及我们是如何从他们那里继承而来，并从他们那里继承了死亡。早期《圣经》的后续部分是以后来《新约》的形式延误，它讲述了当人类发现福音或消息，从而知道自己是不朽生命的继承者时，他们可以进入的天堂。这个故事很美，可以用许多方式来解释生活的许多方面。

译者：

- 伊甸园 (Garden of Eden)：《圣经》中的一个地方，代表亚当和夏娃最初所在的天堂般的乐园，象征纯洁和无罪。
- 瓦尔哈拉 (Valhalla)：北欧神话中，神奥丁居住的壮丽大厅，勇士们在死后被召唤至此，准备最终的末日之战。
- 安鲁园 (Aanroo)：埃及神话中，死后世界的一部分，象征生命的玉米七尺高，与业力或因果报应有关。
- 兜率天 (Devachan)：神智学中，死后灵魂所达到的一种极乐状态，体验精神上的极致幸福和休息。
- 斯瓦尔加 (Swarga)：印度神话中，天神因陀罗统治的天堂境界，善良的灵魂在此享受神圣的欢乐。

Adam and Eve are humanity. Eden is the state of innocence which early humanity enjoyed. The tree of life and the tree of knowledge are the generative organs and the procreative powers which operate through them and with which mankind is endowed.

亚当和夏娃是（整个）人类。伊甸园是早期人类享受的纯真状态。生命之树和知识之树是生殖器官和通过它们运作的生殖能力，人类被赋予了这些能力。

While mankind generated according to time and season and had no sex relation at any other time and for no other purpose than for propagation of species as suggested by natural law, they, Adam and Eve, humanity, lived in Eden, which was a child-like heaven of innocence. Eating of the tree of knowledge was the uniting of the sexes out of season and for the indulgence of pleasure. Eve represented the desire,

Adam the mind, of mankind. The serpent symbolized the sex principle or instinct which prompted Eve, the desire, suggested how it could be gratified and which gained consent of Adam, the mind, to unlawful sex union. Sex union, which was unlawful—that is, out of season and as suggested by desire at any time and for indulgence of pleasure only—was the fall, and revealed the evil side of life which they, Adam and Eve, early humanity, had not before known. When early humanity had learned how to indulge the desire of sex out of season, they were conscious of that fact, and aware that they had done wrong. They knew the evil results following their act; they were no longer innocent. So they left the garden of Eden, their child-like innocence, their heaven. Outside of Eden and acting against the law, sickness, disease, pain, sorrow, suffering and death became known to Adam and Eve humanity.

当人类按照时间和季节繁殖，并且除了繁衍物种之外的其他时间和目的没有性关系时，他们，亚当和夏娃，人类，就生活在伊甸园，那是一个孩子般的纯真的天堂。吃下知识之树的果实是指在非适当季节以及为了纵欲的快感的性结合。夏娃代表了欲望，亚当代表了人类的心智。蛇象征了性原则或本能，它促使夏娃，即欲望，提出如何满足欲望的建议，并获得了亚当，即心智，对非法性结合的同意。违反法则的性结合——即在非适当季节以及任何时候仅出于快感的欲望——是堕落的开始，并揭示了他们，亚当和夏娃，早期人类，之前未知的生活的邪恶面。当早期人类学会了在非适当季节纵欲时，他们意识到了这一事实，并知道他们做错了。他们知道他们行为带来的恶果；他们不再纯真无暇。因此，他们离开了伊甸园，他们孩子般的纯真，他们的天堂。在伊甸园之外，违反自然法则行动，疾病、病痛、悲伤、苦难和死亡成为了亚当和夏娃人类所知。

译者：在作者晚年集大成作品《*thinking and destiny* 思考与命运》中，对亚当，夏娃有了更深入也不同的认识。简单来说亚当代表欲望，夏娃代表感受。

That early distant Adam and Eve, humanity, has gone; at least, man does not know that it now exists.

那个早期遥远的亚当和夏娃，人类，已经消失了；至少，人类不知道它现在仍存在。

Humanity, no longer directed by natural law, propagates the species out of season and at all times, as prompted by desire. In a way, each human being reenacts, the Adam and Eve history. Man forgets the first years of his life. He has faint recollections of the golden



days of childhood, then later he becomes aware of his sex and falls, and in his remaining life rewrites some phase of the history of humanity down to the present time. There lingers, however, a far off, a forgotten memory of happiness, heaven, and there is a desire for and an indefinite notion of happiness.

