

思考与命运_介绍

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CHAPTER I

INTRODUCTION

THIS first chapter of Thinking and Destiny is intended to introduce to you only a few of the subjects that the book deals with. Many of the subjects will seem strange. Some of them may be startling. You may find that they all encourage thoughtful consideration. As you become familiar with the thought, and think your way through the book, you will find that it becomes increasingly clear, and that you are in process of developing an understanding of certain fundamental but heretofore mysterious facts of life—and particularly about yourself.

《思考与命运》的第一章只打算向你介绍本书涉及的几个主题。许多主题看起来会很奇怪。其中一些可能令人吃惊。你可能会发现它们都激励(你的)深思熟虑。随着你对这种思想的熟悉，随着你通读这本书，你会发现它变得越来越清晰，你正处于发展对某些基本但迄今为止神秘的（有关）生命的事——尤其是关于你自己——的理解的过程中。

The book explains the purpose of life. That purpose is not merely to find happiness, either here or hereafter. Neither is it to “save” one’s soul. The real purpose of life, the purpose that will satisfy both sense and reason, is this: that each one of us will be progressively conscious in ever higher degrees in being conscious; that is, conscious of nature, and in and through and beyond nature. By nature is meant all that one can be made conscious of through the senses.

这本书解释了人生的目的。这个目的不仅仅是为了寻找幸福，无论是现在还是将来。也不是为了“拯救”一个人的灵魂。人生的真正目的，既能满足感官又能满足理性的目的是：我们每一个人都会逐渐以更高的程度意识到意识的存在；也就是说，意识到自然，意识在自然之中，意识穿透自然，

意识超越自然。所谓自然，是指人们可以通过感官意识到的一切事物。

The book also introduces you to yourself. It brings you the message about yourself: your mysterious self that inhabits your body. Perhaps you have always identified yourself with and as your body; and when you try to think of yourself you therefore think of your bodily mechanism. By force of habit you have spoken of your body as “I,” as “myself.” You are accustomed to use such expressions as “when I was born,” and “when I die” ; and “I saw myself in the glass,” and “I rested myself,” “I cut myself,” and so on, when in reality it is your body that you speak of. To understand what you are you must first see clearly the distinction between yourself and the body you live in. The fact that you use the term “my body” as readily as you use any of those just quoted would suggest that you are not altogether unprepared to make this important distinction.

这本书还介绍了你自己。它带给你关于你自己的信息:住在你身体里的神秘的自我。也许你一直认为你自己就是你的身体;当你试图思考你自己时,你就会想到你的身体机制。由于习惯的力量,你把你的身体称为“我”,称为“我自己”。你习惯使用“当我出生的时候”和“当我死去的时候”这样的表达;“我在镜子里看到了自己”、“我让自己休息了一下”、“我割伤了自己”等等,而实际上你说的是你的身体。要了解你是什么,你必须首先清楚地看到你自己和你所居住的身体之间的区别。事实上,你使用“我的身体”这个词,就像你使用刚才引用的任何一个词一样,表明你并不是完全没有准备好做出这个重要的区分。

You should know that you are not your body; you should know that your body is not you. You should know this because, when you think about it, you realize that your body is very different today from what it was when, in childhood, you first became conscious of it. During the years that you have lived in your body you have been aware that it has been changing: in its passing through its childhood and adolescence and youth, and into its present condition, it has changed greatly. And you recognize that as your body has matured there have been gradual changes in your view of the world and your attitude toward life. But throughout these changes you have remained you: that is, you have been conscious of yourself as being the same self, the identical I, all the while. Your reflection on this simple truth compels you to realize that you definitely are not and cannot be your body; rather, that your body is a physical organism that you live in; a living nature mechanism that you are operating; an animal that you are trying to understand, to train and master.

你应该知道你不是你的身体;你应该知道你的身体并不是你。你应该知道这一点,因为当你想到这一点时,你会意识到你今天的身体,与你童年时第一次意识到它的时候,有很大的不同。在你生活在你的身体里的这些年里,你已经意识到它一直在变化:在它经历童年、青春期和青年时期,并进入现在的状态时,它发生了巨大的变化。你认识到,随着身体的成熟,你对世界的看法和对生活的态度也在逐渐发生变化。但在这些变化中,你始终保持着你自己:也就是说,你意识到你自己是同一个自我,相同的我,从始至终。你对这个简单真理的沉思迫使你意识到你绝对不是也不可能是你的身体;更确切地说,你的身体是一个你居住的物理有机体;你正在操作的一个活生生的自然机制;

一种你试图理解、训练和控制的动物。

You know how your body came into this world; but how you came into your body you do not know. You did not come into it until some time after it was born; a year, perhaps, or several years; but of this fact you know little or nothing, because your memory of your body began only after you had come into your body. You know something about the material of which your ever-changing body is composed; but what it is that you are you do not know; you are not yet conscious as what you are in your body. You know the name by which your body is distinguished from the bodies of others; and this you have learned to think of as your name. What is important is, that you should know, not who you are as a personality, but what you are as an individual—conscious of yourself, but not yet conscious as yourself, an unbroken identity. You know that your body lives, and you quite reasonably expect that it will die; for it is a fact that every living human body dies in time. Your body had a beginning, and it will have an end; and from beginning to end it is subject to the laws of the world of phenomena, of change, of time. You, however, are not in the same way subject to the laws that affect your body. Although your body changes the material of which it is composed oftener than you change the costumes with which you clothe it, your identity does not change. You are ever the same you.

你知道你的身体是如何来到这个世界的;但你不知道你是如何进入你的身体的。你是在它诞生后一段时间才进入它的;一年,也许是几年;但你对这个事实所知甚少,甚至一无所知,因为你对你身体的记忆是在你进入你的身体之后才开始的。你对构成你不断变化的身体的物质有所了解;但你不知道你是谁;你仍未意识为你在你的身体中是什么。你知道用来区分你的身体和其他人的身体的名字;你已经学会把这个当成你的名字了。重要的是,你应该知道的不是你作为一个人格是谁,而是你作为一个个体是什么—意识到你自己,但还没有意识为你自己,一个不朽的身份。你知道你的肉体还活着,你很合理地认为它会死亡;因为这是一个事实,每一个活着的人都会在合适的时间死亡。你的身体有开始,也会有结束;从始至终,它都受制于世界现象、变化和时间的规律。然而,你并不以同样的方式受制于那些影响你身体的法则。虽然你的身体更换构成它的材料的频率要比你更换你用来装扮它的服装的频率要高,但你的身份并没有改变。你永远是一个你。

As you ponder these truths you find that, however you might try, you cannot think that you yourself will ever come to an end, any more than you can think that you yourself ever had a beginning. This is because your identity is beginningless and endless; the real I, the Self that you feel, is immortal and changeless, forever beyond the reach of the phenomena of change, of time, of death. But what this your mysterious identity is, you do not know.

当你沉思这些真理时,你会发现,无论你怎么努力,你都不能认为你自己会走到尽头,就像你无法认为你自己有一个开始一样。这是因为你的身份是无始无终的;真正的我,你所感受到的自我,是永恒不变的,超越了变化的现象,时间,死亡的永恒。但你神秘的身份是什么,你不知道。

When you ask yourself, “What do I know that I am?” the presence of your identity will eventually cause you to answer in some such manner as this: “Whatever it is that I am, I know that at least I am conscious; I am conscious at least of being conscious.” And continuing from this fact you may say: “Therefore I am conscious that I am. I am conscious, moreover, that I am I; and that I am no other. I am conscious that this my identity that I am conscious of—this distinct I-ness and selfness that I clearly feel—does not change throughout my life, though everything else that I am conscious of seems to be in a state of constant change.” Proceeding from this you may say: “I do not yet know what this mysterious unchanging I is; but I am conscious that in this human body, of which I am conscious during my waking hours, there is something which is conscious; something that feels and desires and thinks, but that does not change; a conscious something that wills and impels this body to act, yet obviously is not the body. Clearly this conscious something, whatever it is, is myself.”

当你问自己，“我知道什么（关于）我是什么？”你身份的存在最终会使你以某种像这样的方式回答：“无论我是什么，我知道至少我是有意识的；我至少意识到自己是有意识的。”从这个事实继续下去，你可以说：“因此我意识到我是。而且，我意识到我就是我；我不是别人。我意识到这是我的身份并且我意识到—我清晰感受到的独特的自我和知我—在我的一生中不会改变，尽管我所意识到的其他一切似乎都在持续改变。由此出发，你也许会说：“我还不知道这个神秘不变的我是什么；但我意识到，在我醒着的时候所意识到的这个人类身体里，有某种东西是有意识的；一个会感觉、渴望和思考，但不会改变的东西；一种有意识的东西，它希望并推动这个身体行动，但显然不是身体。显然这个有意识的东西，无论它是什么，就是我自己。”

（译者注：有关自我和知我的释义，参见章节【定义和解释：【腾讯文档】定义和解释 [定义和解释](#)】）

Thus, by thinking, you come to regard yourself no longer as a body bearing a name and certain other distinguishing features, but as the conscious self in the body. The conscious self in the body is called, in this book, the doer-in-the-body. The doer-in-the-body is the subject with which the book is particularly concerned. You therefore will find it helpful, as you read the book, to think of yourself as an embodied doer; to look upon yourself as an immortal doer in a human body. As you learn to think of yourself as a doer, as the doer in your body, you will be taking an important step toward understanding the mystery of yourself and of others.

因此，通过思考，你不再把自己看作是一个有名字和某些其他特征的身体，而是身体中的意识自我。在这本书里，身体里的意识自我被称为身体里的操作者。身体中的操作者是这本书特别关注的主题。因此，当你读这本书的时候，你会发现把自己认为是一个化身的操作者是很有帮助的；把自己看成是一个身在人体中的永恒的操作者。当你学会把自己认为是一个操作者，作为那个你身体里的操作者，你将朝着理解自己和他人的奥秘迈出重要一步。

You are aware of your body, and of all else that is of nature, by means of the senses. It is only by

means of your body senses that you are able at all to function in the physical world. You function by thinking. Your thinking is prompted by your feeling and your desire. Your feeling and desiring and thinking invariably manifest in bodily activity; physical activity is merely the expression, the exteriorization, of your inner activity. Your body with its senses is the instrument, the mechanism, which is impelled by your feeling and desire; it is your individual nature machine.

你通过感官意识到你的身体，以及其他一切属于自然的东西。只有通过你的身体感官，你才能在物质世界中运作。你通过思考来运作。你的思考是由你的感受和欲望推动的。你的感受、欲望和思想总是在身体活动中表现出来；身体活动仅仅是你内在活动的表达和显化。你的身体和它的感官是一种工具，一种机制，它被你的感受和欲望所驱使；它是你个人的自然机器。

Your senses are living beings; invisible units of nature-matter; these start forces that permeate the entire structure of your body; they are entities which, though unintelligent, are conscious as their functions. Your senses serve as the centers, the transmitters of impressions between the objects of nature and the human machine that you are operating. The senses are nature's ambassadors to your court. Your body and its senses have no power of voluntary functioning; no more than your glove through which you are able to feel and act. Rather, that power is you, the operator, the conscious self, the embodied doer.

你的感官是有生命的存有；无形的自然物质的单元；这些启动力渗透到你身体的整个结构；它们是实体，虽然没有智能，但它们是意识为它们的功能。你的感官充当着中心的角色，是自然物体和你所操作的人类机器（身体）之间印象的传递者。感官是大自然（派向）你的使者。你的身体和感官没有自主运作的能力；（其自主程度）不比你通过你的手套能够感受和行动更多。相反，那力量是你，是操作者，是有意识的自我，是化身的操作者。

Without you, the doer, the machine cannot accomplish anything. The involuntary activities of your body—the work of building, maintenance, tissue repair, and so forth—are carried on automatically by the individual breathing machine as it functions for and in conjunction with the great nature machine of change. This routine work of nature in your body is being constantly interfered with, however, by your unbalanced and irregular thinking: the work is marred and nullified to the degree that you cause destructive and unbalancing bodily tension by allowing your feelings and desires to act without your conscious control. Therefore, in order that nature might be allowed to recondition your machine without the interference of your thoughts and emotions, it is provided that you shall periodically let go of it; nature in your body provides that the bond which holds you and the senses together is at times relaxed, partially or completely. This relaxation or letting go of the senses is sleep.

