

## **BIRTH-DEATH—DEATH-BIRTH**

出生-死亡—死亡-出生

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*The zodiac is the law according to which everything comes into existence, stays a while, then passes out of existence, to reappear according to the zodiac.*

—*The Zodiac.*

黄道十二宫是一切事物产生形成存在、停留一段时间、从存在中消失、又重新出现的法则。

——黄道十二宫

## **BIRTH-DEATH—DEATH-BIRTH**

出生-死亡—死亡-出生

THERE is no death without birth, nor birth without death. For every birth there is a death, and for every death a birth.

没有出生就没有死亡，没有死亡就没有出生。每一次出生都对应着一次死亡，每一次死亡都对应一次出生。

Birth means a change of condition; so also does death. To be born into this world the ordinary mortal must die to the world from which he comes; to die to this world is to be born into another world.

出生意味着状况的改变；死亡也是如此。普通凡人要出生到这个世界，就必须在他所来自的世界死去。在这个世界中死去就是出生到另一个世界。

In the journey to the beyond countless generations have repeatedly asked, “Whence do we come? Whither do we go?” The only answer they have heard has been the echo to their questions.

在通往彼岸的旅途中，无数代人不断地问：“我们从哪里来？我们去往哪里？他们听到的唯一答案是对他们问题的回声。

From more meditative minds there come the other twin questions, "How do I come? How do I go?" This adds more mystery to the mysterious, and thus the subject rests.

对于更加思考的心智，会产生另外两个孪生问题：“我是怎么来的？我如何离去？”这就给神秘增添了更多的神秘感，主题也就这样被搁置了。

While passing through our shadowland those who are conscious of or who have had glimpses into either side of the beyond say that one may solve the riddles and answer the questions relating to his future by the analogy of the past. These statements are so simple that we listen to them and dismiss them without thought.

当穿过我们的阴影之域时，那些意识到，或瞥见彼岸任何一面的人说，一个人可以通过类比过去来解开谜语并回答与他的未来有关的问题。这些说法是如此简单，以至于我们听了之后不假思索地驳回了它们。

It is well that we cannot solve the mystery. To do so might destroy our shadowland before we can live in the light. Yet we may get an idea of the truth by making use of analogy. We may apprehend "Whither we go?" by taking a glance along the perspective of "Whence we come?"

幸好我们无法解开这个谜团。这样做可能会摧毁我们的阴影之地，在我们能够生活在光明中之前。然而，我们可以通过类比来了解真相。我们可能会理解“我们往哪里去？”，通过沿着“我们从哪里来？”的视角的一瞥。

After asking the twin questions, "Whence and Whither?" and "How do I come?" and "How do I go?" there comes the soul-awakening question, "Who am I?" When the soul has earnestly asked itself this question, it will never again be content until it knows. "I! I! I! Who am I? What am I here for? Where do I come from? Where am I going? How do I come? and How do I go? However I come or go through space, through time, or beyond, still, ever and always, I am I and only I!"

在问了两个问题之后：“从哪里来，到哪里去？”和“我怎么来？”和“我怎么离去？”随之而来的是一个唤醒灵魂的问题：“我是谁？”当灵魂认真地问自己这个问题时，它将永远不会再满足，直到它知道为止。“我！我！我！我是谁？我来这里是为了什么？我从哪里来？我要去哪里？我怎么来？以及我会怎么走？无论我通过空间、时间，或超越时空，仍然、永远和一直，我是我，唯一的我！”

From testimony and observation, one knows that he came into the world, or at least his body did, through birth, and that he will pass out of the visible world through death. Birth is the portal leading into the world and the entrance into the life of the world. Death is the exit from the world.

从见证和观察中，人们知道他来到了这个世界，或者至少是他的身体来到了这个世界，通过出生，并且他将通过死亡离开这个可见的世界。出生是通往世界的门户，也是进入世界生命的入口。死亡是世界的出口。

The generally accepted meaning of the word "birth" is the entrance of a living, organized body into the world. The generally accepted meaning of the word "death" is the ceasing of

a living, organized body to co-ordinate its life and maintain its organization.

“出生”一词的普遍接受的含义是一个有生命的、有组织的身體进入世界。“死亡”一词的普遍接受的含义是一个有生命的、有组织的身體停止协调其生命并维持其组织。

This, our, world, with its atmosphere the dregs of eternal Substance is as a speck floating in infinite space. The soul comes from the eternal, but has lost its wings and its memory while coming through the earth's dense atmosphere. Arrived on the earth, forgetful of its true home, deluded by its vestures and the fleshly coil of its present body, it is unable to see into the beyond on either side of the now and here. Like a bird whose wings are broken, it is unable to rise and soar into its own element; and so the soul dwells here for a little while, held a prisoner by the coils of flesh in the time-world, unmindful of its past, fearful of the future—the unknown.

这个，我们的，世界，及其气场，是永恒物质的渣滓就像漂浮在无限空间中的一个斑点。灵魂来自永恒，但在穿过地球稠密的气场时失去了翅膀和记忆。到达地球后，它忘记了它真正的家园，被它的外衣和当前身体的血肉线圈所迷惑，它无法在此时此地的任意一侧看到彼岸。就像一只折断了翅膀的鸟儿，它无法在自己的元素中上升和翱翔；因此，灵魂在这里居住了一小会儿，被时间世界中的肉身囚禁，不在意自己的过去，害怕未来——未知的事物。

The visible world stands between two eternities as a great theatre in eternity. The immaterial and the invisible here become material and visible, the intangible and formless take on a tangible form, and the Infinite here appears to be finite as it enters into the play of life.

