

## BREATH 呼吸

THE WORD Vol. 1 JULY 1905 No. 10

《道》第 1 卷 1905 年 7 月第 10 节

Speech is greatest among the faculties, an index of the mind, and the glory of human culture; but the origin of all speech is in Breath. Whence comes the Breath and whither it goes may be learned by following the advice of the Delphic Oracle: "Man Know Thyself."

—The Zodiac.

语言是人类官能中最伟大的，是心智的指标，也是人类文化的荣耀；但所有语言的起源都在于呼吸。呼吸从何而来，往何处去，可以通过遵循德尔斐神谕的忠告来了解：“人，认识你自己。”

—《黄道十二宫》。

## BREATH 呼吸

MEMBERS of the human family breathe from the moment of entrance into this physical world until the time of their departure, but not until the last quarter of the last century has the western branch of the family given serious attention to the great importance of breathing, and to the process of breathing. Attention having been directed to the subject, they have adopted the methods advised by "teachers" and many have gone breathing mad. Professors of the science of breath have appeared among us, who, for a consideration, teach the uninitiated how to get and how to keep immortal youth, rise in opulence, acquire power over all men, control and direct the forces of the universe, and how to attain to eternal life.

人类家族的成员们从进入这个物理世界的那一刻开始呼吸，直到他们离开为止，但直到上个世纪的最后一个季度，这个家族的西方分支才开始认真关注呼吸的重要性，以及呼吸的过程。一旦注意力被引导到这个主题上，他们就采纳了“教师”建议的方法，许多人变得对呼吸狂热。我们中间出现了呼吸科学的教授，他们出于某种考虑，教导未经启蒙的人如何获得并保持不朽的青春，如何在富饶中上升，如何获得对所有人的权力，如何控制和指导宇宙的力量，以及如何达到永恒的生命

We are of opinion that breathing exercises would be of benefit only if taken under the instruction of one who possessed real knowledge and after the mind of the student had been trained and fitted for them by the study of philosophy, because that would teach of the different faculties and qualities in the student as they are developed by breathing, and would let him cope with dangers of psychic development. Long deep natural breathing is good, but, as a result of practicing breathing exercises, many have weakened the action of the heart and contracted nervous disorders, developed diseases,—more frequently consumption—become despondent and melancholy, acquired morbid appetites and exaggerated fancies, have unbalanced their minds, and have even ended in suicide.

我们认为，呼吸练习只有在真正具备知识的人指导下，并且在学生的心智经过哲学研究训练和适应之后才会有益，因为这将教导学生通过呼吸发展不同的官能和素质，并使他能够应对灵性发展的危险。长时间深呼吸是有益的，但是，作为练习呼吸练习的结果，许多人削弱了心脏的活动力，患上了神经紊乱，发展出疾病——更常见的是肺结核——变得沮丧和忧郁，养成了不健康的食欲和夸张的幻想，失去了心智平衡，甚至以自杀告终。

There are different kinds of breath. There is the Great Breath which ebbs and flows in ceaseless rhythm; by it systems of universes are breathed out from the invisible to the visible realms. From each of the innumerable solar systems is breathed out its own system of worlds; and again each of these breathes out multifarious forms. These forms are reabsorbed by the inbreathing of the world systems, which disappear in their solar system, and all flow back in the Great Breath.

存在着不同种类的呼吸。有一种伟大的呼吸，它在不断的潮起潮落中无休止地律动；通过这种呼吸，宇宙系统从无形领域涌现至可见领域。从无数的太阳系中，各自呼出了它们自己的世界系统；再次，这些世界各自呼出了多样的形式。这些形式通过世界系统的吸入被重新吸收，它们消失在自己的太阳系中，所有一切都回流进入伟大的呼吸。

Through man, who is the copy of all this, many kinds of breath are playing. What is commonly called the physical breath is no breath at all, it is the act of breathing. The movement of breathing is caused by the psychic breath which is common to man and animals alike, this breath holds the life in form. Breath is not nitrogen and oxygen, but these elements with others are used by the psychic breath to support the body with certain food. This breath plays many parts and serves many purposes. When it enters the body at birth it makes the connection between the life in that body and the ocean of life in which the earth and the body of man are moving. Once the connection is established this breath relates the life current without and within the body to the principle of form, which moulds the fiery current of life into the design and form of the body.

通过人，他说所有这一切的复制，许多种类的呼吸在运作着。通常所说的物质呼吸根本就不是呼吸，而是呼吸的行为。呼吸的运动是由人和动物所共有的灵性呼吸引起的，

这种呼吸使生命保持形态。呼吸不是氮气和氧气，而是这些元素与其他元素一起被灵性呼吸所使用，以提供身体所需的某些食物。当它在出生进入身体时，它就将该身体中的生命，与地球和人类身体在其中运动的生命海洋联系起来。一旦建立了联系，这种呼吸就将身体内外的生命之流与形态原则联系起来，从而将生命的火热之流塑造成身体的设计和形态。

Acting on stomach and liver this breath stimulates in them the appetites, the passions, and desires. As the wind plays over the strings of an aeolian harp, so the psychic breath plays over the net-work of nerves in the body, agitates the mind and leads it in the direction of vagrant thoughts,—thoughts not one's own—or the dwelling on and carrying out of the desires suggested by the body.