人类，不再由自然法则引导，在不合时宜和所有时期繁衍后代，正是受到欲望的驱使。在某种程度上，每个类人猿存有重演了亚当和夏娃的历史。人忘记了自己生命的最初几年。他对童年的黄金时代有模糊的回忆，后来他逐渐意识到自己的性别并堕落，在其剩余的生命中重写了人类历史的某些阶段直至现在。然而，仍然萦绕着，遥远、被遗忘的关于幸福、天堂的记忆，并且拥有着对幸福的渴望和对幸福的不确定概念

Man cannot go back to Eden; he cannot go back to childhood. Nature forbids him, and the growth of desire and his lusts drive him on. He is an outcast, an exile, from his happy land. To exist, he must toil and labor through the hardships and difficulties of the day and at evening he may have rest, that he may begin the labor of the coming day. Amidst all his troubles he still has hope, and he looks forward to that distant time when he shall be happy.

人无法回到伊甸；他无法回到童年。自然禁止他这样做，而欲望的增长和他的欲念驱使他前进。他是一个从他的幸福之地中被驱逐的人，一个流亡者。为了生存，他必须在白天的艰难和困苦中劳作和劳动，到了晚上他可能会有休息，以便他开始来日的劳作。在他所有的困难中，他仍然怀有希望，并期待着那个遥远的时刻，当他将会是幸福的（时刻）。

For early humanity in their heaven and happiness, health and innocence, the way to earth and unhappiness and sickness and disease was through the wrong, unlawful, use of the procreative functions and power. The wrong use of the procreative functions brought with it to humanity a knowledge of its good and evil sides, but with the knowledge comes also confusion as to good and evil, and what is right and what is wrong. It is an easy matter for man to know the wrong and right use of procreative functions now, if he does not make it difficult for himself. Nature, that is, that portion of the universe, visible and invisible, which is not intelligent, that is of the quality of mind or thought, obeys certain rules or laws according to which all bodies within her kingdom must act if they are to remain whole. These laws are prescribed by intelligences superior to the mind which incarnates as man and man has to live by those laws. When man attempts to break a law of nature, the law remains unbroken but nature breaks the body of the man which he has let act unlawfully.

对于早期的人类来说，在他们的天堂和幸福、健康和纯真中，通往地球和不幸、疾病和病痛的道路是通过生殖功能和能力的错误、忤逆法则的使用。生殖功能的错误使用带给人类对其善恶两面的知识，但随之而来的是关于善恶、什么是正确的与什么是错误的疑惑。如果人不给自己制造困难，现在认识到生殖功能的正确与错误使用是一件容易的事。自然，也就是宇宙中的那部分，无论可见或不可见，它不是智能的，即心智或思想的品质，服从某些规则或法则，根据这些，她的王国内在的所有身体若要保持完整就必须按此行动。这些法则是由高于化身为人的心智的智能所规定的，人必须

按照这些法则生活。当人试图打破自然法则时，法则本身不会被打破，但自然会破坏那些非法行动者的身体。

God walks with man today as he walked with Adam in the Garden of Eden, and God speaks to man today as he spoke to Adam when Adam committed the sin and discovered evil. The voice of God is conscience; it is the voice of the God of humanity or of one's own God, his higher mind or Ego not incarnate. The voice of God tells man when he does wrong. The voice of God tells humanity and each individual man, whenever he abuses and makes wrong use of the procreative functions. Conscience, will speak to man while man still remains human; but there will come a time, even though it be ages hence, when, if humanity refuses to right its wrong actions, conscience, the voice of God, will no longer speak and the mind will withdraw itself, and the remnants of man will not then know right from wrong and will be in greater confusion than he now is in concerning procreative acts and powers. Then these remnants will cease to have their God-given powers of reason, will become degenerate, and the race which now walks erect and able to look toward heaven will then be like the monkeys who chatter without purpose as they run on all fours, or jump among the branches of the forest.

