

**The Key to Theosophy**  
**by H.P. Blavatsky**

*Dedicated by "H.P.B." To all her Pupils, That They may Learn and Teach in their turn.*

证道学要诀

**H.P. Blavatsky**

H.P.B.将此书献给所有的学生。愿他们学习并传授给世人

**Preface**

The purpose of this book is exactly expressed in its title, *The Key to Theosophy*, and needs but few words of explanation. It is not a complete or exhaustive textbook of Theosophy, but only a key to unlock the door that leads to the deeper study. It traces the broad outlines of the Wisdom-Religion, and explains its fundamental principles; meeting, at the same time, the various objections raised by the average Western inquirer, and endeavouring to present unfamiliar concepts in a form as simple and in language as clear as possible. That it should succeed in making Theosophy intelligible without mental effort on the part of the reader, would be too much to expect; but it is hoped that the obscurity still left is of the thought not of the language, is due to depth and not to confusion. To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible. The need for such an exposition as the present has long been felt among those interested in the Theosophical Society and its work, and it is hoped that it will supply information, as free as possible from technicalities, to many whose attention has been awakened, but who, as yet, are merely puzzled and not convinced.

**前言**

这本书的目的正如它的标题，证道学要诀。它不是一个完整或详细的证道学教科书，而只是导向更深层次的研究的一把关键钥匙。它指出智慧宗教的轮廓，并解释其基本原则；同时对典型的西方人提出的辩驳给予解释，并致力以简单的语言形式表达陌生的概念。作者并不希望这本书能够让读者不需精力就能懂得证道学，只是希望如果读者还觉得有些晦涩，是因为证道学的深度，而不是因为语言造成的障碍和混淆。对于慵懒惰性的人，证道智慧必定永远是个谜；因为每个人需得靠自己的努力使自己在‘精神界’(world mental)和‘灵性界’(world spiritual)进化。作者不能替读者思考，如果读者有这种让人代步的想法，他也不会进步。证道学和它的教义唤醒了许多人的兴趣，虽然他们还充满疑惑，没被说服。希望这本语言浅显的书能够满足他们的需要。

Some care has been taken in disentangling some part of what is true from what is false in Spiritualistic teachings as to the postmortem life, and to showing the true nature of Spiritualistic phenomena.

本书有些篇幅着重于区分灵媒界对人死后状态描述的正确和错误的说法，并显示**唯灵现象**(spiritualistic phenomena)的真实本质。

Very hearty thanks are due from the author to many Theosophists who have sent suggestions and questions, or have otherwise contributed help during the writing of this book. The work will be the more useful for their aid, and that will be their best reward.

H.P.B.

LONDON, 1889

非常衷心的感谢给予建议和提问的证道学者，和所有对此书有贡献的人。这将对他们更有帮助，也将是他们最好的回报。

H.P.B.

LONDON, 1889

**COMPILER'S PREFACE**

In simplifying this work of H.P.B.'s I have omitted all Sanskrit terms except the words *karma* and *devachan* which have now passed into ordinary parlance, and in one place have retained the word *Samadhi*,

and the word *skandha*. I have taken out a great deal of matter dealing with abstruse and metaphysical ideas, also some references to Neo-platonic authorities, and to some Victorian writers, as being difficult for the enquirer to grasp. In some places I have also telescoped paragraphs. My excuse for this seeming impertinence is an anxiety that the enquirers and beginners should at once imbibe the wide outlook, deep knowledge and heroic spirit of our great Founder. It is hoped that this will lead them to further study of her works.

I have retained the question and answer form of her book, as adding to its “aliveness”.

Clara M. Codd  
Adyar, 1953

### 编辑前言

在简化 HPB 这本著作的过程中，我省略了除了现在已普遍通用的文字如 Karma（因果）和 devachan（天界）以外所有的梵文，只是在某地方保留了 Samadhi 和 Skandha。为了不让今天的读者感到困惑，我删除了大量深奥，抽象和较难了解的部分，包括有关新柏拉图 Neoplatonic 和维多利亚时代的作者的一些材料。在其它地方，我也做了删减。我之所以对原作做出这些看似不恭的修改，是想要问询者和初学者对本书作者的广大概念，深奥知识和无畏精神能够一目了然。希望这将使他们对她的作品有更进一步的研究。这本书保留了原作生动的问答形式。

Clara M. Codd  
Adyar, 1953

### CONTENTS

Preface  
Compiler’s Preface

### CHAPTER

- I. Theosophy and The Theosophical Society
- II. Exoteric and Esoteric Theosophy
- III. The Working System of the Theosophical Society
- IV. The Relations of the Theosophical Society to Theosophy
- V. The Fundamental Teachings of Theosophy
- VI. Theosophical Teachings as to Nature and Man
- VII. On Reincarnation or Rebirth
- VIII. On Life After Death
- IX. On the Nature of Our Thinking Principle
- X. The Mysteries of Reincarnation
- XI. What is Practical Theosophy?
- XII. On the Misconceptions About the Theosophical Society
- XIII. The “Theosophical Mahatmas”

Conclusion

内容  
前言  
编辑前言

### 章节

- I. 证道学与证道学会
- II. 显秘证道学
- III. 证道学会的工作系统
- IV. 证道学会与证道学的关系
- V. 证道学基本教义
- VI. 证道学对大自然与人的教义

- VII. 转世与重生
- VIII. 死后的生命状态
- IX. 人的思维原则
- X. 轮回之谜
- XI. 什么是实用证道学？
- XII. 对证道学的误解
- XIII. 证道学的真师
- 结论

## **I Theosophy and The Theosophical Society**

### **The Meaning of the Name**

ENQUIRER – Theosophy and its doctrines are often referred to as a newfangled religion. Is it a religion?

THEOSOPHIST – It is not. Theosophy is Divine Knowledge or Science.

ENQUIRER – What is the real meaning of the term?

THEOSOPHIST – “Divine Wisdom”, or the Wisdom of the gods. The word 'theos' means a god in Greek, one of the divine beings, certainly not “God” in the sense attached in our day to the term. Therefore, it is not “Wisdom of God”, as translated by some, but *Divine Wisdom* such as that possessed by the gods. The term is many thousand years old.

### **第一章**

#### **证道学 (Theosophy) 与证道学学会 (Theosophical Society)**

#### **名字的含义**

问：证道学及其教义通常被认为是一个新奇的宗教。它是一种宗教吗？

答：不是的。证道学是神圣的知识或科学。

问：它真正的意思是什么？

答：‘神圣的智慧’，或众神的智慧。‘THEOS’一词在希腊语指的是一个神，神圣者之一，而不是我们日常生活常说的上帝。因此，它不是一些人所翻译的‘神的智慧’，而是‘神圣的智慧’，就如众神所拥有的智慧。这个词流传至今已有几千年。

ENQUIRER – What is the origin of the name?

THEOSOPHIST – It comes to us from the Alexandrian philosophers, called lovers of truth. The name Theosophy dates from the third century of our era, and began with Ammonius Saccas and his disciples, who started the Eclectic Theosophical system.

问：这个名称的由来是什么？

答：它来自亚历山大学派的哲学家们，即真理的爱好者。证道学此名可追溯到三世纪。始于 Ammonius Saccas 和他的弟子，是他们创办了折衷证道学系统。

#### **What was the object of this system?**

THEOSOPHIST – First of all to inculcate certain great moral truths upon its disciples, and all those who were “lovers of the truth”. Hence the motto adopted by the Theosophical Society: “There is no religion higher than truth”. The chief aim of the Founders of the Eclectic Theosophical School was one of the three objects of its modern successor, the Theosophical Society, namely, to reconcile all religions, sects, and nations under a common system of ethics, based on eternal verities.

问：这个系统的目的是什么？

答：首先是向弟子和所有‘真理搜寻者’传授伟大的道德真理。因此证道学学会的座右铭是：“没有比真理更高之宗教”。折衷证道学学校创办人的主要目的，也是现代证道学学会的三个目的之一；就是要在永恒的真理的基础上，将所有的宗教、教派和民族融合在一个共同的道德体系中。

ENQUIRER – What have you to show that this is not an impossible dream; and that all the world's religions *are* based on the one and the same truth?

THEOSOPHIST – Their comparative study and analysis.

问：你怎么证明世界上所有的宗教都是基于一个共同的真理，而这不是一个不可实现的梦想呢？

答：通过比较研究和比较分析它们。

ENQUIRER – In days of Ammonius there were several great ancient religions, and the sects in Egypt and Palestine alone were numerous. How could he reconcile them?

THEOSOPHIST – By doing that which we again try to do now. We can show the line of descent of every Christian religion, as of every, even the smallest, sect. The latter are the minor twigs or shoots grown on the larger branches; but shoots and branches spring from the same trunk — the wisdom religion. To prove this was the aim of Ammonius, who endeavored to induce Gentiles and Christians, Jews and Idolaters, to lay aside their contention and strife, remembering only that they were all in possession of the same truth under various vestments, and were all the children of a common mother. This is the aim of Theosophy likewise.

问：在 Ammonius 的时代有几个古代伟大的宗教，在埃及和巴勒斯坦就有很多不同的教派。他怎么调和它们呢？

答：他做的跟我们现在想做的一样。我们可以追溯每一个基督教中即使是最小的派系的传承，这些派系就有如树枝上长出来的小树枝或幼苗；但是幼苗和树枝却同出于一个树干，即‘**智慧宗教**’。Ammonius 的目的就是要证明这一点，他一生致力于使异教徒和基督教徒、犹太人和偶像崇拜者放下他们的辩驳和纷争，意识到在不同的宗教外衣下，他们都拥有同样的真理，是同一个母亲的孩子。这就是证道学的目标。

Enquirer – - What are your authorities for saying all this of the ancient Theosophists of Alexandria?

Theosophist – An almost countless number of well-known writers. Only, while the great Philaletheian was supported and helped in the policy he pursued by two Church Fathers, Clement and Athenagoras, by the learned Rabbis of the Synagogue, by the philosophers of the Academy and the Grove, and while he taught a common doctrine for all, we, his followers on the same line, receive little recognition.

问：你有什么根据说这些有关古代亚历山大的证道学学者的事呢？

答：根据无数知名作家的著说。与当今时代不同的是，这位伟大的追求真理者在传播这个众教同源的理论时，得到两位基督教的奠基人 Clement 和 Athenagoras、还有博学的犹太教祭司及各种不同学派的支持和帮助。而我们做为他的追随者，可却没得到多少的认可。

Enquirer – - Was Ammonius encouraged and supported by the Church because, notwithstanding his heresies, he taught Christianity and was a Christian?

Theosophist – Not at all. He was born a Christian, but never accepted Church Christianity.

问：那尽管 Ammonius 教的是异说，他还是受到教会的鼓励和支持，这是不是因为他是一个基督教徒并传授基督教？

答：不。他出生于一个信奉基督教的家庭，但他从未接受过教会的基督教。

Enquirer – Since Ammonius never committed anything to writing, how can one feel sure that such were his teachings?

Theosophist – Neither did Buddha, Pythagoras, Confucius, Orpheus, Socrates, nor even Jesus, leave behind them any writings. Yet most of these are historical personages, and their teachings have all survived. The disciples of Ammonius, among whom were Origen, Plotinus, and Longinus, have all left records of the Philaletheian System – so far, at all events, as their public profession of faith was known, for the School was divided into exoteric and esoteric teachings.

问：既然 Ammonius 没有任何著作，你怎么能肯定这是他的教导呢？

答：佛陀，毕达哥拉斯 (Pythagoras)，孔子，奥菲斯 (Orpheus)，苏格拉底 (Socrates)，甚至耶稣，他们也没有留下任何著作。然而他们大部分是历史人物，他们的教导都得以保存至今。Ammonius 的门徒中，如奥里根 Origen，普罗提诺 (Plotinus) 和隆基努斯 (Longinus)，都有留下有关这位真理追求者思想体系的记录 - 这是依照他们公开表明信仰而言。他们的学校也分为通显的和秘传两支。

Enquirer – How have the latter tenets reached our day, since you hold that what is properly called the Wisdom-Religion was esoteric?

Theosophist – The Wisdom-Religion was ever one and the same, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy.

问：既然你所谓的**智慧宗教**是秘传的，那后人如何将这些教义保存及传达至今呢？

答：**智慧宗教**自古以来就只有一个，而且是人类能达到的最高知识，因此，它被很小心地保存下来。它的起源比亚历山大的证道学者还古老，传承到现代，还会比任何一个宗教和哲学更有生命力。

Enquirer – Where and by whom was it so preserved?

Theosophist – Among Initiates of every country; among profound seekers after truth – their disciples; and in those parts of the world where such topics have always been most valued and pursued.

问：它是在什么地方、由何人保存的？

答：由每个国家里的入道者 (Initiates) 及他们的弟子，也就是那些真正的追随真理者传承的人。他们散布在世界上一直尊重和追求这种智慧的地方。

Enquirer – Can you give me some proofs of its esotericism?

Theosophist. – The best proof you can have of the fact is that every ancient religious, or rather philosophical, cult consisted of an esoteric or secret teaching, and an exoteric or outward public worship. Furthermore, it is a well-known fact that the Mysteries of the ancients comprised with every nation the Greater (secret) and Lesser (public) Mysteries – as, for instance, in the celebrated solemnities, called the Eleusinian, in Greece. Do we not find the same also in early Christianity, among the Gnostics, and even in the teachings of Christ? Did he not speak to the multitudes in parables which had a twofold meaning, and explain his reasons only to his disciples? “Unto you,” he says, “it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables.” Examples might be brought from every country to this effect.

问：你能给我一些**智慧宗教**的隐秘性的证据吗？

答：这个事实最好的证据是，每一个古老的宗教，或者更确切地说，每一个哲学体系，都有一个隐秘的、秘传的或秘密的教义，和一个通显（向外、大众化的）的崇拜。此外，一个众所周知的事实是，每一个国家的古老奥秘，都有“大”（秘密的）和“小”（公开的）的分别 -- 例如希腊有名的埃勒夫西斯节日。我们在早期的基督教、诺斯替教派之间、甚至在基督的教导之中，难道找不到同样的例子吗？他难道不是对众人说含双关语的比喻，而对他的门徒作了以下解释？“对你们，”他说，“给你们知道天国的奥秘；但是对他们，所有这些东西都是用比喻的方式”在每个国家里都可以找到类似的例子。

Enquirer – Can you attain the “Secret Wisdom” simply by study?

Theosophist – I think not. Ancient theosophists claimed, and so do the modern, that the Infinite cannot be known by the finite – i.e. sensed by the finite self – but that the divine essence could be communicated to the higher spiritual Self in a state of ecstasy.

问：你能仅仅通过研读而得到的“秘密智慧”吗？

答：不能。古代及现代证道学学者声称，**无限**不能为**有限**所知 -- 即由**有限**的感官去感知 - 但是那神圣的本质可以在一种忘我的精神状态下传达给我们精神界的**高层灵性自我**（Higher Self）。

Enquirer – What is your explanation of it?

Theosophist – Real ecstasy was defined by Plotinus as “the liberation of the mind from its finite consciousness, becoming one and identified with the Infinite”. This is the highest condition, and it is reached only by the very very few. It is, indeed, identical with that state which is known in India as Samadhi. The Theosophy of the Sages is well expressed in the assertion, “The Kingdom of God is within us”.

