

Doubt 怀疑

The occult sin of doubt is doubt in one' s spiritual being. The penalty is spiritual blindness.

—The Zodiac

怀疑的神秘之罪是对一个人精神存有的怀疑。惩罚是精神上的盲目。

——黄道十二宫

DOUBT is a word in common use among the unlettered as well as with the learned. But few among those who keep it so employed stop to consider and look into the principle for which the word stands.

“怀疑”这个词在文盲和学者中间都是普遍使用的。但是，在那些这样使用这个词的人当中，很少有人停下来思考和研究这个词所代表的法则。

Doubt comes from *duo*, two, in which is involved the idea of duality concerning any thing, and extending infinitely through all things. As doubt is concerned with the idea of two, or duality, it is always accompanied by an indefiniteness, because it is divided or stands between the two. The idea of two comes from substance, which is the root of nature or matter. Substance is homogeneous in itself, but is expressed through its one attribute—duality. Duality is the beginning of manifestation through all the worlds. Duality persists in every atom. Duality is in the two inseparable and opposite aspects of the unit, substance.

(Doubt)怀疑 来自于 (duo) 怀，(即拉丁语的) 二，其中包含了关于任何事物的二元性观念，并无限地延伸到所有事物中。当怀疑涉及到二的概念或二元性时，它总是伴随着一种不确定性，因为它被分割或站在两者之间。二的概念来自物质，它是自然或物体的根源。物质本身是同质的，但它是通过它的一个属性——二元性来表达的。二元性是所有世界中显现的开始。二元性存在于每个原子中。二元性是物质，这个单位中不可分割且对立的两个方面。

Each of the opposites indissolubly dominates the other and is in turn dominated by the other. At one time one is in the ascendancy and then the other. Doubt always accompanies the two, causing each to incline toward the other and in turn to be held back by the other. Doubt is only known to us when it is a mental operation, but the idea of doubt is present in all grades of matter, from the beginning of manifestation to the full and complete attainment of knowledge. Doubt is operative through all the manifested worlds; the same in principle, and varying according to the plane of its action.

每一组对立的双方都不可分割地主导着另一方，反过来又受另一方的主导。在一段时间内，一方处于优势，接着是另一方（处于优势）。怀疑总是伴随着双方，导致一方倾向于另一方，反过来又被另一方所抑制。怀疑只有当它是一种精神运作时才为我们所知，但怀疑的理念存在于所有层次的事物中，从最初的显化到获得知识的圆满和完全。怀疑是贯穿所有显化的世界中时刻旋转的；在法则

上是一样的，并根据其行动的层面而变化。

Doubt has its origin in ignorance. It changes in degree according to the development of the being in which it is present. In man, doubt is that critical state of the mind, in which the mind will not decide in favor of one of two subjects or things, nor have confidence in the other.

怀疑源于无知。它的程度根据它所存在的存有的发展而变化。在人们内在，怀疑是一种关键的心智状态，在这种状态下，人们不会在两种主题或事物中决定支持一种，也不会对另一种抱有信心。

Doubt is not an inquiry concerning any subject, nor is it research and investigation, nor a process of thinking; though it often accompanies thought, and arises from investigating and inquiry into a subject.

怀疑不是对任何主题的质询，也不是研究和调查，更不是思考的过程；尽管它常常伴随着思想，并且源于对某个主题的调查和质询。

Doubt is like a cloud which steals over the mind and prevents it from perceiving clearly, and from solving any problem concerning that which is perceived. Like a cloud, doubt increases or decreases in size and density as one fails to act according to his understanding, or is self-reliant and acts with confidence. Yet doubt is a condition of the mind necessary to be experienced and overcome before clearness of mental vision can be attained.

怀疑就像一朵云，偷偷地笼罩心智，阻止它清晰地感知，也阻止它解决任何与所感知的事物有关的问题。怀疑就像一朵云，当一个人不能按照自己的理解行动，或者是自我-依赖，充满信心地行动时，怀疑的尺寸和密度就会增加或减少。然而，在获得精神视野的清晰度之前，怀疑是一种必须经历和克服的心智状态。

Connected with and related to doubt, as ancestors, teachers, companions, offspring, and servants of doubt, are perplexity, hesitancy, impatience, discontent, peevishness, irritability, turmoil, distrust, incredulity, disbelief, suspicion, misgiving, foreboding, gloominess, moroseness, irresoluteness, indecision, uncertainty, slavery, sloth, ignorance, fear, confusion, and death. These are some of the conditions by which doubt is known.