可见的世界作为永恒中的伟大剧院矗立在两个永恒之间。非物质和无形在这里变得物质和可见，不可见和无形呈现出有形的形态，而无限在这里在进入生命的游戏时显得有限。

The womb is the hall where each soul gowns itself in the costume for its part and then launches itself into the play. The soul is forgetful of the past. The paste, the paint, the costume, the footlights and the play cause the soul to forget its being in eternity, and it is immersed in the littleness of the play. Its part over, the soul is relieved of its vestures one by one and ushered again into eternity through the doorway of death. The soul puts on its fleshly robes to come into the world; its part over, it puts off these robes to leave the world. Pre-natal life is the process of costuming, and birth is the step out onto the stage of the world. The process of death is the disrobing and passing back into the worlds of desire, thought or knowledge ( — , — , — ) from which we came.

子宫是一个大厅，每个灵魂在这里穿上适合自己角色的服装，然后将自己投入到戏剧中。灵魂忘记了过去。浆糊、颜料、服装、脚灯和剧情使灵魂忘记了它的永恒存有，而沉浸在戏剧的微末之中。当它的戏份完成时，灵魂被一件一件地脱去外衣，通过死亡之门再次进入永恒。灵魂披上肉身的长袍来到世间；当它的戏份结束了，它脱下这些长袍离开了世界。产前的生命是装扮的过程，出生是踏上世界舞台的过程。死亡的过程是脱去衣服并回到我们来自的欲望、思想或知识的世界们。( — 、 — 、 — )。

To know the process of unmasking, we must know the process of masking. To know the transformation during the passing out of the world, we must know of the transformation while coming into the world. To know the process of masking or of the putting on the costume of the physical body, one must know somewhat of physiology and of the physiology of foetal development.

要了解去除屏蔽的过程，我们必须了解屏蔽的过程。要知道离开世界时的变化，就必须知道来到世界时的变化。要了解遮蔽或穿上肉体服装的过程，必须了解一些生理学和胎儿发育的生理学。

From the time of copulation until the birth into the physical world the reincarnating ego is concerned with the preparation of its vestures, and the building of its physical body which it is to inhabit. During this time the ego is not incarnate, but it is in contact with the mother through the emotions and senses, either consciously superintending the preparation and building of its body or it is in a dream state. These conditions are determined by the previous development of the ego as to its powers and capacities.

从交配的时间直到诞生到物质世界，转世的自我都关心着它的外衣的准备，以及它所居住的物质身体的建造。在此期间，自我并未化身，但却通过情感和感官与母亲联系，要么有意识地监督其身体的准备和构建，要么处于梦境状态。这些条件是由自我先前的力量和能力的发展决定的。

Each soul lives in a distinct world of its own, and of its own making, which it relates to or identifies with itself. The soul builds a physical body within and around a portion of itself for a sojourn and experience in the physical world. When the sojourn is at an end it dissipates the physical body by the process called death and decay. During and after this process of death it prepares other bodies in which to live in the worlds invisible to this our physical world. But whether in the visible physical world or invisible worlds, the reincarnating ego is never outside its own world or sphere of action.

每个灵魂都生活在一个自己独特的世界中，这个世界是自己创造的，它与自己相关或认同。灵魂在其自身的一部分内部和周围构建了一个物理身体，以便在物理世界中逗留和体验。当逗留结束时，它会通过称为死亡和腐烂的过程来消散身体。在这个死亡过程期间和之后，它准备了其他身体，为了让灵魂生活在我们的对物质世界而言是隐形的世界们中。但无论是在可见的物质世界还是不可见的世界，转世的自我永远不会脱离它自己的世界或行动球域。

After a life just ended the ego causes the physical body to be dissolved, consumed and resolved into its natural sources by the physical, chemical, elemental fires, and there remains nothing of that physical body except a germ. This germ is invisible to the physical eye, but remains within the world of the soul. Symbolizing the physical body, this germ appears as a glowing, burning coal during the process of the death and decay of the physical body. But when the elements of the physical body have been resolved into their natural sources and the reincarnating ego has passed into its period of rest the germ ceases to burn and glow; it gradually decreases in size until it finally appears to be a diminutive burned out cinder of an ashy color. It continues as an ashy speck in an obscure part of the world of the soul during the entire period of enjoyment and rest of the ego. This period of rest is known to the different religionists as "Heaven." When its heaven period is over and the ego is preparing to reincarnate, the burned out cinder, as the germ of the physical life, begins to glow again. It continues to glow and become brighter as it is brought into magnetic relation with its future parents by the law of fitness.

生命刚刚结束后，自我会通过物理、化学、元素之火使肉体被溶解、消耗并分解成其自然来源，肉体中什么也没有留下，除了一个种子。这种子肉眼看不见，但仍然存在灵魂的世界中。这种种子象征着肉体，在肉体死亡和腐烂的过程中，表现为发光、燃烧的煤炭。但是，当身体的元素已分解为它们的自然来源并且转世的自我已进入其休息期时，种子就停止燃烧和发光；

它的尺寸逐渐减小，直到最后看起来像是一个灰白色的小型烧焦煤渣。在自我享受和休息的整个时期，它都像一个灰烬一样存在于灵魂世界的一个不起眼的地方。这段休息时间被不同的宗教徒称为“天堂”。当它的天堂时期结束，自我准备转世时，烧尽的灰烬，作为肉体生命的种子，再次开始发光。当它通过适应法则与未来的父母建立磁性关系时，它会继续发光并变得更加明亮。

When the time is ripe for the germ of the physical to begin the growing of a physical body it enters into a closer relationship with its future parents.