问：您对这怎么解释呢？

答：普罗提诺（Plotinus）对真正的“忘我”的解释是“心智的**有限**意识被解放，与**无限**意识认同，成为一体”。这是最高境界，而只有非常少数的人能达成。在印度，此境界被称为**三摩地**（Samadhi）。圣人的证道学里也有很好的表达，“上帝的王国在我们内心”。

Enquirer – Theosophy, then, is not, as held by some, a newly devised scheme?

Theosophist – It is as old as the world, in its teachings and ethics, if not in name, as it is also the broadest and most catholic system among all.

问：那么证道学，并不是如一些人所说的，是一个新制定的体系？

答：它的教义和道德准则，甚至它的名字与地球一样古老；它也是最广博和最普世的系统。

Enquirer – How comes it, then, that Theosophy has remained so unknown to the nations of the Western Hemisphere, confessedly the most cultured and advanced?

Theosophist – We believe there were nations as cultured in days of old and certainly more spiritually “advanced” than we are. But there are several reasons for this willing ignorance. One of them was given by St Paul to the cultured Athenians – a loss, for long centuries, of real spiritual insight, and even interest, owing to their too great devotion to things of sense and their long slavery to the dead letter of dogma and ritualism. But the strongest reason for it lies in the fact that real Theosophy has ever been kept secret.

问：那为何证道学在西方那些文明先进的国家里仍然不为人知呢？

答：我们相信古代存在着跟我们一样文明且精神上更“先进”的国家。西方对证道学的无知是有几个原因的。圣保罗（St. Paul）曾对那些文明的雅典人说—由于他们对感官觉知的热衷和被死板的纸上教条和宗教仪式的奴役，使他们几个世纪以来失去了真正的精神洞察力，并且对此不感兴趣。但是最主要的原因在于真正的证道学一直都处于隐密状态这个事实。

Enquirer – You have brought forward proofs that such secrecy has existed; but what was the cause for it?

Theosophist – The causes for it were: Firstly, the perversity of average human nature and its selfishness, always tending to the gratification of personal desires to the detriment of neighbours and next of kin. Such people could never be entrusted with divine secrets. Secondly, their unreliability to keep the sacred and divine knowledge from desecration. It is the latter which led to the perversion of the most sublime truths and symbols, and to the gradual transformation of things spiritual into anthropomorphic, concrete and gross imagery – in other words, to the dwarfing of the god-idea and to idolatry.

问：你已经提供了这个隐秘的存在的证据；但是其原因是为什么呢？

答：有以下几种原因：第一，一般的人性由于堕落和自私，总是趋向于满足个人私欲而伤害到邻居和亲人；这样的人是永远不会被赋予神圣的神秘的。其次，是不可以靠他们来保持神圣和神圣的知识不被亵渎。后者导致最崇高的真理和符号被歪曲，并使到精神体逐步转变成拟人的、实体的和粗俗的偶像 — 换句话说，贬低至神化和偶像崇拜的地步。

Enquirer – Are you all followers of Gautama Buddha?

Theosophist – No more than musicians are all followers of Wagner.

问：你们全都是佛陀 (Gautama Buddha) 的追随者吗？

答：并不是所有音乐家都是瓦格纳 (Wagner) 的追随者。

Enquirer – But are not the ethnics of Theosophy identical with those taught by Buddha?

Theosophist – Certainly, because these ethics are the soul of the Wisdom-Religion, and were once the common property of the Initiates of all nations. But Buddha was the first to embody these lofty ethics in his public teachings, and to make them the foundation and the very essence of his public system. It is herein that lies the immense difference between exoteric Buddhism and every other religion. For while in other religions ritualism and dogma hold the first and most important place, in Buddhism it is the ethics which have always been the most insisted upon. This accounts for the resemblance, amounting almost to identity, between the ethics of Theosophy and those of the religion of Buddha. Theosophist – Yet Theosophy is not Buddhism.

问：但证道学的伦理与佛陀教导的不是类似吗？

答：当然类似，因为这些道德是**智慧宗教**的灵魂，曾经是所有国家里的初入道者 (Initiates) 共同拥有的。不过是佛陀最先把这些崇高的道德包含在他的公开教义里，并且使它们成为他世俗体制的基础和精髓；这就是佛教和所有其他宗教之间的巨大差异。其他宗教都把仪式和教条排在第一和最重要的地位，佛教却是最注重道德。这就是证道学的伦理和佛陀宗教的伦理相似、几乎等同的原因。不过证道学并不是佛教。



## II EXOTERIC AND ESOTERIC THEOSOPHY

### WHAT THE MODERN THEOSOPHICAL SOCIETY IS NOT

#### 第二章

#### 显义和秘义的证道学

#### 现代的证道学学会

Enquirer – Your doctrines, then, are not a revival of Buddhism, nor are they entirely copied from the Neoplatonic Theosophy?

Theosophist – They are not, Let me quote Dr. J.D. Buck, F.T.S., before a Theosophical Convention, at Chicago, Ill., U.S.A. (April 1889). “Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul.”

问:那你们的教义,并不是佛教的复兴,也不是完全从新柏拉图主义(Neo-Platonic)的证道学上复制出来的,对吗?

答:你的理解是对的。让我引述巴克博士(Dr. J.D. Buck), FTS, 在美国芝加哥 1889 年 4 月举行的第三届证道大会上说的,“在任何一个时代,都有一些人或多或少知道证道学的教义,并把它融入到日常生活当中。这些教义并不属于任何宗教,或只限于某个学会或时代。他们是每个人类灵魂与生俱来的权利。”

Enquirer – Which system do you prefer or follow besides Buddhistic ethics?

Theosophist – None, and all. We hold to no religion, and to no philosophy in particular: we cull the good we find in each. But here, again, it must be stated that, like all other ancient systems, Theosophy is divided into exoteric and esoteric sections.

问:除了佛教的道德体系,您比较喜欢追随哪一个系统?

答:不追随任何一个,但是包含全部。我们不偏于任何宗教,或任何特别的哲学:我们从中取出好的精华。但是,我必须再次声明,就像其他所有古老的系统,证道学也有被划分为显义和秘义的部分。

Enquirer – What is the difference?

Theosophist – The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretical lines. The members may be Christians or Mussulmans, Jews or Parsis, Buddhists or Brahmans, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. In short, he has to help, if he can, in the carrying out of the at least one of the objects of the programme. Otherwise he has no reason for becoming a member. Such are the majority of the exoteric Society, composed of “attached” and “unattached” members. These may, or may not, become Theosophists de facto. Members they are, by virtue of their having joined the Society; but the latter cannot make a Theosophist of one who has no sense for the divine fitness of things, or of him who understands Theosophy in his own – if the expression may be used – sectarian and egotistic way.

问: 它们有什么不同?

答: 证道学会的成员都有自由信奉任何宗教或哲学, 或没有宗教信仰的自由。只要他们认同并愿意实行学会的三个目的其中一个或多个目的。该学会是一个慈善和科研机构, 以实际行动而不是只是理论来传播世人皆兄弟的观念。成员可能是基督教徒或穆斯林, 犹太人或帕西教徒(Parsis), 佛教徒或婆罗门教徒, 唯心论者或物质主义者, 这些都没关系。但每一个成员必须在心底是一个慈善家, 或者是一个学者, 是一个对雅利安人(Aryan)及其它古老文化的探索者, 或通灵学者。总之, 在他能力范围许可的前提下, 帮助实现学会的至少一个目的。否则他没有理由成为会员。学会的显义部分是由这些“会员”和“独立”成员组成的。这些人可能或可能不会成为真正的证道人。只要加入的就是会员, 但如果他没有对神圣事物的意识, 或以一种宗派方式和为了个人利益而理解证道学, 那么他则不是证道人。

## **THEOSOPHISTS AND MEMBERS OF THE THEOSOPHICAL SOCIETY**

### **证道人和证道学学会的成员**

Enquirer – This applies to lay members, as I understand. And what of those who pursue the esoteric study of Theosophy, are they the real Theosophists?

Theosophist – Not necessarily, until they have proven themselves to be such. They have entered the inner group and pledged themselves to carry out, as strictly as they can, the rules of the occult body. This is a difficult undertaking, as the foremost rule of all is the entire renunciation of one's personality – i.e. a member has to become a thorough altruist, never to think of himself, and to forget his own vanity and pride in the thought of the good of his fellow-creatures, besides that of his fellow-brothers in the esoteric circle. He has to live, if the esoteric instructions shall profit him, a life of abstinence in everything, of self-denial and strict morality, doing his duty by all men. The few real Theosophists in the T.S. are among these members. This does not imply that outside of the T.S. and the inner circle, there are no Theosophists; for there are, and more than people know of; certainly far more than are found among the ordinary members of the T.S.

问: 据我所知,这适用于普通成员。那些研究秘义证道学的学者, 他们是真正的证道人吗?

答: 不一定, 除非他们以实际行动证明。他们已经进入了内圈(inner group), 并宣誓将严格遵守隐匿的规则。这是一项艰巨的任务, 因为最重要的是放弃自己的性格体, 即成为一个彻底的利他主义者, 不为自己利益着想, 并忘记他自己的虚荣心和骄傲, 为内在成员和众生的利益着想。如果要使隐秘科学的教导对他有益, 他必须过节制的生活, 自我否定和严格遵从道德, 尽他的职责。在证道学学会里, 有些真正的证道人在这些内部成员中。这并不意味着在证道学学会和内圈以外, 就没有证道人的存在; 他们不仅存在, 而且比人们知道的还多。人数肯定比证道学学会一般成员中的证道人多。

Enquirer – Then what is the good of joining the Society in that case? Where is the incentive?

Theosophist – None, except, the advantage of learning the genuine doctrines of the Esoteric Philosophy, and deriving much help from mutual aid and sympathy. Union is strength and harmony, and well-regulated simultaneous efforts produce wonders. This has been the secret of all associations and communities since mankind existed.

问: 那么在这种情况下, 加入会员的好处是什么呢? 动力在哪里?

答: 好处除了可以学习真正的隐秘哲学, 及互助和同情心衍生出的莫大帮助以外, 没有其他。合一就是力量与和谐, 坚持不懈的共同努力可以产生奇迹。这是所有社团和社区自人类存在以来的秘密。

Enquirer – But why could not a man of well-balanced mind and singleness of purpose, one, say, of indomitable energy and perseverance, become an Occultist and even an Adept if he works alone?

问:但为什么一个心智平衡和目标专注,有着不屈不挠的能量和毅力的人,以他单独的力量工作,不能成为一个玄秘学者或是真师(Adept)呢?

Theosophist – He may; but there are ten thousand chances against one that he will fail. For one reason out of many others, no books on Occultism or Theurgy exist in our day which give out the secrets of Alchemy or medieval Theosophy in plain language. All are symbolical or in parables; and as the key to these has been lost for ages in the West, how can a man learn the correct meaning of what he is reading and studying? Therein lies the greatest danger, one that leads to unconscious black magic or the most helpless mediumship. He who has not an Initiate for a master had better leave the dangerous study alone. Look around you and observe. While two-thirds of “civilized” society ridicule the mere notion that there is anything in Theosophy, Occultism, Spiritualism, or in the Kabbalah, the other third is composed of the most heterogeneous and opposite elements. Some believe in the mystical, and even in the supernatural, but each believes in his own way.

答:他可能会,但只有万分之一的机会会成功。众多原因之一是,我们这个时代根本没有玄秘或仪式书籍,能以通俗易懂的语言解释炼金术或中世纪证道学的秘密。玄秘学全都是象征性的符号或比喻;加上关键在于这门科学在西方当时已失传了许久,一个人怎么能学习和研究它真正的含义呢?这样做潜在的最大危险,是导致潜意识的黑魔法或不能自控地通灵。在他还没有得到真师的点道前,最好远离这危险的研究。好好观察你的周围,现今三分之二的“文明”世界的人嘲笑证道学,玄秘学,灵魂学,或卡巴拉(Kabbalah)里面有真有什么内容,另外三分之一中,有一部分人相信神秘主义,甚至相信超自然,但是每个人以自己的方式相信,参差不齐,互相逆背。

Others will rush single-handed into the study of the Kabbalah, Psychism, Mesmerism, Spiritualism, or some form or another Mysticism. Result: no two men think alike, no two are agreed upon any fundamental occult principles, though many are those who claim for themselves the ultima thule of knowledge, and would make outsiders believe that they are full-blown Adepts. Not only is there no scientific and accurate knowledge of Occultism accessible in the West – not even of true Astrology, the only branch of Occultism which, in its esoteric teachings, has definite laws and a definite system- but no one has any idea of what real Occultism means. Some limit ancient wisdom to the Kabbalah and the Jewish Zohar, which each interprets in his own way according to the dead letter of the Rabbinical methods. Others regard Swedenborg or Bohme as the ultimate expressions of the highest wisdom; while others again see in Mesmerism the great secret of ancient Magic. One and all of those who put their theory into practice are rapidly drifting, through ignorance, into black magic. Happy are those who escape from it, as they have neither test nor criterion by which they can distinguish between the true and the false.

另一部分人会一头钻进卡巴拉,心灵学术,催眠术,通灵术,或某种神秘主义。结果呢,没有两人有相同的想法,没有两人会赞成任何基本隐匿性的原则。这其中很多是那些声称自己有超凡的和真正的知识,也使外界认为他们是真正的真师的人。在西方,不仅没有科学性的和准确的玄秘知识,甚至没有真正的占星术,尽管它是玄秘主义在显义的教学中唯一有明确的法则和系统的科学。没有人真正知道玄秘主义代表什么。有些人将古老智慧局限于卡巴拉或者犹太人的“光明之书”(Jewish Zohar),根据犹太拉比(Rabbi)的故纸堆来用自己的方式解释。其他则视斯韦登伯格(Swedenborg)或伯梅(Bohme)为最高的智慧的表现;而另有些人又在催眠术中看到古老魔法的天大秘密。那些以这样的理论付诸实践的人,无一不迅速堕入黑魔法之中。他们既没有检测方法,也没有区分真与假的标准。那些能从中摆脱出来的人是幸运的。

Enquirer – Are we to understand that the inner group of the T.S. claims to learn what it does from the real Initiates or Masters of Esoteric Wisdom?

Theosophist – Not directly. The personal presence of such Masters is not required. Suffice it if They give instructions to some of those who have studied under Their guidance for years, and devoted their whole lives to Their service. Then, in turn, these can give out the knowledge so imparted to others, who had no such opportunity. A portion of the true sciences is better than a mass of undigested and misunderstood learning. An ounce of gold is worth a ton of dust.

问: 如内圈的证道学学会成员所说的, 他们师从真正的入道者或玄秘学的真师, 是这样吗?

答: 不是直接学习。真师没有必要出现。只要有些人师从真师们学习, 并且一生忠诚地为他们服务就够了。他们可以传授知识给那些没有机会跟随真师学习的人。学习真正的科学的一部分好过学习一堆未消化和误解的东西。一盎司黄金胜过一吨的灰尘。

Enquirer – But how is one to know whether the ounce is real gold or only a counterfeit?

问: 但是, 如何知道这一盎司是真正的黄金而不是伪造呢?