作为怀疑的祖先、老师、同伴、后代和仆人，与怀疑相联系和相关的是困惑、犹豫、不耐烦、不满、暴躁、易怒、混乱、不信任、怀疑、疑虑、预感、沮丧、忧郁、不坚决、优柔寡断、不确定、奴役、懒惰、无知、恐惧、困惑和死亡。这些是已知怀疑的一些条件。

Doubt is deep-seated in the mind, is in fact synonymous with one of the functions of the mind: that function or attribute of the mind which is known as darkness, sleep. Doubt is one of the factors which have determined the manner of the incarnation of mind from the very first of the long line of incarnations of mind. Doubt has been an important factor in the actions of humanity, has been one of the chief causes of much of the suffering to which humanity is heir and of the conditions in which humanity is at present struggling. Doubt is to-day one of the obstacles to the progress and development of man.

怀疑深深根植于心智之中，实际上是心智功能之一的同义词：被称为黑暗、沉睡的心智的功能或属性。怀疑是决定心智从一长串转世中的第一个化身方式的因素之一。

怀疑一直是人类行动中的一个重要因素，一直是造成人类所承受的许多苦难和造成人类目前所持续挣扎的各种状况的主要原因之一。

The doubts which confront man at every turn of his daily life and at the important crises of his life have all appeared before, in previous lives under different conditions. They appear to-day as doubts because they were not overcome yesterday. They arise to-day either to impede a man's progress or to be overcome by knowledge through action. The cycle or time of the doubts which arise depends on the development and the age at which a like cycle of doubt assailed the person experiencing it.

人们在日常生活的每一个转折点和人生的重大危机中所面临的怀疑，都曾经发生过，在之前人世不同的情况下出现过。它们在今日之所以表现为怀疑，是因为昨日它们没有被克服。它们在今天出现，要么阻碍一个人的进步，要么被获得知识后通过付诸行动所克服。产生怀疑的周期或时间取决于经历该怀疑的人的发展和年龄。

There are four kinds or classes of doubt. They relate to the physical world and the three worlds within and around it: physical doubt, psychic doubt, mental doubt and spiritual doubt. These are attributes of different kinds of men whom we meet, and also of the four men of the zodiac which make up and contain each individual man. These four men have been spoken of and symbolized in the Editorial "The Zodiac." See [The Word, March, 1907 \(Figure 30\)](#).

怀疑有四种类型或类别。它们与物质世界以及物质世界内部和周围的三个世界有关：物质怀疑、灵性怀疑、精神怀疑和智性怀疑。这些是我们遇到的不同类型的人的属性，也是构成并包含每个人的黄道十二宫的四个人的属性。这四个人在文摘“黄道十二宫”中被提及和象征。参见《The Word》，1907年3月（图30）。