今日神与人同行，正如在伊甸花园他与亚当同行一样，今日神对人说话，正如当亚当犯罪并发现邪恶时他对亚当说话一样。神的声音是良知；它是人类的神之声，或一个人自己的神之声，他的更高心智或非化身的自我。当人做错时，神之声会告诉他。神的声音告诉全人类和每个个体的人，每当他滥用并错误使用生殖功能时。良知，将会对人说话，当人仍然保持人性时；但将有一个时刻到来，虽然那可能是遥远的将来，当，人类拒绝纠正其错误行为时，良知，神的声音，将不再说话，心智将自我抽离，那时剩余的人类将不再分辨对错，将陷入比他现在对生殖行为和能力更大的困惑中。那时这些残余将不再拥有神赋予的理智能力，将变得堕落，现在直立行走、能够仰望天堂的种族将会像猴子一样，无目的地喋喋不休，四肢着地奔跑，或在森林的树枝间跳跃。

Mankind have not descended from monkeys. The monkey tribes of the earth are descendants of men. They are the products of the abuse of procreative functions by a branch of early humanity. It is even possible that the monkey ranks are often recuperated from the human family. The monkey tribes are specimens of what the physical side of the human family might become and what some members of it will become if they deny God, shut their ears to his voice called conscience, and renounce their humanity by continuing to make wrong use of their procreative functions and powers. Such an end for physical humanity is not in the scheme of evolution and it is not at all likely that the whole of physical humanity will sink into such abysmal depths of depravity, but no power and intelligence can interfere with man in his right to think nor deprive him of his freedom to choose what he will think and what he will do, nor to prevent him from acting in accordance with what he has thought and chosen to act.

人类并非起源于猴子。地球上的猴子族群是人类的后裔。它们是早期人类的一个分支，是他们滥用生殖功能的产物。甚至有可能猴子族群经常从人类家族中得到补充。猴子族群是人类物质方面可能成为的样本，以及人类的一些成员将会成为的样子，如果他们否认神性，关闭耳朵不听他自己名为良知的声音，并通过继续错误使用他们的生殖功能和能力而背弃人性。物质人类的这种结局并不在进化的计划中，整个物质人类沉沦到如此深渊般深刻的堕落中是根本不可能的，但没有任何能力和智能可以干涉人类思考的权利，也不能剥夺他选择他将思考什么和将做什么的自由，也不能阻止他根据自己的思考和选择采取行动。

As humanity, the minds, came and come from heaven into the world by means of sex, and similarly as the early child humanity and the human child left and leave their Eden or innocence and become aware of evil and disease and hardships and trials and responsibilities, because of their improper sex action, so also must they overcome these by right use of and control of sex functions before they can find and know the way to heaven, and enter and live in heaven without leaving the earth. It is not likely that humanity as a whole can or will in this age choose to begin to try for heaven. But individuals of humanity can so choose and by such choice and efforts they will see the way and enter the path that leads to heaven.

由于人类，心智们，是通过性从天堂来到世界的，正如早期的儿童人性和人类儿童离开了他们的伊甸园或纯真，并意识到了邪恶、疾病、困难、考验和责任，因为他们不正当的性行为，所以他们也必须通过正确使用和控制性功能来克服这些问题，才能找到并了解通往天堂的道路，并在不离开地球的情况下进入并生活在天堂中。人类作为一个整体在这个时代不太可能能够或愿意开始尝试进入天堂。但是人类的个体可以这样选择，并通过这样的选择和努力，他们将看到通往天堂的道路并走上通往天堂的路径。

The beginning of the way to heaven is the right use of the procreative function. The right use is for the purpose of propagation at the right season. The physical use of these organs and functions for any other purpose than for human propagation is wrong, and those who use these functions out of season and for any other purpose or with any other intent, will turn the weary treadmill of sickness and trouble and disease and suffering and death and birth from unwilling parents to begin and continue another doomed and oppressed existence.

通往天堂的起点是生殖功能的正确使用。正确的使用是为了在正确的季节进行繁衍。这些器官和功能的物质使用，除了人类繁衍之外的任何其他目的都是错误的，那些在不适当的季节使用这些功能，或出于任何其他目的或意图使用它们的人，将转动疾病、困扰、病痛、痛苦、死亡和出生的疲惫转轮，从不愿成为父母的人开始（新的转世），并继续一种注定和被压迫的存在。

The earth is in heaven and heaven is around and upon the earth, and mankind must and will be made aware of it. But they cannot know of it or know this to be true until

they open their eyes to the light of heaven. Sometimes they catch a gleam of its radiance, but the cloud which arises from their lusts soon blinds them to the light, and may even cause them to doubt it. But as they desire the light their eyes will become accustomed to it and they will see that the beginning of the way is a cessation from sex indulgence. This is not the only wrong which man has to overcome and right, but it is the beginning of what he must do to know heaven. The misuse of sex functions is not the only evil in the world, but it is the root of the evil in the world and to overcome other evils and such as grow out of them man must begin at the root.