Theosophist – A tree is known by its fruit, a system by its results. When our opponents are able to prove to us that any solitary student of Occultism throughout the ages has become a saintly Adept like Ammonius Saccas, or even a Plotinus, or a Theurgist like Iamblichus, or achieved feats such as are claimed to have been done by St Germain, without any master to guide him, and all this without being a medium, a self-deluded psychic, or a charlatan – then shall we confess ourselves mistaken. But till then Theosophists prefer to follow the proven natural law of the tradition of the Sacred Science. There are mystics who have made great discoveries in chemistry and physical sciences, almost bordering on Alchemy and Occultism; others who, by the sole aid of their genius, have re-discovered portions, if not the whole, of the lost alphabets of the “mystery language”, and are, therefore, able to read correctly Hebrew scrolls; others still, who, being seers, have caught wonderful glimpses of the hidden secrets of Nature. But all these are specialists. One is a theoretical inventor, another is Hebrew, i.e. a sectarian Kabbalist, a third a Swedenborg of modern times, denying all and everything outside of his own particular science or religion. Not one of them can boast of having produced a universal or even a national benefit thereby, or a benefit even to himself. With the exception of a few healers – of that class which the Royal College of Physicians or Surgeons would call quacks – none have helped with their science Humanity, or even a number of men of the same community. Where are the Chaldees of old, those who wrought marvellous cures, “not by charms but by simples”? where is an Apollonius of Tyana, who healed the sick and raised the dead under any climate and circumstances? We know some specialists of the former class even in Europe, but of the latter, only in Asia, where the secret of the Yogi, “to live in death”, is still preserved.

答: 如果通过果实可以判断一颗树是什么树, 同样地, 检验一种哲学要看它带来的结果。不同意我的说法的人尽可指出, 在任何古往今来的独立玄秘主义学者中, 如果有人在没有真师的指引下, 没有通过招魂, 或自我想象的灵媒, 或骗术成了 Ammonius Saccas, 普罗提诺, 或 Iamblichus Theurgist 这样的不朽人物, 或如 St Germain 一样展示圣洁娴熟的功绩, 那么, 我们承认自己的错误。否则的话, 证道人宁愿追随已经证明有效的神圣科学传统的自然法则。有些神秘主义者在化学和物理科学领域有了重大发现, 几乎临近了炼金术(Alchemy)和玄秘学; 有些人, 单凭他们天才的智慧, 重新发现了部分, 甚至整个“神秘的语言”中所丢失的字母, 因此能够真正读出希伯来卷轴; 还有一些有天眼透视能力的人, 已经窥探到奇妙大自然隐藏的秘密。但是, 所有这些都只是单科专家。他们或是理论的发明者, 或是希伯来文专家, 也就是卡巴拉一个宗派的代表, 或者是近代的斯韦登伯格(Swedenborg), 拒绝接受他自己的科学或宗教以外的东西。他们没有一个人可以夸耀所发现的秘密可以带给世界或国家任何利益, 包括对自己的利益。除了几个被皇家学院医师或外科医生会称为庸医的愈疗者外, 其他人的理论对人类没有任何帮助, 甚至对同一社团的人一点帮助都没有。现在哪里还有象老迦勒底人(Charlees of old)一样的, “不是用魔力, 而是用单纯简单的方法”来治愈病人? 哪里能找到象提亚纳的阿波罗尼乌斯(Apollonius of Tyana)这样的人, 能够在任何气候和环境妙手回春, 让人起死回生? 在今天的欧洲还能找到一些愈疗者, 但是那些真正的高人仅在亚洲, 这个保持着瑜珈的“活在死亡”之秘密的地方可以找到。

Enquirer – is the production of such healing adepts the aim of Theosophy?

Theosophist – Its aims are several; but the most important are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. And we believe the former to be far more important than the latter. Theosophy has to inculcate ethics; it has to purify the soul, if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary. It is not by studying Occultism for selfish ends, for the gratification of one's personal ambition, pride, or vanity that one can ever reach the true goal of helping suffering mankind. Nor is it by studying one single branch of the Esoteric Philosophy that a man becomes an Occultist, but by studying, if not mastering, them all.

问:证道学的目的是培养这种有能力治疗的真师吗?

答: 它的宗旨有几个, 但最重要的是培养那些有可能减轻人类肉体和精神痛苦的人。我们相信精神远比肉体更重要。证道学重视道德的培养和灵魂的净化。肉体的疾病与痛苦, 除了事故之外, 都是遗传的。学习玄秘学如果是为了满足个人野心, 骄傲, 和虚荣, 是达不到帮助人类脱离苦难的目标的。单单只是通过学习和研究隐秘科学的一个分支, 亦无法让人成为玄秘学者, 他必须掌握全盘知识才行。

Enquirer – Is help, then, to reach this most important aim, given only to those who study the Esoteric Sciences?

Theosophist – Not at all. Every member is entitled to general instruction if he only wants it; but few are willing to become what is called “working members”, and most prefer to remain the “drones” of Theosophy. Let it be understood that private research is encouraged in the T.S., provided it does not infringe the limit which separates the exoteric from the esoteric, the blind from the conscious magic.

问: 要达到使人类脱离痛苦的目的, 是否只有研究隐秘科学的人才能得到帮助?

答: 不是的。每一个成员都会得到一般的教义, 若他们愿意接受的话。但只有少数人愿意成为所谓的“工作会员”, 大多较倾向于证道学的“群蜂”。在证道学会里, 个人的研究是得到鼓励的, 只要不混淆显义与秘义的界限, 区分无意识的和有意识的魔法。

## THE DIFFERENCE BETWEEN THEOSOPHY AND OCCULTISM

### 证道学和玄秘学之间的区别

Enquirer – You speak of Theosophy and Occultism; are they identical?

Theosophist – By no means. A man may be a very good Theosophist indeed, whether in or outside of the Society, without being in any way an Occultist. But no one can be a true Occultist without being a real Theosophist; otherwise he is simply a black magician, whether conscious or unconscious.

问: 证道学和玄秘主义是相同的吗?

答: 决不。一个人无论是在学会内或在外, 可能是一个很好的证道人, 但不是一位玄秘学者。但一个真正的玄秘学者一定是一位真正的证道人, 否则他只可能是一个有意识或无意识黑魔法师。

Enquirer – What do you mean?

Theosophist – I have said already that a true Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity and work ceaselessly for others. Now, if an Occultist does not do all this, he must act selfishly for his own personal benefit; and if he has acquired more practical power

than other ordinary men, he becomes forthwith a far more dangerous enemy to the world and those around him than the average mortal. This is clear.

问: 你是什么意思?

答: 我已经说过, 一个真正的证道人必须在实践中体现最崇高的道德理想, 必须努力实现他与整个人类的结合, 并不断为他人无私的付出。如果一个玄秘学者做不到这一切, 他必定是为自私的个人利益而行动; 如果他已经取得了比其他普通人更大的能力, 他会成为一个对世界和他周围的人更为危险的敌人。这是显而易见的。

Enquirer – Then is an Occultist simply a man who possesses more power than other people?

Theosophist – Far more – if he is a practical and really learned Occultist, and not one only in name. occult sciences are not, as described in Encyclopaedias, “those imaginary sciences of the Middle Ages which related to the supposed action or influence of occult qualities or supernatural powers, as alchemy, magic, necromancy, and astrology”, for they are real, actual, and very dangerous sciences. They teach the secret potency of things in Nature, developing and cultivating the hidden powers “latent in man”, thus giving him tremendous advantages over more ignorant mortals. Hypnotism, now become so common and a subject of serious scientific enquiry, is a good instance in point. Hypnotic power has been discovered almost by accident; the way to it having been prepared by mesmerism. And now an able hypnotizer can do almost anything with it, from forcing a man, unconsciously to himself, to play the fool, to making him commit a crime – often by proxy for the hypnotizer, and for the latter’s benefit. Is not this a terrible power if left in the hands of unscrupulous persons? And please to remember that this is only one of the minor branches of Occultism.

问:那一个玄秘学者只是比其他人拥有更多能力而已吗?

答: 远超过普通人 - 如果他是一个实际和真正的玄秘学者, 不是仅在名头上。玄秘性科学不是如百科全书中所述, “中世纪想象的, 涉及到由玄秘性素质或超自然能力造成的行为或影响的科学, 如魔法, 巫术, 通灵法术和占星术”, 他们是真实的, 而且是非常危险的科学。它教的自然事物的秘密潜性, 开发和培育人类尚未发掘的潜力, 从而使一个人比更无知的凡人拥有巨大优势。催眠术, 现在变得如此普遍并且成了严肃科学探究的课题, 是一个很好的实例。催眠的力量几乎是在意外中发现, 它的先驱是医学催眠疗法。为了自己的利益, 一个催眠师几乎可以利用它做任何东西, 迫使一个人自己毫无意识地装傻, 使他犯罪。如果这种科学落入不法者手中, 它难道不是一个可怕的力量? 请记住, 这仅仅是玄秘学的小分支之一。

Enquirer – But are not all these occult sciences, magic, and sorcery, considered by the most cultural and learned people as relics of ancient ignorance and superstition?

Theosophist – Let me remind you that this remarks of yours cuts both ways. The “most cultured and learned” among you regard also Christianity and every other religion as a relic of ignorance and superstition. People begin to believe now, at any rate, in hypnotism, and some – even of the most cultured – in Theosophy and phenomena. But who among them, except preachers and blind fanatics, will confess to a belief in biblical miracles? And this is where the point of difference comes in. there are very good and pure Theosophists who may believe in the supernatural, divine “miracles” included, but no Occultist will do so. For an Occultist practices scientific Theosophy, based on accurate knowledge of Nature’s secret workings; but a Theosophist, practising the powers called abnormal, minus the light of Occultism, will simply tend toward a dangerous form of mediumship, because, although holding to Theosophy and its highest conceivable code of ethics, he practices it in the dark, on sincere but blind faith. Anyone, Theosophist or Spiritualist, who attempts to cultivate one of the branches of occult science – e.g., hypnotism, mesmerism, or even the secrets of producing physical

phenomena – without the knowledge of the philosophic rationale of those powers, is like a rudderless boat launched on a stormy ocean.

问:但所有这些玄秘科学,魔法,和巫术,不都是被文明和有学问的人认为是古代无知和迷信的遗物吗?

答:让我提醒你关于你这个言论的两面性。你们当中“最文明和有学问的”也认定,基督教和其他宗教也是无知和迷信的遗物。无论如何,人们现在开始相信催眠术,证道学和超自然现象,包括那些最有学问的人。但这当中,除了传教士和盲目的狂热分子,又有谁会承认相信圣经里所述的奇迹?差异点就在这里。一些非常好的和纯洁的证道人可能相信超自然现象,包括神圣的“奇迹”,但没有一个玄秘学者会相信这些。一个玄秘学者所实践的是科学的证道学,是建立在准确掌握自然秘密运作的知识的基础上的。但一个证道人,如果没有玄秘学的底子,一味追求被称为是不寻常的力量,则容易倒向一个危险通灵的形式。因为,虽然他有证道学的基础和崇高的道德,但是他在黑暗中摸索,依靠的是盲目的信仰。任何人,不管是证道人或灵媒师,试图深入到玄秘性科学中的分支之一,例如,催眠术,迷魂术,或制造物理现象的秘密,如果没有对这些力量的理性哲学原理的知识的话,那么他就会像是一艘在惊涛骇浪海洋上的没舵的船一般。

## EXOTERIC AND ESOTERIC THEOSOPHY

### 显义和秘义证道学

#### THE DIFFERENCE BETWEEN THEOSOPHY AND SPIRITUALISM

#### 证道学与精神主义之间的差异

Enquirer – But do you not believe in Spiritualism?

问:但你不相信精神主义吗?

Theosophist – If by “Spiritualism” you mean the explanation which Spiritualists give of some abnormal phenomena, then decidedly we do not. They maintain that these manifestations are all produced by the ‘spirits’ of departed mortals, generally their relatives, who return to earth, they say, to communicate with those they have loved or to whom they are attached. We deny this. We assert that the spirits of the dead cannot return to earth – save in rare and exceptional cases, of which I may speak later; nor do they communicate with men except by entirely subjective means. That which appears objectively, is only the phantom of the ex-physical man. But in psychic, and so to say, spiritual Spiritualism, we do believe, most decidedly.

答:如果你所谓“精神主义”的意思是灵媒师制造出一些异常现象,那我们肯定不相信。他们认为这些现象是都是已经去世的人的“灵”所为,一般来说是亲属,返回地球,与他们所的爱人或者有牵连的人沟通。我们否认这一点。我们断言,死者的灵魂不能返回地球 – 除非是在罕见和特殊情况下,我稍后会详细解释。灵魂也不与人沟通,除非完全是主观的驱动。客观能出现的,只有生前人肉身的幽幻。但如果你说的精神主义是从心灵的角度说上来说,即精神灵魂学,我们则坚定地相信。

Enquirer – Do you reject the phenomena also?

Theosophist – Assuredly not – save cases of conscious fraud.

Enquirer – How do you account for them, then?

问:你也拒绝灵异现象吗?

答：当然不拒绝，除非是作假的现象。

问：那你怎么解释？

Theosophist – In many ways. The causes of such manifestations are by no means so simple as the Spiritualists would like to believe. Foremost of all, deus ex machina of the so-called “materializations” is usually the psychic body or “double” of the medium or of some one present. This subtle body is also the producer or operating force in the manifestations of slate-writing, and so on.

答：有很多方法可以解释。这种显灵的原因远远没有灵媒相信的那么简单。所谓的“显灵”通常显的是灵媒的心灵身或是“以色列体”(etheric double)，或是在场的某人的以色列体。以色列体也是自动书写等现象的制造者和动力。

Enquirer – You say “usually”; then what is it that produces the rest?

Theosophist – That depends on the nature of the manifestations. Sometimes the psychic remains of the vanished personalities that were; at other times, elementals. “Spirit” is a word of manifold and wide significance. I really do not know what Spiritualists mean by the term; but what we understand them to claim is that the physical phenomena are produced by the reincarnating Ego, the spiritual and immortal individuality. And this hypothesis we entirely reject. The conscious individuality of the disembodied cannot materialize, nor can it return from its own mental devachanic (heavenly) sphere to the plane of terrestrial objectivity.

问：你说“通常”，那其它的还有什么原因制造了另外一些现象呢？

答：这取决于灵异现象的性质。有时是死者性格体中存留的部分，有时候，是元素精灵。“灵”一词是多方面及具有广泛的意义。我不知道灵媒对这词句的意思，我们理解他们认为这些物理现象是由可转世的“自我”，即灵性和不朽的个性体所产生的。我们完全不接受这个假设。我们认为死人的有意识的个性体是不可能物质界显现，也不可能从思想界的天堂回到客观的实体世界。

Enquirer – But many of the communications received from the “spirits” show not only intelligence, but a knowledge of facts not known to the medium, and sometimes even not consciously present to the mind of the investigator or any of those who compose the audience.

问：但许多从“灵”那里接收到的信息不仅极具智慧，而且是连“灵媒”都不知道的知识，有时甚至不是试验者或是参与者自己意识中拥有的知识。

Theosophist – Those does not necessarily prove that the intelligence and knowledge you speak of belong to spirits, or emanate from disembodied souls. Somnambulists have been known to compose music and poetry and to solve mathematical problems while in their trance state, without having ever learned music or mathematics. Others answered intelligently questions put to them, and even, in several cases, spoke languages, such as Hebrew and Latin, of which they were entirely ignorant when awake – all this in a state of profound sleep. Will you, then, maintain that this was caused by “spirits”?