没有你，这个操作者，机器什么也做不了。你身体的无意识活动——构思、维护、组织修复等等——都是由个体呼吸机器自动进行的，因为它（该机器）为伟大且不断变化的自然机器而工作，并与之协同。然而，你身体中这自然的日常工作，不断地被你不平衡和不规律的思想所干扰：工作被破

坏和无效化的程度，即是你纵容你的感受和欲望不受你有意识地控制而活动，导致的毁灭性和不平衡的身体张力的程度。因此，为了自然能够重新校正你的机器，在没有你的想法和情绪的干扰下，你被提供了周期性退出的（机会）；你身体中的自然提供了一个让你和感官相互联系的纽带有时部分或完全放松的机会。这种放松或退出（操控）感官就是睡眠。

While your body sleeps you are out of touch with it; in a certain sense you are away from it. But each time you awaken your body you are immediately conscious of being the selfsame "I" that you were before you left your body in sleep. Your body, whether awake or asleep, is not conscious of anything, ever. That which is conscious, that which thinks, is you yourself, the doer that is in your body. This becomes apparent when you consider that you do not think while your body is asleep; at least, if you do think during the period of sleep you do not know or remember, when you awaken your body senses, what you have been thinking.

当你的身体沉睡时，你与它失去了联系；从某种意义上说，你远离了它。但每次你唤醒你的身体时，你都会立即意识到你是那个 在你离开你的身体进入睡眠之前的那个 相同的“我”。你的身体，无论是醒着还是睡着，都没有意识到任何事，从未。有意识的，思考的，是你自己，是你身体里的操作者。当你考虑到当你的身体睡着时你不会思考时，这一点就变得明显了；至少，如果你确实在睡眠期间思考，你不知道或不记得，当你唤醒你的身体感官时，你之前曾一直在想什么。

Sleep is either deep or dream. Deep sleep is the state in which you withdraw into yourself, and in which you are out of touch with the senses; it is the state in which the senses have stopped functioning as the result of having been disconnected from the power by which they function, which power is you, the doer. Dream is the state of partial detachment; the state in which your senses are turned from the outer objects of nature to function inwardly in nature, acting in relation to the subjects of the objects that are perceived during wakefulness. When, after a period of deep sleep, you re-enter your body, you at once awaken the senses and begin to function through them again as the intelligent operator of your machine, ever thinking, speaking, and acting as the feeling-and-desire which you are. And from lifelong habit you immediately identify yourself as and with your body: "I have been asleep," you say; "now I am awake."

睡眠是深度睡眠或梦。深度睡眠是一种你退回到自己的状态，在这种状态下，你与感官失去了联系；这是一种感官已经停止功能的状态，因为感官已经与它们赖以运作的力量断开了联系，而这种力量就是你——操作者。梦是部分脱离的状态；在这种状态下，你的感官从自然的外部对象转向在自然内部运作，与在清醒时感知到的对象的主体协同运作。当你，经过一段时间的深度睡眠后，你重新进入你的身体，你立刻唤醒了你的感官，并开始通过它们再次作为你机器的智能操控者进行运作，永恒的思考着，说话着，并且作为感受-和-欲望，的你是。从持续一生的习惯中，你立即认知你自己作为身体，并且和身体一起：“我已经睡着了，”你说：“现在我醒来了。”

But in your body and out of your body, alternately awake and asleep day after day; through life and

through death, and through the states after death; and from life to life through all your lives—your identity and your feeling of identity persist. Your identity is a very real thing, and always a presence with you; but it is a mystery which one's intellect cannot comprehend. Though it cannot be apprehended by the senses you are nevertheless conscious of its presence. You are conscious of it as a feeling; you have a feeling of identity; a feeling of I-ness, of selfness; you feel, without question or rationalizing, that you are a distinct identical self which persists through life.

但是（你）在你的身体之中和身体之外，日复一日交替地醒着和睡着；通过生，通过死，通过死后的状态；从一生到另一生，在你所有的人生中，你的身份和你的身份的感受一直存在。你的身份是一个非常真实的东西，一直与你同在；但这是一个人的智力无法理解的奥秘。虽然它不能被感官所理解，但你仍然意识到它的存在。你意识到它是一种感受；你有一种自我认知身份的感受；一种自我、知我的感受；你感受到，在没有质疑或推理（的情况下），你是一个贯穿一生的独一无二的相同的自我。

This feeling of the presence of your identity is so definite that you cannot think that the you in your body ever could be any other than yourself; you know that you are always the same you, continuously the same self, the same doer. When you lay your body to rest and sleep you cannot think that your identity will come to an end after you relax your hold on your body and let go; you fully expect that when you again become conscious in your body and begin a new day of activity in it, you will still be the same you, the same self, the same doer.

你身份的存在感是如此的确切，以至于你无法认为，在你身体中的你，能够是除你以外的任何东西；你知道你一直是相同的你，连续地自我，相同的操作者。当你让你的身体躺下休息，入睡，你无法认为你的身份将会在你松懈掉你对身体的掌控并彻底失去连接之后终结；你全然期望，当你再次在身体中充满意识，在其中开启新一天的活动时，你将会仍然是同样的你，同样的自我，同样的操作者。

As with sleep, so with death. Death is but a prolonged sleep, a temporary retirement from this human world. If at the moment of death you are conscious of your feeling of I-ness, of selfness, you will at the same time be conscious that the long sleep of death will not affect the continuity of your identity any more than your nightly sleep affects it. You will feel that through the unknown future you are going to continue, even as you have continued day after day through the life that is just ending. This self, this you, which is conscious throughout your present life, is the same self, the same you, that was similarly conscious of continuing day after day through each of your former lives.

如其在眠，如其在死。死亡不过是一场延长的睡眠，一个从这个人类世界暂时的退休。如果你在死亡的瞬间你是意识到你的自我，知我的感受，你将会在同时意识到，死亡的漫长睡眠将不会比每晚的睡眠更多地影响你身份的连续性。你将会感受到，在未知的未来中，你将会继续（存在），如同你日复一日地度过即将结束的生命。这个自我，这个你，贯穿在你现在的生命的始终中有意识的，是同样的自我，同样的你，也相似地在之前的每一个人生中的连续的日复一日中意识到（你）。

Although your long past is a mystery to you now, your previous lives on earth are no greater wonder than is this present life. Every morning there is the mystery of coming back to your sleeping body from you-do-not-know-where, getting into it by way of you-do-not-know-how, and again becoming conscious of this world of birth and death and time. But this has occurred so often, has long been so natural, that it does not seem to be a mystery; it is a commonplace occurrence. Yet it is virtually no different from the procedure that you go through when, at the beginning of each re-existence, you enter a new body that has been formed for you by nature, trained and made ready by your parents or guardians as your new residence in the world, a new mask as a personality.

尽管你悠久的过去对现在的你是一个谜，你之前在地球上的人生并不比此生是一个更伟大的奇迹。每天清晨，都会有一个神秘的回归，从 你-不知道-哪 到你沉睡的身体，以一种 你-不知道-如何的方式进入你的身体，然后再次意识到这个（受制于）生死时间的世界。不过这个回归发生的太频繁，持续了太长时间并且如此自然，以致于它看起来不像是一个谜；它是一个平常的事件。然而，它实际上与你在，每次 重生的开始，你进入一个新的身体，没有什么不同，这个身体是由自然构思，由你的父母或守护者训练并为你准备好的，它作为你在这个世界的新居所，一个作为人格的新面具。

A personality is the persona, mask, through which the actor, the doer, speaks. It is therefore more than the body. To be a personality the human body must be made awake by the presence of the doer in it. In the ever-changing drama of life the doer takes on and wears a personality, and through it acts and speaks as it plays its part. As a personality the doer thinks of itself as the personality; that is, the masquerader thinks of itself as the part that it plays, and is forgetful of itself as the conscious immortal self in the mask.

一个人格是一个人物角色，面具，通过它，那个演员，操作者，说话。因此它是比一个身体更多的存在。要成为一个人格，人的身体必须在操作者的存在下被唤醒。在千变万化的人生戏剧中，操作家认领并穿上自己的人格，通过它，在扮演自己的角色时进行行动和说话。作为人格，操作者认为自己就是人格；也就是说，假面舞者认为自己是扮演的角色，而忘记了自己是戴着面具的有意识的永恒的自我。

It is necessary to understand about re-existence and destiny, else it is impossible to account for the differences in human nature and character. To assert that the inequalities of birth and station, of wealth and poverty, health and sickness, result from accident or chance is an affront to law and justice. Moreover, to attribute intelligence, genius, inventiveness, gifts, faculties, powers, virtue; or, ignorance, ineptitude, weakness, sloth, vice, and the greatness or smallness of character in these, as coming from physical heredity, is opposed to sound sense and reason. Heredity has to do with the body; but character is made by one's thinking. Law and justice do rule this world of birth and death, else it could not continue in its courses; and law and justice prevail in human affairs. But effect does

not always immediately follow cause. Sowing is not immediately followed by harvesting. Likewise, the results of an act or of a thought may not appear until after a long intervening period. We cannot see what happens between the thought and an act and their results, any more than we can see what is happening in the ground between seeding time and harvest; but each self in a human body makes its own law as destiny by what it thinks and what it does, though it may not be aware when it is prescribing the law; and it does not know just when the prescription will be filled, as destiny, in the present or in a future life on earth.

对重生和命运的理解是必要的，否则无法厘清人类本性和性格的差异。坚称出身和地位、财富和贫穷、健康和疾病的不平等是偶然或偶然造成的，是对法律和正义的侮辱。除此之外，将智能，天才，创造力，天赋，机能，力量，美德；或，无知，无能，懒惰，恶习，以及这些特质的渺小或伟大程度归功于是来自生理遗传，是与健全的理性和理智相对立的。遗传是有关身体；个性却是由一个人的思考铸就的。法律和正义的确统治着这个生与死的世界，否则世界无法继续它的进程；法律和正义在人类的事物中盛行。但是结果并不总是立刻出现在起因发生以后。播种并不立刻在收获以后。同样，一个行为或一个想法的结果可能要经过很长一段过渡时间才会出现。我们无法看到在思想和行以及结果为之间发生了什，正如我们无法看到在播种和收获之间土地中发生了什么一样；但是人体内的每一个自我通过它的思想和行为来创造它自己的法律作为命运，尽管它在制定法律时可能并没有意识到这件事；它也不知道这份处方何时会被完成，作为命运，在现在或未来的地球上人生中。

A day and a lifetime are essentially the same; they are recurring periods of a continuous existence in which the doer works out its destiny and balances its human account with life. Night and death, too, are very much alike: when you slip away to let your body rest and sleep, you go through an experience very similar to that which you go through when you leave the body at death. Your nightly dreams, moreover, are to be compared with the after death states through which you regularly pass: both are phases of subjective activity of the doer; in both you live over your waking thoughts and actions, your senses still functioning in nature, but in the interior states of nature. And the nightly period of deep sleep, when the senses no longer function—the state of forgetfulness in which there is no memory of anything—corresponds to the blank period in which you wait on the threshold of the physical world until the moment you re-connect with your senses in a new body of flesh: the infant body or child body that has been fashioned for you.