地球在天堂之中，天堂围绕着并覆盖在地球上，人类必须并将意识到这一点。但他们无法知道这个事实，也无法确信这是真的，直到他们向天堂的光敞开双眼。有时他们会捕捉到它的散发的一丝微光，但由他们的欲望产生的云雾很快就会遮蔽他们以致于无法看到光，甚至可能让他们怀疑它的存在。但随着他们渴望光明，他们的眼睛将逐渐适应它，他们将看到通往天堂的道路开始于停止性放纵。这不是人类必须克服和纠正的唯一错误，但它是他们认知天堂所必须做的事情的开始。性功能的误用不是世界上唯一的邪恶，但它是世界上邪恶的根源，要克服其他邪恶以及由此产生的邪恶，人类必须从根源开始。

If woman would clear her mind from the thought of sex she would cease to practice her lies and deceits and trickery to attract man; jealousy of him and hatred of other women who might attract him would have no place in her mind, and she would feel no vanity or envy, and this brood of vices removed from her mind, her mind would grow in strength and she would then be fit in body and mind to usher in and be the mother of the new race of minds who will transform earth into a paradise.

如果女人能从心智中清除对性的想法，她将停止练习她的谎言、欺骗和诡计来吸引男人；对他的嫉妒和对可能吸引他的其他女人的憎恨将在她的心智中无处生长，她也将不会感到虚荣或嫉妒，这些恶习的巢穴从她的心智中移除后，她的心智将增长力量，然后，她的身体和思想都将健康且变得适合，迎接并成为新心智种族的母亲，他们将把地球转化为天堂。

When man will purge his mind of its lusts of sex he will not delude himself with the thought that he could own the body of a woman, nor would he lie and cheat and steal and fight and beat down other men in his effort to get enough to buy woman as a toy or to have enough to gratify the whims and fancies of her pleasure. He would lose his self conceit and the pride of possession.

当男人清除其心智中的对性的性欲时，他将不再通过认为他可以拥有一个女人的身体的想法来欺骗自己，他也不会撒谎和欺骗和偷窃和争斗和打败其他男人，以这些作为努力，去得到足够的（资本）去买女人作为玩物，或者有足够的东西来满足她的奇思妙想和快乐的幻想。他会失去自负和占有的骄傲。

Not indulging in the procreative act is in itself not a warrant for entering heaven. Mere omission of the physical act is not enough. The way to heaven is found by thinking right.

Right thought will in time inevitably compel right physical action. Some will give up the fight, declaring that it is impossible to win, and it may be impossible for them. But the one who is determined will conquer, though it take long years. It is of no use for the man to seek entrance to heaven who in his heart longs for sensual delights, for one cannot enter heaven who has the lust of sex in him. It is better for such a one to remain a child of the world until he can by right thought develop the moral strength in himself to become a child of heaven.

不沉溺于繁衍行为本身并不是进入天堂的保证。仅仅避免身体行为是不够的。通往天堂的道路是由正确的思考找到的。正确的思想最终将不可避免地促使正确的身体行为。有些人会放弃战斗，宣称胜利是不可能的，对他们来说可能的确是不可能的。但决心坚定的人最终会取得胜利，尽管这可能需要很多年。对那些内心渴望感官享乐的人来说，寻求进入天堂是无用的，因为怀有性欲的人无法进入天堂。对于这样的人来说，保持成为是俗世的孩子，直到他能通过正确的思想在自己内在培养出成为天堂之子的道德力量。

Man has never ceased trying to discover where Eden was, to find its exact geographical location. It is difficult to entirely suppress the faith or belief in an Eden, a Mount Meru, an Elysium. They are not fables. Eden is still on earth. But the archaeologist, geographer and the pleasure seeker will never find Eden. Man cannot, would not if he could, find Eden by going back to it. To find and know Eden man must go on. Because in his present condition man cannot find heaven on earth, he passes on and finds his heaven after death. But man should not die to find heaven. To find and know the true heaven, the heaven of which if once known, he will never be unconscious, man does not die, but he will be in his physical body on earth, though he will not be of the earth. To know and inherit and be of heaven man must enter it through knowledge; it is impossible to enter heaven through innocence.