当肉体的种子开始编织一具物质身体的时机成熟时，它就会与未来的父母建立更密切的关系。

In the early stages of humanity the gods walked the earth with men, and men were ruled by the wisdom of the gods. In those times humanity copulated only at certain seasons and for the purpose of giving birth to beings. In those times there existed an intimate relationship between the ego who was ready to incarnate and the egos who were to provide the physical body. When an ego was ready and willing to incarnate it made known its readiness by asking those of its own kind and order who were living in the physical world to prepare a physical body in which it might incarnate. By mutual consent the man and woman thus approached began a course of preparation and development which lasted until the birth of the body.

在人类的早期阶段，诸神与人类一起行走在地球上，人类被诸神的智慧所统治。在那个时代，人类只在特定的季节交配，目的是繁衍生命。在那个时代，准备投生的自我和准备提供肉体的自我之间存在着密切的关系。当一个自我准备好并愿意化身时，它会通过要求生活在物质世界中的同类，并交代他们准备一个它可能化身的物质身体。经过双方的共同同意，男人和女人因此接近，开始了一个准备和发展的过程，一直持续到身体的诞生。

The preparation consisted of a certain training and a series of religious ceremonies which were considered to be solemn and sacred. They knew that they were about to re-enact the history of creation and that they themselves were to act as gods in the august presence of the universal over-soul. After the necessary purification and training of body and mind and at the particular time and season suited for and indicated by the ego to incarnate, the sacred rite of copulative sacramental union was performed. Then the individual breath of each merged into one flame-like breath, which formed an atmosphere around the pair. During the rite of copulative union the glowing germ of the future physical body shot forth from the sphere of the soul of the ego and entered the sphere of the breath of the pair. The germ passed like lightning through the bodies of both and caused them to thrill as it took the impression of each part of the body, then centered itself in the womb of the woman and became the bond which caused the two germs of sex to fuse into one—the impregnated ovum. Then began the building of the body which was to be the physical world of the ego.

准备工作包括一定的训练和一系列被认为庄严神圣的宗教仪式。他们知道他们即将重演创世的历史，并且他们自己将在宇宙超灵的庄严存在面前扮演神的角色。在对身体和心智进行必要的净化和训练之后，在适合自我转世并由自我指示的特定时间和季节，进行神圣的结合圣礼。随后，父母各自的个人呼吸，融合成一股火焰般的气息，在两人周围形成了一个气场。在结合仪式中，未来肉体的发光种子从自我灵魂的球域中射出，进入了父母的呼吸领域。种子像闪电一样穿过两人的身体，让他们感到颤抖，因为它吸收了身体各个部位的印记，然后它将自己集中在女人的子宫里，成为使两种性种子融合在一起，——受孕的卵子，的纽带。然后开始建造身体，这将是自我的物质世界。

This was the way when wisdom ruled humanity. Then child birth was attended by no labor pains, and the beings in the world knew of those who were to enter. It is not so now.

这就是当智慧统治人类的方式。因此孩子的出生没有劳力疼痛的参与，世间众生皆知即将进入这个世界的人。现在不是这样了。

Lust, lasciviousness, sexuality, voluptuousness, animality, are the present rulers of men who now desire sexual union without thought of the malignant beings who come into the world through their practices. The inevitable companions to these practices are hypocrisy, deceit, fraud, falsehood and treachery. All together are the causes of the world' s misery, sickness, disease, idiocy, poverty, ignorance, suffering, fear, envy, spite, jealousy, slothfulness, laziness, forgetfulness, nervousness, weakness, uncertainty, timidity, remorse, anxiety, despondency, despair and death. And not only do the women of our race suffer pain in giving birth, and both sexes are subject to their peculiar diseases, but the incoming egos, guilty of the same sins, endure great suffering during pre-natal life and birth. (See Editorial, The Word, February, 1907, page 257.)

情欲、淫荡、性欲、淫荡、兽性是当今人们的统治者，他们现在渴望性结合，而不考虑通过他们的实践来到世界上的邪恶生物。这些做法不可避免地伴随着虚伪、欺骗、欺诈、谎言和背叛。所有这些都是世界痛苦、虚弱、疾病、白痴、贫穷、无知、痛苦、恐惧、嫉妒、恶意、嫉妒、懒惰、懒惰、健忘、紧张、软弱、不确定、胆怯、悔恨、焦虑、沮丧，绝望和死亡的原因。不仅我们种族的女性在分娩时遭受痛苦，男女都遭受其特有的疾病，而且犯有同样罪孽的到来的自我，在产前和分娩期间承受着巨大的痛苦。（参见《The Word》社论，1907年2月，第257页。）

The invisible germ from the world of the soul is the idea of and archetypal design according to which the physical body is built. The germ of the man and the germ of the woman are the active and passive forces of nature which build according to the design of the invisible germ. 来自灵魂世界的无形萌芽是构建肉体的理念和原型设计。男人的种子和女人的种子是自然的主动和被动力量，它们根据无形种子的设计而进行构建。

When the invisible germ has come from its place in the world of the soul and has passed through the flame-breath of the united pair and taken its place in the womb it unites the two germs of the pair, and nature begins her work of creation.

当无形种子从它在灵魂世界中的位置出来，穿过结合的双方火焰般的呼吸并在子宫中占据它的位置时，它就将父母的两个种子结合在一起，然后自然开始了她的创造工作。

But the invisible germ, although out of its place in the world of the soul, is not cut off from the world of the soul. When departing the world of the soul the glowing invisible germ leaves a trail. This trail is brilliant or of a lurid cast, according to the nature of the being who will incarnate. The trail becomes the cord which connects the fallen invisible germ with the world of the soul. The cord connecting the invisible germ with its parent soul is composed of four strands within three sheaths. Together they seem as one cord; in color they vary from dull, heavy lead to a bright and golden hue, indicative of the purity of the body in process of formation.