一天和一生在本质上是相同的；它们是一个持续存在的反复出现的阶段，在这个阶段中，操作者创造了自己的命运，并平衡了自己人生的积分。夜晚和死亡，同样的，非常相似；当你滑出你的身体以便其休息和睡觉，你体验的经历与你在死亡时离开身体的经历非常相似。你夜晚的梦，除此之外，与你在死后通常的过程相比：在两个过程中，你都重新将你在清醒时的想法和活动活了一遍，你的感官仍然在自然中运作，不过是在自然的内部状态。在夜晚时期的深度睡眠中，当感官不再运作——在没有任何事的记忆的遗忘状态中——对应着一个空白阶段，你在物质世界的边界，直到你重新与你的感官在一具新的血肉身体中建立联系的瞬间：那个为你打造的婴儿身体或幼儿身体。

When you commence a new life you are conscious, as in a haze. You feel that you are a distinct and definite something. This feeling of I-ness or selfness is probably the only real thing of which you are conscious for a considerable time. All else is mystery. For a while you are bewildered, perhaps even distressed, by your strange new body and unfamiliar surroundings. But as you learn how to operate your body and use its senses you tend gradually to identify yourself with it. Moreover, you are trained by other human beings to feel that your body is yourself; you are made to feel that you are the body.

当你开始一个新的人生时，你是有意识的，就像在一片朦胧中。你感受到你是一个独特而明确的什么东西。在相当长的一段时间里，这种自“我”或“知我”的感觉可能是你意识到的惟一真实的东西。其他一切都是谜。有一段时间，你对自己陌生的新身体和不熟悉的环境感到困惑，甚至或许苦恼。但是，当你学会如何操作你的身体和使用它的感官时，你逐渐倾向于将你自己和身体认知（为一体）。此外，你被其他人类训练去感受你的身体就是你自己；你是被（这一切）导致去感受你就是身体。

Accordingly, as you come more and more under the control of your body senses, you become less and less conscious that you are something distinct from the body that you occupy. And as you grow out of childhood you will lose touch with practically everything that is not perceptible to the senses, or conceivable in terms of the senses; you will be mentally imprisoned in the physical world, conscious only of phenomena, of illusion. Under these conditions you are necessarily a lifelong mystery to yourself.

因此，当你越来越受你身体感官的控制时，你就越来越少地意识到你与你所占据的身体是不同的。之后当你从童年中长大后，你将失去几乎所有被感官无法察觉或无法构思的事物的联系；在精神上你将被囚禁在物质世界中，只意识到现象和幻觉。在这种情况下，你对自己来说必然是一个终生的谜。

A greater mystery is your real Self—that greater Self which is not in your body; not in or of this world of birth and death; but which, consciously immortal in the all-pervading Realm of Permanence, is a presence with you through all your lifetimes, through all your interludes of sleep and death.

一个更大的谜是你真正的自我——那个不在你身体里的更大的自我；不在也不属于这个生与死的世界；而是有意识地在无所不在的永恒之域中不朽，在你的一生中，在你所有的睡眠和死亡的间歇中，都与你同在。

Man's lifelong search for something that will satisfy is in reality the quest for his real Self; the identity, the selfness and I-ness, which each one is dimly conscious of, and feels and desires to know. Hence the real Self is to be identified as Self-knowledge, the real though unrecognized goal of human seeking. It is the permanence, the perfection the fulfillment, which is looked for but never

found in human relations and effort. Further, the real Self is the ever-present counsellor and judge that speaks in the heart as conscience and duty, as rightness and reason, as law and justice—without which man would be little more than an animal.

人一生都在寻找能使自己满足的东西，实际上是在寻找真正的自我；每个人都模糊地意识到、感受到并渴望知道的 身份，知我和自我。因此，真正的自我应该被认定为自我-认知，这是人类追求的真实的、但未被认识到的目标。它是永恒的，是完美的，是圆满的，这是人们在人际关系和人为努力中所寻求的，但却从未被找到。此外，真正的自我是永远存在的顾问和裁判，它在心脏中以良心和责任、公正和理智、法律和正义说话——没有这些，人就只不过是动物而已。

There is such a Self. It is of the Triune Self, in this book so called because it is one indivisible unit of an individual trinity: of a knower part, a thinker part, and a doer part. Only a portion of the doer part can enter the animal body and make that body human. That embodied part is what is here termed the doer-in-the-body. In each human being the embodied doer is an inseparable part of its own Triune Self, which is a distinct unit among other Triune Selves. The thinker and knower parts of each Triune Self are in the Eternal, the Realm of Permanence, which pervades this our human world of birth and death and time. The doer-in-the-body is controlled by the senses and by the body; therefore it is not able to be conscious of the reality of the ever-present thinker and knower parts of its Triune Self. It misses them; the objects of the senses blind it, the coils of flesh hold it. It does not see beyond the objective forms; it fears to free itself from the fleshly coils, and stand alone. When the embodied doer proves itself willing and ready to dispel the glamour of the sense illusions, its thinker and knower are always ready to give it Light on the way to Self-knowledge. But the embodied doer in search for the thinker and knower looks abroad. Identity, or the real Self, has always been a mystery to thinking human beings in every civilization.

有这样一个自我。它是三位一体的自我，在这本书中这样称呼是因为它是一个独立的三位一体的不可分割的单元：一个全知者部分，一个思考者部分和一个操作者部分。只有操作者的一部分能进入动物的身体，使那身体成为人类。这个化身其中的部分这里被称为 身体中的操作者。在每个人类存有中，化身的操作者都是其三位一体自我不可分割的一部分，而这个三位一体自我是与其他三位一体自我所区分的一个独特的单元。每个三位一体自我的思考者和全知者部分都在永恒中，即永恒之域，它弥漫在我们人类的生、死和时间世界中。身体中的操作者被感官和身体所控制的；因此，它无法意识到其永远存在的三位一体自我中的思考者和全知者部分的现实。它（操作者）想念它们；感官的物体蒙蔽了它，血肉的缠绕束缚了它。它没有看到客观形式之上（的东西）；它害怕从肉体的缠绕中解脱出来，独自存在。当化身的操作者证明自己愿意并准备好消除感官幻觉的魅力时，它的思考者和全知者总是准备好在通往自我认知的道路上给予它 光。但化身的操作者在寻找思想家和全知者时，看向了外在。身份，或真正的自我，一直是一个谜，对于每个文明中有着（深刻）思考的人类存有（来说）。

Plato, probably the most illustrious and representative of the philosophers of Greece, used as a precept to his followers in his school of philosophy, the Academy: "Know thyself" —gnothi seauton. From his writings it would appear that he had an understanding of the real Self, although none of the words that he used has been rendered into English as anything more adequate than "the soul." Plato used a method of inquiry concerning the finding of the real Self. There is great art in the exploiting of his characters; in producing his dramatic effects. His method of dialectics is simple and profound. The mentally lazy reader, who would rather be entertained than learn, will most likely think Plato tedious. Obviously his dialectic method was to train the mind, to be able to follow a course of reasoning, and to be not forgetful of the questions and answers in the dialogue; else one would be unable to judge the conclusions reached in the arguments. Surely, Plato did not intend to present the learner with a mass of knowledge. It is more likely that he intended to discipline the mind in thinking, so that by one's own thinking he would be enlightened and led to knowledge of his subject. This, the Socratic method, is a dialectical system of intelligent questions and answers which if followed will definitely help one to learn how to think; and in training the mind to think clearly Plato has done more perhaps than any other teacher. But no writings have come down to us in which he tells what thinking is, or what the mind is; or what the real Self is, or the way to knowledge of it. One must look further.

柏拉图，可能是最杰出和具有代表性的希腊哲学家，曾在他的哲学学派——学院派——讲这句话作为格言对他的追随者们说：“认识你自己”——gnothi seauton（希腊文的认识你自己）。从他的写作，展示出他理解真正的自我，尽管没有任何他所使用的词，在渲染为英语中的过程中，能找到比“灵魂”更恰当（的翻译）。关于寻找那个真实自我，柏拉图使用了一种问的方法。伟大的艺术存在于他开发他（对话录中的）角色的过程中；在其创造的戏剧效果中。他对话录的方法是简单而深远的。精神懒惰的读者，他们宁愿被娱乐而非去学习，将很可能认为柏拉图是冗长的。显然他的对话录方法是用来训练心智的，能够跟随推理的过程，能够不忘记对话录中的问题和其答案；否则他将会无法评判在讨论中得到的结论。当然，柏拉图并非想要将一堆知识呈现给读者。他更可能是想要训练思考中的心智，从而使一个人通过自己的思考能够被启迪并被引导到他（思考的）主题的知识中。这个，苏格拉底方法，是一个智能提问和回答的对话系统，如果一个人跟随此系统，将一定能帮助他学习如何去思考；并且对于训练心智去清晰思考，柏拉图可能比其他任何老师做的都多。但是没有文稿流传下来，告诉我们什么是思考，或什么是心智；或什么是真正的自我，或获得它的方式。一个人必须将目光看向远方。

The ancient teaching of India is summed up in the cryptic statement: "that art thou" (tat tvam asi). The teaching does not make clear, however, what the "that" is or what the "thou" is; or in what way the "that" and the "thou" are related, or how they are to be identified. Yet if these words are to have meaning they should be explained in terms that are understandable. The substance of all Indian philosophy—to take a general view of the principal schools—seems to be that in man there is an immortal something which is and always has been an individual part of a composite or universal

something, much as a drop of sea water is a part of the ocean, or as a spark is one with the flame in which it has its origin and being; and, further, that this individual something, this the embodied doer—or, as it is termed in the principal schools, the atman, or the purusha,—is separated from the universal something merely by the veil of sense illusion, maya, which causes the doer in the human to think of itself as separate and as an individual; whereas, the teachers declare, there is no individuality apart from the great universal something, termed Brahman.

古代的印度教义在这句加密陈述中被总结：“那就是你。” (tat tvam asi).这教义却并没有清晰说明，“那”是什么或“你”是什么；或“那”和“你”是以什么方式联系起来的，或它们是如何被认识的。仍然，如果这些词要具有意义，它们应该用被人能够理解的术语解释。所有印度哲学的基质——让我们总览主流学派——看起来在人的内在有一个什么不朽的东西，它是并且一直是一个复合或普遍的东西的个人部分，就如同一滴海水是一片海洋的一部分，或火花是火焰的一部分，在其中有它着它的起源和存在；并且，更深入的，这个个人部分，这个化身的操作者——或，如同在主流学派中的术语，atman，或 purusha，——仅仅被感官幻象的面纱与普遍的东西分隔，maya，它导致人体内的操作者认为它自己是分离的，并且是一个人；然而，老师们却宣称，除了被称为婆罗门（Brahman）的崇高的普遍东西之外，没有个体。

The teaching is, further, that the embodied fragments of the universal Brahman are all subject to human existence and coincident suffering, unconscious of their supposed identity with the universal Brahman; bound to the wheel of births and deaths and re-embodiments in nature, until, after long ages, all the fragments gradually will have been re-united in the universal Brahman. The cause or the necessity or the desirability of Brahman's going through this arduous and painful procedure as fragments or drops is not, however, explained. Neither is it shown how the presumably perfect universal Brahman is or can be benefitted by it; or how any of its fragments profit; or how nature is benefitted. The whole of human existence would seem to be a useless ordeal without point or reason.

这个教导是，更加深入到，普遍婆罗门化身的碎片都全部受制于人类存在和一致的受苦，意识不到他们应该有的与普遍婆罗门一起的身份；束缚于生与死与在自然中的再—化身中，直到，在很悠长的岁月之后，所有的碎片将会逐渐在普遍婆罗门中再次融合。然而，婆罗门渴望经历这个作为碎片或水滴，费力和痛苦的过程的原因并未，被解释。它既没有显示出假设的完美婆罗门能是怎样的，也没有展示出它怎样能够从中获益；或任何的碎片是怎样获益的；或自然是怎样从中获益的。人类存在的整体看起来是一个没有意义或理由的，无用的折磨。

Nevertheless, a way is indicated by which a properly qualified individual, seeking “isolation,” or “liberation” from the present mental bondage to nature, may by heroic effort pull away from the mass, or nature illusion, and go on ahead of the general escape from nature. Freedom is to be attained, it is said, through the practice of yoga; for through yoga, it is said, the thinking may be so disciplined that the atman, the purusha—the embodied doer—learns to suppress or destroy its

feelings and desires, and dissipates the sense illusions in which its thinking has long been entangled; thus being freed from the necessity of further human existence, it is eventually reabsorbed into the universal Brahman.