人类从未停止过试图发现伊甸园的所在，寻找其确切的地理位置。完全压制对伊甸园、梅鲁山或极乐世界的信仰或信念是很困难的。它们不是寓言。伊甸园仍在地球上。但考古学家、地理学家和寻乐者永远不会找到伊甸园。人类不能，即使能也不愿，通过走回到伊甸园来找到它。要发现和知晓伊甸园，人类必须向前走。因为在他如今的状态下，人类无法在地球上找到天堂，他继续前行，在死后找到他的天堂。但人不应该死去才找到天堂。为了找到和知道真正的天堂，那个天堂一旦被知道，人将永远不再会变得失去意识，人不会死，但他会在地球上的物质身体中，尽管他不属于地球。要知道并继承天堂，成为天堂的一部分，人必须通过知识进入天堂；通过纯真是不可能进入天堂的。

Today heaven is clouded over and surrounded, by darkness. For a while the darkness lifts and then settles down in a heavier pall than before. Now is the time to enter heaven. The unbreakable will to do what one knows to be right, is the way to pierce the darkness. By the will to do and the doing of what one knows to be right, whether the world howls or all is silent, man calls upon and invokes his guide, his deliverer, his conqueror, his savior and in the midst of darkness, heaven opens, light comes.



如今，天堂被黑暗笼罩围绕。暂时的黑暗消散后，然后又笼罩在比之前更沉重的阴影中。现在是进入天堂的时刻。以坚不可摧的意志去做自己知道是正确的事，是穿透黑暗的方式。通过意志去做并实际去做自己知道是正确的事，无论世界如何咆哮或万籁俱寂，人呼唤并祈求他的向导、他的救世主、他的征服者、他的拯救者，在黑暗之中，天堂开启，光明降临。

The man who will do right, whether his friends frown, his foes ridicule and taunt, or whether he is observed or remains unnoticed, will reach heaven and it will open for him. But before he can cross the threshold and live in the light he must be willing to stand at the threshold and let the light shine through him. As he stands at the threshold the light which shines into him is his happiness. It is heaven's message through which his warrior and savior speaks from within the light. As he continues to stand in the light and knows happiness a great sadness comes with the light. The sadness and sorrow which he feels are not such as he had before experienced. They are caused by his own darkness and the darkness of the world which acts through him. The darkness outside is deep but his own darkness seems darker still as the light shines on him. Were man able to endure the light his darkness would soon be consumed, for darkness becomes light when held steadily in the light. Man may stand at the gate but he cannot enter heaven until his darkness is changed into light and he is of the nature of light. At first man is not able to stand at the threshold of light and let the light burn up his darkness, so he falls back. But the light of heaven has shone into him and has set fire to the darkness within him and it will continue to be with him until he shall time and again stand at the gates and let the light shine in until it shines through him.

意愿做正确之事的人，无论他的朋友是否皱眉、敌人是否嘲笑和挑衅，或他是否为人注意或默默无闻，都将达到天堂，天堂将为他敞开。但在他能够跨过界限并生活在光明中之前，他必须愿意挺立在界限上，并让光透过他照耀。当他继续挺立在界限上时，照进他内在的光是他的幸福。这是天堂的消息，通过这个消息，他的战士和救世主从光的内在中对他说话。当他继续挺立在光中并知晓幸福时，一种巨大的悲伤也伴随着光到来。他感受到的悲伤和哀愁不同于他之前所经历的。它们是由他自己的黑暗和世界的黑暗所引起的，那个世界通过他而运作。外界的黑暗很深，但当光照在他身上时，他自己的黑暗似乎更加黑暗。如果人能够经受住光，他的黑暗将很快被消散，因为当黑暗在光中被稳定持有时，黑暗成为了光。人可能站在门口，但他无法进入天堂，直到他的黑暗转变为光，并且他是光的本质（意译：并且他成为了那光的本质）。起初，人无法在光之界限上挺立并让光烧尽他的黑暗，所以他退缩。但天堂的光已经照射进入了，并点燃了他内在的黑暗，光将继续与他同在，直到他一次又一次地挺立在门口，允许那光照进来，直到那光照射穿透他。

He would share his happiness with others but others will not understand nor appreciate it until they have reached or are trying to reach heaven by way of the path of doing of right without looking to the result of action. This happiness is realized by working with others and for others and for and with one's self in others and others in one's self.