但无形种子，虽然在灵魂世界中脱离了它的位置，却并没有与灵魂世界隔绝。当离开灵魂的

世界时，发光的看不见的种子会留下痕迹。这条踪迹是辉煌或可怕的，取决于将要化身的存在的本质。这轨迹成为连接堕落的无形种子与灵魂世界的绳索。连接看不见的种子与其母体灵魂的绳索由在三个鞘内的四股线组成。它们在一起看起来就像一根绳子；它们的颜色各不相同，从暗淡、沉重的铅色到明亮的金色色调，表明身体在形成过程中的纯洁性。

This cord furnishes the channels through which are transmitted to the foetus all the potencies and tendencies of character, as they are involuted into the body and which remained as seeds (skandas) to bloom and bear fruit as the body matures in life, and the conditions are furnished for the expression of these tendencies.

这条线提供了通道，通过这些通道将人格的所有潜能和倾向传递给胎儿，因为它们融入了身体，并作为种子（skandas，佛教的“蕴”）保留下来，随着身体在生命中的成熟而开花结果，条件的提供是为了表达这些倾向。

The four strands which make up the cord are the channels through which passes the gross matter, the astral matter, the life matter, and the desire matter, to be fashioned into the body of the foetus. Through the three sheaths surrounding the four strands is transmitted the higher matter of the body, namely, that which is the essence of the bones, nerves and glands (manas), the marrow (buddhi), and the virile principle (atma). The four strands transmit the matter which is the essence of the skin, hair and nails (sthula sharira), flesh tissue (linga sharira), blood (prana) and fat (kama).

构成绳索的四股是粗物质、星光物质、生命物质和欲望物质通过的通道，用于形成胎儿的身体。通过围绕四股线的三个鞘传输着身体的高级物质，即骨骼、神经和腺体（manas）、骨髓（buddhi）和男性原则（atma）的本质。这四股线传输物质，即皮肤、头发和指甲（sthula sharira）、肌肉组织（linga sharira，精微身）、血液（prana）和脂肪（kama）的本质。

As this matter is precipitated and condensed there are produced in the mother certain peculiar sensations and tendencies, such, for instance, as the desire for certain foods, sudden sentiments and outbursts, strange moods and longings, mental tendencies of a religious, artistic, poetic and heroic color. Each such phase appears as the influence of the ego is being transmitted and worked into the body of the foetus through its bodily parent—the mother.

当这些物质沉淀和浓缩时，母亲会产生某些特殊的感觉和倾向，例如对某些食物的渴望，突然的情绪和爆发，奇怪的情绪和渴望，宗教、艺术、诗意，和英雄色彩的精神倾向。每个这样的阶段都表现为自我的影响通过其肉身父母（母亲），被传递并作用于胎儿的身体。

In ancient times the father played a most important part in the development of the foetus and guarded himself as carefully for this work as did the mother. In our degenerate times the relation of the father to the foetus is ignored and unknown. Only through natural instinct, but in ignorance, may he now act positively on the passive nature of the woman in the development of the foetus.

在太古时期，父亲在胎儿的发育过程中扮演着最重要的角色，为了这项工作，他和母亲一样小心翼翼地守护自己。在我们堕落的时代，父亲与胎儿的关系被人忽视且不为人知。只有通过自然的本能，但在无知中，他现在才能对女性在胎儿发育过程中的被动本性采取积极的行动。

Every true scripture and cosmogony describes the building of a physical body in its gradual

development.

每一个真正的经文和宇宙起源都描述了物质身体在逐渐发展的构筑（过程）。

So, in Genesis, the building of the world in six days is a description of the development of the foetus, and on the seventh day the Lord, the Elohim, the builders, rested from their labors, as the work had been completed and man was fashioned in the image of his creators; that is, for every part of the body of man there is a corresponding force and entity in nature, which is the body of God, and the beings who take part in the building of the body are bound to that part which they have built and must respond to the nature of the function which that part is commanded by the incarnated ego to perform.

所以，在《创世纪》中，六天建造世界是对胎儿发育的描述，在第七天，上帝，耶洛因，建筑者，结束了他们的劳动，因为工程已经完成，人类按照他的创造者的形象被塑造了；也就是说，对于人类身体的每一部分来说，在自然界中都有一种与之相对应的力量和实体，这就是上帝的身体，参与建造身体的存有与他们所建造的那一部分联系在一起，必须响应化身自我命令该部分执行的功能的自然天性。

Each part of the body is a talisman to attract or guard against the powers of nature. As the talisman is used the powers will respond. Man is verily the microcosm who may call upon the macrocosm according to his knowledge or faith, his image-making and will.

**身体的每一部分都是吸引或抵御自然力量的护身符。随着护身符的使用，力量就会做出回应。人确实是一个微观宇宙，他可以根据他的知识或信念，他的形象-塑造和意志来召唤宏观世界。**

When the foetus has been completed it is only the building of the physical being in its sevenfold division that has been done. This is only the lowest world of the soul. But the ego is not yet incarnate.

当胎儿完成（构筑）时，只是完成了在其七重类别中物质身体的建造。这只是灵魂的最低世界。但自我还没有化身。

The foetus, being perfected and having rested, leaves its physical world of darkness, the womb, and dies to it. And this death of the foetus is its birth into its physical world of light. A breath, a gasp and a cry, and through the breath the ego begins its incarnation and is born into and enfolded by the psychic sphere of its parent over-soul. The ego, too, dies from its world and is born into and immersed into the world of flesh.