不管怎样，一条道路被指示，通过它一个合适且有资格的个人，从现在对自然的精神束缚中，寻求“孤立”，或“自由”，也许通过英雄的努力，能够从大量的，或自然幻象中脱离，然后继续走向超脱自然的旅程。自由将会被获得，据说，通过练习瑜伽；对于通过瑜伽，据说，思考可以通过训练达到，那个 atman, purusha——那个化身的操作者——学习去抑制或毁灭它的感受和欲望，并消散掉思考长久以来纠缠的感官幻象的程度；因此从（化身为）更多的人类存在的必要性中所解放，最终再次融合进入普遍婆罗门之中。

In all of this there are vestiges of truth, and therefore of much good. The yogi learns indeed to control his body and to discipline his feelings and desires. He may learn to control his senses to the point where he can, at will, be conscious of states of matter interior to those ordinarily perceived by the untrained human senses, and may thus be enabled to explore and become acquainted with states in nature that are mysteries to most human beings. He may, further, attain to a high degree of mastery over some forces of nature. All of which unquestionably sets the individual apart from the great mass of undisciplined doers. But although the system of yoga purports to “liberate,” or “isolate,” the embodied self from the illusions of the senses, it seems clear that it actually never leads one beyond the confines of nature. This is plainly due to a misunderstanding concerning the mind.

在所有这些之中蕴藏着真理的残余，因此它们是很伟大的。瑜伽士的确学会控制他的身体，训练他的感受和欲望。他也许能够学习控制他的感官到这样的程度，他能够，自由凭借意志，意识到不被未被训练的人类感官所感知的物质的内部，因此也许能够探索和熟知，对大部分人类存有是神秘的自然状态。他也许，更远的，获得了对自然中某些力量的一个高程度的控制。这所有的一切无疑将这个人跟很大数量的未被训练过的操作者区分开来。不过尽管瑜伽的系统意图将化身的自我从感官幻象中“孤立”，或“自由”，事实上看起来他从来没有清晰地指引一个人超越自然的局限。这显然是由于对心智的误解。

The mind that is trained in yoga is the sense-mind, the intellect. It is that specialized instrument of the doer that is described in later pages as the body-mind, here distinguished from two other minds heretofore not distinguished: minds for the feeling and the desire of the doer. The body-mind is the only means by which the embodied doer can function through its senses. The functioning of the body-mind is limited strictly to the senses, and hence strictly to nature. Through it the human is conscious of the universe in its phenomenal aspect only: the world of time, of illusions. Hence, though the disciple does sharpen his intellect, it is at the same time evident that he is still dependent upon his senses, still entangled in nature, not freed from the necessity of continued re-existences in human bodies. In short, however adept a doer may be as the operator of its body machine, it cannot

isolate or liberate itself from nature, cannot gain knowledge of itself or of its real Self, by thinking with its body-mind only; for such subjects are ever mysteries to the intellect, and can be understood only through the rightly coordinated functioning of the body-mind with the minds of feeling and desire.

在瑜伽中被训练的心智是感官心智，那个智能，它是接下来的页面中被描述为身体-心智的操作者的专用工具，在此区分于其他两个在此之前并未被区分的心智：为了操作者的感受和欲望的心智。那个身体-心智是惟一的方式，透过它化身的操作者能够通过感官运作。身体-心智的运作是严格限于感官，从此严格（从属于）自然。通过它那个人类仅仅从宇宙的现象当面意识到它：（一个充满）时间，幻象的世界。因此，尽管学徒的确磨练了他的智能，同时他也明显地依旧依赖于他的感官，依旧在自然中纠缠，没有从在人类身体中的连续重生的必要性中被解放。长话短说，无论一个操作者能够作为它身体机器的操作者有多熟练擅长，它都无法从自然中孤立和解放它自己，无法获得它自己的认知或它真正的自我的认知，（如果）仅仅使用它的身体-心智来思考的话；因为这样对于智能永恒神秘的主题，只能通过 身体-心智 连同 感受和欲望心智 的正确协同运作被理解。

It does not seem that the minds of feeling and of desire have been taken into account in the Eastern systems of thinking. The evidence of this is to be found in the four books of Patanjali's Yoga Aphorisms, and in the various commentaries on that ancient work. Patanjali is probably the most esteemed and representative of India's philosophers. His writings are profound. But it seems probable that his true teaching has been either lost or kept secret; for the delicately subtle sutras that bear his name would seem to frustrate or make impossible the very purpose for which they are ostensibly intended. How such a paradox could persist unquestioned through the centuries is to be explained only in the light of what is put forth in this and later chapters concerning feeling and desire in the human.

看起来感受和欲望心智并没有纳入东方思考系统的考量中。证据可以在 帕坦伽利的四本书《帕坦伽利的瑜伽格言》和对古籍文献的多样注释中被找到。帕坦伽利可能是最受尊敬和最具代表性的印度哲学家。他的作品是深远的。不过看起来他真正的教义被遗失了或被秘密保存了；因为那些以他的名字命名的精妙细微的经典，看起来会挫败或使它们表面上想要达成的根本目的变得无法完成。这样一个矛盾怎么能够不被质疑地蔓延坚持数个世纪，将只会在这里和后面有关人类感受和欲望的章节的启发下被解释。

The Eastern teaching, like other philosophies, is concerned with the mystery of the conscious self in the human body, and the mystery of the relation between that self and its body, and nature, and the universe as a whole. But the Indian teachers do not show that they know what this the conscious self—the atman, the purusha, the embodied doer—is, as distinguished from nature: no clear distinction is made between the doer-in-the-body and the body which is of nature. The failure to see or to point out this distinction is evidently due to the universal misconception or

misunderstanding of feeling and desire. It is necessary that feeling and desire be explained at this point.

与其他哲学一样，东方的教义关注的是人体中意识自我的奥秘，以及自我与身体、自然和整个宇宙之间关系的奥秘。但是印度的老师们并没有表现出他们知道这个意识自我——the atman, the purusha、化身的操作者——是什么，（如何）区别于自然：在身体内的操作者和属于自然的身体之间的明确区别没有被展示。未能看到或指出这种区别的失败，显然是由于对感受和欲望的误解或普遍的错误印象。在这一点上，解释感受和欲望是必须的。

A consideration of feeling and desire introduces one of the most important and far reaching subjects put forth in this book. Its significance and value cannot be overestimated. The understanding and use of feeling and desire may mean the turning point in the progress of the individual and of Humanity; it can liberate doers from false thinking, false beliefs, false goals, by which they have kept themselves in darkness. It disproves a false belief that has long been blindly accepted; a belief that is now so deeply rooted in the thinking of human beings that apparently no one has thought of questioning it.

对感受和欲望的思考是本书提出的最重要、影响最深远的主题之一。它的非凡意义和价值无法被过分估计。对感受和欲望的理解和运用可能意味着个人和（整体）人性发展的转折点；它可以把操作者从错误的想法、错误的信念、错误的目标中解放出来，这些错误的想法、错误的信念、错误的目标将他们一直笼罩于黑暗之中。它驳斥了长期以来被盲目接受的错误信念；这个信念现在已经深深植根于人类存有的思考中，显然没有人想过去质疑它。

It is this: Everybody has been taught to believe that the senses of the body are five in number, and that feeling is one of the senses. The senses, as stated in this book, are units of nature, elemental beings, conscious as their functions but unintelligent. There are only four senses: sight, hearing, taste, and smell; and for each sense there is a special organ; but there is no special organ for feeling because feeling— though it feels through the body—is not of the body, not of nature. It is one of the two aspects of the doer. Animals also have feeling and desire, but animals are modifications from the human, as explained later on.

它是这样的：每个人都被教导相信身体的感官在数量上有五种，而感受是其中一种感官。正如本书所述，感官是自然的单元，是元素存有，意识为它们的功能，但不是智能的。人只有四种感官：视觉、听觉、味觉和嗅觉；每一种感觉都有一个特殊的器官；但是没有特殊的感受器官，因为感受——尽管它是通过身体来感受的——不属于身体，不属于自然。它是操作者的两个方面之一。动物也有感受和欲望，但动物是源自人类的，正如后面的章节解释的那样。

（译者注：感受，即是“触”，touch。除了物理意义的触碰，也可以是“动人心弦”，“触物兴

怀” 。

The same must be said of desire, the other aspect of the doer. Feeling and desire must always be considered together, for they are inseparable; neither can exist without the other; they are like the two poles of an electric current, the two sides of a coin. Therefore this book makes use of the compound term: feeling-and-desire.

欲望也必然是同样如此，它是操作者的另一面。感受和欲望必须同时考虑，因为它们是不可分割的；两者都无法在没有对方的情况下存在；它们就像电流的两极，一枚硬币的两面。因此，这本书使用了一个复合术语：感受-和-欲望。

Feeling-and-desire of the doer is the intelligent power by which nature and the senses are moved. It is within the creative energy that is everywhere present; without it all life would cease. Feeling-and-desire is the beginningless and endless creative art by which all things are perceived, conceived, formed, brought forth, and controlled, whether through the agency of doers in human bodies or of those who are of The Government of the world, or of the great Intelligences. Feeling-and-desire is within all intelligent activity.

操作者的感受和欲望是驱动自然和感官的智能力量。它存在于无处不在的创造性能量的内在；没有它，一切生命都将停止。感受-和-欲望是一种无始无终的创造性艺术，一切事物都是通过它被感知、构思、形成、产生和控制的，无论是通过人类身体内的操作者的代理，还是通过世界政府或伟大智能的操作者的代理。感受-和-欲望存在于一切智能活动的内在。

In the human body, feeling-and-desire is the conscious power which operates this individual nature machine. Not one of the four senses—feels. Feeling, the passive aspect of the doer, is that in the body which feels, which feels the body and feels the impressions that are transmitted to the body by the four senses, as sensations. Further, it can in varying degrees perceive supersensory impressions, such as a mood, an atmosphere, a premonition; it can feel what is right and what is wrong, and it can feel the warnings of conscience. Desire, the active aspect, is the conscious power that moves the body in the accomplishment of the doer's purpose. The doer functions simultaneously in both its aspects: thus every desire arises from a feeling, and every feeling gives rise to a desire.

在人体中，感受-和-欲望 是操作这台个体自然机器的意识力量。不是四中感官中的某一种——去感受。感受，操作者的被动面，是那个在身体中（去）感受的，那个感受身体，并作为感受（名词），感受（动词）由四种感官传递给身体的印象。此外，它可以在不同程度上感知超感官印象，如一种心情、一种气场、一个预感；它能感受到什么是对的，什么是错的，它能感受到良心的警告。欲望，主动面，是推动身体完成操作者的目的的意识力量。操作者同时在两方面发挥作用：因此，每一种欲望都源于一种感受，每一种感受都激发一种欲望。

You will be taking an important step on the way to knowledge of the conscious self in the body when you think of yourself as the intelligent feeling present through your voluntary nervous system, as distinct from the body which you feel, and simultaneously as the conscious power of desire surging through your blood, yet which is not the blood. Feeling-and-desire should synthesize the four senses. An understanding of the place and function of feeling-and-desire is the point of departure from the beliefs which for many ages have caused the doers in human beings to think of themselves merely as mortals. With this understanding of feeling-and-desire in the human, the philosophy of India may now be continued with new appreciation.