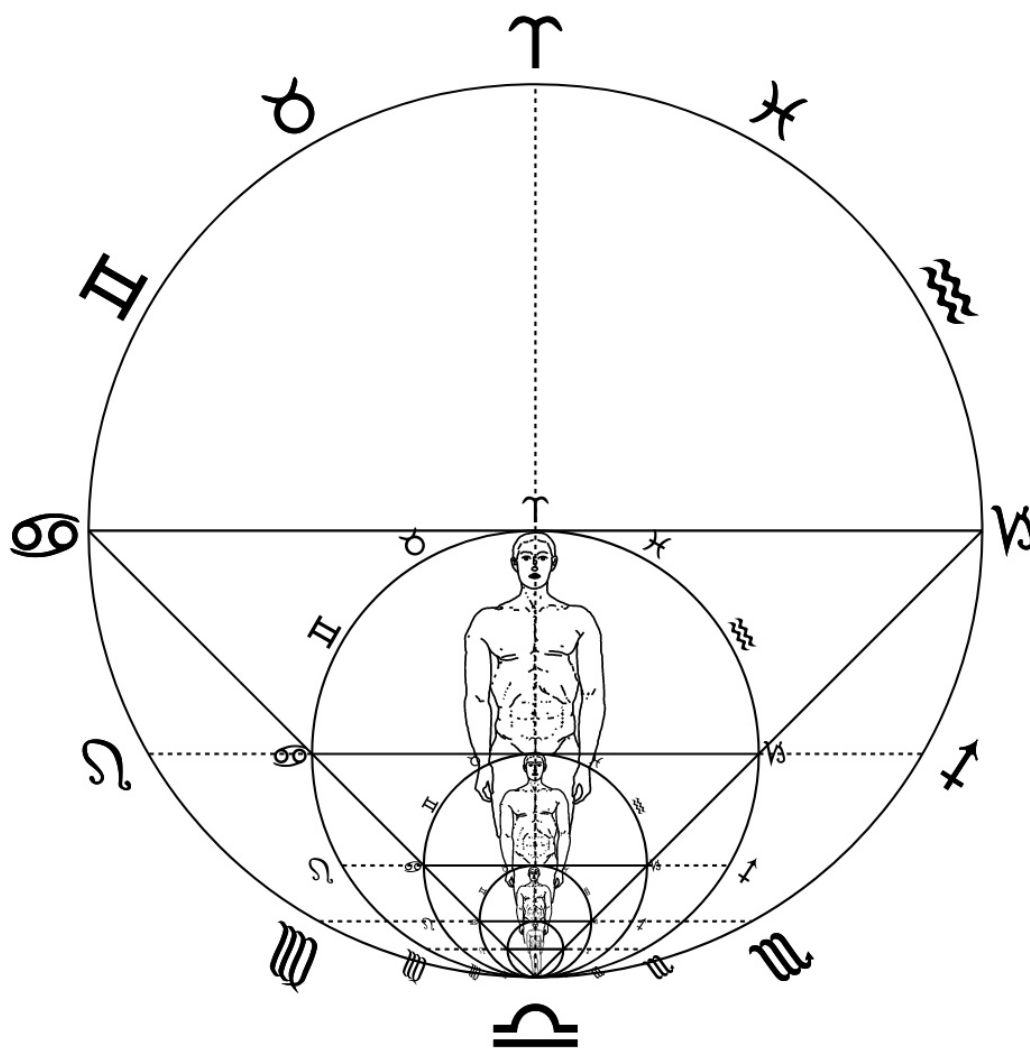


FIGURE 30

Physical doubt relates to the physical world and to the physical body, its representative (libra, ♎). As the mind operates through the physical body it is assailed by all of the phenomena of the physical world concerning the action of the physical body in the physical world. So that the mind begins to doubt from the time it first is conscious of its acting in a physical body, and through its physical body becomes aware of the physical world. The animal does not doubt as does the human being. The animal begins to walk as soon as born, but the human is unable to stand or even to crawl and requires long months or even years before it trusts itself on its feet and maintains the equilibrium of the body while walking. The animal human being brings with it the same instincts from its parents as does the dog or calf from its parents. If it were due to heredity alone an infant should be impelled to walk and sport around as readily as a calf or a puppy. But it cannot. This is due to the fact that the human animal is subject not only to the animal instincts and tendencies of its ancestors, but is also subject to an individual entity, the mind; and the newly incarnated mind, not having the confidence of present experience, is unable to walk; it doubts and fears that its body will fall. If thrown into the water for the first time, a horse, or cat, or other animal, will at once strike out for the shore, even though it does not take naturally to the water. It can swim at the first

attempt. But a man placed for the first time in midstream, will drown, even though he may have learned the theory of swimming before making the attempt. The element of doubt interferes with the natural animal of the human body and prevents it from using its natural power, and from putting into practice the theory of swimming which it had learned. The natural action of the physical body is often checked by the doubt which arises in the mind. This doubt is carried over in the mind from one life to another, in this physical world, until the doubt is overcome. The physical body is adjusted to the physical world, but the mind is not native to this world; it is a stranger to this physical world and to its body. Unfamiliarity of the mind with its body allows the element of doubt in the mind to dominate its action and to interfere with the control of the body. This applies to all conditions of life and to the circumstances and positions which come to man by inheritance.

物理怀疑与物理世界和物理身体有关，它的代表（天秤座， ）。当心智通过物质身体运作时，它会受到物质世界中所有与物质身体在物质世界中的行为有关的现象的攻击。因此，从心智第一次意识到自己在物质身体中的活动，并通过物质身体意识到物质世界的那一刻起，它就开始怀疑。动物不像人类那样怀疑。动物一出生就开始行走，但人类无法站立，甚至无法爬行，需要数月甚至数年的时间才能自信地站立并在行走时保持身体的平衡。动物（身体）人类存有从父母那里继承了动物的本能，就像狗或小牛从父母那里继承了本能一样。如果仅仅是由于遗传，婴儿应该像小牛或小狗一样容易走路和运动。但它不能。这是因为，人类动物不仅受制于其祖先的动物本能和倾向，而且还受制于个体实体——心智；而新转世的心智，由于没有当前经历的信心，无法行走；它怀疑并害怕自己的身体会摔倒。如果第一次被扔进水里，马、猫或其他动物会立即冲向岸边，尽管它不是天生就喜欢下水的。它第一次尝试就能游泳。但是，一个人第一次进入河中，就会被淹死，即使他在尝试之前可能已经学会了游泳的理论。怀疑的因素干扰了人体的自然动物性，阻止其使用其自然力量，并将其所学到的游泳理论付诸实践。身体的自然活动常常受到心智中产生的怀疑的制约。这种怀疑在心智中从一个人延续到另一个人，在这个物质世界中，直到怀疑被克服。物质身体适应了物质世界，但心智却并非原生于这个世界；它对这个物质世界及其身体来说是陌生的。心智与身体的不熟悉，使得心智中的怀疑元素主宰了其行动，并干扰了对身体的控制。这适用于所有人生的条件以及人类继承而来的环境和位置。

Gradually, the mind becomes accustomed to its physical body and is able to control its movements with ease and grace. If, in the regular development of the man, after he has learned the things of the physical world necessary for him to be acquainted with—such, for instance, as exercise and discipline of the body, its maintenance and livelihood through a business or professional position, the social customs of the sphere in which he lives, and the literature of the period—and he is so familiarized with ordinary usages as to have overcome his former doubts, and if he has learned to have confidence and trust in its position, then the mind has passed the initial stages of doubt and is confronted by the doubt which arises concerning the unknown worlds.