答：那不一定证明你说的智慧和知识来自于“灵”，或游魂。也有被催眠的人在催眠状态下谱写音乐诗歌和解决数学问题，而从来没有学过音乐或数学。另外有些人在深度催眠下，可以很有智能地回答别人提出的问题，甚至，在某些案例中，说希伯来语和拉丁语，而他们清醒时对这些语言一无所知。你难道会认为这是“灵”所造成的吗？



Enquirer – But how would you explain?

问: 那你怎么解释这些现象呢?

Theosophist – We assert that the divine spark in man being one and identical in its essence with the Universal Spirit, our “Spiritual Self” is practically omniscient, but that it cannot manifest its knowledge owing to the impediments of matter. Now the more these impediments are removed, in other words, the more the physical body is paralyzed, as to its own independent activity and consciousness, as in deep sleep or deep trance, or, again, in illness, the more fully can the *inner* Self manifest on this plane. This is our explanation of those truly wonderful phenomena of a higher order, in which undeniable intelligence and knowledge are exhibited. As to the lower order of manifestations, such as physical phenomena and the platitudes and common talk of the general “spirit”, to explain even the most important of the teachings we hold upon the subject would take up more space and time than can be allotted to it at present. We have no desire to interfere with the belief of the Spiritualists any more than with any other belief. And at the present moment, while still convinced that the higher kind of manifestations occur through disembodied souls, the leaders of the Spiritualists and the most learned and intelligent among them are the first to confess that not all the phenomena are produced by spirits. Gradually they will come to recognize the whole truth; but meanwhile we have no right nor desire to proselytize them to our views. The less so, as in the cases of purely psychic and spiritual manifestations we believe in the intercommunication of the spirit of the living man with that of disembodied personalities.

答: 我们可以肯定地说, 人类的“神圣火花”与宇宙精神的本质相同并同存一体。我们的精神自我无所不知, 但由于物质的障碍, 它不能在物质界显现其知识。若这些障碍被去除, 换言之, 比如当身体瘫痪时不能从事自己的独立活动和意识, 或在进入深度睡眠或深度恍惚或生病状态下, 在这些情况下深层自我更能充分地物质界显现。这是我们对于那些真正美好的, 展现了不可否认的智慧和知识灵性现象的解释。至于较低层次的通灵现象, 如物理现象或者所谓一般的与“精灵”有关的现象, 谈论它们会占用我们太多的空间和时间。我们无意干涉灵媒师或任何其它信仰。目前, 虽然灵媒界的领袖和最有学问的人首先承认并不是所有的现象都是由精灵产生的, 但是他们仍然坚信较高层次的一些现象仍是由于人死后的灵魂造成的。渐渐的, 他们会意识到全部真相, 可是, 我们无权也不渴望传教我们的意见。对于那些纯粹的心灵和精神表现的现象, 我们更不同意是由死人的灵魂与活人的交流所致。

We say that in such cases it is not the *spirits* of the dead who *descend* on earth, but the spirits of the living that *ascend* to the pure Spiritual Souls. In truth there is neither *ascending* nor *descending*, but a change of *state* or *condition* for the medium. The body of the latter becoming paralyzed, or “entranced,” the spiritual Ego is free from its trammels, and finds itself on the same plane of consciousness with the disembodied spirits. Hence, if there is any spiritual attraction between the two *they can communicate*, as often occurs in dreams. The difference between a mediumistic and a non-sensitive nature is this: the liberated spirit of a medium has the opportunity and facility of influencing the passive organs of its entranced physical body, to make them act, speak, and write at its will. The Ego can make it repeat, echo-like, and in the human language, the thoughts and ideas of the disembodied entity, as well as its own. But the *non-receptive* or non-sensitive organism of one who is very positive cannot be so influenced. Hence, although there is hardly a human being whose Ego does not hold free intercourse, during the sleep of his body, with those whom it loved and lost, yet, on account of the positiveness and non-receptivity of its physical envelope and brain, no recollection, or a very dim, dream-like remembrance, lingers in the memory of the person once awake.

我们认为, 在这种情况下, 不是死者的灵魂降临来接触生者的灵魂, 而是生者的精神上升到纯精神界。事实上, 根本没有所谓上升或下降, 只是灵媒的意识层次在转换或变化。如果灵媒的身体瘫痪, 或进入“失神状态”, 他的精神自我摆脱了束缚, 进入到了死者所在的精神层次。因此, 如果生者和死者之间有任何精神吸引, 他们则可以沟通, 这经常发生在梦中。灵媒和非敏感的人之间的区别在于, 灵媒的被解放的精神体有机会并可以轻松地去影响自己进入失神状态的身体, 使它行动, 说话, 及顺其意志的写作。他的精神体可以使自己的肉体象回音一样用人类的语言重复死者的精神体的思想和理念。那些不肯接

受影响的人和不敏感的人则做不到这些。因此，尽管几乎每一个人的精神自我都可以在肉体进入睡眠状态时不受束缚地与自己去世的亲人沟通，但是，因为大脑和身体的活跃及不敏感性质，他醒后对此一无所知，甚至没有一点朦胧，梦幻般的记忆。

Enquirer - This means that you reject the philosophy of Spiritualism *in toto*?

问: 这表示你完全拒绝灵媒界的通灵哲学?

Theosophist – If by "philosophy" you mean their crude theories, we do. But they have no philosophy, in truth. Their best, their most intellectual and earnest defenders of Spiritualism say so. Their fundamental and only unimpeachable truth, namely, that phenomena occur through mediums controlled by invisible forces and intelligences -- no one, except a blind materialist of the "Huxley big toe" school, will or can deny.

答: 如果你所谓“哲学”的意思是指他们认为死人来找活人的理论，那么我们拒绝这样的哲学。但事实上他们并没有哲学。他们中最好的，最有智慧和最认真的灵媒学的捍卫者也是这么说的。通灵现象中的基本和唯一不变的事实，即是，该现象的发生是由于无形的力量和智慧控制了灵媒 – 没有人，除了盲目的物质主义者，会否认这个事实。

Enquirer – I was told that the Theosophical Society was originally founded to crush Spiritualism and belief in the survival of the individuality in man?

问: 别人对我说证道学会创办的目的是为了要打击灵媒学和人的个性体在死后存在的理念?

Theosophist – You are misinformed. Our beliefs are all founded on that immortal individuality. But then, like so many others, you confuse personality with individuality. Your Western psychologists do not seem to have established any clear distinction between the two. Yet it is precisely that difference which gives the key-note to the understanding of Eastern philosophy, and which lies at the root of the divergence between the Theosophical and Spiritualistic teachings. And though it may draw upon us still more the hostility of some Spiritualists, yet I must state here that it is Theosophy which is the true and unalloyed Spiritualism, while the modern scheme of that name is, as now practised by the masses, simply transcendental materialism.

答: 你是被误导了。我们的信念是完全建立在不朽的个性体上的。但是，和许多其他人一样，你把性格体与个性体混淆了。西方心理学家似乎并没有建立两者之间的任何明显区别。然而，正是这种差异成了了解东方哲学理解的关键，并是证道和灵媒学教诲之间分歧的根源。尽管我这么说会招致来自灵媒界更多的敌意，但我还是必须声明证道学是真正的和纯粹的精神主义，而当今大多数人以这个名义所做的，仅仅是超物质主义罢了。。

Enquirer – Please explain your idea more clearly.

问: 请更清楚的解释你的想法。

Theosophist – What I mean is that though our teachings insist upon the identity of spirit and matter, and though we say that spirit is potential matter, and matter simply crystallized spirit, just as ice is solidified steam, yet since the original and eternal condition of ALL is not spirit but meta-spirit, so to speak - visible and solid matter being simply its periodical manifestation - we maintain that the term spirit can only be applied to the true individuality.

答: 我的意思是，虽然我们的教诲坚持确认精神和物质，虽然我们说，精神是潜在的物体，而物质就像是结晶了的精神，就像冰是凝固的蒸汽，但是，由于宇宙中所有一切的本源和永恒的本质不是精神，而

是超精神，可见和固性的物质只是其周期性的表现。所以我们认为，“精神”一词只能适用于真正的个体。

Enquirer – But what is the distinction between this "true individuality" and the "I" or "Ego" of which we are all conscious?

问: 但是，这个“真正的个性”和我们都意识到的“我”或“自我”的区别是什么呢？

Theosophist – Before I can answer you, we must argue upon what you mean by "I" or "Ego." We distinguish between the simple fact of self-consciousness, the simple feeling that "I am I," and the complex thought that "I am Mr. Smith" or "Mrs. Brown." Believing as we do in a series of births for the same Ego, or reincarnation, this distinction is the fundamental pivot of the whole idea. You see "Mr. Smith" really means a long series of daily experiences strung together by the thread of memory, and forming what Mr. Smith calls "himself." But none of these "experiences" are really the "I" or the Ego, nor do they give "Mr. Smith" the feeling that he is himself, for he forgets the greater part of his daily experiences, and they produce the feeling of *Egoity* in him only while they last. We Theosophists, therefore, distinguish between this bundle of "experiences," which we call the false (because so finite and evanescent) personality, and that element in man to which the feeling of "I am I" is due. It is this "I am I" which we call the true individuality; and we say that this "Ego" or individuality plays, like an actor, plays many parts on the stage of life. Let us call every new life on earth of the same Ego a night on the stage of a theatre. One night the actor, or "Ego," appears as "Macbeth," the next as "Shylock," the third as "Romeo," the fourth as "Hamlet" or "King Lear," and so on, until he has run through the whole cycle of incarnations. The Ego begins his life-pilgrimage as a sprite, an "Ariel," or a "Puck"; he plays the part of a "super", is a soldier, a servant, one of the chorus; rises then to "speaking parts," plays leading roles, interspersed with insignificant parts, till he finally retires from the stage as "Prospero," the magician.

答: 我回答你之前，我们必须探讨你所谓的“我”或“自我”。我们认为，基本的自我意识的事实，即那个“我是我”的认知和“我是史密斯先生”或“布朗夫人”的复杂思维是有区别的。我们相信同一个“自我”会进行一系列的出生或转世，这是整个教义的基本支点。你所谓的“史密斯先生”其实是由记忆贯穿的一系列的经验，它们形成史密斯先生所称的“自己”。但是这些“经验”都不是真正的“我”或“自我”，也不是使“史密斯先生”感觉他是他自己的根源。因为他忘记了他的日常生活经验中很大一部分，在他对这些经验有记忆时，只是使他产生心中“有一个我”的感觉。证道学称由这些“经验”组成的东西为假的性格体（因为它的有限性和短暂性）。而那个使人有“我是我”的感觉的，则是真正的个体。我们认为，这个“自我”或个体就像是一个演员，在人生舞台上扮演许多不同的角色。每一个降生在地球上的生命就像同一个“自我”在舞台上一晚的演出。某个晚上他扮演为“麦克白”，隔天扮演“夏洛克”，第三天又扮演“罗密欧”，第四天为“哈姆雷特”或“李尔王”等，直到完成轮回整个周期。一个“自我”开始他的生命历程时是以精灵的角色登场的，然后是一些小角色，一个兵，一个仆人，合唱团一员；上升到“讲话的角色”，有时是主角，有时是配角，直到最后以普洛斯彼罗（Prospero），“魔术师”的角色收场。

Enquirer – I understand. You say, then, that this true Ego cannot return to earth after death. But surely the actor is at liberty, if he has preserved the sense of his individuality, to return if he likes to the scene of his former actions?

问: 你是说，这真实的自我，死亡后不能返回地球。但他演的角色如果保留了自己的个性意识，是可以随他的意愿返回到他生前喜欢的场景？

Theosophist – We say not, simply because such a return to earth would be incompatible with any state of unalloyed bliss after death, as I am prepared to prove. We say that man suffers so much unmerited misery during

his life, through the fault of others with whom he is associated, or because of his environment, that he is surely entitled to perfect rest and quiet, if not bliss, before taking up again the burden of life. However, we can discuss this in detail later.

答：不是，因为这与他死后可以享受的极乐相差太远了。人在活着时，因为交往的不慎受了很多不该受的苦难，他应该获得完美的宁静与安息,平静的幸福,以便再次背负生命的负担。我们过后可以再详细讨论。

## WHY IS THEOSOPHY ACCEPTED?

### 为什么证道学会被接受?

Enquirer – I understand to a certain extent; but I see that your teachings are far more complicated and metaphysical than either Spiritualism or current religious thought. Can you tell me, then, what has caused this system of Theosophy which you support to arouse so much interest and so much animosity at the same time?

问: 我对证道学有一定程度的理解，但我觉得证道学的教义比精神主义或现存的宗教思维更加复杂和形而上。那么你能告诉我，是什么原因造成证道学的系统可以引起这么多的兴趣，而同时,也导致这么多的仇恨吗?

Theosophist – There are several reasons for it, I believe; among other causes that may be mentioned is, (1) the great reaction from the crassly materialistic theories now prevalent among scientific teachers. (2) general dissatisfaction with the artificial theology of the various Christian Churches, and the number of daily increasing and conflicting sects. (3) an ever-growing perception of the fact that the creeds which are so obviously self -- and mutually -- contradictory cannot be true, and that claims which are unverified cannot be real. This natural distrust of conventional religions is only strengthened by their complete failure to preserve morals and to purify society and the masses. (4) a conviction on the part of many, and knowledge by a few, that there must be somewhere a philosophical and religious system which shall be scientific and not merely speculative. (5) a belief, perhaps, that such a system must be sought for in teachings far antedating any modern faith.

答：我相信有几个原因.比如（1）由于唯物主义理论在科学界的普遍化而形成的极大反应。（2）对于基督教会空洞的教义和与日俱增的相互冲突的不同教派的普遍不满。（3）如果基督教的教义自相矛盾并且各派之间互相冲突，这说明它不可能是真理。不可能被印证的理论不可能是真实的理论。并且，传统宗教完全不能挽救道德的沦陷，净化人与社会，这个事实更增加了人们的不信任。（4）很多人相信，也有少数人知道，世间肯定有一种科学的哲学和宗教系统，而不仅仅是投机理论。（5）也许存在一种信念，认为这样的一个系统必须到现代宗教产生之前的教义中去寻找。

Enquirer – But how did this system come to be put forward just now?

Theosophist – Just because the time was found to be ripe, which fact is shown by the determined effort of so many earnest students to reach the truth, at whatever cost and wherever it may be concealed. Seeing this, its custodians permitted that some portions at least of that truth should be proclaimed. Had the formation of the Theosophical Society been postponed a few years longer, one half of the civilized nations would have become by this time rank materialists, and the other half anthropomorphists and phenomenologists.

问:但这个系统为什么现在才被提出来的呢?

答：因为时机成熟了。现在有这么多坚定并且不懈努力的学生在寻找真理，他们不惜任何代价，也不怕真理埋得有多深，这就是时机成熟的标志。在这种情况下，这个系统的监护人允许真理的某些部分被公诸于众。证道学会的成立如果推迟了几年的时间，恐怕已有一半文明国家陷入物质主义，另一半则陷入泛拟人化和现象主义。

Enquirer – Are we to regard Theosophy in any way as a revelation?

