

## 2.1.1\_\_宇宙的目的和计划

### THE PURPOSE AND PLAN OF THE UNIVERSE

#### 宇宙的目的和计划

### Section 1

There is a purpose and a plan in the Universe. The law of thought. Religions. The soul. Theories concerning the destiny of the soul.

宇宙有一个目的和计划。想法定律。宗教。灵魂。有关灵魂命运的理论。

THE Universe is guided according to a purpose and a plan. There is a simple law by which the purpose is accomplished and according to which the plan is carried out. That law is universal: it reaches all entities without exception. Gods and the weakest beings are equally powerless against it. It rules this visible world of change, and it affects the worlds and spheres beyond. At present it can be understood by man only as it affects human beings, though it is possible that its operations in animate nature may be seen. It affects human beings according to the responsibility which can be charged to them; and it determines their duty, measured by their responsibility.

宇宙是根据一个目的和计划被引导的。有一个简约的定律，（宇宙的）目的是通过它完成，并根据它，宇宙的计划被执行。那个定律是通用的：它无例外地流淌在所有实体上。神和最软弱的存有是平等地无力对抗它。它统治着这个有形的变化世界，并且它影响着这个世界之上的世界和球体。现在它只能被人们依照它所影响的人类存有而理解，尽管它的运作有可能在生气勃勃的自然中被观察到。它影响着人类存有，根据他们所负责的义务；并且它决定着他们的义务，（他们的义务）是由他们的责任决定的。

This is the law: Every thing existing on the physical plane is an exteriorization of a thought, which must be balanced through the one who issued the thought, and in accordance with that one's responsibility, at the conjunction of time, condition, and place.

这是那个定律：每一个在物质平面存在的事物是一个想法的一个显化，它必须通过那个想法生成者，根据他的责任，在时间，条件和地点的交汇点，被平衡，

This law of thought is destiny. It has aspects which have been expressed by such terms as kismet, nemesis, karma, fate, fortune, foreordination, predestination, Providence, the Will of God, the law of cause and effect, the law of causation, retribution, punishment and reward, hell and heaven. The law of thought includes all that is in these terms, but it means more than all of them; it means, essentially, that thinking is the basic factor in shaping human destiny.

想法定律是命运。它拥有以下词汇所表达的方面，例如天命、报应、因果报应、命运、运气、命定、宿命、天意、上帝的意志、起因后果法则、因果法则、报应、惩罚和奖励、地狱和天堂。想法定律包括了这些术语中所蕴含的内容，不过它比所有这些词意味着更多；它意味着，本质上，思考是塑造人类命运中的基础因素。

The law of thought is present everywhere and rules everywhere; and is the law to which all other human laws are subservient. There is no deviation from, no exception to, this universal law of thought. It adjusts the mutually interdependent thoughts and plans and acts of the billions of men and women who have died and lived and who will continue to live and die on this earth.

想法定律存在于每一处并统治着每一处；所有其他的人类法则都服从于这个定律。这个普遍通用的想法定律，没有从其中的偏移，没有例外。它调整着在这个地球上曾死去，活过并且会继续活和死的数十亿男人和人的，共同相互依赖的想法，计划和行为。

Happenings beyond number, some apparently accounted for, some apparently inexplicable, are marshalled to fit into the limiting framework of time and place and causation; facts innumerable, near and far, apposite and contradictory, related and unrelated, are worked into one whole harmonious pattern. It is only by the operation of this law that people exist together on the earth. Not only physical acts and their results are thus ordered; the invisible world in which thoughts originate is likewise adjusted. All this adjustment and universal harmony out of selfish discord is brought about by the action of universal forces operating under the law.

不可计数的事件，有些显然是可以解释的，有些显然是无法解释的，被整理成适合于时间、地点和因果关系的有限框架；无数的事实，近的和远的，相对的和矛盾的，相关的和不相关的，都组成了一个整体和谐的格局。只有在这一定律的作用下，人类才能共同生存在地球上。不仅物理行为及其结果因此被排列；产生想法的无形世界也同样（依照它）得到了调整。所有这些从紊乱中产生的调整和普遍的和谐，都是由在定律之下运作的普遍力量的作用带来的。

The mechanical part of the operation of this law in the physical world may not be apparent. Yet, every stone, every plant, every animal, every human, and every event has a place in the great machinery for the working out of the law of thought, as destiny; each performs a function in the machine, whether as a gear, a gauge, a pin, or a transmission. However insignificant a part a man

may seem to play, he starts the machinery of the law when he starts to think; and by his thinking he contributes to its continued operation. The machinery of the law is nature.