渐渐地，心智习惯了它的身体，能够轻松而优雅地控制它的动作。如果，在一个人的正常发展过程中，在他学会了他所必需的物质世界的事物之后，例如，身体的锻炼和纪律，通过商业或专业职位对身体的维持和生活，他所生活领域的社会习俗，以及那个时期的文学，他对日常习惯是如此熟悉，以至于克服了他以前的疑虑，如果他已经学会了对自己的位置有信心和信任，那么心智就已经度过了怀疑的最初阶段，从而开始面对对未知世界产生的怀疑。

When things from any of the kingdoms of the psychic world impinge upon or are insinuated to the physical senses, doubt arises in the mind that there is an invisible world, within and around the physical, because that mind has become adjusted to and familiar with its physical body, and is educated by and keyed to the physical and the things of the physical world. It doubts that physical action can have its origin in an invisible source. Such doubts relate to the invisible astral or psychic world with its desires and forms. Its representative in man is the *linga-sharira*, or form body (*virgo-scorpio*, —), with its animal instincts and tendencies.

当来自灵性世界的任何王国的事物冲击或暗示到身体感官时，心智就会产生怀疑，怀疑是否存在一个无形的世界，在物质的内部和周围，因为心智已经适应并熟悉了它的物质身体，并受到物质和物质世界的事物的教育和束缚。它怀疑物理活动的起源根植于一个无形的源头。这种怀疑与不可见的星光或灵性世界及其欲望和形态有关。它在人类中的代表是 linga-sharira（星光体），或形态身体（处女座-天蝎座， - ），具有动物的本能和倾向。

These are the doubts which man has mostly to deal with and contend against in his daily and emotional life. Here are the immediate springs of physical actions. Here are the forces and entities corresponding to, or which are, the causes of physical actions and of such emotions as anger, fear, envy, and hatred, and other sensations such as pleasure and the feeling of foolish happiness. Here are the forces and entities which act on the delicately adjusted psychic body of man. These emotions and sensations are experienced through the physical body with its senses by means of the psychic body. The forces are invisible to physical man, but apparent to the psychic man when, by certain practices, or by means of a “medium,” or through disease, the psychic man is sufficiently freed or separated from the coils of the physical body so that its sensations are keyed to the octave above and within the physical world.

这些是人们在日常和情感生活中最需要处理和对抗的怀疑。这是身体行为的直接源泉。以下是与身体行为、愤怒、恐惧、嫉妒、仇恨等情绪以及其他感觉(如快乐和愚蠢的幸福感)的原因相对应或构成原因的力量和实体。这些力量和实体作用于人类精心调整的灵性身体。这些情绪和感觉是通过物质身体和它的感官通过灵性身体来体验的。这些力量对物质人来说是不可见的，但对心智人来说却是显而易见的，当通过某些练习，或通过“媒介”，或通过疾病，心智人充分地从物质身体的枷锁中解放出来或分离出来，这样他的感觉就被锁定在物质世界的八度音阶之上和内部。

All of the doubts which assailed the physical man have here to be met with and overcome, even as they were overcome in the physical body. They are overcome in the psychic world and astral form body only to the degree that they were met with and overcome in the physical.

所有困扰物质身体的疑虑都必须在这里得到解决和克服，就像它们在物质身体中被克服一样。他们在灵性世界和星光形态身体中被克服的程度，仅达到他们在物质世界中遇到和克服的程度。

Within and above the physical and the psychic worlds and their men is the mental world and its incarnated mind (life-thought, -).

在物质世界和灵性世界及其人的内部和之上是精神世界及其化身的心智(生命-思想， -)。

This is the world in which man lives most and, owing to the necessity for the mind to act with its physical body, it is the world in which he doubts most. From the habitual use or abuse of the physical body, the mind has associated its being with physical life so that it has forgotten real being and itself as a being distinct from its physical body. The mind identifies itself in thought with its body and physical life only, and when the theory is suggested that the mind and the thought is distinct from the physical body, though connected with it, the mind doubts and is inclined to reject such statement.

这是人类生活最多的世界，由于心智与物质身体一起行动的必要性，所以也是人类最怀疑的世界。由于对物质身体的习惯性使用或滥用，心智将其存有与物质身体生命联系起来，以致它忘记了真正的存有和自身作为一个不同于其物质身体的存有。心智在思想中仅将自己等同于它的身体和物质生命，当有人提出心智和思想与物质身体不同（尽管与物质身体彼此相互联系）这一理论时，心智会怀疑并倾向于拒绝这样的说法。

This doubt is found more frequently among the learned than among the uneducated, because the man of learning is learned in the things only which apply to the mind in its relation to the physical world, and he who habituates himself to thinking of things and subjects which relate strictly to the physical world is disinclined to leave the strata of his thought and grow into a higher plane. The learned man is like a vine, which clings to the object on which it has bound and embedded itself. If the vine should refuse to cling, should be able to leave its rootings, strike into and grow up from a deeper parent soil, it would cease to be a vine. If the learned man could become released from the ruts of other minds, and by his thoughts should reach into and grow up from the parent stuff from which other minds have grown, then, like the plant, he would not have to grow on other growths and be obliged to follow their leanings as his own, but he would be an individual growth and have the right to reach up in the free air and receive the light from every side.