Theosophist – In no way whatever -- not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *superhuman beings*; but only in the sense of an "unveiling" of old, very old, truths to minds hitherto ignorant of them, ignorant even of the existence and preservation of any such archaic knowledge. It has become "fashionable," -- especially of late, to deride the notion that there ever was, in the *mysteries* of great and civilized peoples, such as the Egyptians, Greeks, or Romans, anything but priestly imposture. Even the Rosicrucians were no better than half lunatics, half knaves. Numerous books have been written on them; and tyros, who had hardly heard the name a few years before, sallied out as profound critics and Gnostics on the subject of alchemy, the fire-philosophers, and mysticism in general. Yet a long series of the Hierophants of Egypt, India, Chaldea, and Arabia are known, along with the greatest philosophers and sages of Greece and the West, to have included under the designation of wisdom and divine science all knowledge, for they considered the base and origin of every art and science as *essentially* divine. Plato regarded the *mysteries* as most sacred, and Clemens Alexandrinus, who had been himself initiated into the Eleusinian mysteries, has declared "that the doctrines taught therein contained in them the end of all human knowledge." Were Plato and Clemens two knaves or two fools, we wonder, or -- both?

问：证道学可以被认为是神的启示吗？

答：完全不是。它也不是什么新的或是来自更高的，超自然的，或是超人类的神灵的启示。它是十分古老的智慧对那些对此不曾知晓，甚至不知道这种跨世智慧的存在的人们的揭幕。新近时髦的思潮认为那些伟大的文明民族的秘义教诲，如埃及人，希腊人，罗马人，只不过是祭司的骗局。他们认为玫瑰十字会的人也是半疯半傻。一些初来乍到的人，几年前甚至从未听说过这些名字，都以批评家和神秘学者的姿态对炼金术，拜火哲学家和神秘主义妄加评论。然而，一系列埃及，印度，迦勒底，和阿拉伯的先哲，以及希腊和西方的最伟大的哲学家和圣人，都认为每一门艺术和科学的基础和起源都是神圣的，并把所有知识都归类于智慧和神圣的科学门下。柏拉图视奥秘教义为最神圣的。亚历山大的革利免（**Clement of Alexandria**）本身是厄琉息斯秘仪（*Eleusinian mysteries*）的入道者，宣称“秘仪中传授的是人类的终极知识”。难道柏拉图和革利免是两个恶棍或是两个傻子吗？或两者都是？

Enquirer – You spoke of "animosity." If truth is as represented by Theosophy, why has it met with such opposition, and with no general acceptance?

问：你讲到“敌意”。如果证道学是真理的代表，那为什么它却遭遇反对，并且没被普遍接受呢？

Theosophist – For many and various reasons again, one of which is the hatred felt by men for "innovations," as they call them. Selfishness is essentially conservative, and hates being disturbed. It prefers an easy-going, unexact lie to the greatest truth, if the latter requires the sacrifice of one's smallest comfort. The power of mental inertia is great in anything that does not promise immediate benefit and reward. Our age is pre-eminently unspiritual and matter of fact. Moreover, there is the unfamiliar character of Theosophic teachings; the highly abstruse nature of the doctrines, some of which contradict flatly many of the human vagaries cherished by sectarians, which have eaten into the very core of popular beliefs. If we add to this the personal efforts and great purity of life exacted of those who would become the disciples of the inner circle, and the very limited class to which an entirely unselfish code appeals, it will be easy to perceive the reason why Theosophy is doomed to such slow, up-hill work. It is essentially the philosophy of those who suffer, and have lost all hope of being

helped out of the mire of life by any other means. Moreover, the history of any system of belief or morals, newly introduced into a foreign soil, shows that its beginnings were impeded by every obstacle that obscurantism and selfishness could suggest. "The crown of the innovator is a crown of thorns" indeed! No pulling down of old, worm-eaten buildings can be accomplished without some danger.

答：由于种种原因，其中之一是人类对“创新”的仇恨。自私本质上是保守的，讨厌被打扰。它喜欢随和及模棱两可的谎言，不喜欢最伟大的真理，如果此真理需要牺牲一个人的小小的舒适的话。对于任何不能带来迅速和既得利益的事情，人们的智体呆滞的力量是很强大的。我们的时代是非灵性和只认表象的。此外，还有是对证道学非常高深深奥的教义不熟悉，这些教义与某些世俗教义对人们的灌输针锋相对。再加上真正圈内的弟子需要做出很多努力并且恪守生活的纯净，并且要完全无私。可想而知，这些条件只是对极少数人才有吸引力。这就是为什么证道学注定是一项缓慢爬坡的工作的原因。它从本质上来说是那些受尽苦难，对其它的救赎方式都心灰意冷的人的哲学。此外，任何新的信仰或道德体系在被引入在新的土壤时，最初必然会被蒙昧主义和自私的群体阻止它前进。“革新者的冠帽是荆棘的冠帽”。的确！要摧毁陈旧的被白蚁蛀空的房子不是没有危险的。

Enquirer – All this refers rather to the ethics and philosophy of the Theosophy. Can you give me a general idea of the Theosophical Society itself, its objects and statutes?

问：以上这一切都是关于证道学的道德和哲学观。你能不能给我做一个对证道学会，以及它的目标和原则的基本介绍呢？

Theosophist – This was never made secret. Ask, and you shall receive accurate answers.

答：这一直以来都不是隐秘的。凡是问这个问题的人都会得到准确的答案。

### III THE WORKING SYSTEM OF THE THEOSOPHICAL SOCIETY

#### THE OBJECTS OF THE SOCIETY

Enquirer – What are the objects of the "Theosophical Society"?

问：证道学会的目的是什么？

Theosophist – They are three, and have been so from the beginning. (1.) To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour, or creed. (2.) To promote the study of Aryan and other Scriptures, of the World's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies. (3.) To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially. These are, broadly stated, the three chief objects of the Theosophical Society.

答：证道学会自从创建以来有三个目的。1) 成立一个不分种族、信仰、性别、阶级或肤色的大同世界 (UNIVERSAL BROTHERHOOD OF HUMANITY) 的核心 (NUCLEUS), 2) 鼓励研究对照各宗教、哲学和科学, 3) 调查未能解释的自然界规律, 以及人类的潜在力量。

Enquirer – Can you give me some more detailed information upon these?

问：你能提供更详尽的解释吗？

Theosophist – We may divide each of the three objects into as many explanatory clauses as may be found necessary.

答：我们可以对每一个目的做最详尽的解释。

Enquirer – Then let us begin with the first. What means would you resort to, in order to promote such a feeling of brotherhood among races that are known to be of the most diversified religions, customs, beliefs, and modes of thought?

问：那么我从第一个目的问起。世界上的民族有不同的宗教, 传统, 信仰和思维方式, 你用什么方法去建立一个世人皆兄弟的大同世界呢？

Theosophist – Allow me to add that which you seem unwilling to express. Of course we know that with the exception of two remnants of races -- the Parsees and the Jews -- every nation is divided, not merely against all other nations, but even against itself. This is found most prominently among the so-called civilized Christian nations. Hence your wonder, and the reason why our first object appears to you a Utopia. Is it not so?

答：请允许我替你更完整地表达你想说的。这世界上除了帕西人 (Parsees) 和犹太人以外, 每个国家都处在分裂状态, 不仅与其它国家对立, 就连内部也有对立。尤其在所谓的文明基督教国家。所以你在想, 我们的目的听起来就像个乌托邦。是这样的吧？

Enquirer – Well, yes; but what have you to say against it?

问：是的。难道这样想没有道理吗？

Theosophist – Nothing against the fact; but much about the necessity of removing the causes which make Universal Brotherhood a Utopia at present.

答：我们并不否认当今世界分裂的事实，但是我们认为有必要去除那些让成立大同世界的理想成为乌托邦的障碍。

Enquirer – What are, in your view, these causes?

问：那么，这些障碍是什么呢？

Theosophist – First and foremost, the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it. People's ideas about right and wrong have been entirely perverted by the literal acceptance of the Jewish Bible. All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations. "An eye for an eye and a tooth for a tooth" has come to be the first maxim of your law. Now, I state openly and fearlessly, that the perversity of this doctrine and of so many others *Theosophy alone* can eradicate.

答：首先，也是最重要的原因，是人类自私的本性。在现今社会，宗教教育不仅没有去除自私，反而刺激它成为一种强烈的，难以抗拒的情感。不仅鼓励自私，还正面地为其辩白。人们的是非观因为死板地接受“旧约”而完全颠倒了。耶稣的让人做无私奉献的教诲仅是传道的理论题材。“旧约”里的自私的观念，正是基督的教义所反对的，却深入到西方社会的方方面面。“以牙还牙，以眼还眼”成了人们最尊崇的法典。我现在公开地并且无畏地宣称，只有证道学才能对这些歪曲的教义做全面清除。

## THE COMMON ORIGIN OF MAN

### 人类的共同起源

Enquirer – How?

问：怎么个做法？

Theosophist – Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that: -- (a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one -- infinite, uncreate, and eternal, whether we call it God or Nature -- nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein.

答：通过逻辑的，哲学的，形而上，甚至科学的论证证明 (a) 人类从灵性上和生理上同出一源，这是证道学最基本的教义 (b) 人类同出一个本质元素，这个本质元素是合一的：它是无限的，未生的，永恒的。我们可以称之为上帝，或者自然。所以，凡是影响一个人或是一个民族的，必将影响所有人和所有民族。其肯定性和必然性，就像扔进池塘的一颗石头迟早会影响到池塘里的每一颗水滴。

Enquirer – But this is not the teaching of Christ, but rather a pantheistic notion.

问：但这不是基督的教义，是个泛神论的概念。

Theosophist – That is where your mistake lies. It is purely *Christian*, although *not* Judaic, and therefore, perhaps, your Biblical nations prefer to ignore it.

答：你错就错在这里。这是纯粹的基督教教义，但不是犹太教教义。所以这可能是那些信奉圣经的国家对此置之不理的原因。



Enquirer – This is a wholesale and unjust accusation. Where are your proofs for such a statement?

问：这个批评太过囫圇，也不公平。你这样说的证据是什么？

Theosophist – They are ready at hand. Christ is alleged to have said: "Love each other" and "Love your enemies"; for "if ye love them (only) which love you, what reward (or merit) have ye? Do not even the *publicans* the same? And if you salute your brethren only, what do ye more than others? Do not even publicans so?" These are Christ's words. But Genesis ix. 25, says "Cursed be Canaan, a servant of servants shall he be unto his brethren." And, therefore, Christian but Biblical people prefer the law of Moses to Christ's law of love. It is upon the Old Testament, which panders to all their passions, that they are base their laws of conquest, annexation, and tyranny over races which they call "*inferior*". What crimes have been committed on the strength of this - if taken in its dead letter sense -infernally passage in Genesis, history alone gives us an idea, however inadequate.

答：证据到处都是。基督曾说：“爱每一个人”和“爱你的敌人”，因为“如果你仅爱那些爱你的人，你能得到什么回报呢？这和税务官有什么两样呢？如果你只对自己的兄弟致礼，那么你和其他人有什么区别呢？这和税务官有什么两样呢？”这些是基督的话语。但是在创世纪 ix, 25 中，有写道“迦南当受诅咒，必给他兄弟作奴仆的奴仆。”所以你看，基督教徒其实是更尊崇摩西的教义，而不是基督的爱人的教义。“旧约”里的征服，吞并，以及对“低等”民族的暴政更加符合他们的性情。人类根据这个教义而造的罪行，回顾一下历史就可知一二。

Enquirer – I have heard you say that the identity of our physical origin is proved by science, that of our spiritual origin by the Wisdom-Religion. Yet we do not find Darwinists exhibiting great fraternal affection.

问：我听说你说过人类的物质起源可以由科学证实，我们的精神起源可以由智慧宗教证实。但是，我没觉得达尔文主义者展示了很多兄弟情感。

Theosophist – Just so. This is what shows the deficiency of the materialistic systems, and proves that we Theosophists are in the right. The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill.

答：确实如此。这证实了物质主义的科学的缺陷及证道学的正确性。只是证实我们的身体同出一源不能引发我们更高更深的情感。没有灵魂和精神的物质，或者说失去了神圣本质的物质，是不能让人动心的。但是，证道学认为，一旦人们对于灵魂和精神，对于那个真实的，永恒的自我有了深刻的认知，那么人们才真正能够走上慷慨相助的兄弟情谊之路。

Enquirer – But how does Theosophy explain the common origin of man?

问：那么证道学是怎么解释人类的共同起源呢？

Theosophist –By teaching that the *root* of all nature, objective and subjective, and everything else in the universe, visible and invisible, *is, was, and ever will be* one absolute essence, from which all starts, and into which everything returns. With this object in view, it is the duty of all Theosophists to promote in every practical way, and in all countries, the spread of *non-sectarian* education.

答：通过解释自然中的一切，无论是主观的和客观的，宇宙中所有的事物，无论是可见的还是不可见的，过去的，现在的，和将来的，它们都来自于同一个绝对的元素。它是万物之始，也是万物之终。以这个目标为指引，所有证道人都有义务用切合实际的方式在所有国家推行非宗派的教育。

Enquirer – What else is to be done besides this? On the physical plane, I mean?

问：除此以外，在这个现实世界里还能做些别的什么吗？

Theosophist – The organization of Society, depicted by Edward Bellamy, in his magnificent work "Looking Backwards," admirably represents the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.

答：Edward Bellamy在他的著作"Looking Backwards"里，描绘了社会应该怎样组织，代表了证道学的实现世人皆兄弟的世界的重要的第一步。他所述的社会不完美，因为人类还有私心。但是，一旦自私和个人主义被团结和兄弟情谊所取代，他所描述的社会可以将造成人类私心的原因降到最低。

Enquirer – Then as a Theosophist you will take part in an effort to realize such an ideal?

问：那么，做为一个证道人，你会努力去实现这样一个理想吗？

Theosophist – Certainly. What is also needed is to impress men with the idea that, if the root of mankind is *one*, then there must also be one truth which finds expression in all the various religions.

答：当然。同时要做的还有向人们展示如果人类同出一源，那么，一定有同一个真理存在于不同的宗教之中。

Enquirer – This refers to the common origin of religions, and you may be right there. But how does it apply to practical brotherhood on the physical plane?

问：这是个众教同宗的话题，你可能是对的。那么，这在现今社会怎么可以实际应用去建立天下一家呢？

Theosophist – First, because that which is true on the metaphysical plane must be also true on the physical. Secondly, because there is no more fertile source of hatred and strife than religious differences. When one party or another thinks himself the sole possessor of absolute truth, it becomes only natural that he should think his neighbor absolutely in the clutches of Error or the Devil. But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out -- then true brotherhood in religion will be established. The same applies in the physical world.

答：首先，在形而上的层次真实的必定在物质界也是真实的。其次，宗教之间的不同是产生仇恨和冲突的最肥沃土壤。当某一方认为自己是唯一真理的拥有者，他会理所当然地认为其它人陷入错误之中，或者是被魔鬼迷惑。但是如果你让一个人意识到没有一个人拥有全部真理，而他们的真理是互补的，完全的真理只有在删除所有的谬误之后的综合之中才能看到，只有那时真正的宗教兄弟情谊才能建立。这个理论在物质界也适用。

Enquirer – Please explain further.

问：请进一步解释。

Theosophist – Take an instance. A plant consists of a root, a stem, and many shoots and leaves. As humanity, as a whole, is the stem which grows from the spiritual root, so is the stem the unity of the plant. Hurt the stem and it is obvious that every shoot and leaf will suffer. So it is with mankind.