胎儿在完善和休息后，离开了黑暗的物质世界——子宫，并死于子宫。胎儿的死亡就是它诞生到光的物质世界。一次呼吸、一次喘息和一声哭泣，通过呼吸，自我开始化身，诞生在它的母体超灵的灵性球域中，并被它所包围。自我，也，从它的世界中死去，出生并沉浸在血肉的世界中。

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IN our last article a brief description was given of the perennial invisible germ of physical life, how it persists in the world of the soul from life to life, how it acts as the bond which unites the two sex germs, how it furnishes the idea on which the physical body is built, how in pre-natal development the foetus receives its principles and faculties and how these are transferred from the world of the soul through the instrumentality of its parents, how, when the body is perfected it dies from its world of physical darkness, the womb, and is thence born into the world of physical light; and also how, at the birth of its physical body, the reincarnating ego is born into the flesh and dies from its place in the world of the soul.

在我们的上一篇文章中，我们简要描述了物质生命中恒常的无形种子，它如何在灵魂世界中从一个生命到另一个生命持续存在，它如何充当将两种性种子结合在一起的纽带，它如何提供这个理念，使肉体是建立在其基础上，胎儿在产前发育中如何接受其性情和能力，以及这些是如何通过父母的作用从灵魂世界转移出来的，当身体臻于完美时，它是如何从物质黑暗世界——子宫中死去，然后诞生在光明的物质世界中；还有，在它的肉体诞生时，转世的自我是如何诞生在肉体中，并从它在灵魂世界中的位置死亡的。

In the present article will be shown the correspondence between physical death and physical birth and how the process of death may be anticipated and overcome by a process of spiritual development and spiritual birth while man is still living in the physical body, which development and birth is analogous to foetal development and birth, and how by this birth immortality is established.

在这篇文章中，将展示肉体死亡和肉体出生之间的对应关系，以及当人仍然生活在肉体中时，如何预测和克服死亡的过程，通过精神发展和精神出生，这种发展和出生类似于胎儿的发展和出生，以及如何通过精神出生，建立不朽永生的。

All the powers and forces of the universe are called upon in the fashioning and building up of a human body. The human body is born and is breathed into the physical world of the soul; speech is developed; later, the ego incarnates and self-consciousness begins to manifest. The body grows, the senses are exercised, the faculties developed; a few ideals and ambitions are attended by some all-important little struggles, by a little joy and sorrow and pleasure and pain. Then the end comes; the play of life is over, the curtain is rung down; a gasp, the light of the breath goes out and the actor retires to brood over his deeds and motives in the play. So we come and go, again and again, alternately praising and abusing the wheel of birth and death, but hugging it closely all the while.

宇宙的所有能力和力量都被召唤用来塑造和构建一个人类身体。人体诞生并被呼吸进入灵魂的物质世界；言语能力得到发展；随后，自我化身，自我意识开始显现。身体成长，感官得到锻炼，官能得到发展；一些理想和抱负伴随着一些至关重要的小斗争，一些欢乐和悲伤，快乐和痛苦。然后结尾如约而至；人生的戏曲已经结束，大幕已经落下；一声喘息，呼吸之光熄灭，演员退居幕后，沉思他在剧中的行为和动机。于是我们来来去去，一次又一次，时而赞叹，时而辱骂这生与死的轮回，却始终紧紧拥抱着它。

Physical death corresponds to physical birth. As the child leaves the mother, breathes and is separated from the parent, so the bundle of sensations held together during physical life in the astral body (linga sharira) is at the time of death forced outward from the physical body, its

vehicle. A cry, a gasp, a rattle in the throat; the silver cord that binds is loosed, and death has taken place. The new born child is cared for and protected by its parent until it is self-conscious and is able to live by its experiences and knowledge, so the ego separated from the physical is cared for and protected by its good deeds and works in the world of its soul until it arrives at a knowledge of its state, and, at the moment of choice, separates itself from the sensuous desires which hold it in bondage in the desire world. Thus is lived the round of birth and life and death and birth again. But this will not go on forever. There comes a time when the ego insists on knowing who and what it is and what its purpose is in the whirl of life and death? After much pain and sorrow the light begins to dawn for him in this land of shadows. Then he will see that he need not be ground down by the wheel of life, that he may be free from this wheel even while it continues to revolve. He sees that the purpose of the turning of the wheel through joy and sorrow, struggle and strife, light and darkness, is to bring him to the point where he may see how and desire to overcome death. He learns that he may overcome physical death by spiritual birth. Even as physical birth is attended by pain, so also does travail and much labor attend him who would help on the tardy race to which he belongs by bringing about and attaining his spiritual birth and thus becoming consciously immortal.

物质死亡对应于物质诞生。正如孩子离开母体，呼吸并与父母分离一样，物质生命在星体身体（中阴身）内保持在一起的感官捆绑，在死亡时被迫从物理身体，即其载体，中向外排出。一声哭泣，一阵喘息，喉咙里的呼噜声；束缚着的银线解开，死亡就发生了。新生儿在成为自我意识并能够通过经验和知识生活之前，由其父母照顾和保护，与此类似，从物质（身体）分离出来的自我在其灵魂世界中通过其（过去的）善行和修为得到照顾和保护，直到它达到对其状态的认知，并在选择的瞬间，与在欲望世界束缚着它的感官欲望分离。如此便是诞生、生命、死亡和再次诞生的循环。但这并不会永远持续下去。**有一个时刻，自我坚持要知道自己是谁，自己是什么，以及在生死的旋涡中自己的目的是什么？**经过许多痛苦和悲伤，他在这片阴影之地开始看到光明。然后，他将看到他无需被生命之轮碾压，即使它继续旋转，他也可以摆脱这个轮轴。**他看到生命之轮通过欢乐和悲伤、奋斗和斗争、光明和黑暗的循环，旨在将他带到一个他可以看到如何并且渴望战胜死亡的地步。**他了解到他可以通过精神诞生来克服物质死亡。正如生理诞生伴随着痛苦一样，同样的，**劳苦和大量的劳作也伴随着他，他是那个通过带来和实现他的精神诞生，并从而成为有意识的**不朽者，来帮助他所属的**（发展）迟缓的种族的人。**

In new fields of effort, thousands fail where one succeeds. For centuries past thousands have tried and failed before one air-ship was built to fly against the wind. And if in one branch only of physical science partial success has resulted from centuries of effort and the loss of lives, it is to be expected that many will try and fail before one of the present human race succeeds in dealing intelligently with and entering into a new world where the instruments, the material, the problems, and the results are different from those with which he has been familiar.