此定律的操作的机械部分在物质世界中也许并不明显。然而，每一颗石头，每一株植物，每一只动物，每一个人类，以及每一次事件都在编织这个想法定律，作为命运，中的那个伟大机械运作中拥有一席之地；每一个在机器中执行一个功能，无论是作为齿轮，量规，针，或传动。无论一个人扮演的角色看起来多么微不足道，当他开始思考时，他就启动了定律的机械运作；通过他的思考，他为它的持续运作做出了贡献。定律的机械运作是自然。

Nature is a machine composed of the totality of unintelligent units; units which are conscious as their function only. The nature machine is a machine composed of laws, through the worlds; it is perpetuated and operated by intelligent and immortal Ones, complete Triune Selves, who administer the laws from their individual university machines through which as unintelligent nature units they have passed; and as intelligent units in the Realm of Permanence (Fig. II-G, H), they have qualified as Governors, in The Government of the world.

大自然是一台机器，由无数非智能的单元的总组成；仅仅意识为它们的功能的单元。自然机器是一部由定律组成的机器，贯穿世界们；它是由智慧的、不朽的、完整的三位一体的自我持续和操作的，他们从他们作为无智慧的自然单位所通过的个人大学机器中管理法律；作为永恒王国的智能单元(图 2 - g,H)，他们有资格成为世界政府的统治者。

The university machines are perfect physical bodies composed of balanced nature units; all units are related in and organized into the four systems of the perfect body and are coordinated as one entire and perfect whole mechanism; each unit is conscious as its function only, and each function in the university machine is a law of nature through the worlds.

大学机器是由平衡的自然单元组成的完美的身体；所有的单元都相互联系，组织在完美身体的四个系统中，并作为一个完整的、完美的整体机制来协调；每一个单元都仅意识为它的功能，并且大学机器中的每一个功能都是贯穿世界们的自然法则。

Only the phenomena of the machinery are seen; the nature machine itself is not seen by mortal eyes; neither are the forces which work it. The Intelligences and complete Triune Selves who direct the operation cannot be seen by the human. Hence come the many theories about the creation of the human world, and about the nature and powers of gods and the origin and nature and destiny of the human. Such theories are furnished by various systems of religion.

只有机器的现象被人所捕捉；机器本性其自己不被凡人的眼睛所识；推动它的力量也是（不被凡人的眼睛所识不被凡人的眼睛所识）。智能和完整的三位一体自我，（他们）指导那些操作，无法被人类所识。因此产生了很多关于人类世界的创生的神话，以及关于神的本性和力量以及人类的起源、

本性和命运。这些理论是由各种宗教体系提供的。

Religions center about a God or gods. These deities are credited with universal powers to account for the operation of universal forces. Gods and forces alike, however, are subject to the Intelligences and the complete Triune Selves, who rule this world according to the law of thought. It is due to the operation of this law as destiny that events occur on the physical plane in the harmonious manner which makes certain the continuance of the law's operation so that the plan of the Universe may be carried out and its purpose accomplished.

宗教围绕一个神或众神为中心。这些神被认为具有宇宙的力量来解释宇宙力量的运作。然而，神和力量一样，都服从于智能和完整的三位一体自我，他们根据想法定律统治着这个世界。这是由于这一定律作为命运的运作，事件以和谐的方式发生在物质层面，这确保了法则运作的延续，以便宇宙的计划得以实施，其目的得以完成。

Religions have been substitutes for what a knowledge of the law of thought should be, and for what it eventually will be to man, when the human is able to stand more Light. Among such substitutes is a belief in a God who is supposed to be all-wise, all-powerful, ever-present; but whose alleged actions are arbitrary and capricious and show jealousy, vindictiveness, and cruelty. Such religions have held the minds of men in bondage. In this bondage they have received fragmentary and distorted information about the law of thought; what they received was all they could stand at the time. In every age one of the Gods was represented as a ruler, and as the giver of a law of justice; but his own acts did not seem just. A solution of this difficulty was sometimes found in an after death adjustment in a heaven or a hell; at other times the matter was left open. As the human becomes more enlightened he will find in the clear and precise understanding of the law of thought that which will satisfy his sense and reason; and he will accordingly outgrow the need for belief in the doctrine, or of fear and faith in the decrees of a personal God.

宗教已经是想法定律的知识应该是什么样子，以及当人类能够承受更多的光时，它最终将是什么样子的代替。在这些替代物中，有一种是对上帝的信仰，他被认为是全智的，全能的，永远存在的；但他们被指控的行为是武断和反复无常的，表现出嫉妒、报复和残忍。这种宗教束缚了人们的思想。在这种束缚中，他们获得了关于思想定律的零碎和扭曲的信息；他们所接受的是当时他们所能承受的所有。在每一个时代，都有一位神被描绘成统治者和正义法则的制定者；但他自己的行为似乎并不公正。这种困难的解决办法有时是在死后的天堂或地狱中找到的；在其他时候，这个问题是悬而未决的。随着人类变得越来越开明，他将在对想法定律的清晰而准确的理解中发现，这将满足他的感官和理智；相应地，他将不再需要信仰教义，也不再需要恐惧和信仰人格化的上帝的命令。

The rationality of the law of thought is in marked contrast to the various contradictory or irrational teachings concerning the origin and nature and destiny of that which has been called the soul; and it should dissipate the general ignorance that has existed concerning the soul. An error is commonly

made in believing that the soul is something above or superior to that which is conscious in the human. The fact is that the conscious self in the body is of the doer of the Triune Self and that the "soul" is merely the form of the breath-form or "living soul," which still belongs to nature but which must be advanced beyond nature by the Triune Self. In that sense only is it correct to speak of the need of "saving one's soul."