当你认为你自己是通过你的自主神经系统呈现的智能感受，与你所感受到的身体不同，并同时作为欲望的意识力量在你的血液中涌动，但却不是血液时，你将在认知身体中的意识自我的道路上迈出重要的一步。感受-和-欲望应该结合四种感官。对感受-和-欲望的位置和功能理解，是摆脱多年来使人类存有的操作者仅仅把自己看作凡人（血肉之躯）的信仰的出发点。有了这种对人类感受-和-欲望的理解，印度哲学现在可以由新的鉴赏（角度）被继续了。

The Eastern teaching recognizes the fact that in order to attain to knowledge of the conscious self in the body, one must be freed from the illusions of the senses, and from the false thinking and action that result from failure to control one's own feelings and desires. But it does not transcend the universal misconception that feeling is one of the senses of the body. On the contrary, the teachers state that touch or feeling is a fifth sense; that desire is also of the body; and that both feeling and desire are things of nature in the body. According to this hypothesis it is argued that the purusha, or atman—the embodied doer, feeling-and-desire—must completely suppress feeling and must utterly destroy, “kill out,” desire.

东方的教义承认这样一个事实，即为了达到对身体的意识自我的认识，一个人必须从感官的幻象中解放出来，从由于无法控制自己的感受和欲望而导致的错误的思考和行为中解脱出来。是但它并没有超越普遍误解，即感受是身体的感官之一。相反，老师们说触摸或感受是第五种感官；欲望也是（属于）身体的；感受和欲望都是身体中的自然事物。根据这一假设，人们认为 purusha，或者说 “atman”——化身的操作者、感受-和-欲望——必须完全抑制感受，必须彻底摧毁、“消灭”欲望。

In the light of what has been shown here concerning feeling-and-desire, it would seem that the teaching of the East is advising the impossible. The indestructible immortal self in the body cannot destroy itself. If it were possible for the human body to go on living without feeling-and-desire, the body would be a mere insensible breathing-mechanism.

根据这里所展示的关于感受-和-欲望的东西，看起来东方的教义是在传授不可能的事情。那个在身体中不可毁灭的不朽自我无法摧毁它自己。如果人类的身体有可能在没有感受-和-欲望的情况下继续生活，那么身体将仅仅是一个没有知觉的呼吸-机制。

Aside from their misunderstanding of feeling-and-desire the Indian teachers give no evidence of having a knowledge or understanding of the Triune Self. In the unexplained statement: “thou art that,” it must be inferred that the “thou” who is addressed is the atman, the purusha—the individual embodied self; and that the “that” with which the “thou” is thus identified is the universal self, Brahman. There is no distinction made between the doer and its body; and likewise there is a corresponding failure to distinguish between the universal Brahman and universal nature. Through the doctrine of a universal Brahman as the source and end of all embodied individual selves, untold millions of doers have been kept in ignorance of their real Selves; and moreover have come to expect, even to aspire, to lose in the universal Brahman that which is the most precious thing that anyone can have: one’s real identity, one’s own individual great Self, among other individual immortal Selves.

除了他们对感受-和-欲望的误解之外，印度老师没有给出任何证据表明他们对三位一体的自我有知识或理解。在“那就是你。”这句无法解释的陈述中，我们必须推断，这里所说的“你”是阿特曼(atman)、普鲁沙(purusha)——个体化身的自我；因此，与“你”相关认定的“那”就是普遍的自我，婆罗门操作者和身体之间没有区别；同样，在区分普遍的婆罗门和普遍的自然之间也存在着相应的失败。通过一个普遍的婆罗门教义作为所有化身的个体自我的源头和终结，无数的操作者一直对他们的真实自我一直处于无知状态；此外，他们期望，甚至渴望，在普遍婆罗门中失去任何人所能拥有的最宝贵的东西：一个人的真实身份，一个人自己的个人崇高自我，在其他个人不朽自我中。

Although it is clear that the Eastern philosophy tends to keep the doer attached to nature, and in ignorance of its real Self, it seems unreasonable and unlikely that these teachings could have been conceived in ignorance; that they could have been perpetuated with the intention of keeping people from the truth, and so in subjection. Rather, it is very probable that the existing forms, however ancient they may be, are merely the vestigial remnants of a much older system that had descended from a civilization vanished and almost forgotten: a teaching that may have been truly enlightening; that conceivably recognized feeling-and-desire as the immortal doer-in-the-body; that showed the doer the way to knowledge of its own real Self. The general features of the existing forms suggest such a probability; and that in the course of the ages the original teaching imperceptibly gave way to the doctrine of a universal Brahman and the paradoxical doctrines that would do away with the immortal feeling-and-desire as something objectionable.

尽管显而易见的是东方哲学倾向于让操作者依附于自然，而无知于其真实的自我，但这些教义似乎是不合理的，也不太可能是在无知中构思出来的；也不太可能是出于让人们远离真理，从而受到限制的目的，能够一直持续传播。相反，极有可能的是，现存的形态，无论它们或许有多古老，仅仅是一个更古老的系统的残余，它是从一个已经消失并几乎被遗忘的文明中遗留下来的：一个可能真正具有启发性的教导；可以想象（它包含以下知识），感受-和-欲望是身体里不朽的操作者；向操作

者展示了认知自己真实自我的途径。现存形态的综合特征表明了这种可能性; 随着时间的推移, 最初的教义不知不觉地让位给了普遍的婆罗门学说和一些自相矛盾的学说, 这些学说(企图)消灭不朽的感受-和-欲望, 作为一种需要反对的东西。

There is a treasure that is not entirely hidden: The Bhagavad Gita, the most precious of India' s jewels. It is India' s pearl beyond price. The truths imparted by Krishna to Arjuna are sublime, beautiful, and everlasting. But the far-off historical period in which the drama is set and involved, and the ancient Vedic doctrines in which its truths are veiled and shrouded, make it too difficult for us to understand what the characters Krishna and Arjuna are; how they are related to each other; what the office of each is to the other, in or out of the body. The teaching in these justly venerated lines is full of meaning, and could be of great value. But it is so mixed with and obscured by archaic theology and scriptural doctrines that its significance is almost entirely hidden, and its real value is accordingly depreciated.

有一件宝藏没有被完全隐藏:《薄伽梵歌》, 所有印度珠宝中最珍贵的。它是印度无价的珍珠。奎师那(黑天, 吉祥博伽梵)传授给阿周那的真理是崇高、美丽和永恒的。但是这部戏剧所处的遥远历史时期, 以及它的真理被笼罩和遮蔽的古老吠陀教义, 使我们很难理解奎师那和阿周那的角色是什么; 它们是如何相互联系的; 在身体内或外, 他们对彼此的职责是什么。在这些崇敬公正的句子之间蕴含的教导充满了意义, 并且拥有伟大的价值。但是它是如此地与古老的神学和手稿经文混杂并且被掩盖, 以致于它的重要意义几乎被完全隐藏, 它的真正价值也因此被贬低了。

Owing to the general lack of clearness in the Eastern philosophy, and the fact that it appears to be self-contradictory as a guide to knowledge of oneself in the body and of one' s real Self, the ancient teaching of India seems to be doubtful and undependable. One returns to the West.

由于东方哲学普遍缺乏清晰度, 而且事实上, 它似乎是自相矛盾的, 作为认知在一个人的身体里的自我和真正自我的指引, 印度古代的教义似乎是可疑的和不可靠的。一个人回到了西方。

Concerning Christianity: The actual origins and history of Christianity are obscure. A vast literature has grown out of centuries of effort to explain what the teachings are, or what they originally were intended to be. From the earliest times there has been much teaching of doctrine; but no writings have come down that show a knowledge of what was actually intended and taught in the beginning.

关于基督教:基督教的真正起源和历史是模糊的。海量文献已经通过数个世纪的努力去解释教义是什么, 或者它们最初意图成为什么。从最早的时代起, 就有许多信条的教导;但是没有任何作品流传下来, 展现出其最初真正的意图和教导的知识。

The parables and sayings in The Gospels bear evidence of grandeur, simplicity, and truth. Yet even

those to whom the new message first was given appear not to have understood it. The books are direct, not intended to mislead; but at the same time they state that there is an inner meaning which is for the elect; a secret teaching intended not for everyone but for "whosoever will believe." Certainly, the books are full of mysteries; and it must be supposed that they cloak a teaching that was known to an initiated few. The Father, the Son, the Holy Ghost: these are mysteries. Mysteries, too, are the Immaculate Conception and the birth and life of Jesus; likewise his crucifixion, death, and resurrection. Mysteries, undoubtedly, are heaven and hell, and the devil, and the Kingdom of God; for it is scarcely likely that these subjects were meant to be understood in terms of the senses, rather than as symbols. Moreover, throughout the books there are phrases and terms that plainly are not to be taken too literally, but rather in a mystical sense; and others clearly could have significance only to selected groups. Further, it is not reasonable to suppose that the parables and miracles could have been related as literal truths. Mysteries throughout—but nowhere are the mysteries revealed. What is all this mystery?

福音书中的比喻和谚语展示出崇高、简约和真理的证据。然而，即使是那些最初得到新信息的人似乎也没有理解它。书是直接的，并非有意误导;但与此同时，他们说对于被选择者，其中有一个内在意义;一个神秘的教义不是给所有的人，乃是给“凡信的”。当然，这些书充满了谜团;我们必须假定他们在一个仅对于少数入会者的教义(周围)裹上了(秘密外衣)。圣父，圣子，圣灵，这些都是秘密。同样的秘密是圣灵感孕和耶稣的出生和生命;他的受难、死亡和复活也是如此。毫无疑问，神秘是天堂、地狱、魔鬼和上帝的王国;因为这些主题一定不是意图用感官的方式来理解的，而是作为象征来理解的。此外，在书中有一些短语和术语显然不能通过字面意思理解，而是在一种神秘的意义上;而另一些显然只对选定的人群有意义。更远的，假设比喻和奇迹可以被协同认定为无夸张的真相是不合理的到处都是神秘——但没有一个地方揭示了神秘。这所有一切神秘是什么?

The very evident purpose of The Gospels is to teach the understanding and living of an inner life; an interior life which would regenerate the human body and thereby conquer death, restoring the physical body to eternal life, the state from which it is said to have fallen—its "fall" being "the original sin." At one time there certainly must have been a definite system of instruction which would make clear exactly how one might live such an interior life: how one might, through so doing, come into the knowledge of one's real Self. The existence of such a secret teaching is suggested in the early Christian writings by references to secrets and mysteries. Moreover it seems obvious that the parables are allegories, similes: homely stories and figures of speech, serving as vehicles for conveying not merely moral examples and ethical teachings, but also certain inner, eternal truths as parts of a definite system of instruction. However, The Gospels, as they exist today, lack the connections which would be needed to formulate a system; what has come down to us is not enough. And, concerning the mysteries in which such teachings supposedly were concealed, no known key or code has been given to us with which we might unlock or explain them.

很明显，福音书的根本目的是教导对内在生命的理解和生活；一种内在的生命，它将使人类身体重生，从而征服死亡，将物质身体恢复到永恒的生命，从这种据说是它堕落的之前状态——它的“堕落”是“原罪”。曾经某一个时刻，必然肯定有过一种明确的教育体系，它会明确地告诉人们如何活出这样一种内在生命：一个人如何能够，通过这样做，获得自己真实自我的认知。这种秘密教义的存在在早期的基督教作品中通过对秘密和谜团的引用而得到了暗示。此外，比喻显然是寓言，明喻，普通的故事和修辞，不仅是传达道德榜样和伦理教义的工具，更是某些内在的，永恒的真理，作为明确教学体系的一部分。然而，《福音书》，正如它们今天存在的那样，缺乏形成一个体系所需的关联；今天流传到我们手中的是不足够的。而且，关于关于这些教义理应隐含的秘密，没有已知的钥匙或密码给我们用来解开或解释它们。

The ablest and most definite expositor of the early doctrines that we know of is Paul. The words he used were intended to make his meaning clear to those to whom they were addressed; but now his writings need to be interpreted in terms of the present day. "The First Epistle of Paul to the Corinthians," the fifteenth chapter, alludes to and reminds of certain teachings; certain definite instructions concerning the living of an interior life. But it is to be assumed that those teachings either were not committed to writing—which would appear understandable—or else that they were lost or have been left out of the writings that have come down. At all events, "The Way" is not shown.