在新的努力领域，有成千上万的人失败，只有一个人成功。过去几个世纪以来，成千上万人在成功建造出一架能逆风飞行的飞艇之前，都曾尝试并失败。如果在物理科学的一个分支中，仅仅在经过几个世纪的努力和生命的牺牲后取得了部分成功，那么可以预料，在现在人类种族中的某一个种族在成功地（学会）智能地处理，并踏入一个器具、材料、问题和结果都与他所熟悉的截然不同的新世界时，很多人将会尝试并失败。

The explorer into the new world of immortality must not be less courageous than the adventurer into new fields who risks his life and spends his substance and endures mental and bodily hardship and privation and failure, in the hope of discovery.

进入不朽新世界的探索者必须不能比进入新领域的冒险家更不勇敢，他们冒着生命危险，耗尽自己的物质，忍受精神和身体的艰辛、匮乏和失败，怀揣发现的希望。

It is not different with the one who would enter the spiritual immortal world and become an intelligent resident thereof. Greater dangers will attend him than any adventurer in the physical world, and he must be possessed of the endurance and strength and valor and wisdom and power to cope with all obstacles and difficulties. He must build and launch his bark and then cross the ocean of life on to the other shore before he can be numbered among the immortal host.

这和进入精神不朽之界，成为其中的一名智能居民没有什么不同。他将面临比物质世界中任何冒险家更大的危险，他必须拥有耐力、力量、勇气、智慧和能力来应对所有障碍和困难。他必须建造并启航他的船只，然后穿越生命的海洋到达彼岸，在他能被列入不朽的群体之前。

In the course of his journey, if he cannot endure the jibes and ridicule of his race, if he has not strength to withstand the fears of the weak-kneed and faint-hearted and to continue even while those engaged with him fail utterly or leave him and return to the beaten track, if he has not the valor to ward off the onslaughts and attacks of his enemies who would interfere with or prevent his work, if he has not the wisdom to guide him in the great work, if he has not the power to overcome, and if he has not, withal, an unswerving conviction in the virtue and reality of his quest, then he will not succeed.

在他的旅程中，如果他无法忍受同胞的嘲笑和讥讽，如果没有力量承受软弱者和胆怯者的恐惧，即使与他一同奋斗的人彻底失败或离弃他，并回到老路，如果没有勇气抵御，那些会干扰或阻止他工作的敌人的猛烈攻击，如果没有智慧来指导他伟大的工作，如果没有克服困难的力量，如果没有，而且，一个坚定的信念，对于他的追求的美德和现实，那么他将不会成功。

But all these are acquired through effort and repeated effort. If the efforts of one life do not succeed, they will add to the success of a future life of him who admits defeat only to renew the fight. Let the motive be unselfish and for the good of all. Success will surely follow the effort.

但这一切都是通过努力和反复的努力获得的。如果这一生的努力没有成功，那么对于承认挫败只是为了重新开始战斗的人，这些此生的努力会增添他来生的成功。就让动机无私，为了造福所有人。成功将一定会跟随着努力到来。

In the early ages of humanity, the consciously immortal beings from past evolutions formed bodies by the union of the dual forces through their will and wisdom, and entering these bodies they dwelt among our then primitive humanity. The divine beings in that period taught mankind that they could produce physical or spiritual bodies by uniting the dual forces within. Owing to natural fitness and following the instruction of the divine beings, a few of that race united the dual forces of nature within their bodies and called into existence that body in which they became consciously immortal. But the majority, continually uniting the opposite forces to produce only physical effects, became less and less desirous of the spiritual and more and more deluded by the physical. Then instead of copulating only for the purpose of furnishing human bodies for the egos of their own high order and like character, they listened to the promptings of lower entities and copulated out of season and for their own pleasure. Thus were born into the world beings who were crafty and cunning and who made war against all human kind and

among themselves. The immortals withdrew, humanity lost the knowledge and memory of its divinity and of its past. Then came loss of identity, and the degeneracy from which humanity is now emerging. Entrance to the physical world was given to inferior beings through the door of human passion and lust. When passion and lust are controlled and overcome there will be no door through which maleficent beings can come into the world.

**在人类的早期时代，过去进化中具有意识的不朽存有，使用他们的意志和智慧，通过双重力量的平衡融合形成了身体，并进入这些身体，他们居住在我们当时的原始人类种族之中。那个时期的神圣存有教导人类，他们可以通过结合内在的双重力量，来生产物质身体或精神身体。由于自然的适应性和遵循神圣存有的指示，该种族中的一些人将自然的双重力量结合在他们的身体内，并从（无形世界）召唤出（有形）存在，创造了那具身体，在其中他们成为了有意识不朽者。但大多数人，持续地结合相反的力量，只用于产生物理效果，对精神的渴望越来越少，而越来越多地被物质所误导欺骗。然后，他们不再只为属于他们自己的高级次序和相似品质的自我提供人体而交合，他们听从了更低级实体的撩拨，违背天时而为自己的快感而交合。于是，世间诞生了一些狡猾而狡诈的存有，他们对所有人类以及彼此发动战争。不朽的神圣存有离开了，人类失去了对其神性和过去的知识和记忆。然后丧失了身份，以及堕落状态，人类现在正在从（此堕落状态）中诞生。进入物质世界的进口通过人类激情和欲望之门向较低级别的存有开放。当激情和欲望得到控制和克服时，将不再有进口供那些有害的存有进入这个世界。**