想法定律的合理性，与关于所谓灵魂的起源、本性和命运的各种矛盾的或非理性的学说，是截然相反的。而且它应该消除普遍存在的关于灵魂的无知。人们通常会犯一个错误，认为灵魂高于人内在的意识，或在其之上。事实是，身体中的意识自我是三位一体自我的操作者，而“灵魂”仅仅是呼吸-形态的形态或“活的灵魂”的形式，它仍然属于自然，但必须通过三位一体自我超越自然。只有从这个意义上说，“拯救他的灵魂”的需求才是正确的。

Concerning the origin of the soul, there are two principal theories: one is that the soul is an emanation from the Supreme Being or One, as the source of all creatures and from whom all come into existence and into whom all return; the other theory is that the soul comes from a previous existence—either down from a superior state or up from a lower. There is another belief, current mainly in the West, that each soul lives but one life on earth and is a special, fresh creation furnished by God to every human body brought into the world by a man and a woman.

关于灵魂的起源，有两个主要的理论：一个是灵魂是“至高存在”或“一”的一种散发，（它们是万物之源，万物都从它而来，又归于它；另一种理论是灵魂来自于前世——要么从更高的状态堕落，要么从更低的状态杨升。还有另一种信仰，主要流行于西方，认为每个灵魂在地球上都只有一次生命，它是上帝对每一个人类身体的一次特殊的、新鲜的创造，是由一男一女带到世界上的。

As to the destiny of the soul after death, the theories are chiefly these: that the soul is annihilated; that it returns to the essence from which it came; that it goes back to the God by whom it was created; that it goes immediately either to heaven or hell; that before going to its final destination it enters a purgatory; that it sleeps or rests until it is resurrected on the Day of Judgment when it is examined and sent forthwith to hell or to paradise. Then there is also the belief that the soul returns to earth for experience necessary to its progress. Of these, the belief in annihilation is favored among materialists, while the beliefs in resurrection and in heaven and hell are held by most religions, both of the East and the West.

至于灵魂死亡以后的命运，理论主要是这些：灵魂被湮灭；它回归到本质，它的起源于其中；它回归到创造它的神；它立刻去向天堂或地狱；在它到达最终目的地之前，它进入了炼狱；它会沉睡或休息，直到在审判日被复活，接受审判并被立即送往地狱或天堂。还有一种信仰认为灵魂回到地球是为了获得其进步所必需的经验。其中，物质主义者偏爱毁灭论，而东方和西方的大多数宗教都信奉复活论、天堂论和地狱论。

The religions which teach of emanation and reincarnation include not only the worship of a godhead, but the doctrine of the improvement of the conscious self in the body and the corresponding improvement of the nature-matter with which the embodied self comes into contact. The religions which are based upon a personal God are primarily for the purpose of glorifying the God, the improvement of the embodied doer being secondary and acquired as a reward for worshipping that God. The nature of a religion and of its God or gods is indicated unequivocally by the requirements of the worship; and by the symbols, hymns, rites, ornaments, vestments, and edifices that are used in its practice.

教导灵魂散发和轮回的宗教，不仅包括对神性的崇拜，而且还包括对身体中意识自我的改进，以及对与化身自我所接触的自然物质的相应提升的教义。以人格化的上帝为基础的宗教主要是为了荣耀上帝，化身操作者的进步是次要的，是作为崇拜上帝的奖励而获得的。一个宗教的本性和它的上帝或众神的性质是通过崇拜的要求明确地表明；以及在实践中使用的符号、赞美诗、仪式、装饰品、法衣和建筑。

No teaching has been generally accepted which states that the individual is solely responsible for whatever happens to him. This is due to the fact that a vague sentiment of fear, arising from religious teachings, affects all persons who share the notions of the majority of their contemporaries concerning the origin and nature, the purpose and destiny, of the human.

没有任何 声明个人对发生在他身上的一切独立负全部责任的学说 被普遍接受。这是由于一种源自宗教教义的模糊的恐惧情绪影响了所有与同时代大多数人持有相同观点的人，这些观点涉及人类的起源和本性、目的和命运。

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