这种怀疑在有学问的人中比在没有受过教育的人中更常见，因为有学问的人只在与物质世界有关的心智方面有学问，并且习惯于思考与物质世界严格有关的事物和主题的人，不愿意离开自己的想法层级，成长进入更高的层次。有学问的人就像一棵藤蔓，紧紧地抓住它所依附和扎根的对象。如果藤蔓拒绝依附，如果它能够离开自己的根，钻入更深的母质土壤，并从中生长，它就不再是藤蔓了。如果有学问的人能够从他心智的思想轨迹中摆脱束缚，并且通过他的思想能够深入到其他心智生长的母体并从中成长，那么，就像植物一样，他就不必在其他生长物上生长，并有义务追随他们的倾向，将其作为自己的倾向，而是，他将是一个个体的成长，有权利伸展到自由的空气中并接受来自每一面的阳光。

The vine clings to its object; it cannot do otherwise because it is only a vine-plant, a vegetable growth. But man is able to detach his thought from and grow out of the growths of learning because he is a man-plant of spiritual origin whose duty and destiny it is to grow out of the sensuous kingdoms of nature and into the luminous sphere of spiritual knowledge. The man of mere learning and pedantry does not grow beyond his learning because of doubt. Doubt, and fear which is the foster-child of doubt, beset him the more he depends on learning. Doubt causes him to hesitate. He hesitates too long; then fear seizes him and thrusts him back into the jungle of learning which he fancies to be the end of all mental effort, or else he continues to doubt until he doubts everything, including his learning and his doubts.

藤蔓紧贴它的物体；它不能不这样做，因为它只是一种藤本植物，一种蔬菜植物。但是，人能够将他的思想从学习的成长中分离出来，并从中生长出来，因为他是一棵具有精神起源的人类-植物，**其责任和命运就是从自然的感官王国中生长出来，进入精神知识的光明领域。**仅仅有学问和迂腐的人无法超越他的学问，因为怀疑。怀疑，以及恐惧，怀疑的养子，使他越依赖学习，就会越收到二者的侵扰。怀疑让他犹豫不决。他犹豫了太久；然后恐惧抓住了他，把他推回到学习的丛林中，他认为这是所有精神努力的终点；否则他会继续怀疑，直到他怀疑一切，包括他的学习和他的怀疑。

The mind which does contemplate itself as a mind acting in the mental world, which is distinct from the physical world, is always assailed by doubt. The problems with which the mind contends—such as: the difference between and relation of God and nature, man's origin, duty in life, ultimate destiny, are those which have confronted all minds attempting to act freely in the mental world.

如果心智确实将自己视为在与物质世界不同的精神世界中活动的心智，那么它总是受到怀疑的攻击。心智所争论的问题——例如：上帝与自然之间的区别和关系、人的起源、生命中的责任、最终的命运，是所有试图在精神世界中自由行动的心智所面临的问题。

The doubt concerning any of these questions, or of the possible freedom of the mind from the senses, has a tendency to darken the mental vision. If the mental vision is darkened, the mind

loses confidence in its own light. Without light it cannot see or solve the problems, nor see its path, and so it falls back into the sensuous fields of thought with which it had become familiar.

对任何这些问题的怀疑，或者对心智从感官中可能获得的自由的怀疑，都有使精神视野变暗的倾向。如果精神视野变暗，心智就会对自己的光失去信心。没有光，它就看不见或解决不了问题，也看不见它的道路，于是它便坠落回到它已经熟悉的想法的感官领域。

But the mind which has confidence in its free action dispels the darkness of doubt. It sees its own course of action through the world of thought which it has created. Gaining confidence and mentally seeing its own thoughts and the thoughts of the world, it sees that the forms of the psychic world are determined by the thoughts of the mental world, that the confusion of desires and the turmoil of emotions are due to the confusion of thoughts and the conflicting cross-currents of thought, that the cause of the forces and beings having entity as forms in the psychic world is determined by the thoughts generated by the mind. When this is realized, all doubts concerning the causes of the emotions and sensations are cleared away, one's actions are plainly seen and their causes known.