What was done in the early ages of humanity may be done again in our age. Through all apparent confusion runs a harmonious purpose. Humanity had to become involved in materiality that it might gain strength and wisdom and power by overcoming matter and raising it to a higher degree in the scale of perfection. Humanity is now on the upward evolutionary arc of the cycle, and some may, some must rise to the plane of the immortals if the race is to progress. To-day it stands on the upward evolutionary arc of the plane ( — ) that humanity was on in its opposite and downward involutionary path, and man may enter the kingdom of the immortals ( ). But whereas, in the early ages men acted naturally and spontaneously as gods because they were consciously in the presence of and with the gods, now we can become as gods only by overcoming all that holds humanity in ignorance and bondage, and thus earning the right to our divine inheritance of conscious immortality. It was easier for humanity to become involved into matter and held in bondage than it is to gain freedom from that bondage, because bondage comes by natural descent, but freedom is gained only through self-conscious effort.

**人类早期所完成的事情可能会在我们这个时代再次发生。在所有明显的混乱中，流淌着一个和谐的目标。人类必须融入物质性，才能通过克服物质并将其提升到在完美尺度下的更高程度来获得力量、智慧和能力。人类现在正处于周期的向上进化弧上，如果种族要进步，有些人可能，有些人必须上升到不朽的层面上。今天，它站在向上进化弧（ — ）上，人类在与其相反的、向下的退化路径上，而人类可能进入不朽的王国（ ）。但是，在古早时代，人们自然而自发地像神一般行动，因为他们有意识地在于神的存在中，有意识地与神同在，而现在，我们只有克服一切使人类陷入无知和束缚的东西，才能成为如神一般，并因此争取到去继承我们神圣意识不朽的遗产的权利。对人类来说，卷入物质并受到束缚比从束缚中获得自由更容易，因为束缚来源于自然的堕落，而自由只能通过 自我-意识 的努力才能获得。**

What was true in the early ages of humanity is true to-day. Man can earn his immortality to-day as it was earned by man in past ages. He may know of the law concerning spiritual development and if he will comply with the necessary requirements he will benefit by the law.

在人类古早时期中是真实的（事物），在现在是真实的。人能够在今日挣得他的不朽，正如在过去时代中，不朽曾被人所挣得。他可能了解有关精神发展的法则，如果他遵守必要的要求，他将从法则中受益。

He who is informed concerning the law of spiritual development and birth, even though he be willing to comply with all requirements, should not rush madly on when wise men stop to ponder. After becoming aware of the law and requirements one should wait and consider well what are his ideals and duties in life before he determines to engage in the process of attaining self-conscious immortality. No real duty of life can be assumed and then neglected without incurring the consequences. One cannot make real progress in spiritual life if his present duty is left undone. There is no exception to this stern fact.

了解精神发展和诞生法则的人，即使愿意遵守一切要求，也不应该疯狂地前行，当在智者（选择）驻足思考。在觉察了法则和要求之后，一个人应该等待并好好考虑一下他的人生理想和职责，在他决心从事实现自我-意识不朽的过程之前。**任何真正的人生责任都不能在不承担后果的情况下被承担然后被忽视。如果不履行当前的职责，一个人就无法在精神生命上取得真正的发展。这个严峻的事实没有例外。**

With its attendant causes and phenomena, foetal development and birth into the physical world are physical examples of physical development and birth into the spiritual world; with the difference that whereas physical birth is attended by ignorance on the part of the parents and lack of self-knowledge on the part of the child, the spiritual birth accompanies the self-conscious knowledge on the part of the parent who becomes immortal through the development and birth of the spiritual body.

以其伴随的原因和现象，胎儿的发育和出生到物质世界是身体发育和出生到精神世界的物理例子；不同之处在于，物质诞生伴随着父母的无知和孩子的缺乏自我认知，而精神诞生则伴随着父母的自我-意识认知，父母通过精神身体的发展和诞生成为了不朽的。

The requirements for immortality are a sound mind in a healthy and adult body, with the idea of immortality as the motive in a life of unselfishness and of living for the good of all.

永生的要求是一个健康成人身体中拥有的健全心智，以永生的理念作为动机，在一个无私和造福所有人的人生中。

There is in the body of man a solar germ ( ) and a lunar germ ( ). The lunar germ is psychic. It comes from the world of the soul and represents the barhishad pitri. The lunar germ descends into the body once every month—with man as well as woman. In the body of man it develops into a spermatozoon—but not every spermatozoon contains the lunar germ. In the woman it becomes an ovum; not every ovum has the lunar germ. For impregnation to take place in the production of a human physical body there is necessary the presence of what we have called the invisible germ of the physical from the world of the soul, and the male germ (spermatozoon with the lunar germ) and the female germ (ovum with the lunar germ). The male and the female germs are bonded by the invisible germ and so produce the impregnated ovum; then follows foetal development which culminates in birth. This is the psycho-physical aspect of conception and of the building of a physical body.

在人的身体中有一个太阳种子（摩羯座）和一个月亮种子（巨蟹座）。

The lunar germ is lost from the body of man by the production of a physical body. If still in the body the lunar germ is lost by copulation; and it may be lost in other ways. In the case of our present day humanity it is lost every month by both man and woman. To preserve the lunar germ is the first step towards immortality, for all bodies of man, the physical, psychic, mental and spiritual bodies,[1] are built up from the same source and force, but the force must rise to a certain height in order to furnish a germ for the kind of body which is to be built. This is the basis and secret of all true alchemy.