这种呼吸作用于胃和肝脏，激发了其中的食欲、激情和欲望。就像风在爱奥尼亚竖琴的琴弦上游走，灵性呼吸也在身体的神经网络上游走，激动着心智，并引导它沿着漂泊的思想前进—这些思想并非是他自己的—或者是沉迷于并实现由身体所暗示的欲望。

But the true breath of man is the mind breath and is of a different nature. It is the instrument through which the incarnating mind works with the body. This is the breath which affects the thoughts, that is, the thoughts produced by the mind. This mind breath is the body or the nascent principle of the mind itself, which the eternal soul of man uses as its vehicle to make connection with the physical body at birth. When this breath has entered the body at birth, it establishes the relationship between the physical body and the ego or “I am” principle. Through it the ego enters the world, lives in the world, leaves the world, and passes from incarnation to incarnation. The ego operates and works with the body through this breath. The constant action and reaction between body and mind is carried on by this breath. The mind breath underlies the psychic breath.

但人真正的呼吸是心智呼吸，并且拥有一个不同的本性。心智呼吸是化生心智的工具，通过它心智与身体运作。这是影响思想的那个呼吸，也就是说，由心智产生的那些思想。这种心智呼吸是心智本身的身体或初生原理，人类的永恒灵魂使用它作为载体，在出生时与物质身体建立联系。当这种呼吸在出生时进入身体，它建立了物质身体与自我或“我是”原则之间的关系。通过它，自我进入这个世界，在世界中生活，离开世界，并从一个化身转移到另一个化身。自我通过这种呼吸与身体一起操作和工作。身体和心智之间的不断作用和反作用是通过这种呼吸进行的。心智呼吸是灵性呼吸的基础。

There is also a spiritual breath, which should control the mind and psychic breath. The spiritual breath is the creative principle through which the will becomes operative, controls the mind, and conforms the life of man to divine ends. This breath is guided by the will in its progress through the body where it awakens the dead centers, purifies the organs which were made impure by a sensual life, stimulates the ideals, and calls into

actuality the latent divine possibilities of man.

还有一种智性呼吸，它应该控制心智和灵性呼吸。智性呼吸是创造性原则，通过它，意志成为可操作的，（能够）控制心智，并使人的生命符合神圣的目的。这种呼吸在通过身体的过程中受意志的引导，它唤醒了死去的（能量）中心，净化了因感官生活而变得不纯洁的器官，激发了理想，并唤起了人类潜在的神圣可能性。

Underlying all these breaths and supporting them is the Great Breath.

所有这些呼吸的基础和支撑是那个 伟大的呼吸。

With a rushing vortex-like motion the breath, which is the mind breath, enters into and surrounds the body at birth with the first gasp. This entrance of the breath is the beginning of the building up of the individuality through that earthly human form. There is one center of the breath within the body and another center outside of the body. Throughout life there is a tidal ebb and flow between these two centers. At the time of each physical inbreathing there is a corresponding outbreathing of the mind breath. Physical, moral, and spiritual health, depends on the harmonious movement of the breath between these centers. Should one wish to breathe by any other than the involuntary movement, care must be taken that the kind and process of breathing determined on should depend on the student' s physical, moral, and spiritual fitness, in his ambitions and aspirations. The breath is the inward and outward swing of the pendulum which ticks off the life of the body. The movement of the breath between the two centers holds the balance of life in the body. If it is interfered with through stupidity or by intent, the health of the body and mind will be impaired and disease or death will result. The breath normally flows from the right nostril for about two hours, then it changes and flows evenly through both nostrils alike for a few minutes, and then through the left nostril for about two hours. After that it flows evenly through both, and then again through the right nostril. In all who are fairly healthy this continues from birth to death.