但对自己的自由行动充满信心的心智会驱散怀疑的黑暗。它通过它所创造的思想世界看到自己的行动方针。获取信心并在精神上洞察自己的想法和世间的想法，看到灵性世界的形态是由精神世界的想法所决定的，欲望的混乱、情绪的混乱是由于思想的混乱，和冲突思想的端流造成的，认为灵性世界中，具有实体作为形态的力量和存有的起因是由心智产生的思想决定的。当认识到这一点时，所有关于情绪和感觉的起因的怀疑都被清除，一个人的行为被清楚地看到，其原因也被知晓。

The doubt concerning the spiritual world and spiritual man has to do with the immortal entity who broods over and contacts physical man by means of the incarnated mind. As the representative of the spiritual world, of God, of the Universal Mind, spiritual man is the human higher mind, the individuality in its spiritual world (cancer–capricorn, –). Such doubts as assail the incarnated mind are: that it may not persist after death; that inasmuch as all things come into the physical world by birth and pass out of the physical world by death, so it also will pass out of the physical world and will cease to exist; that thoughts might be a product of or a reaction from physical life, instead of being the cause of physical life. A still more serious doubt is, that even though the mind should persist after death, it will pass into a state corresponding to that of earth life, that life on earth in fleshly bodies will have ended for ever and that it will not return to earth life.

关于精神世界和精神人的怀疑与不朽的实体有关，它通过化身的心智笼罩并接触物质身体的人。作为精神世界、上帝、宇宙精神的代表，精神人是人类更高阶的心智，是其精神世界中的个性(巨蟹座-摩羯座， -)。攻击化身心智的疑问是:它可能在死后不复存在;因为所有事物都是通过出生进入物质世界，通过死亡离开物质世界，所以它也会离开物质世界，不再存在;思想可能是物质生活的产物或反应，而不是物质生活的原因。还有一个更严重的疑问是，即使人死后精神仍然存在，它也会进入一种与地球生命相对应的状态，地球上物质身体的生命将永远结束，它不会回到地球上的人生。

The mind doubts the existence or the possible existence of there being a spiritual world of knowledge in which are the ideas of all phases of existence, from which thought takes its origin; that this persistent world of knowledge, with its immortal ideal forms, is due to the fancy of a human mind rather than that it is the statement of a spiritual fact. Finally, the incarnated mind doubts that it is the same in essence with the Immortal Mind and with the Universal Mind. This doubt is the most serious, destructive and darkening doubt of all, because it tends to separate the mind which is incarnate and which is subject to the vicissitudes of transitory conditions, from its eternal and immortal parent.

操作者怀疑是否存在或可能存在着一个精神的知识世界，在这个精神的知识世界里，所有阶段的存在的一切形态的理念都在其中，思想也由此源发；这永恒的知识世界，其不朽的理想形态，与其说是一种精神事实的宣言，不如说是一种人类心智的幻想。最后，转世的心智怀疑它与不朽心智和宇宙心智在本质上是相同的。这种怀疑是所有怀疑中最严重、最具破坏性和最黑暗的怀疑，因为它倾向于将化身的、易受短暂条件变迁影响的心智，与其永恒的、不朽的母体分离开来。

Doubt is an occult sin. This occult sin of doubt is the doubt in one's spiritual being. The penalty of this doubt is spiritual blindness and inability to see spiritual truths in anything even when they are pointed out.

怀疑是一种神秘的罪。怀疑的神秘之罪是对一个人精神存有的怀疑。惩罚是精神上的盲目，以及无法在任何事物中看到精神真理，即使它们被指明。

The cause of the doubt of the different men is the undeveloped darkness of the mind. Until the darkness is dispelled or transformed by an interior light, man will continue to doubt and will remain in the condition in which he here finds himself. The doubt of immortality by growth is fostered in man's mind by those who would dominate and control his life by the control of his mind. Fear is held before the mind and made the twin phantom of doubt. Men allow themselves to be priest-ridden, to be kept in mental darkness and whipped into submission by the twin lash of doubt and fear. This applies not only to the mass of the ignorant, but also to men of learning whose minds have been run by early training into certain grooves, and who thus limited fear to venture beyond their grooves and doubt their ability to grow out of them.

不同的人产生怀疑的原因是未发展的心智的黑暗。在黑暗被驱散或被内在的光所转化之前，人将继续怀疑，并将停留在他现在所处的状态中。对于那些想要通过控制人的心智来支配和控制人的生活的人，在人的心智中培养了对通过成长达成不朽的怀疑。恐惧出现在心智面前，成为怀疑的孪生幽灵。人们听任自己受牧师的摆布，任由自己被困在精神的黑暗中，在怀疑和恐惧的双重鞭策下逼得屈服。这不仅适用于广大的无知者，而且也适用于有学问的人，但也适用于那些有学问的人，他们的思想已经通过早期的训练进入了一定的模式，因此他们限制了冒险超越他们的模式的恐惧，并怀疑自己摆脱这些模式的能力。

Doubt breeds doubt. The man who continually doubts is a misery to himself and a pest to all around him. Continued doubt makes of man a whimpering, whining weakling who hardly dares to act, fearing the consequence of his action. Doubt may turn a searching and inquiring mind into a scourge, whose delight it is to argue and bicker, to throw gloom over or upset the beliefs of those with whom he comes in contact, concerning the hope or confidence in a future life, and, in the place of faith and hope, to leave discontent, dissatisfaction and despair. Doubt begets doubt in the mind of one who is dishonest and insincere and who is suspicious of the motives of others, who finds fault with everything, who slanders and defames and who tries to infect all with the doubt fostered in his own mind.