月亮种子通过制造一个（新的）物质身体从人类身体中消失。如果月亮种子仍在体内，则会因交配而丢失；并且它可能会以其他方式丢失。就我们当今的人类而言，男人和女人每个月都会失去它。保存月亮种子是迈向永生的第一步，因为人类的所有身体，物质、灵性、精神和智性身体，[1]都是由相同的源头和力量建立起来的，但力量必须上升到一定的高度才能为即将建造的身体提供种子。这是所有真正炼金术的基础和奥秘。

The solar germ descends into the body from the world of the soul. The solar germ is never lost so long as the human remains human. The solar germ is the representative of the ego, the agnishvatta pitri, and is divine.[2] In reality the solar germ enters when the child becomes self-conscious, and is renewed thereafter every year.

太阳种子从灵魂世界下降到身体中。只要人类仍然是人类，太阳种子就永远不会被丢失。太阳种子是自我的代表，agnishvatta Pitri，并且是神圣的。[2]事实上，当孩子有自我意识时，太阳种子就进入了物质身体，此后每年都会更新。

The bodies of man and woman complement each other and are so constructed that their particular functions produce two distinct physical germs. On the purely physical plane the body of the woman produces the ovum, which is the vehicle and representative of the lunar germ, while a male body is used to produce the vehicle and representative of the solar germ, impressed with the signature of the solar germ.

男人和女人的身体是对方的补充，其构造使得它们的特定功能产生了两种不同的物质种子。在纯粹的物质层面上，女性的身体产生卵子，卵子月亮种子的载体和代表，而男性的身体则用于产生带有太阳种子的印记的月亮种子的代表和载体。

To create a spiritual body the lunar germ must not be lost. By living a life of purity of thought and action, with the motives of immortality and unselfishness, the lunar germ is preserved and passes the gate of balance ( ) and enters the gland of Luschka ( ) and thence rises to the head.

为了创造一个精神身体，月亮种子一定不能丢失。通过过着一个思想和行都纯洁的人生，怀揣着不朽和无私的动机，月亮种子得以保存，并通过平衡之门（ ）进入卢施卡腺（ ），并从那里上升到头部。

*译者：尾骨球（尾骨腺或体；卢施卡腺）是位于尾骨尖端前面或紧邻其下方的退化结构。尾骨球不规则结节的切片。*

[3] It takes one month for the lunar germ to reach the head from the time of its entrance into the body.

从月亮种子进入身体到它到达头部需要花费一个月。

If the purity of the body has been preserved consecutively during the course of a year, there are in the head the solar and lunar germs, which stand to each other as the male and female germs in the production of a physical body. During a sacred rite similar to the act of copulation in former times, there comes down a divine ray of light from the divine ego in the world of the soul, and blesses the union of the solar and lunar germs in the head; this is the conception of a spiritual body. It is the immaculate conception. Then begins the growth of the spiritual immortal body through the physical body.

**如果身体的纯洁性在一年之内持续保持，那么头部就有太阳和月亮种子，它们紧靠彼此，如同在生产物质身体时的男性和女性种子一样。在类似于古代交配行为的神圣仪式中，从来自灵魂世界的神圣自我中，降临了一束神圣的光芒，它保佑头部的太阳和月亮种子的结合；这就是一个精神身体的受孕。这是圣母无原罪始胎（直译为 完美无暇受孕）。然后开始了精神不朽身体通过物质身体的成长。**

*译者：圣母无原罪始胎，在天主教中，耶稣的母亲玛利亚，在灵魂注入肉身的时候，即蒙受天主的特恩，使其免于原罪的沾染，又称 圣灵感孕。此类传说在全世界不同文明的神话中普遍存在。*

The descent of the divine ray of light from the ego sanctioning the union of the solar and lunar germs corresponds to the presence, on a lower plane, of the invisible germ which blends the two psycho-physical germs.

神圣光芒从自我降临，准许太阳和月亮种子对应存在的结合，在较低层面上，一个（由）两个灵性-物质种子融合在一起的无形种子（生成了）。

The immaculate conception is attended by a great spiritual illumination; then the inner worlds are opened to the spiritual vision, and man not only sees but is impressed with the knowledge of those worlds. Then follows a long period during which this spiritual body is developed through its physical matrix, just as the foetus was developed in the womb. But whereas, during the foetal development the mother feels only and merely senses vague influences, the one who is thus creating a spiritual body knows of all of the universal processes which are represented and called upon in the fashioning of this immortal body. Just as at the time of the physical birth the breath entered the physical body, so now the divine breath, the holy pneuma, enters the spiritual immortal body so created. Immortality is thus attained.

无瑕感孕伴随着伟大的精神领悟；然后，内在世界们就会向精神视野敞开，人们不仅可以看到这些世界的知识，而且会被世界的知识烫下深刻印记。接下来是一个漫长的时期，在此期间，这个精神身体通过其物理基质而发育，就像胎儿在子宫中发育一样。然而，在胎儿发育过程中，母亲只能感受到模糊的影响，而塑造精神身体的人，则知道在塑造这个不朽身体时，所代表和召唤的所有普遍过程。正如在物质身体诞生时，呼吸进入了物质身体一样，现在神圣的呼吸，圣洁的精气，进入了如此创造的精神不朽身体。不朽由此实现了。

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[1] See The Word, Vol. IV., No. 4, "The Zodiac."

[2] See The Word, Vol. IV., Nos. 3-4. "The Zodiac."

[3] See The Word, Vol. V., No. 1, "The Zodiac."

[1] 参见《道》，卷 IV.，第 4 号，“黄道十二宫”。

[2] 参见《道》，卷 IV.，第 3-4 号。“黄道十二宫”。

[3] 参见《道》，卷 V.，第 1 号，“黄道十二宫”。

原文：

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