答：比如说，一棵植物由根，茎，枝和叶组成。人类从整体上来说，是长在灵性之根上的茎，它是合一的。伤害了茎，每个枝条和叶子都会受害。人类也是如此。

Enquirer – Yes, but if you injure a leaf or a shoot, you do not injure the whole plant.

问：是的，但是如果你伤害一片叶子或者枝条，你是不能伤害整棵植物的。

Theosophist – And therefore you think that by injuring *one* man you do not injure humanity? But how do *you* know? Are you aware that even materialistic science teaches that any injury, however slight, to a plant will affect the whole course of its future growth and development? Therefore, you are mistaken, and the analogy is perfect. If, however, you overlook the fact that a cut in the finger may often make the whole body suffer, and react on the whole nervous system, I must all the more remind you that there may well be other spiritual laws, operating on plants and animals as well as on mankind, although, as you do not recognise their action on plants and animals, you may deny their existence.

答：因此你认为伤害一个人不能伤害到全人类？你怎么知道呢？你知道吗？就连物质主义的科学也认为任何对植物的伤害，哪怕是很小的伤害，都会影响它整个的成长和发展。所以你的想法是错误的，这个比喻是完全恰当的。如果你忽略了伤到手指会让全身难受，会涉及到整个神经系统，我得提醒你世间还有其他的灵性法则，在植物界，动物界和人类都适用。当然如果你不承认它们在动植物界的作用，你可能会否认他们的存在。

Enquirer – What laws do you mean?

问：你说的是什么法则？

Theosophist – We call them Karmic laws; but you will not understand the full meaning of the term unless you study Occultism. However, my argument did not rest on the assumption of these laws, but really on the analogy of the plant. Expand the idea, carry it out to a universal application, and you will soon find that in true philosophy every physical action has its moral and everlasting effect. Hurt a man by doing him bodily harm; you may think that his pain and suffering cannot spread by any means to his neighbors, least of all to men of other nations. We affirm *that it will, in good time*. Therefore, we say, that unless every man is brought to understand and accept *as an axiomatic truth* that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as preached by all the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth.

答：我们可以称它们为因果法则，但是，除非你学习玄秘学，否则你是不能理解其整体含义的。但是，我的论点不是建立在这些法则上，而是在植物这个比喻上。如果你把它扩展到整个宇宙，你会发现在真正的哲学中每一个具体的行为都会对道德产生影响，并且产生永久的影响。如果伤到一个人的身体，你可能认为他的痛苦不能对邻居产生影响，更别说对其它国家的人产生影响了。我们坚定地认为，它迟早会产生影响。所以，除非每一个人都明白并且接受这样一个公理：对一个人的伤害不仅会导致对我们自己的伤害，并且会在将来产生对全人类的伤害，否则象佛陀或者耶稣所传授的兄弟情谊是不可能实现的。

## **OUR OTHER OBJECTS**

### **我们的其它目的**

Enquirer – Will you now explain the methods by which you propose to carry out the second object?

问：你能解释一下通过什么方法去实现第二个目的吗？

Theosophist – To collect for the library at our head quarters of Adyar, Madras, and by the members of the Lodges for their local libraries, all the good works upon the world's religions that we can. To put into written form correct information upon the various ancient philosophies, traditions, and legends, and disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments.

答：在Madras马德拉斯（今Chennai金奈）Adyar总部的图书馆里及各国证道学会的图书馆里尽量收集世界各种宗教的好的著作。将古老的哲学，传统，传说中的正确的信息记录下来，并且将这些有价值的著作进行翻译，重新出版，并对其进行引用，评论。这也包括一些原来由博学的人以口述形式传承的教义。

Enquirer – And what about the third object, to develop in man his latent spiritual or psychic powers?

问：那么，如何去实现第三个目的呢？也就是开发人类潜在的灵性和心灵力量？

Theosophist – This has to be achieved also by means of publications, in those places where no lectures and personal teachings are possible. Our duty is to keep alive in man his spiritual intuitions. To oppose and counteract -- after due investigation and proof of its irrational nature -- bigotry in every form, religious, scientific, or social. What we have to do is to seek to obtain *knowledge* of all the laws of nature, and to diffuse it. To encourage the study of those laws least understood by modern people, the so-called Occult Sciences, *based on the true knowledge of nature*, instead of, as at present, on *superstitious beliefs based on blind faith and authority*. Popular folklore and traditions, however fanciful at times, when sifted may lead to the discovery of long-lost, but important, secrets of nature. The Society, therefore, aims at pursuing this line of inquiry, in the hope of widening the field of scientific and philosophical observation.

答：在没有讲演和老师的地方可以通过出版的形式实现。我们的责任是激发人类的灵性直觉，并且在彻底研究和证据十足的情况下，反对和抵制各种宗教的，科学的，或者社会的偏执。我们的任务是探求，获得并传播所有自然界的知识。鼓励当今时代的人们在获得自然的真正的知识的基础上了解他们不懂的自然法则，即所谓的玄秘科学，而不是像现在一样建立在盲目从信和信仰权威的基础上。一些民间传说和传统，有时听起来像是想象的，但是经过过滤后可能会让我们发现久已失传的自然的重要秘密。证道学会力求在这方面进行考察，希望以此能够扩展科学和哲学的范畴。

Enquirer – Have you any ethical system that you carry out in the Society?

问：在证道学会里有什么道德体系吗？

Theosophist – The ethics are there, ready and clear enough for whomsoever would follow them. They are the essence and cream of the world's ethics, gathered from the teachings of all the world's great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Laotze and the Bhagavat-Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato, and their schools.

答：道德体系对那些想遵循它们的人来说已经明显并清晰地存在了。它们是所有世界道德体系的精华，所有的先哲都教导过。你可以在孔子和琐罗亚斯特(Zoroaster)，老子和薄伽梵歌中找到，也能从佛陀，基督，希勒尔长老(Hillel)，毕达哥拉斯，苏格拉底和柏拉图的学派的著作中找到。

Enquirer – Do the members of your Society carry out these precepts? I have heard of great dissensions and quarrels among them.

问：你们学会的成员遵循这些准则吗？我听说他们之间会有巨大的纠纷和争执。

Theosophist – Very naturally, since although the reform, in its present shape, may be called new, the men and women to be reformed are the same human, sinning natures as of old. As already said, the earnest *working* members are few; but many are the sincere and well-disposed persons, who try their best to live up to the Society's and their own ideals. Our duty is to encourage and assist individual members in self-improvement, intellectual, moral, and spiritual; not to blame or condemn those who fail. Also, no member of the Society, whether exoteric or esoteric, has a right to force his personal opinions upon another member. This is one of the offences in the Society at large.

答：这很自然。虽然学会的教义可以称为是新的，但是它的教育对象却和以前的人一样，有着不完美的方面。如我所说，真正刻苦工作的会员不多，大多数会员是真诚的友善的，努力使自己达到证道学会以及他们自己的崇高目标。我们的责任是鼓励和帮助成员在智能，道德和灵性方面自我提升，不是去责备那些失败的人。同时，无论显义或者秘义部分的任何成员，都不能将自己的观念强加在其他人身上。这是当今社会的罪行之一。

## IV THE RELATIONS OF THE THEOSOPHICAL SOCIETY TO THEOSOPHY ON SELF-IMPROVEMENT

### 第四章

#### 证道学会与证道学的关系

#### 自我提升

Enquirer – Is moral elevation, then, the principal thing insisted upon in your Society?

问：在证道学学会里，道德的升华是你们最重视的原则吗？

Theosophist – Undoubtedly! He who would be a true Theosophist must bring himself to live as one.

答：没错！真正的证道人必须以身作则。

Enquirer – If so, then, as I remarked before, the behaviour of some members strangely belies this fundamental rule.

问：如果是这样，就像我前面提到的，某些会员的做法与这个基本原则相悖。

Theosophist – Indeed it does. But this cannot be helped among us, any more than amongst those who call themselves Christians and act like fiends. This is no fault of our statutes and rules, but that of human nature. The members have to bring their *Divine Self* to guide their every thought and action, every day and at every moment of their lives. A true Theosophist ought "to deal justly and walk humbly."

答：确实是这样。但是，这个现象和某些嘴上自称基督徒而行动上像魔鬼的人没有什么区别。这并不代表学会本身的宗旨和原则有什么问题，而是人性的问题。每个成员都必须让他的神圣自我来指导他们的每日思想和行为，时时刻刻都得如此。真正的证道人必须“行为公正，态度谦虚”。

Enquirer – What do you mean by this?

问：你这么说的意思是什么？

Theosophist – Simply this: the one self has to forget itself for the many selves. But how many do? All are willing to work for their own development and progress; very few for those of others. To quote a writer in *The Theosophist*: "Men have been deceived and deluded long enough; they must break their idols, put away their shams, and go to work for themselves -- nay, there is one little word too much or too many, for he who works for himself had better not work at all; rather let him work himself for others, for all. For every flower of love and charity he plants in his neighbour's garden, a loathsome weed will disappear from his own, and so this garden of the gods -- Humanity -- shall blossom as a rose. In all Bibles, all religions, this is plainly set forth -- but designing men have at first misinterpreted and finally emasculated, materialised them. It does not require a new revelation. Let every man be a revelation unto himself. Let once man's immortal spirit take possession of the temple of his body, drive out the money-changers and every unclean thing, and his own divine humanity will redeem him, for when he is thus at one with himself he will know the 'builder of the Temple.'"

答：很简单：我们必须忘记自己，服务他人。有多少人能做得到？所有人都愿意为自己的发展和进步努力，但很少有人会为他人这样做。我引用一个“证道人”杂志作者的话：人们已经被蒙蔽和欺骗得够长了！他们必须砸碎偶像，抛弃虚假，为自己工作 — 这话说得不对，因为那些为自己工作的人还不如不工作的好；让他为别人工作吧，为所有人工作。他在邻居的花园里培育的每一朵慈爱的花，都会使自己花园里的一棵讨厌的杂草消失，这样在神的花园里，人类，会像玫瑰一样盛开。在所有的圣经中，所有的宗教中，这都说得很清楚。可是，有些人先是误解其含义，然后断章取义，将这个教义变成了物质主义。其实我们不需要什么新的启示，让每一个人做为他自己的启示。让每个人不朽的精神拥有他肉体的殿堂，

赶走那里的商人和不净的东西。他自己的神圣人道会为他赎罪，因为在他与他的最高自我合一时他会知道“殿堂的建造者”。

Enquirer – This is pure Altruism, I confess.

问：我承认，这是纯粹的无私，

Theosophist – It is. And if only one member of the T. S. out of ten would practise it, ours would be a body of elect indeed. But there are those among the outsiders who will always refuse to see the essential difference between Theosophy and the Theosophical Society, the idea and its imperfect embodiment. Such would visit every sin and shortcoming of the vehicle, the human body, on the pure spirit which sheds thereon its divine light. Is this just to either? They throw stones at an association that tries to work up to, and for the propagation of, its ideal with most tremendous odds against it. Fair-minded people, at any rate, ought to remember that the man who does all he can, does as much as he who has achieved the most, in this world of relative possibilities. This is a simple truism, an axiom supported for believers in the Gospels by the parable of the talents given by their Master: the servant who doubled his *two* talents was rewarded as much as that other fellow-servant who had received five. To every man it is given "according to his several ability."

答：是的。如果证道学会里十分之一的会员能做到这一点，那么我们的学会就会是一个真正的人类精华荟萃的地方。可是很多局外人总是拒绝接受证道学与证道学会的本质区别 - 一个是理想，另一个是它不完美的代表。这种人总是将这个不完美的载体的罪恶和错误，人身的不足，加之于纯洁的放射神圣之光的精神之上。这种态度难道对证道学和证道学会都公正吗？他们其实是朝这个克服种种困难，竭尽努力实现并且光扬崇高的理想的组织扔石头。公正的人必须知道，一个人，在这个有相对可能性的世界中，只要竭尽最大努力，做他力所能及的。这是一个简单的事实。就像圣经里关于才干的寓言。那个将主人给的两笔钱翻了一倍的仆人得到了和那个将五笔钱翻倍的仆人一样的酬报。每个人都得根据他的能力才行。

Enquirer – Yet it is rather difficult to draw the line of demarcation between the abstract and the concrete in this case, as we have only the latter to form our judgment by.

问：但是确实很难将抽象的理想和具体的人与组织划清界线，因为我们只能够凭具体的人和事做判断。

Theosophist – Then why make an exception for the T. S.? Justice, like charity, ought to begin at home. Will you revile and scoff at the "Sermon on the Mount" because your social, political and even religious laws have, so far, not only failed to carry out its precepts in their spirit, but even in their dead letter? And why should you judge, if you would not be judged in your turn? Insist that between Theosophy and the Theosophical Society there is no difference, and forthwith you lay the system of Christianity and its very essence open to the same charges, only in a more serious form.

答：那么，为什么只对证道学会这么做？公正，就像仁慈一样，都先要从我做起。基督教社会中无论是社会，政治甚至宗教从精神上甚至文字上都没有反映它的教义，你会反过来唾骂和嘲笑基督的“山上宝训”吗？如果你对别人做评判，为什么不能被评判呢？如果一个人认为证道学和证道学会没有区别，那么同样你应对基督教的系统做同样的评判，甚至是更严肃的评判。

Enquirer – Why *more* serious?

问：问什么要做更严肃的评判？

Theosophist – Because, while the leaders of the Theosophical movement, recognising fully their shortcomings, try all they can do to amend their ways and uproot the evil existing in the Society; and while their rules and by-laws are framed in the spirit of Theosophy, the Legislators and the Churches of nations and countries which call themselves Christian do the reverse. Our members, even the worst among them, are no worse than the average Christian. Moreover, if the Western Theosophists experience so much difficulty in leading the true Theosophical

life, it is because they are all the children of their generation. Every one of them was a Christian, bred and brought up in the sophistry of his Church, his social customs, and even his paradoxical laws. He was this before he became a Theosophist, or rather, a member of the Society, as it cannot be too often repeated that between the abstract ideal and its vehicle there is a most important difference.

答：因为证道学运动的倡导人完全承认他们的缺点，尽他们所能改变行为和去除学会里的邪恶。证道学会的原则和规章是根据证道学制定的，但是制定法律的人以及各国的教会所做的恰恰相反。我们最糟的会员不会比一般的基督徒差。而且，如果说西方的证道学会会员遵从证道学的生活方式遇到很多困难，是因为他们是时代的产物。每个人都有着基督徒的背景，从小就在教会的理论，社会习俗和自相矛盾的教规影响下长大。在成为证道人之前他们都是这样的，或者说，任何证道学会的会员，我必须不断地重复，做为一个理想的载体与理想本身是有很大差别的。

### **THE ABSTRACT AND THE CONCRETE.** **抽象的与具体的**

Enquirer – Please elucidate this difference a little more.

问：请你将两者的区别更深地解释一下。

Theosophist – The Society is a great body of men and women, composed of the most heterogeneous elements. Theosophy, in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the Universe -- the homogeneity of eternal GOOD, and in its concrete sense it is the sum total of the same as allotted to man by Nature, on this earth, and no more. Some members earnestly endeavour to realize and, so to speak, to objectivize Theosophy in their lives; while others desire only to know of, not to practise it; and others still may have joined the Society merely out of curiosity, or a passing interest, or perhaps, again, because some of their friends belong to it. How, then, can the system be judged by the standard of those who would assume the name without any right to it? Is poetry or its muse to be measured only by those would-be poets who afflict our ears? The Society can be regarded as the embodiment of Theosophy only in its abstract motives; it can never presume to call itself its concrete vehicle so long as human imperfections and weaknesses are all represented in its body. Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.