我们所知道的早期教义最有能力和最明确的解释者是保罗。他所使用的词语是有意为了使他的意思对他所说的人清晰明了；但现在他的作品需要根据现在的情况来解释。《保罗致哥林多前书》第十五章，暗指并提醒了某些教导；关于内在生命的生活的某些明确的指示。但我们可以假设，这些教义要么没有被写下来——这似乎是可以理解的——要么是它们丢失了，要么是在流传下来的著作中被遗漏了。无论如何，“正道”（直译为“那条路”）都没有出现。

Why were the truths given in the form of mysteries? The reason might have been that the laws of the period prohibited the spreading of new doctrines. The circulating of a strange teaching or doctrine could have been punishable by death. Indeed, the legend is that Jesus suffered death by crucifixion for his teaching of the truth and the way and the life.

为什么真理要以神秘的形式呈现？原因可能是当时的法律禁止新教义的传播。传播一种奇怪的教义或教导可能会被处以死刑。事实上，传说耶稣为了教导真理、道路和生命而被钉死在十字架上。

But today, it is said, there is freedom of speech: one may state without fear of death what one believes concerning the mysteries of life. What anyone thinks or knows about the constitution and functioning of the human body and of the conscious self that inhabits it, the truth or opinions that one may have concerning the relation between the embodied self and its real Self, and regarding the way to knowledge—these need not be hidden, today, in words of mystery requiring a key or a

code for their understanding. In modern times all “hints” and “blinds,” all “secrets” and “initiations,” in a special mystery language, should be evidence of ignorance, egotism or sordid commercialism.

但今天，据说，有了言论自由:人们可以畅所欲言关于生命奥秘的信仰，而不必畏惧死亡。任何人对人体和居住在其中的意识自我的构成和功能的想法或了解，关于化身自我和真实的自我之间的关系的真理或观点，以及关于去认知它的途径（正道）——这些都不需要隐藏，在神秘的语言中，需要钥匙或密码才能理解。

在现代，所有的“暗示”和“蒙蔽”，所有的“秘密”和“启蒙”，用一种特殊的神秘语言来说，都应该是无知、自私或肮脏的商业主义的证据。

Notwithstanding mistakes and divisions and sectarianism; notwithstanding a great variety of interpretations of its mystical doctrines, Christianity has spread to all parts of the world. Perhaps more than any other faith, its teachings have helped to change the world. There must be truths in the teachings, however they may be hidden, which, for nearly two thousand years, have reached into human hearts and awakened the Humanity in them.

尽管有错误、分裂和宗派主义;尽管对其神秘教义有各种各样的解释，基督教已经传播到世界各地。也许比任何其他信仰（做的都多），它的教义帮助改变了世界。教义中一定有真理，无论它们可能被怎样隐藏起来，在近两千年的时间里，这些真理已经深入人心，唤醒了他们内心的人性。

Everlasting truths are inherent in Humanity, in the Humanity which is the totality of all the doers in human bodies. These truths cannot be suppressed or entirely forgotten. In whatever age, in whatever philosophy or faith, the truths will appear and reappear, whatever their changing forms.

永恒的真理是人性与生俱来的天然内在组成，人性是所有人类身体中操作者的总和。这些真理不能被压制或完全遗忘。在任何时代，在任何哲学或信仰中，真理都会出现并再次出现，无论它们的形态如何变化。

One form in which certain of these truths are cast is Freemasonry. The Masonic order is as old as the human race. It has teachings of great value; far greater, in fact, than is appreciated by the Masons who are their custodians. The order has preserved ancient bits of priceless information concerning the building of an everlasting body for one who is consciously immortal. Its central mystery drama is concerned with the rebuilding of a temple which was destroyed. This is very significant. The temple is the symbol of the human body which man must rebuild, regenerate, into a physical body that will be eternal, everlasting; a body that will be a fitting habitation for the then consciously immortal doer.

“The Word” which is “lost” is the doer, lost in its human body—the ruins of the once great temple; but which will find itself as the body is regenerated and the doer takes control of it.

其中某些真理的一种形式是共济会。共济会和人类种族一样古老。它的教导有很高价值；事实上，比共济会中他们的守护者所理解的要远远伟大得多。共济会准则保存了一些古老的无价信息，这些信息是关于一个有意识的不朽的人（如何）建造永恒身体的。它的中心神秘戏剧是关于重建一座被摧毁的圣殿。这是意义深重的。圣殿是人类身体的象征，人类必须将它重建，再激活，成为一个永恒，永远持续的身体；一个适合成为有意识的不朽操作者的居所的身体。“迷失”的“道(直译为“话语”)”就是操作者，迷失在人类身体中——曾经伟大的圣殿的废墟；但是它将会找到它自己（是谁，是什么），当身体被重新激活并且操作者控制了它。

This book brings you more Light, more Light on your thinking; Light to find your “Way” through life. The Light that it brings, however, is not a light of nature; it is a new Light; new, because, although it has been a presence with you, you have not known it. In these pages it is termed the Conscious Light within; it is the Light that can show you things as they are, the Light of the Intelligence to which you are related. It is because of the presence of this Light that you are able to think in creating thoughts; thoughts to bind you to objects of nature, or to free you from objects of nature, as you choose and will. Real thinking is the steady holding and focusing of the Conscious Light within on the subject of the thinking. By your thinking you make your destiny. Right thinking is the way to knowledge of yourself. That which can show you the way, and which can lead you on your way, is the Light of the Intelligence, the Conscious Light within. In later chapters it is told how this Light should be used in order to have more Light.

这本书带给你更多的光，更多的光在你的思考；用来找到贯穿你生命的“道”的光。然而，它所带来的光，并不是自然的光；它是一种新的光；新，因为，尽管它一直与你共同存在，你之前并不知道它。在这些页面中，它被称为 内在的意识光；它是能够向你展示事物本来面目的光，是与你相关的智能的光。正是因为这光的存在，你才能够在创造想法中思考；把你束缚在自然的物体上的想法，或者把你从自然的物体中解放出来的想法，根据你的选择和意志。真正的思考是将内在的意识光稳定地保持和聚焦在思考的主体上。通过你的思考你创造了你的命运。正确的思考是认知自己的途径。那能向你展示正道，并能引导你走在你的正道上的，是智能光，内在的意识光。在后面的章节中，读者将被告知应该如何使用这种光，以获得更多的光。

The book shows that thoughts are real things, real beings. The only real things which man creates are his thoughts. The book shows the mental processes by which thoughts are created; and that many thoughts are more lasting than the body or brain through which they are created. It shows that the thoughts man thinks are the potentials, the blue prints, the designs, the models from which he builds out the tangible material things with which he has changed the face of nature, and made what is called his way of living and his civilization. Thoughts are the ideas or forms out of which and upon which civilizations are built and maintained and destroyed. The book explains how the unseen thoughts of man exteriorize as the acts and objects and events of his individual and collective life,

creating his destiny through life after life on earth. But it also shows how man can learn to think without creating thoughts, and thus control his own destiny.

这本书表明想法是真实的东西，真实的存有。人所创造的惟一真实的东西是他的想法。这本书展示了想法产生的精神过程；许多想法能够比创造它们的身体或大脑持续更长时间。它表明，人类思考的想法是潜势能，是蓝图，是设计，是模型，人类从中构建出有形的物质，人类用这些物质改变了自然的面貌，创造了所谓的生活方式和文明。想法是理念或形态，从其中或基于其上，文明得以建立、维持和毁灭。这本书解释了人的看不见的想法如何显化为他个人和集体生活的行为、物体和事件，创造了他在地球上贯穿一生又一生的命运。但它也表明，人类如何能够在不创造想法的情况下学会思考，从而控制自己的命运。

The word mind as commonly used is the all-inclusive term which is made to apply to all kinds of thinking, indiscriminately. It is generally supposed that man has only one mind. Actually three different and distinct minds, that is, ways for thinking with the Conscious Light, are being used by the embodied doer. These, previously mentioned, are: the body-mind, the feeling-mind, and the desire-mind. Mind is the functioning of intelligent-matter. A mind therefore does not function independently of the doer. The functioning of each of the three minds is dependent upon the embodied feeling-and-desire, the doer.

通常使用的“心智”一词是一个囊括一切的术语，适用于各种各样的思考，无区分。人们普遍认为人只有一个心智。事实上三种不同和独特的心智，也就是，意识光思考的方式，正在被化身的操作者所使用。这些，前面提到的，是：身体-心智，感受-心智，欲望-心智。心智是智能物质的运作。因此，心智不能独立于操作者自行运作。三种心智的每一种运作都依赖于化身的 感受-和-欲望，即操作者。

(译者注：mind 亦可译为“心灵”。为了让读者不与其他材料混淆，有意选择了更鲜少使用的，同时也是更贴近其真实涵义的“心智”。本段讨论的词语的滥用，在中文语境下代入“心灵”更恰当。)

The body-mind is that which is commonly spoken of as the mind, or the intellect. It is the functioning of feeling-and-desire as the mover of physical nature, as the operator of the human body machine, and hence is here called the body-mind. It is the only mind that is geared to and that acts in phase with and through the senses of the body. Thus it is the instrument by means of which the doer is conscious of and may act upon and within and through the matter of the physical world. 身体-心智就是通常所说的心灵，或智力。它是感受-和-欲望的运作，作为物质自然的推动者，作为人类身体机器的操作者，因此在这里被称为身体-心智。它是惟一的心智，调谐并且与身体感官同相行动，贯穿身体感官之中行动。

因此，它是一种工具，通过它，操作者意识到并可以在物质世界的物质上、在物质世界的物质中和透过物质世界的物质行动。

The feeling-mind and the desire-mind are the functioning of feeling and of desire irrespective of or in connection with the physical world. These two minds are almost completely submerged in and controlled and subordinated by the body-mind. Therefore practically all human thinking has been made to conform to the thinking of the body-mind, which ties the doer to nature and prevents its thinking of itself as something distinct from the body.

感受-心智和欲望-心智是感受和欲望的运作，无关这个物质世界，或与物质世界没有联系。这两个心智是几乎完全沉浸在、被其控制和服从于身体-心智的。因此实际上所有的人类思考都已经被塑造成顺从于身体-心智的思考，（这样的思考）将操作者禁锢于自然并且阻止它思考它自己为一些不同于身体的东西。

That which today is called psychology is not a science. Modern psychology has been defined as the study of human behavior. This must be taken to mean that it is the study of impressions from objects and forces of nature that are made through the senses upon the human mechanism, and the response of the human mechanism to the impressions thus received. But that is not psychology.

今天被称为心理学的东西并不是一门科学。现代心理学被定义为对人类行为的研究。这必须被理解为，这一门学科，它学习来自物体和自然的力量的印象，这些印象是透过人类机制上的感官塑造的，以及人类机制对所接收印象的回应。但这不是心理学。

There cannot be any kind of psychology as a science, until there is some kind of understanding of what the psyche is, and what the mind is; and a realization of the processes of thought, of how the mind functions, and of the causes and results of its functioning. Psychologists admit that they do not know what these things are. Before psychology can become a true science there must be some understanding of the interrelated functioning of the three minds of the doer. This is the foundation upon which can be developed a true science of the mind and of human relations. In these pages it is shown how the feeling and desire are directly related to the sexes, explaining that in a man the feeling aspect is dominated by desire and that in a woman the desire aspect is dominated by feeling; and that in every human the functioning of the now dominant body-mind is more nearly attuned to the one or the other of these, according to the sex of the body in which they are functioning; and it is shown, further, that all human relations are dependent upon the functioning of the body-minds of men and women in their relations to each other.