他会与他人分享他的幸福，但在其他人达到或尝试，通过正确行动的道路而不关注行动结果的方式达到天堂之前，他们不会理解或欣赏它。这种幸福是通过和他人共事、为他人工作，以及为他人心中的自己工作，与他人心中的自己合作，和为自己心中的他人工作，与自己心中的他人合作，来实现的。

The work will lead through the dark and light places of earth. The work will enable one to walk among the wild beasts without being devoured; to work for and with another' s ambitions without desiring them or their results; to listen and to sympathize with another' s sorrows; to help him to see the way out of his troubles; to stimulate his aspirations and to do all without making him feel obligated and without any desire other than for his good. This work will teach one to eat from the shallow bowl of poverty and be filled, and to drink from the bitter cup of disappointment and be contented with its dregs. It will enable one to feed those who hunger for knowledge, to help those to clothe themselves who discover their nakedness, to light those who wish to find their way through the darkness; it will allow one to feel repaid by another' s ingratitude, teach him the magic art of turning a curse into a blessing and will even make him immune to the poison of flattery and show his egotism as the littleness of ignorance; through all his work the happiness of heaven will be with him and he will feel that sympathy and compassion which cannot be appreciated through the senses. This happiness is not of the senses.

这项工作将引领人穿过地球的黑暗与光明之地。这项工作将使人能够在野兽中行走而不被吞噬；为他人的野心工作并与之合作，却不渴望那些野心或它们的结果；倾听并同情他人的悲伤；帮助他找到摆脱困境的方法；激发他的抱负，并在所有这些中不让他感到有所负担，也不抱有任何除了他的福祉之外的欲望。这项工作将教导一个人在贫穷的浅碗中进食并感到满足，从失望的苦杯中饮水并对它的沉淀感到知足。它将使人能够喂养那些渴望知识的人，帮助那些发现自己赤裸的人穿衣，为那些希望穿越黑暗找到出路的人点亮灯火；它将允许一个人通过别人的忘恩负义感受到回报，教会他将诅咒变为赐福的神奇艺术，甚至使他对奉承之毒免疫，并将他的自我主义显现为无知的渺小；在他所有的工作中，天堂的幸福将与他同在，他将感受到那种无法通过感官体验到的同情和怜悯。这种幸福不是感官的。

A philosopher of materialism does not know the strength of that sympathy which is known to one who has entered heaven while on earth and who speaks from out his heaven for those others who are sense lovers and sense sufferers, who laugh as they approach the bubbles and shadows of their chase and who cry out in bitter disappointment when these vanish. The sympathy of one who knows heaven, for earth drawn minds, will be no better understood by the weepy and emotional sentimentalist than by the dry and cold intellectualist, because the appreciation of each is restricted to his perceptions through the senses and these guide his mental operations. The heaven born love for others is not emotionalism, sentimentality, nor the pity which a superior

bestows on an inferior. It is the knowing that others are in one's self, which is knowledge of the divinity of all things.

一位唯物主义哲学家不知道那种同情心的力量，而这种同情心是那些在地球上进入天堂的人所知道的，他从天堂里为那些感官爱好者和感官受难者说话，当他们接近他们所追逐的泡沫和幻影时他们欢笑，当这些幻影消失时，他们会痛苦地失望地哭泣。知晓天堂之人的同情，对沉溺物质的心智而言，泪眼朦胧的感情主义者将不会比干燥冷漠的理智主义者更好地理解（那份同情），因为每一方的欣赏都仅限于他通过感官的感知，而这些感知引领着他的精神运作。天生的天堂般的对他人的爱不是情绪主义、感伤主义，亦不是高人一等者对低人一等者的怜悯。它是知道他人是在一个人自我的内在的知悉，即所有事物神圣本质的知识。

Heaven to be known and entered by such means will not be desired by those who desire to be the great men of the world. Those who think that they are great men do not know of and cannot enter heaven while they are on earth. The great men, and all, men, must become great enough and have knowledge enough to know that they are as babes and must become children before they can stand at the gate of heaven.

通过这种方式所知道和进入的天堂将不会被那些渴望成为世界伟人的人所渴望。那些认为自己是伟人的人在地球上不知道天堂，也无法进入天堂。那些伟人们，以及所有人，必须变得足够伟大并拥有足够的知识，才能知道他们就像婴儿一样，并且必须成为孩童，在他们能站在天堂的大门之前。

As an infant is weaned, so the mind must be weaned from the food of the senses and learn to take stronger food before it is strong enough and knows enough to seek heaven and there find entrance. It is time for man to be weaned. Nature has set him many lessons and given him examples, yet he howls furiously at the suggestion of his weaning. Humanity refuses to give up the food of the senses and so although it is past time that it should prepare itself for and grow into its youth and the inheritance of its manhood, it still remains a child, and an unhealthy one.