怀疑滋生怀疑。不断怀疑的人对他自己来说是一种痛苦，对他周围的人来说也是一种害虫。持续的怀疑使人成为一个呜咽、抱怨的弱者，他几乎不敢采取行动，恐惧自己行为的后果。怀疑可能会把一个探索和好学的心智变成一个祸害，他的乐趣就是争论和争吵，以阴郁笼罩或扰乱那些与之接触的人有关未来人生的希望或信心的信仰，以及，在信念和希望所在之处，留下不满、不愉悦和绝望。一个人不诚实、不真诚，怀疑别人的动机，对一切都吹毛求疵，诽谤污蔑，试图用自己心智产生的怀疑来感染所有人，怀疑就会在他的心智中滋生（更多）怀疑。

Doubt is that indefiniteness which causes the mind to hover between, and never to decide for, one thing or the other. A gloom is thrown over the mind as a result of the oscillating between two or

more states and not settling or deciding on any. So we find miserable men who never decide on anything, or, perchance, if they should decide, they fail to act because of some doubt or fear that arises concerning the decision. This uncertainty of mind and refusal to act makes the mind less able to decide and act, but rather encourages sloth and ignorance and breeds confusion.

怀疑是一种不确定性，它导致心智在一件事或另一件事之间徘徊，而永远不会做出决定。由于在两种或多种状态之间摇摆而无法解决或决定任何一种状态，人们的心智会感到阴郁。因此，我们发现悲惨的人从不决定任何事情，或者，即使他们应该决定，他们因为随着做出决定而来的一些怀疑或恐惧而未能采取行动。这种心智的不确定性和拒绝行动使得心智更加难以做出决定和行动，反而会助长懒惰和无知，并滋生混乱。

Nevertheless, there is a purpose for doubt, a part it has to play in the development of man. Doubt is one of the initiators of the mind into the realms of light. Doubt guards all roads to knowledge. But doubt must be overcome by the mind if that mind wills to pass consciously into the inner worlds. Doubt is the guardian of knowledge which prevents the fearful and weak-minded from passing beyond its own place. Doubt forces back the mental infants who would like to grow without effort, and become wise without knowledge. As darkness is necessary to the growth of animals and plants, so also is the darkness of doubt necessary to growth.

然而，怀疑是有目的的，它在人的发展中扮演着重要的角色。怀疑是心智进入光的领域的发起者之一。怀疑守卫着通往知识的所有道路。但是，如果心智愿意有意识地进入内在世界们，就必须克服怀疑。怀疑是知识的守护者，它阻止恐惧和软弱的心智超越自己的位置。怀疑逼退了那些想要不劳而获、想要变得智慧却没有知识的精神婴儿。正如黑暗是动植物生长所必需的一样，怀疑的黑暗也是生长所必需的。

The doubtful mind who has not learned right judgment nor correct action is shown at critical moments in life. Such, for instance, as when one who stands confused as two carriages approach from opposite directions. He looks first one way, then the other, undecided as by which way to escape the danger. This indecision by which doubt is attended, seems to compel a strange fatality of wrong action, as such a one not unfrequently runs under the horses' feet.

没有学会正确判断和正确行动的怀疑心智会在人生的关键时刻表现出来。例如，当两辆马车从相反的方向驶来时，一个人困惑地站着。他先看看一个方向，然后又看看另一个方向，犹豫不决，不知道该用哪条路来逃离危险。这种伴随着怀疑的犹豫不决，似乎会导致错误行动带来的奇怪死亡，因为这样的错误经常会在马脚下奔跑。

The one who puts off deciding between two positions offered him, owing to his doubt of right choice, is usually seen to have let the best opportunity go. Opportunity never waits. Opportunity is ever present though constantly passing. Opportunity is a procession of opportunities. The doubtful man bewails the opportunity just gone, and which he has lost, but the time spent in bewailing his loss and blaming somebody, prevents him from seeing the opportunity then present, but again not seen until it too has just gone. The continued indecision and failure to see opportunities causes one to doubt his ability to choose or to act. One who continually doubts his thoughts and actions causes a present gloominess, awkwardness, and despondency, all of which are opposed to confidence in action.