不可能有任何一种心理学作为一门科学，直到对什么是灵魂，什么是心智；以及对实现想法的过程、心智如何运作以及心智运作的原因和结果 有了某种理解。心理学家承认他们不知道这些东西是什么。在心理学成为一门真正的科学之前，必须对操作者的三种心智的相互关联的运作有所了解。这

是真正的心智科学和人际关系科学得以发展的基础。在这些页中展示了感受和欲望是如何与性别直接相关的，解释了在一个男人的内在，感受面是由欲望面主导，在女人的内在，欲望面是由感受面主导的；在每一个人类的内在，如今占主导地位的身体-心智的运作是几乎更加调谐到一个或另一个方面，根据它们在其中运作的身体的性别；进一步地说，所有的人际关系都取决于男人和女人的身体-心智在他们对彼此的关系中的运作。

Modern psychologists prefer not to use the word soul, although it has been in general use in the English language for many centuries. The reason for this is that all that has been said concerning what the soul is or what it does, or the purpose that it serves, has been too unclear, too doubtful and confusing, to warrant the scientific study of the subject. Instead, the psychologists have therefore taken as the subject of their study the human animal machine and its behavior. It has long been understood and agreed by people generally, however, that man is made up of "body, soul, and spirit." No one doubts that the body is an animal organism; but concerning spirit and soul there has been much uncertainty and speculation. On these vital subjects this book is explicit.

现代心理学家倾向不使用灵魂这个词，尽管它在英语中已经普遍使用了许多世纪。原因是所有关于灵魂是什么，它做什么，或它提供的目的的，都太不清楚，太可疑和令人困惑，不足以保证对这个主题的科学研究。与之代替的，是心理学家们从而把 人类动物机器（身体）及其行为作为他们研究的对象。然而，长期以来人们普遍理解并同意，人是由“身体、灵魂和精神”组成的。没有人怀疑身体是一种动物有机体；但是关于精神和灵魂，有很多不确定和思索。在这些重要的问题上，这本书是明确的。

The book shows that the living soul is an actual and literal fact. It shows that its purpose and its functioning are of great importance in the universal plan, and that it is indestructible. It is explained that that which has been called the soul is a nature unit—an elemental, a unit of an element; and that this conscious but unintelligent entity is the furthest advanced of all the nature units in the make-up of the body: it is the senior elemental unit in the body organization, having progressed to that function after a long apprenticeship in the myriad lesser functions comprising nature. Being thus the sum of all of nature' s laws, this unit is qualified to act as the automatic general manager of nature in the human body mechanism; as such it serves the immortal doer through all its re-existences by periodically building a new fleshly body for the doer to come into, and maintaining and repairing that body for as long as the destiny of the doer may require, as determined by the doer' s thinking.

这本书展示出那个活生生的灵魂是一个真实和文学上的事实。本书展示出它的目的和运作，它的运作在宇宙计划中有极高的重要性，并且它是不可破灭的。有人解释说，被称为灵魂的东西是一个自然单元——一个元素，一个元素的单元；这个有意识但没有智能的实体是构成身体的所有自然单元中最高级的：它是身体组织中最高级的元素单元，发展成为了那个运作，在经历了一段在无数组成

自然的更低级运作中的漫长学徒时期之后。因此作为所有自然法律的总和，这个单元有资格作为人类身体机制中的自然的自主综合管理者；这样，它侍奉那个不朽的操作者，在其所有的重生中，通过周期性的建造一具新的血肉之躯以供操作者化身并进入，并保持和修复那个身体，只要该操作者的命运需要，（命运）决定于该操作者的思考。

This unit is termed the breath-form. The active aspect of the breath-form is the breath; the breath is the life, the spirit, of the body; it permeates the entire structure. The other aspect of the breath-form, the passive aspect, is the form or model, the pattern, the mold, according to which the physical structure is built out into visible, tangible existence by the action of the breath. Thus the two aspects of the breath-form represent life and form, by which structure exists.

这个单元被 呼吸-形态 术语描述。呼吸-形态 的主动面是呼吸；这呼吸即是身体的那生命，那精神；它弥漫渗透在整个结构。呼吸-形态 的另一个方面，那被动面，是那个形态或模型，那个模式，那个模具，根据它这个物质身体从（无形）建造进入有形，有形的存在是通过呼吸的行为。因此 呼吸-形态 的两个方面代表着生命和形态，通过它们结构得以存在。

So the statement that man consists of body, soul, and spirit can readily be understood as meaning that the physical body is composed of gross matter; that the spirit is the life of the body, the living breath, the breath of life; and that the soul is the inner form, the imperishable model, of the visible structure; and thus that the living soul is the perpetual breath-form which shapes, maintains, repairs, and rebuilds the fleshly body of man.

所以那句话，“人由身体，灵魂，和精神组成。”能够很容易地被理解为身体是由粗糙的物质组成；精神是身体的生命，是活生生的呼吸，是生命的气息；灵魂是有形结构的内在形态，不朽的模型；因此，活着的灵魂是永恒的呼吸-形态，它塑造、维持、修复和重建人类的肉体。

The breath-form, in certain phases of its functioning, includes that which psychology has termed the subconscious mind, and the unconscious. It manages the involuntary nervous system. In this work it functions according to the impressions which it receives from nature. It also carries out the voluntary movements of the body, as prescribed by the thinking of the doer-in-the-body. Thus it functions as a buffer between nature and the immortal sojourner in the body; an automaton blindly responding to the impacts of objects and forces of nature, and to the thinking of the doer.

呼吸-形态，在其运作的某些阶段，包括了心理学术语所指的潜意识心智，以及无意识。它管理着非自主神经系统。在这份职责中，它根据从自然所接收的印象而运作。它也执行身体的自主运动，依照 身体-中-操作者 的思考所制定（的那样）。因此它作为自然和身体中不朽旅居者的缓冲；一个盲目地响应物体和自然力量的影响，以及操作者的思考的自动机。

Your body is literally the result of your thinking. Whatever it may show of health or disease, you

make it so by your thinking and feeling and desiring. Your present body of flesh is actually an expression of your imperishable soul, your breath-form; it is thus an exteriorization of the thoughts of many lifetimes. It is a visible record of your thinking and doings as a doer, up to the present. In this fact lies the germ of the body's perfectibility and immortality.

你的身体实际上是你思考的结果。无论它显示出健康或疾病，都是你的思考和感受和欲望使它变成这样的。你现在的肉体实际上是你永不破灭的灵魂的表达，你的呼吸-形态；因此，它是许多世的想法的显化。它是一个可见的记录，记录着你作为操作者的思考和行动，（从开始）一直到现在。在这个事实中存在着身体的完美性和不朽性的种子。

There is nothing so very strange today in the idea that man will one day attain to conscious immortality; that he will eventually regain a state of perfection from which he originally fell. Such a teaching in varying forms has been generally current in the West for nearly two thousand years. During that time it has spread through the world so that hundreds of millions of doers, re-existing on earth through the centuries, have been brought into recurrent contact with the idea as an inwardly apprehended truth. Though there is still very little understanding of it, and still less thinking about it; though it has been distorted to satisfy the feelings and desires of different people; and though it may be regarded variously today with indifference, levity, or sentimental awe, the idea is a part of the general thought pattern of present day Humanity, and therefore is deserving of thoughtful consideration.

在今日，“人将会在某一天莫得意识永生；他终将会重新获得完美形态的状态，那个他最初堕落（降生）的起点。”的理念并没有特别奇怪。这样的教义在各种各样的形式中已经在西方普遍流传了近两千年了。在那个时期，它（该理念）传播贯穿了整个世界，所以数以百计，百万计的操作者，在数个世纪中重生在地球上，已经反复周期性地与该理念接触，成为了一种内在领悟的真理。尽管对它仍然只有极少的理解，和依然对其更少的思考；尽管它为了满足不同民族的感受和欲望被扭曲了；尽管今天它被不同的态度为人所看待，冷漠，轻率，或包含感情的敬畏，这个理念是如今人性的普遍想法模式，因此值得深思熟虑。

Some statements in this book, however, will quite possibly seem strange, even fantastic, until enough thought has been given to them. For instance: the idea that the human physical body may be made incorruptible, everlasting; may be regenerated and restored to a state of perfection and eternal life from which the doer long ago caused it to fall; and, further, the idea that that state of perfection and eternal life is to be gained, not after death, not in some far away nebulous hereafter, but in the physical world while one is alive. This may indeed seem very strange, but when examined intelligently it will not appear to be unreasonable.

这本书中的某些观点，然而，将会有极大可能性看起来奇怪，甚至异想天开，直到它们被给予了足够的思考。例如：人类物质身体能够被塑造成不腐坏，永恒的；能够被再次激活并恢复到一个完美

和永恒生命形态的状态，操作者从这个状态在很久以前使它自己堕落；和，更远来说，那个完美和永恒生命的状态将会被得到，不是在死亡以后，不是在某个遥远朦胧的下次人生，而是在这个物质世界中，当他活着的时候。这也许看起来非常奇怪，不过当理智的审查以后，它将不会显得不切实际。

What is unreasonable is that the physical body of man must die; still more unreasonable is the proposition that it is only by dying that one can live forever. Scientists have of late been saying that there is no reason why the life of the body should not be extended indefinitely, although they do not suggest how this could be accomplished. Certainly, human bodies have always been subject to death; but they die simply because no reasonable effort has been made to regenerate them. In this book, in the chapter The Great Way, it is stated how the body can be regenerated, can be restored to a state of perfection and be made a temple for the complete Triune Self.

不合理智的是人的物质身体必须死亡；仍然更不合理智的是一个人只有通过死亡才能永远活着的提议。科学家近期在说没有任何理由说明身体的生命不应该无限延长，尽管他们没有表明如何能够完成这一点。的确，人类身体一直以来都受制于死亡；不过它们死亡简单是因为没有合理的努力曾被创造去再次激活它们。在这本书，在《正道》章节中，叙述了身体如何能够被再次激活，能够被恢复到完美状态并被塑造为一座提供给完整三位一体自我的圣殿。

Sex power is another mystery which man must solve. It should be a blessing. Instead, man very often makes of it his enemy, his devil, that is ever with him and from which he cannot escape. This book shows how, by thinking, to use it as the great power for good which it should be; and how by understanding and self-control to regenerate the body and accomplish one's aims and ideals in ever progressive degrees of accomplishment.

性能量是另一个人必须解开的奥秘。它应该是一个恩赐。相反，人们非常频繁地让它成为他的敌人，他的恶魔，永远与他相伴并无法逃脱。这本书展示了如何，通过思考，去使用它，作为它本应成为的美好积极的伟大力量；以及如何通过理解 and 自我-控制去重新激活身体并且以成就的不断发展程度去实现一个人的目标和理念。

Every human being is a double mystery: the mystery of himself, and the mystery of the body he is in. He has and is the lock and key to the double mystery. The body is the lock, and he is the key in the lock. A purpose of this book is to tell you how to understand yourself as the key to the mystery of yourself; how to find yourself in the body; how to find and know your real Self as Self-knowledge; how to use yourself as the key to open the lock which is your body; and, through your body, how to understand and know the mysteries of nature. You are in, and you are the operator of, the individual body machine of nature; it acts and reacts with and in relation to nature. When you solve the mystery of yourself as the doer of your Self-knowledge and the operator of your body machine, you will know—in each detail and altogether—that the functions of the units of your body are laws of

nature. You will then know the known as well as the unknown laws of nature, and be able to work in harmony with the great nature machine through its individual body machine in which you are.