正如婴儿被断奶一样，心智也必须从感官的食物中断奶，并学会摄取更强壮的食物，然后才足够强大且有足够的知识去寻求天堂并在那里找到入口。现在是人类断奶的时候了。自然为他设置了许多课程并给了他范例，然而他在断奶的建议上却激烈怒吼。人类拒绝放弃感官的食物，因此，虽然它已经过了应该为自己的青年时期和成熟继承做准备并成长的时候，它仍然停留于一个孩童，而且是一个不健康的孩子。

The inheritance of humanity is immortality and heaven, and, not after death, but on earth. The human race wishes for immortality and heaven on earth but the race cannot inherit these until it gives up taking nourishment through the senses and learns to take nourishment through the mind.

人类的遗产是不朽和天堂，并且，不是在死后，而是在地球上。人类种族渴望在地球上得到不朽和天堂，但是在人类放弃通过感官获取滋养并学会通过心智获取滋养之前，他们无法继承这些。

The human race today can hardly distinguish itself as a race of minds from the race of animal bodies in which they are incarnate. It is possible for individuals to see and understand that they as minds, cannot always continue to feed the senses and feed in the senses, but that they as minds should grow out of the senses. The process seems hard and when a man attempts it, he often slinks back to satisfy his hunger from the senses.

当今的人类种族几乎无法将自己作为心智的种族与他们所化身的动物身体的种族区分开来。个体有可能看到并理解，他们作为心智，不能总是继续满足感官和在感官中寻找满足，而是他们作为心智应该从感官成长并超越它。这个过程看起来很艰难，当一个人尝试这样做时，他经常会退缩回去，以满足他感官上的饥渴。

Man cannot enter heaven and remain a slave to the senses. He must at some time decide whether he will control his senses or whether his senses shall control him.

人不能进入天堂而仍然是感官的奴隶。他必须在某个时候决定是他要控制他的感官还是他的感官要控制他。

This so hard and seemingly cruel earth is destined to become and is now the foundation on which heaven shall be built, and the gods of heaven will incarnate among the children of men when the bodies prepared shall be fit to receive them. But the physical race must be healed from its vices and made healthy in body before the new race can come.

这个如此艰难且看似残酷的地球注定要成为并且现在已经是天堂将要建立的基础，当准备好的身体适合接纳他们时，天堂的诸神将在人类之子中化身。但在新种族到来之前，物质种族必须从其恶习中得到治愈并在身体上变得健康。

The best and most effective and the only way of bringing this new order of life into the life of present humanity is for man to begin and do this silently with himself, and so to take up the burden of one more cripple from the world. He who does this will be the greatest world conqueror, the noblest benefactor and the most charitable humanitarian of his time.

将这种新生活秩序带入当前人类生活的最好、最有效、也是唯一的方式是，一个人开始对自己默默地做这件事，并因此从世界上承担另一个残疾人的负担。做到这一点的人将成为他时代最伟大的世界征服者、最高尚的恩人和最慈善的人道主义者。

译者：残疾指的是相较于完美种族而言，现阶段人类种族的种种恶习导致的不健康身心。另一个残疾人即指他自己？

At present, man's thoughts are unclean, and his body unholy and not fit for the gods of heaven to incarnate in. The gods of heaven are the immortal minds of men. For every man on earth, there is a God, his father in Heaven. The mind of man which incarnates is the son of God who descends into the physical child of the earth for the purpose of redeeming, and enlightening, and raising it to the estate of heaven and enabling it, too, to become a child of heaven and a son of God.

目前，人类的思想不洁净，身体不圣洁，不适合天堂的诸神化身进入。天堂的诸神是人类不朽的心智们。对于地球上的每一个人来说，都有一个神，他在天堂中的父。化身的人之心智是降临进入地球之物质孩童的神之子，目的是为了救赎，并启迪，且提升其至天堂之地位，并使其也能成为天堂之子和神之子。

All this can and will be brought about and done by thought. As the after death heaven is made and entered and lived in by thought, so also by thought will the earth be changed and heaven be made on earth. Thought is the creator, preserver, destroyer or regenerator of all the manifested worlds, and thought does or causes to be done all the things which are done or brought about. But to have heaven on earth man must think the thoughts and do the deeds which will make and reveal and bring and cause him to enter into heaven while on earth. At present man must wait until after death before he can have his heaven, because he is not able to control and master his desires while in a physical body, and so the physical body dies and he puts by and is relieved of his gross and sensual desires and passes into heaven.