答：证道学会由不同的男男女女组成，可以说是包含了各色异质人等。证道学在抽象的意义上，是神圣智慧，换言之，是宇宙知识和智慧的总和，是永恒的善的同质性。在具体的意义上，代表着自然赋予整个人类的善的总和。一些会员一直在努力将证道学在日常生活中具体化，以此为生活标准；另外一些人只是想知道而已，不想实践；更有一些人加入到证道学会只是出于好奇，或者是一时的兴趣，或者因为自己有些朋友是会员。在这种情况下，我们怎能根据那些打着证道学名义但不符其名的人对证道学做判断呢？难道诗歌和它的灵感能以蹩脚诗人的涂鸦来判断吗？证道学会只能在抽象动机的层面上做为证道学的体现；只要人的缺陷和弱点存在，它永远不能被称为证道学的具体载体。证道学是无尽的宇宙真理，爱和智慧的海洋在人间的反射，而证道学会只是在反射中的一个可见的泡沫。证道学是神性的，无论是可见的还是不可见的，而证道学会是人性的，努力地升华到神圣的源起处。证道学就像一个固定的永恒的太阳，而证道学会就像一颗在空中划过的慧星，想找到一个固定的轨道，成为太阳的行星，以便绕着真理的太阳运行。它的成立是为了让人们知道世间有证道学，帮助他们通过学习和同化朝着它的永恒真理提升。

Enquirer – I thought you said you had no tenets or doctrines of your own?



问：我记得你说过你们是没有信条和教义的？

Theosophist – No more we have. The Society has no wisdom of its own to support or teach. It is simply the storehouse of all the truths uttered by the great seers, initiates, and prophets of historic and even pre-historic ages; at least, as many as it can get. Therefore, it is merely the channel through which more or less of truth, found in the accumulated utterances of humanity's great teachers, is poured out into the world.

答：我们不需要有更多的。证道学会没有支持或者传授它自己的智慧。它是有史以来，甚至是史前以来所有的圣人，得道人，先知们的教义的总和；至少也是人们最大限度可以获得的教义的总和。所以说，它只是一个人类最伟大的教师们所教授的或多或少的真理在人间传播的渠道。

Enquirer – But is such truth unreachable outside of the society? Does not every Church claim the same?

问：难道这些真理在证道学会以外得不到吗？难道不是所有教会都这么说吗？

Theosophist – Not at all. The undeniable existence of great initiates -- true "Sons of God" -- shows that such wisdom was often reached by isolated individuals, never, however, without the guidance of a master at first. But most of the followers of such, when they became masters in their turn, have dwarfed the catholicism of these teachings into the narrow groove of their own sectarian dogmas. The commandments of a chosen master alone were then adopted and followed, to the exclusion of all others -- if followed at all, note well, as in the case of the Sermon on the Mount. Each religion is thus a bit of the divine truth, made to focus a vast panorama of human fancy which claimed to represent and replace that truth.

答：不能。那些不可否认的得道之人的存在——真正的“上帝的儿子”，向我们展示这样的智慧往往是少数人才能达到的，而且，最初没有真师的指导是不可能成道的。但是大多数追随这些得道人的门徒，当他们自己成为真师后，往往将这个智慧体的宇宙性变成狭隘的派系教条。唯有一个真师的教导被遵从和追随，将其他的都拒之门外——更不要说是遵从了。基督的山上宝训就是一个很好的例子。每个宗教都是神圣真理的一部分，聚集了人们的无边幻想，声称自己代表并且取代神圣真理。

Enquirer – But Theosophy, you say, is not a religion?

问：可是你说证道学不是一门宗教？

Theosophist – Most assuredly it is not, since it is the essence of all religion and of absolute truth, a drop of which only underlies every creed. To resort once more to metaphor. Theosophy, on earth, is like the white ray of the spectrum, and every religion only one of the seven prismatic colours. Ignoring all the others, and cursing them as false, every special coloured ray claims not only priority, but to be *that white ray* itself, and anathematizes even its own tints from light to dark, as heresies. Yet, as the sun of truth rises higher and higher on the horizon of man's perception, and each coloured ray gradually fades out until it is finally re-absorbed in its turn, humanity will at last be cursed no longer with artificial polarizations, but will find itself bathing in the pure colourless sunlight of eternal truth. And this will be *Theosophia*.

答：我肯定地说，证道学不是一门宗教，因为它是所有宗教的精华，是绝对真理的精华，而宗教只是这个真理的一小部分的体现。打个比喻说，证道学就好比是白光，而每个宗教只是白光通过棱镜后散射的七种光色之一。每束散光不仅将自己视为优先，还声称自己就是白光，忽略其它的光色，说他们是假的，甚至将自己本色的明暗不同都称作异端。当真理的太阳在人的感知中越升越高，每种不同的光渐渐消失在白光中，人类才最终摆脱人为极端化的诅咒，沐浴在纯洁的无色的永恒真理中。

Enquirer – Your claim is, then, that all the great religions are derived from Theosophy, and that it is by assimilating it that the world will be finally saved from the curse of its great illusions and errors?

问：那么你在宣称世界上所有的伟大宗教都源自证道学，通过证道学世界才能最终摆脱幻想和错误？

Theosophist – Precisely so. And we add that our Theosophical Society is the humble seed which, if watered and left to live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal. For it is only by studying the various great religions and philosophies of humanity, by comparing them dispassionately and with an unbiased mind, that men can hope to arrive at the truth. It is especially by finding out and noting their various points of agreement that we may achieve this result. For no sooner do we arrive -- either by study, or by being taught by someone who knows -- at their inner meaning, than we find, almost in every case, that it expresses some great truth in Nature.

答：完全正确。而且我还要追加说证道学会是一颗小小的种子，如果人们浇灌并培养它，最终它能长出从永恒生命之树上嫁接出来的善恶知识树。因为只有通过学习人类不同的伟大宗教和哲学，通过不带个人色彩和偏见的比较，人们才能够希望达到真理。特别是通过找到并且指出他们很多的相似之处才能实现这个结果。一旦我们通过学习，或者通过一个懂得的人的教导，理解了不同宗教和哲学的内在含义，我们几乎能在所有宗教里面找到一些自然真理。

Enquirer – We have heard of a Golden Age that was, and what you describe would be a Golden Age to be realised at some future day. When shall it be?

问：我们听说在过去有过一个黄金时代，你所说的会是未来的黄金时代。它什么时候会到来？

Theosophist – Not before humanity, as a whole, feels the need of it.

答：只有在全人类认为有这个需要时才会到来。

Enquirer – But surely those few who have felt the need of such truths must have made up their minds to believe in something definite? You tell me that, the Society having no doctrines of its own, every member may believe as he chooses and accept what he pleases. This looks as if the Theosophical Society was bent upon reviving the confusion of languages and beliefs of the Tower of Babel of old. Have you no beliefs in common?

问：但是那些感到有这个需要的人一定得有什么具体的可以相信的教义喽？你告诉我说，证道学会没有自己的教义，每个成员选择自己愿意相信的，接受自己乐意接受的。这样的话证道学会不就像圣经里让人困惑的说不同语言的人造巴别塔吗？难道你们没有共同的信仰吗？

Theosophist – What is meant by the Society having no tenets or doctrines of its own is that no special doctrines or beliefs are *obligatory* on its members; but, of course, this applies only to the body as a whole. The Society, as you were told, is divided into an outer and an inner body. Those who belong to the latter have, of course, a philosophy, or -- if you so prefer it -- a religious system of their own.

答：证道学没有信条和教义指的是没有一个让它的会员必须遵从的特别的信条或者信仰；当然，这是对整个证道学会而言。证道学分为显义的部分和秘义部分。在秘义部分里，成员当然有一个哲学体系，如果你愿意，也可以说一个宗教体系。

Enquirer – May we be told what it is?

问：能问它是什么吗？

Theosophist – We make no secret of it. It was outlined a few years ago in *The Theosophist* and "Esoteric Buddhism," and may be found still more elaborated in the "Secret Doctrine." It is based on the oldest philosophy of the world, called the Wisdom-Religion or the Archaic Doctrine. If you like, you may ask questions and have them explained.

答：这不是什么秘密。这在几年前在“证道人”杂志和“奥义佛教”一书中已经有过概述，在“秘密教义”一书中更加深入地介绍过。它基于世间最古老的哲学，称为智慧宗教或者是上古教义。你可以对此提出问题并得到解答。

## V THE FUNDAMENTAL TEACHINGS OF THEOSOPHY ON GOD AND PRAYER

### 第五章

#### 证道学的基本教义

#### 关于上帝和祈祷

ENQUIRER - Do you believe in God?

问：你们相信上帝吗？

THEOSOPHIST - That depends what you mean by the term.

答：这要看“上帝”的意思是什么。

ENQUIRER - I mean the God of the Christians, the Father of Jesus, and the Creator: the Biblical God of Moses, in short.

问：我指的是基督徒心中的上帝，耶稣的在天之父，宇宙的创造者。简短地说，就是圣经里摩西的上帝。

THEOSOPHIST - In such a God we do not believe. We reject the idea of a personal, or an extra-cosmic and anthropomorphic God, who is but the gigantic shadow of *man*, and not of man at his best, either. The God of theology, we say – and prove it -- is a bundle of contradictions and a logical impossibility.

答：我们不相信这样一个上帝。我们拒绝一个性格化的，或者是存在于宇宙之外的，拟人的上帝，这样的上帝其实就是一个人类的巨大的影子，甚至不是最好的人。我们认为并且可以证明神学里的上帝是一堆自相矛盾的拼凑，是不符逻辑的。

ENQUIRER - State your reasons, if you please.

问：请阐述你这么说的原因。

THEOSOPHIST - They are many, and cannot all receive attention. But here are a few. This God is called by his devotees infinite and absolute, is he not?

答：原因很多，不能一一道来。我举其中几个。信奉这个上帝的人称他为无限的和绝对的，是吗？

ENQUIRER - I believe he is.

问：我相信是的。

THEOSOPHIST - Then, if infinite -- *i. e.*, limitless -- and especially if absolute, how can he have a form, and be a creator of anything? Form implies limitation, and a beginning as well as an end; and, in order to create, a Being must think and plan. How can the ABSOLUTE be supposed to think -- *i. e.*, to have any relation whatever to that which is limited, finite, and conditioned? This is a philosophical, and a logical absurdity.

答：那么，如果是无限的，也就是没有任何局限的，特别是称他为绝对的时，那么，他怎么可以有形状，并且是一切的造物者？形状意味着局限，有起始和终极；要想创造，一个生灵必须要思考和计划。“无限”怎么思考 – 也就是说，去跟有限的，局部的，有条件的产生关系？这是一个哲学的和逻辑学的荒谬。

ENQUIRER - Then you are Atheists?

问：那么，你们是无神论者？

THEOSOPHIST - Not that we know of, and not unless the epithet of "Atheist" is to be applied to those who disbelieve in an anthropomorphic God. We believe in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being.

答：不是人们通常说的那种，除非所谓的“无神论”指的是不相信拟人化的上帝。我们相信一个宇宙性的神圣原则，它是一切的根源，是一切的起始，当一个伟大的循环结束时，也是一切的归宿。

ENQUIRER - This is the old, old claim of Pantheism. If you are Pantheists, you cannot be Deists; and if you are not Deists, then you have to answer to the name of Atheists.

问：这是老之又老的泛神论。如果你是泛神论者,你就不能是上帝论者；如果你不是上帝论者，那么你就是无神论者。

THEOSOPHIST - Not necessarily so. The term "Pantheism" is again one of the many abused terms, whose real and primitive meaning has been distorted by blind prejudice and a one-sided view of it. If you accept the Christian etymology of this compound word, and form it of *pan*, "all," and *theos*, "god," and then imagine and teach that this means that every stone and every tree in Nature is a God or the ONE God, then, of course, you will be right, and make of Pantheists fetish-worshippers, in addition to their legitimate name. But you will hardly be as successful if you etymologise the word Pantheism esoterically, and as we do. When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate Nature is meant, and not your aggregate of flitting shadows and finite unrealities. In short, our Deity is the eternal, incessantly evolving, not creating, builder of the universe; that universe itself unfolding out of its own essence, not being made. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes – Itself. It is the one law, giving the impulse to manifested, eternal and immutable laws, within that never-manifesting, because absolute, Law, which in its manifesting periods is The Ever Becoming.

答：未必。“泛神论”一词又是一个被滥用的词，其真实和原始的含义已被盲目，偏见和片面的观点所扭曲。如果您接受基督教所解释的这个复合词的词源，所谓泛，既“所有”，加上THEOS，既“神”，然后想象并且教育大家说这意味着在大自然的每一块石头，每一棵树，都是一个神，或者就是那唯一的上帝，如果是这样的话，你是对的，“泛神论者”指的是除了相信处处是神，而且拜物的人。但如果你以秘义的角度像我们一样来解释“泛神论”，你就不会达到以上观点。当我们说神是与大自然同一的，同源的，我们指的是永恒和未创造的大自然，而不是你看到的无常的影像和有限的虚幻所拼凑的“自然”。

总之，我们的神是永恒的，不断进化的，它不创造，也不是宇宙的建设者；宇宙展现出的是它自己的本质，而不是被它创造的。它的象征是一个无边的球体，指的是它唯一的特质是将所有存在的，可以想象的特质集于自身。它代表着宇宙唯一的法则,即，所有显现的，外部的，不变的法则的源头,在于那个永不显现的，绝对的法则。这个绝对法则在显现的阶段被称为永恒的存在 (Ever-Becoming)。

ENQUIRER - Do you believe in prayer, and do you ever pray?

问：你相信祈祷么？你祈祷过吗？

THEOSOPHIST - Not in prayer taught in so many words and repeated externally, if by prayer you mean the outward petition to an unknown God as the addressee, which was inaugurated by the Jews and popularized by the Pharisees. **We act, instead of talk.**

答：如果你说的祈祷指的是从犹太人开始的由法利赛人变为流行的对一个不可知的上帝进行恳求，那么，我们不相信那种以话语形式口头念叨的祈祷。我们不用嘴祈祷，我们用行动。

ENQUIRER - Is there any other kind of prayer?

问:还有其它种类的祷告吗？

THEOSOPHIST - Most decidedly; we call it WILL-PRAYER, and it is rather an internal command than a petition. An Occultist or a Theosophist addresses his prayer to his "Father" which is in secret (read, and try to understand, Matthew, vi. 6) not to an extra-cosmic and therefore finite God; and that "Father" is in man himself. 答:当然有。我们称它为“意志祷告”,与其说它是一种恳求,不如说是一种内在的命令。玄秘学或者一个证道人祈求他的“父”,是一个秘密的,而不是一个宇宙之外的,有局限的上帝(请参见并理解马修, vi 6);这个“父”,就在这个人之中。

ENQUIRER - Then you make of man a God?  
问:那是将人变成一个上帝吗?