由于怀疑自己的选择是否正确，而推迟在向他提供的两个职位之间做出决定的人，通常会被视为放弃了那个最好的机会。机会从不等待。机会虽然不断流逝，但始终存在。机会是一连串的机会们。多疑的人哀叹刚刚消失的机会，以及他已经失去的机会，但是花费在哀叹他的损失和责备某人上的时间，使他无法看到当时出现的机会，但直到机会也刚刚消失时，他才再次看到。持续的优柔寡断和看不到机会会导致人们怀疑自己的选择或行动能力。一个人如果不断地怀疑自己的想

法和行为，就会产生阴郁、窘迫和沮丧的情绪，所有这些都与行动的信心相悖。

Confident action guides the hand which throws a ball straight to the mark. By the hand in its action, by the walk, by the carriage of the body, by the poise of the head, by the glance of the eye, by the sound of the voice, the mental condition of the doubter or the one who acts with confidence may be seen.

自信的动作引导将球直接抛向目标的手。从动作的手，从走路的姿势，从身体的姿态，从头部的姿势，从眼波流转，从说话的声音，都可以看出怀疑者或自信行动者的精神状况。

Doubt is the dark and indefinite thing with which the mind struggles and becomes strong as it overcomes it. Knowledge comes or is grown into as doubt is overcome, but doubt is overcome only by knowledge. How then shall we overcome doubt?

怀疑是一种阴暗而不确定的东西，心智与之挣扎，在战胜它的过程中变得强大。知识随着怀疑的克服而产生或发展，但怀疑只能由知识来克服。那么我们该如何克服怀疑呢？

Doubt is overcome by confident decision followed by the action which the decision indicates. The examination as to which is the most preferable of two subjects or things is not the blind confidence of ignorant action, nor is it doubt, though doubt enters and will prevail when the mind refuses to decide in favor of either. Doubt never decides; it always interferes with and prevents decision. If one would overcome doubt, concerning the choice between two objects, or in deciding any question, he should, after a careful consideration of the question, decide and act accordingly, without doubt or fear as to the result. If one so deciding and acting has had little experience his decision and action may prove to be wrong and, in fact, in such case, it usually is wrong. Nevertheless, he should continue to examine into the next subject or question and decide and act according to his decision, without fear. This decision and action should be taken after a careful examination of the mistake made in the previous wrong decision and action. To sink back into indecisive doubt after one's action has proven wrong, though it was believed to be right at that time, is a setback to the mind and prevents growth. One should recognize his mistake, acknowledge it and correct it by continuing to act. His mistake should benefit him by enabling him to see through it.

怀疑是通过自信的决定，和后续跟随的，该决定所指示的行动，而克服的。在两种科目或事物中，孰优孰劣的检验不是无知的行为的盲目自信，也不是怀疑，尽管当心智拒绝作出有利于其中任何一方的决定时，怀疑就会进入并主导。怀疑从不决定；它总是干扰和阻碍决策。如果一个人想要在两个对象之间做出选择，或者在决定任何问题时克服怀疑，他应该在仔细考虑问题之后，做出相应的决定和行动，而不怀疑也不害怕结果。如果一个人没有什么经验，他的决定和行动可能被证明是错误的，事实上，在这种情况下，它通常是错误的。然而，他应该继续研究下一个主题或问题，并根据他的决定做出决定和行动，没有恐惧。这个决定和行动应该是在仔细检查了以前错误的决定和行动中所犯的错误之后做出的。当一个人的行为被证明是错误的时候，尽管在（做出决定的）当时被认为是正确的，（因此）又陷入优柔寡断的怀疑中，是对心智的挫折，阻碍了成长。一个人应该认识到自己的错误，承认错误，并通过继续行动来纠正错误。他的错误应该使他受益，通过让他（获得）能够洞察错误（的能力）。

By continued decision and action, a recognition of one's mistakes and an earnest endeavor to acknowledge and correct them, one will solve the mystery of right action. One will learn to decide and act and will solve the mystery of right action by a firm faith and belief that he is in essence one with the Universal Mind or God, through his individuality, the human higher or divine mind, and that his real conscious being comes from that source and will illuminate his thought. If one ponders

over this thought, holds it constantly in mind, decides with it in mind and acts according to the decision, he will in no long time learn to decide wisely and to act justly, and through right judgment and just action he will come into the inheritance of knowledge which is bequeathed by his parent god, as soon as he has earned it.

通过持续的决定和行动，承认自己的错误并付出最赤诚的努力去承认和纠正错误，一个人将解开（什么是）正确行动的谜团。 一个人将学习如何决定和行动，来解开正确行动的奥秘，通过坚定的信念和信仰，即他本质上与宇宙心智或上帝是一体的，通过他的个性、人类更高或神圣的心智，以及他的真实意识存有来自那个源头，并将照亮他的思想。 如果一个人沉思这一想法，持续将其掌握聚焦于心智之中，在心智中以此为依据做出决定，并根据决定采取行动，那么他将会在不长时间内，学会明智地做出决定并正义地去行动，并且通过正确的判断和正义的行动，他将获得来自它的父母神的知识的遗产，一旦他（通过努力）争取到了它。

原文：<https://thewordfoundation.org/early-editorials/>