所有这些都可以并将通过思想来实现和完成。正如死后的天堂是通过思想创造、进入和居住的，同样地，通过思想，地球也将被改变，天堂也将在地球上建立。思想是所有显化世界的创造者、维护者、破坏者或再生者，思想做出或导致所有事情的发生。但要在地球上拥有天堂，人类必须思考和做出那些能够创造、揭示、带来并使他在地球上进入天堂的思想和行为。目前，人类必须等到死后才能拥有他的天堂，**因为他在物质身体中无法控制和掌握自己的欲望**，因此物质身体死亡，他放下并摆脱了自己的粗俗和感官欲望，进入了天堂。

But when he is able to do in the physical body what takes place after death, he will know heaven and he shall not die; that is to say, he as a mind may cause to be created another physical body and enter it without sleeping the deep sleep of forgetfulness. He must do this by the power of thought. By thought he can and will tame the wild beast within him and make it an obedient servant. By thought he will reach up into and know the things of heaven and by thought he will think of these things and cause to be done the things on earth like as they are known to him in heaven. By the living of his physical life according to the heaven-like thoughts, his physical body will be purged of its



impurities and made whole and clean and immune to disease, and thought will be the ladder or path by which he may ascend and communicate with his higher mind, his god, and the god may even descend into him and make known to him the heaven which is within, and the heaven without will then become visible in the world.

但是当他能够在物质身体中做到死后才会发生的事情时，他将知悉天堂，并且他不会死去；也就是说，他作为一个心智，可以使另一个物质身体被创造出来，并在不沉睡于遗忘的深度睡眠的情况下进入其中。**他必须通过思想的能力来做到这一点。**通过思想，他能够并将会驯服他内在的野兽，使其成为顺从的仆人。通过思想，他将触及并知晓天堂的事物，通过思想，他将思考这些事物，并使地球上的事物如同他在天堂中所知道的那样被实现。通过按照天堂般的思想活出他的物质人生，他的物质身体将净化其杂质，变得完整、清澈并对疾病免疫，思想将成阶梯或道路，通过它他将能够提升并与他的更高心智、他的神，沟通，那个神甚至可能降临进入他，向他显明他内在的天堂，而外在的天堂将在世界上变得可见。

All this will be done by thought, but not the kind of thoughts which are recommended by thought cults or such people as claim to heal the sick and cure disease by thought or who would do away with disease and suffering by trying to think that they do not exist. Such attempts to think and to use thought will only prolong the suffering and misery in the world and will add to the confusion of the mind and hide the way to heaven and shut out heaven from earth. Man must not blind himself, but must see clearly and must acknowledge truly all that he sees.

所有这些都将通过思想来完成，但并非那些被思想教派推崇的或那些声称通过思想治愈病痛和受难的人所推荐的思考方式。也不是那种试图通过想象疾病和痛苦不存在来消除它们的思考。这样的尝试去思考和使用思想只会延长世界上的痛苦和悲惨，并增加心智的混乱，遮蔽通往天堂的道路，使天堂与地球隔绝。人不应该让自己盲目，而应该清晰地洞察并真实地承认他所看到的一切。

He must admit the evils and wrongs in the world, and then by thought and act deal with them as they are and make them what they should be.

他必须承认世界中的邪恶和错误，然后通过思想和行为按照它们本来的样子处理它们，并使它们成为它们应当成为的样子。

The thought which will bring heaven to earth is free from all that has to do with personality. For heaven is lasting, but personalities and things of personality pass away. Such thoughts as how to cure the ills of the body, how to secure comforts, possessions, how to attain the objects of ambition, how to gain power, how to acquire or enjoy any of the objects which satisfy the senses, such thoughts as these do not lead to heaven. Only thoughts which are free from the element of one's own personality— unless they be thoughts of subduing and mastering that personality—and thoughts concerned with the bettering of the condition of man and the improvement of the minds of men and

the awakening of these minds to divinity, are thoughts which make heaven. And the only way is by beginning it silently with one' s self.

将会将天堂代入地球的思想是自由（存在）于所有与个性有关的事物（之外的）。因为天堂是永恒的，但个性及其相关之物都会消逝。那些关于如何治愈身体疾病、如何确保舒适与财富、如何实现野心、如何获取权力、如何获得或享受满足感官事物的思考，这些都不会引领我们通向天堂。只有那些摆脱了自我个性元素的思想——除非它们是旨在征服和掌控那个个性的思想——以及那些旨在改善人类状况、提升人们心智以及唤醒他们对神性（认知）的思想，才是构筑天堂的思想。而唯一的途径是安静地从一个人的自我开始（做起）。