每一个人类存有是一个双重奥秘：他自己的奥秘，和他所在的身体的奥秘。他已经是并一直是这双重奥秘的锁和钥匙。这本书的一个目的是告诉你如何理解你自己，作为你自己的奥秘的钥匙；如何在身体中找到你自己；如何运用你自己，作为钥匙，去解开这把锁，你的身体；和，通过你的身体，如何理解和知道自然的奥秘。你在其中，你是它的操作者，这个自然的个人身体机器。当你解开了你自己的奥秘，作为你 自我-认知 的操作者 和 你身体机器的操作者，你将会知道——在每一个细节和整体上——你身体的单元的运作是自然的法律，并且能够与伟大自然机器和谐工作，通过它（自然）的个人身体机器，那个你在其中的。

Another mystery is time. Time is ever present as an ordinary topic of conversation; yet when one tries to think about it and tell what it really is, it becomes abstract, unfamiliar; it cannot be held, one fails to grasp it; it eludes, escapes, and is beyond one. What it is has not been explained.

另一个奥秘是时间。时间总是作为一个普通的对话话题出现；然而，当一个人试图思考它并说出它到底是什么时，它就变得抽象、陌生；它无法被握住，他无法抓住它；它逃避，逃走，并且在他之上。它是什么还未被解释。

Time is the change of units, or of masses of units, in their relation to each other. This simple definition applies everywhere and under every state or condition, but it must be thought of and applied before one can understand it. The doer must understand time while in the body, awake. Time seems to be different in other worlds and states. To the conscious doer time seems not to be the same while awake as while in dreams, or while in deep sleep, or when the body dies, or while passing through the after death states, or while waiting for the building and the birth of the new body it will inherit on earth. Each one of these time periods has an "In the beginning," a succession, and an end. Time seems to crawl in childhood, run in youth, and race in ever increasing speed until death of the body.

时间是单元的变化，或单元的集合的变化，在他们彼此的关系中。这个简单的定义适用于任何地方、任何状态或任何条件，但在理解它之前，必须先思考并应用它。操作者必须在身体中，在清醒的时候理解时间。时间在其他世界和状态似乎是不同的。对于有意识的操作者来说，醒着时的时间和做梦时的时间、深度睡眠时的时间、身体死亡时的时间、通过死后状态时的时间、等待新身体的建造和诞生时的时间似乎是不一样的。这些时间段中的每一个都有“开始”、“连续”和“结束”。时间似乎在童年时蠕动，在青年时奔跑，并以越来越快的速度（与我们）赛跑，直到身体死亡。

Time is the web of change, woven from the eternal to the changing human body. The loom on which the web is woven is the breath-form. The body-mind is the maker and operator of the loom, spinner of the web, and weaver of the veils called "past" or "present" or "future." Thinking

makes the loom of time, thinking spins the web of time, thinking weaves the veils of time; and the body-mind does the thinking.

时间是一张变化的网，从永恒编织到不断变化的人体。织网的织机是呼吸-形态。身体-心智是织布机的制造者和操作者，是转动这网的人，是被称为“过去”、“现在”或“未来”的面纱的编织者。思考塑造了时间的织机，思考转动了时间之网，思考编织时间之纱；而身体-心智做出了思考。

CONSCIOUSNESS is another mystery, the greatest and most profound of all mysteries. The word Consciousness is unique; it is a coined English word; its equivalent does not appear in other languages. Its all-important value and meaning are not, however, appreciated. This will be seen in the uses that the word is made to serve. To give some common examples of its misuse: It is heard in such expressions as “my consciousness,” and “one’s consciousness” ; and in such as animal consciousness, human consciousness, physical, psychic, cosmic, and other kinds of consciousness. And it is described as normal consciousness, and greater and deeper, and higher and lower, inner and outer, consciousness; and full and partial consciousness. Mention is also heard of the beginnings of consciousness, and of a change of consciousness. One hears people say that they have experienced or caused a growth, or an extension, or an expansion, of consciousness. A very common misuse of the word is in such phrases as: to lose consciousness, to hold to consciousness; to regain, to use, to develop consciousness. And one hears, further, of various states, and planes, and degrees, and conditions of consciousness. Consciousness is too great to be thus qualified, limited, or prescribed. Out of regard for this fact this book makes use of the phrase: to be conscious of, or as, or in. To explain: whatever is conscious is either conscious of certain things, or as what it is, or is conscious in a certain degree of being conscious.

意识是另一个奥秘，是所有奥秘中最伟大崇高，最深远的。意识这个词是独特的；它是一个英语新创词；在其他语言中没有它的同义词。它的所有-重要价值和意义并没有，然而，被欣赏。这将会在这个词被侍奉应用的场景中被观察到。举几个常见的误用它的例子：它常被用在诸如“我的意识”和“一个人的意识”等词句中；比如动物意识，人类意识，身体意识，精神意识，宇宙意识，以及其他意识。它被描述为正常意识，更大和更深，更高和更低，内在和外，意识；完全意识和部分意识。我们也听说过意识的开端和意识的变化。你会听到人们说，他们经历了或引起了意识的成长、延伸或扩展。这个词最常见的误用是：失去知觉，保持知觉；恢复，利用，发展意识。此外，人们还能听到意识的各种状态、层次、程度和状态。意识太伟大了，不能这样被评级、限制或规定。考虑到这一事实，本书使用了这样的短语：意识到，或意识为，或在…有意识。解释一下：任何有意识的东西，要么意识到某些事物，要么意识为它是什么，要么在一定程度上有意识。

Consciousness is the ultimate, the final Reality. Consciousness is that by the presence of which all things are conscious. Mystery of all mysteries, it is beyond comprehension. Without it nothing can be

conscious; no one could think; no being, no entity, no force, no unit, could perform any function. Yet Consciousness itself performs no function: it does not act in any way; it is a presence, everywhere. And it is because of its presence that all things are conscious in whatever degree they are conscious. Consciousness is not a cause. It cannot be moved or used or in any way affected by anything. Consciousness is not the result of anything, nor does it depend on anything. It does not increase or diminish, expand, extend, contract, or change; or vary in any way. Although there are countless degrees in being conscious, there are no degrees of Consciousness: no planes, no states; no grades, divisions, or variations of any sort; it is the same everywhere, and in all things, from a primordial nature unit to the Supreme Intelligence. Consciousness has no properties, no qualities, no attributes; it does not possess; it cannot be possessed. Consciousness never began; it cannot cease to be. Consciousness IS.

意识是终极的、最终的真相。意识是所有事物因其存在而成为有意识的东西。所有奥秘中的奥秘，是超越理解的。没有它，任何东西都不能是有意识的；没有人能思考；任何存有、任何实体、任何力量、任何单元都不能发挥任何作用。然而意识本身却没有任何功能：它不以任何方式行动；它是一个存在，无处不在。正是因为它的存在，所有的事物都是在他们（所属的）任意程度上有意识的。意识不是一个原因。它不能被移动或被使用或以任何方式受到任何东西的影响。意识不是任何事物的结果，也不依赖于任何事物。它不会增加或减少、扩大、延伸、收缩或改变；或者以任何方式改变。虽然保有意识的状态有无数的程度，意识却没有程度：没有层面，没有状态；没有等级、划分或任何形式的变化；从一个原始的自然单元到至高智能，它在每一处都是相同的。意识没有属性，没有品质，没有标签；它不占有（任何东西）；它不能被占有。意识从未开始；它不能停止存在。意识存在。

In all your lives on earth you have been indefinably seeking, expecting or looking for someone or something that is missing. You vaguely feel that if you could but find that for which you long, you would be content, satisfied. Dimmed memories of the ages surge up; they are the present feelings of your forgotten past; they compel a recurring world-weariness of the ever-grinding treadmill of experiences and of the emptiness and futility of human effort. You may have sought to satisfy that feeling with family, by marriage, by children, among friends; or, in business, wealth, adventure, discovery, glory, authority, and power—or by whatever other undiscovered secret of your heart. But nothing of the senses can really satisfy that longing. The reason is that you are lost—are a lost but inseparable part of a consciously immortal Triune Self. Ages ago, you, as feeling-and-desire, the doer part, left the thinker and knower parts of your Triune Self. So you were lost to yourself because, without some understanding of your Triune Self, you cannot understand yourself, your longing, and your being lost. Therefore you have at times felt lonely. You have forgotten the many parts you have often played in this world, as personalities; and you have also forgotten the real beauty and power of which you were conscious while with your thinker and knower in the Realm of Permanence. But

you, as doer, long for balanced union of your feeling-and-desire in a perfect body, so that you will again be with your thinker and knower parts, as the Triune Self, in the Realm of Permanence. In ancient writings there have been allusions to that departure, in such phrases as “the original sin,” “the fall of man,” as from a state and realm in which one is satisfied. That state and realm from which you departed cannot cease to be; it can be regained by the living, but not after death by the dead.

在你在地球上所有的人生中，你曾一直在不确定地寻找，期望或寻找某个遗失的人或东西。你模糊地感受到，如果你能够找到你所渴望的东西，你将会感到满足，愉悦。过往岁月的模糊记忆涌上心头；它们是关于你已忘却的过去所的感受；它们迫使一个反复出现的，对于永恒-转轮般的磨砺和人类努力的空虚和徒劳的 世界-厌倦（厌世感）。

你可能试图通过家庭、婚姻、孩子或朋友；或者，在事业上，财富、冒险、发现、荣耀、权威和权力——或者任何其他你心中未被发现的秘密，来满足这种感觉。但任何感官都不能真正满足这种渴望。你迷失的原因是——是一个有意识的不朽的三位一体自我，却不可分割的一部分的迷失。多年以前，你，作为 感受-和-欲望，那个操作者部分，离开了你三位一体自我的思考者和全知者部分。所以你对你自己迷失了因为，没有一些对你自己三位一体自我的理解，你不能理解你自己，你的渴望，还有你现在迷失的存在。因此你有时感到孤独。你已经忘记了很多你曾经在这个世界上曾扮演的角色，作为人格；你也已经忘记了，当你充满意识，与你的思考者和全知者 在永恒之域中的时候的美丽和力量。但你，作为操作者，渴望在一具完美身体中 感受-和-欲望 的平衡融合，所以你会再次与你的思考者和全知者部分在一起，作为三位一体自我，在永恒之域。在古代文稿中有这场背离的影射，在诸如“原罪”、“人的堕落”这样的短语中，就像从一个让圆满的状态和领域中离开一样。你离开的那个状态和领域无法停止存在；它可以被活着的人重新获得，但不能在死后被死去的人重新获得。

You need not feel alone. Your thinker and knower are with you. On ocean or in forest, on mountain or plain, in sunlight or shadow, in crowd or in solitude; wherever you are, your really thinking and knowing Self is with you. Your real Self will protect you, in so far as you will allow yourself to be protected. Your thinker and knower are ever ready for your return, however long it may take you to find and follow the path and become at last again consciously at home with them as the Triune Self. 你无需感受孤独。你的思考者和全知者与你同在。在海洋或在森林，在山川或在平原，在阳光中或在阴影里，在人群中或在孤寂中；无论你在哪里，你真正的自我将会保护你，只要你允许自己受到保护，直到你允许的程度。你思考者和全知者一直永恒地准备好你的回归，无论你要花多久去找到并跟随正道，并最终再次成为，有意识的与他们一同回到家乡（的状态），作为三位一体自我。

In the meantime you will not be, you cannot be, satisfied with anything less than Self-knowledge.

You, as feeling-and-desire, are the responsible doer of your Triune Self; and from what you have made for yourself as your destiny you must learn the two great lessons which all experiences of life are to teach. These lessons are:

同时你将不会，不能够，对任何低于 自我-认知 的事物感到满足。你，作为感受-和-欲望，是你三位一体自我的对应负责操作者；并且从你自己为自己创造的，作为你的命运中，你必须学会两个至高的课程，花费所有人生的经历去教导（你）。

What to do;

and,

What not to do.

去做什么；

和，

不去做什么。

You may put these lessons off for as many lives as you please, or learn them as soon as you will—that is for you to decide; but in the course of time you will learn them.

你可以推迟这些课程，想推迟几世就推迟几世，只要你愿意；或者你根据你的意志尽快学会它们——这得由你自己决定；但在时间的过程中，你将会学会它们。