伴随着急促的漩涡状动态，呼吸——即心智呼吸——在出生时的第一次喘息中进入并环绕着身体。

这种呼吸进入是通过那个地球人类形态构建个体性的开始。**在身体内部有一个呼吸的中心，身体外部有另一个中心。**在整个生命中，这两个中心之间存在着潮汐般的涨落。在每次物质层面的吸入时，都有对应的心智呼吸的呼出。物质、道德和智性健康，依赖于这些中心之间呼吸的和谐运动。如果有人希望通过除了非自发运动来呼吸，就必须注意，所决定的呼吸类型和过程应取决于学生在他的物质、道德和智性适应性、抱负和志向上。**呼吸是钟摆的向内和向外摆动，它记录着身体的生命。**呼吸在这两个中心之间的运动保持着身体生命的平衡。如果由于愚蠢或故意干扰了这一过程，身体和心智的健康将受损，疾病或死亡将是结果。通常情况下，呼吸从右鼻孔流出约两小时，然后改变，均匀地通过两个鼻孔流出几分钟，然后通过左鼻孔约两小时。之后，它再次均匀地通过两个鼻孔，然后再次通过右鼻孔。在所有相对健康的人中，这一过程从

出生到死亡都在继续。

Another peculiarity of the breath not generally known is that it pulsates in and around man in waves of varying length, which is determined by the breathing of nature, and on his physical, moral, and spiritual health and development.

呼吸的另一个不为人所普遍知晓的特点是，它在人的周围以及人体内以不同长度的波浪形式脉动，这种波长由自然的呼吸决定，并且取决于他的物质（身体状况）、道德和智性健康以及发展（程度）。

Now the practice of breathing consists in the voluntary changing of the flow from left or right nostril to the right or left, as the case may be, before the natural change sets in, involuntarily preventing the flow, and also in changing the wave length. In connection with what has been said of the breath it must be apparent that the subtle connection of man with the universe may be easily interfered with and his relationship thrown out of balance. Hence the great danger to the ignorant and rash who take breathing exercises without the assurance of being fitted, and of having a qualified teacher.

现在，呼吸的练习包括在自然改变发生之前，自愿地将气流从左或右鼻孔改变到右或左鼻孔，根据情况而定，并且不由自主地阻止气流，还包括改变波长。结合对呼吸所说的内容，很明显，人与宇宙之间微妙的联系可能会很容易受到干扰，他（与宇宙对应）的关系可能会失衡。因此，对于那些没有确保适应性，并且没有合格教师指导的无知和鲁莽之人，进行呼吸练习存在很大的危险。

The movement of the breath acts in many capacities in the body. The maintenance of animal life requires the continued absorption of oxygen and excretion of carbonic acid. By inbreathing the air is drawn into the lungs where it is met by the blood, which absorbs the oxygen, is purified, and is conveyed through the arterial system to all parts of the body, building and feeding cells; then by way of the veins the blood returns charged with carbonic acid and with part of the waste products and effete matter, all of which are expelled from the lungs by outbreathing. So the health of the body depends on sufficient oxygenation of the blood.

呼吸的运动在身体中扮演着多种角色。维持动物生命需要不断地吸收氧气和排放二氧化碳。通过吸入，空气被吸入肺部，在那里遇到血液，血液吸收氧气，得到净化，并通过动脉系统输送到身体的所有部分，构建和滋养细胞；然后，通过静脉，血液带着二氧化碳和部分废物及衰老物质返回，所有这些都通过呼出从肺部排出。因此，身体的健康取决于血液的充分氧合。

Over or under oxygenation of the blood causes a building of cells by the current of the blood which are defective in their nature, and allows disease germs to multiply. All physical disease is due to over or under oxygenation of the blood. The blood is oxygenated through the breathing, and the breathing depends on the quality of

thought, light, air, and food. Pure thoughts, plenty of light, pure air, and pure food, induce correct breathing and therefore a proper oxygenation, hence herfect health.

血液中氧气过多或过少会导致血液流动中构建的细胞在其本质上存在缺陷，并允许疾病菌繁殖。所有的物质疾病都是由于血液中氧气过多或过少所致。血液通过呼吸得到氧气，而呼吸取决于思想、光线、空气和食物的质量。纯洁的思想、充足的光线、纯净的空气和纯净的食物，能促进正确的呼吸，因此实现适当的氧气供应，从而带来完美的健康。

The lungs and skin are not the only channels through which a man breathes. The breath comes and goes through every organ in the body; but it is understood that breath is not physical, but psychic, mental, and spiritual.

肺部和皮肤并不是人呼吸的唯一通道。呼吸进入并离开，通过身体的每一个器官；但应当理解，呼吸不是物质的，而是灵性的，精神的和智性的。

The breath stimulates the stomach, liver, and spleen; the appetites, passions, and desires. It enters the heart and gives power to the emotions and thoughts; it enters the head and starts the rhythmic motion of the soul organs in the inner brain, bringing them into relation with the higher planes of being. So the breath which is the nascent mind is transformed into the human mind. The mind is the conscious “I am,” but the “I am” is the beginning of the path which leads to the ineffable One— Consciousness.

呼吸激活胃、肝脏和脾脏；食欲、激情和欲望。它进入心脏，赋予情感和思想能力；它进入头部，启动内部大脑中灵魂器官们的节律运动，使它们与更高层面的存有相联系。因此，作为初生心智的呼吸被转化为人类心智。心智是有意识的“我是”，但“我是”是的道路的起点，通往不可言说的壹——意识。