THEOSOPHIST - Please say "God" and not "a God". In our sense, the inner man is the only God we can have cognizance of. And how can this be otherwise? Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from being soaked through *by*, and *in*, the Deity? We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: "Know ye not that ye are the temple of God, and that the spirit of (the absolute) God dwelleth in you?" Yet, let no man anthropomorphise that essence in us. Let no Theosophist, if he would hold to divine, not human truth, say that this "God in secret" listens to, or is distinct from, either finite man or the infinite essence -- for all are one. Nor, as just remarked, that a prayer is a petition. It is a mystery rather; an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such process being called "spiritual transmutation." The intensity of our ardent aspirations changes prayer into the "philosopher's stone," or that which transmutes lead into pure gold.

答:应该说人本身就是上帝,而不是一个上帝。我们认为,我们内在的真我是我们唯一能认知的上帝,除此之外,没有有其他可能。如果上帝是一个扩散在全宇宙,无边无际的原则,人类怎么可能是唯一不被它渗透并能够不存在于其中呢?我们将自己能感知得到的,心中那个神圣的灵性意识称作“在天之父”,这和我们用物质性的大脑和想象创造的拟人化的概念毫无关联。虽然我们说“你难道不知道你就是上帝的殿堂,(绝对)的上帝精神就在你之中吗?”但是请不要将我们说的这种特质拟人化。但愿每一个追求神圣真理而不是人间真理的证道人,不会认为这个“秘密的上帝”会去倾听人类的诉求或者是与我们自身永恒的本质有什么差别—因为一切都是合一的。如我们刚才提到的,祈祷不是一种恳求,它是一个神秘之物;它是一个玄秘的过程,在这个过程中,局限的,有条件的思想和愿望由于不能与绝对的,无条件的精神交融,于是转换成灵性的意愿和意志力;这个过程叫做“灵性化变”。我们强烈的追求将祈祷化变成“哲学家之石”,也就是可将铅变成纯金的那种东西。

ENQUIRER - Do you mean to say that prayer is an occult process bringing about physical results?

问:你是说祈祷是一个可以在物质界显现其结果的玄秘过程吗?

THEOSOPHIST - I do. *Will-Power* becomes a living power. But woe unto those Occultists and Theosophists, who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying, addressing their *Higher* Spiritual EGO, "Thy will be done, not mine", send up waves of will-power for selfish or unholy purposes! For this is spiritual sorcery. Unfortunately, all this is the favourite occupation of our Christian statesmen and generals, especially when the latter are sending two armies to murder each other. Both before action indulge in a bit of such sorcery, when severally offering prayers to the same God of Hosts, each entreating his help to cut its enemies' throats.

答:是的。意志力变成了活生生的力量。但是如果玄秘学者和证道人不掐灭低层自我或者个人的欲望,一边对自己的高层自我说“让你的意愿得以实现,而不是我的意愿”,却一边将自己自私的不圣洁的意志力向上发射,那么不幸就会降临在他们身上。因为这是精神巫术。不幸的是,这是我们基督教的政客

和将军们最喜欢做的，尤其是当他们向对方发兵要展开大屠杀时。双方在行动前都表演这种巫术，向同一个所谓的上帝祈祷，以便上帝能成全他们割断敌人的喉管。

ENQUIRER - David prayed to the Lord of Hosts to help him smite the Philistines and slay the Syrians and the Moabites, and "the Lord preserved David whithersoever he went." In that we only follow what we find in the Bible.

问:大卫祈求上帝，以帮助他打败非利士人，杀死叙利亚人和摩押人，“无论他去那里,主都保卫着大卫。”我们这样做是按照“圣经”中所描述。

THEOSOPHIST - Of course you do. But since you delight in calling yourselves Christians, not Israelites or Jews, as far as we know, why do you not rather follow that which Christ says? And he distinctly commands you not to follow "them of old times," or the Mosaic law, but bids you do as he tells you, and warns those who would take the sword, that they, too, will perish by the sword. Christ has given you one prayer of which you have made a lip prayer and a boast, and which none but the *true* Occultist understands, In it you say, in your dead-sense meaning: "Forgive us our debts, as we forgive our debtors," -- which you never do. Again, he told you to *love your enemies* and do *good to them that hate you*. It is surely not the "meek prophet of Nazareth" who taught you to pray to your "Father" to slay, and give you victory over your enemies!

答：你们当然是遵照圣经所述。但是如果你们称自己是基督徒，而不是以色列人或犹太人，为什么你们不遵从基督的教诲呢？他特别强调要你们不要遵守“那些旧时代的人”，或者说是摩西的法则，而是要求你们遵从他的教导，并且警告了那些使用武力的人，他们必将在武力中毁灭。基督教给的祈祷被你们当成了口头禅和空谈，只有真正的玄秘学者知道这祈祷的含义。在这个祈祷中，你们有口无心地：“请宽恕我们的债，我们也宽恕欠债的人”，但是你们从没有这么做过。基督也要求你们“爱你们的敌人，对那些仇恨你们的人充满友善”。那个“拿撒勒的温顺的先知”并没有让你们请求“天父”去屠杀，去赢得对敌人的胜利！

ENQUIRER - But how do you explain the universal fact that all nations and peoples have prayed to, and worshipped a God or Gods?

问:但你怎么解释这普遍的事实，即所有国家和人民都祈祷及敬拜上帝或众神呢？

THEOSOPHIST - It is explained by that other fact that prayer has several other meanings besides that given it by the Christians. It means not only a pleading or *petition*, but meant, in days of old, far more an invocation and incantation. The *mantra*, or the rhythmically chanted prayer of the Hindus, has precisely such a meaning, as the Brahmins hold themselves higher than the common *Devas* or "Gods." A prayer may be an appeal or an incantation for malediction, and a curse - as in the case of two armies praying simultaneously for mutual destruction - as much as for blessing. I repeat, that we believe in "communion" and simultaneous action in unison with our "Father in secret"; and in rare moments of ecstatic bliss, in the mingling of our higher soul with the universal essence, attracted as it is towards its origin and centre, a state, called during life *Samadhi*, and after death, *Nirvana*.

答:那是因为，祈祷除了基督徒给予的意义，还有其它几个意义。它不仅只是意味着恳求或诉求，而是因为，在古时候，有着比恳请和唱诵更多的含义。印度人的节奏性唱诵的“咒”就有这种含义，那里的婆罗门族认为自己比一般的众神更加有法力。祈祷可以是一个祈求，或者是一个诅咒——两军开战时人们就是同时祈求对方的毁灭，也可以是一个祝福。我再重复说一次，我们相信我们能与“秘密的天父”共融和结为一体，在不多见的法喜之中，当我们的自我被吸引到它的源起处和中心时，当它与宇宙原质融为一体时，这种状态在活着时称作三摩地（*Samadhi*），死后称为涅槃（*Nirvana*）。

ENQUIRER - Christians would call it pride and blasphemy. Are they wrong?

问: 基督徒称之为傲慢和褻瀆。他们有错吗?

THEOSOPHIST - Entirely so. Jesus recommends: "Whatsoever ye shall ask in my name (that of Christos) that will I do." Of course, this quotation, if taken in its *literal* sense, goes against our argument. But if we accept it esoterically, with the full knowledge of the meaning of the term "Christos," which to us represents the "Higher SELF," it comes to this: the only God we must recognise and pray to, or rather act in unison with, is that spirit of God of which our body is the temple, and in which it dwelleth.

答:他们完全错了。耶稣对我们说“你们以我的名义所要求的一切,我都会做到”。这句引言如果从字面上理解,会跟我们所说的相悖。但是如果我们从秘义的角度去理解,完全懂得“基督”其实就是代表着“高层自我”,它的意义就变成:我们所认知的并且祈祷的唯一的上帝,或者更确切地说是与之结为一体的唯一上帝,是以我们的身体为殿堂,永驻其中的上帝的精神。

ENQUIRER - But did not Christ himself pray and recommend prayer?

问:但基督本身不也是祈祷并鼓励祈祷吗?

THEOSOPHIST - It is so recorded, but those "prayers" are precisely of that kind of communion just mentioned with one's "Father in secret."

答:是这么记载着,但那些“祷告”正是那种为了达到与“秘密的天父”结为一体的。

ENQUIRER - Where does a Theosophist look for power to subdue his passions and selfishness?

问:证道学者是从哪里寻找力量来制服自己的激情和自私的呢?

THEOSOPHIST - To his Higher Self, the divine spirit, or the God in him, and to his Karma.

答:从他的高层自我那里,他的神圣灵性那里,或者说他内在的上帝,他的因果那里找到。

ENQUIRER - How, then, do you account for man being endowed with a spirit and soul? Whence these?

问:那么,你为什么说人具有精神和灵魂?它们是从哪里来的?

THEOSOPHIST - From the Universal Soul. Certainly not bestowed by a *personal* God.

答:从宇宙灵魂中来。不是从一个人格化的上帝那里得来的。

ENQUIRER - We are distinctly told that most of the Buddhists do not believe in the soul's immortality?

问:我们被清楚地告知说佛教徒不相信灵魂是永垂不朽的?

THEOSOPHIST - Nor do we, if you mean by soul the personal Ego, or life-soul. But every learned Buddhist believes in the individual or *divine Ego*. Those who do not, err in their judgment. They are as mistaken on this point, as those Christians who mistake the theological interpolations of the later editors of the Gospels about damnation and hell-fire, for *verbatim* utterances of Jesus. Neither Buddha nor "Christ" ever wrote anything themselves, but both spoke in allegories and used "dark sayings," as all true Initiates did, and will do for a long time yet to come. Both Scriptures treat of all such metaphysical questions very cautiously, and both, Buddhist and Christian records, sin by that excess of exotericism; the dead letter meaning far overshooting the mark in both cases.

答:如果你指的是性格化的灵魂,或者是今世的灵魂,那么我们也不相信这种说法。但是每个佛教徒相信有个性灵魂,或者说神圣灵魂。这个灵魂不会做错误的判断。这些人对这个概念的误解和基督徒对后期一些神学权威认为福音书里的惩罚和地狱之火是基督亲口所说的一样。佛陀和耶稣都没有留下文字,就如所有的得道人一样,他们都用比喻和“隐喻”,而且这个传统还将会持续。佛经和圣经都对这类形而上的问题谨慎对待,佛教和基督教的书籍都犯了过度显义的错误,都将枯死的文字做字面的过度诠释。

ENQUIRER - Do you mean to suggest that neither the teachings of Buddha nor those of Christ have been heretofore rightly understood?

问：那你是说佛陀和基督的教义都被误解了？

THEOSOPHIST - What I mean is just as you say. Both Gospels, the Buddhist and the Christian, were preached with the same object in view. Both reformers were ardent philanthropists and practical *altruists* -- *preaching most unmistakably Socialism* of the noblest and highest type, self-sacrifice to the bitter end. "Let the sins of the whole world fall upon me that I may relieve man's misery and suffering!" cries Buddha; "I would not let one cry whom I could save!" exclaims the Prince-beggar, clad in the refuse rags of the burial-grounds. "Come unto me all ye that labour and are heavy laden and I will give you rest," is the appeal to the poor and the disinherited made by the "Man of Sorrows," who hath not where to lay his head. The teachings of both are boundless love for humanity, charity, forgiveness of injury, forgetfulness of self, and pity for the deluded masses; both show the same contempt for riches, and make no difference between *meum* and *tuum*. Their desire was, without revealing to *all* the sacred mysteries of initiation, to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours. But the object of both Reformers was frustrated, owing to excess of zeal of their later followers. The words of the Masters having been misunderstood and misinterpreted, behold the consequences!

答：确实如此。佛教徒和基督教宣扬的是相同的理念。两方改革者都是热心的慈善家和实际利他主义 – 都在说教最高尚的社会主义，和最彻底的自我牺牲。“让整个世界的罪降于我，让我缓解人的苦难和痛苦！”佛陀说道，“我不会让一个我可以挽救的人哭泣！”，他曾是王子，但是今天是乞丐，穿着墓地上的垃圾碎布。那个想集世间万苦于一身的人，虽然自己无落脚之地，却对那些穷苦无助的人说“给我你的苦力和重负，让我给你休息”。佛陀和耶稣都是在传授对人类无限的爱，慈善，宽恕，忘我，及怜悯无知的人。他们都轻视财富，不分人与我。他们的愿望是，在不把所有的神圣奥秘都显示出来的前提下，给无知的和被误导的背负着生活重担的人们，在最苦难的时刻足够的希望和对真理的一瞥。但是两人的目标都因门徒们过度的热情而未能实现。圣人的话语被误解和歪曲，后果可想而知！

ENQUIRER - But surely Buddha must have repudiated the soul's immortality, if all the Orientalists and his own Priests say so!

问：但是，佛陀一定是否定了灵魂的永恒性，否则不会所有的东方学者和佛教僧人都这么说！

THEOSOPHIST - The Arhats began by following the policy of their Master and the majority of the priests who followed them were not initiated, just as in Christianity; and so, little by little, the great esoteric truths became almost lost. A proof in point is, that, out of the two existing sects in Ceylon, the Siamese believes death to be the absolute annihilation of individuality and personality, and the other explains Nirvana, as we theosophists do.

答：佛陀的成道弟子根据佛陀的教义而行，但是他们的弟子多数是没有成道的，就像基督教里的一样；所以渐渐地，深广的秘义教义几乎失传了。比如说，在斯里兰卡的两大佛教派系里，泰传佛教相信人死后性格体和个体都全部消失，而另一派相信涅槃，就如证道学一样。

ENQUIRER - But why, in that case, do Buddhism and Christianity represent the two opposite poles of such belief?

问：那么如果佛陀和基督的教义相同，为什么这两种宗教却代表着同一话题相对立的看法呢？

THEOSOPHIST - Because the conditions under which they were preached were not the same. In India the Brahmins, jealous of their superior knowledge, and excluding from it every caste save their own, had driven millions of men into idolatry and almost fetishism. Buddha had to give the death-blow to an exuberance of unhealthy fancy and fanatical superstition resulting from ignorance, such as has rarely been known before or after. Better a philosophical atheism than such ignorant worship for those -- "Who cry upon their gods and are not heard, Or are not heeded --" and who live and die in mental despair. He had to arrest first of all this muddy torrent of superstition, to uproot *errors* before he gave out the truth. And as he could not give out *all* for the same good reason as Jesus, who reminds *his* disciples that the Mysteries of Heaven are not for the unintelligent masses, but for the elect alone, and therefore "spake he to them in parables" (Matt. xiii. 11) -- so his caution led Buddha to *conceal too much*.



答:因为佛教与基督教在传播时的情况不一样。在印度的婆罗门种族, 独霸他们拥有的优越知识, 只将它在本种族中传播, 将百万计的人推入偶像崇拜和近乎拜物教。佛陀必须给由于无知而引起的不健康幻想和狂热迷信致命的一击。这种做法是空前绝后的。对那些无知地“对着他们的神哭诉, 但却丝毫的不到回应”, 在绝望中生死的人来说, 无神论哲学要好得多。在传授真理前, 他必须先挡住迷信横流的泥汤, 将错误拔除。像耶稣一样, 也正如耶稣对门徒们所说的, 天国的秘密不是给无知的世人的, 而是给那些特选的人, (马可: xiii. 11), 佛陀的谨慎使他隐瞒了很多。

ENQUIRER - This refers to Gautama, but in what way does it touch the Gospels?

问: 如果佛陀的情况如此, 那么你怎么解释基督教的福音书呢?

THEOSOPHIST - Read history and think over it. At the time the events narrated in the Gospels are alleged to have happened, there was a similar intellectual fermentation taking place in the whole civilized world, only with opposite results in the East and the West. The old gods were dying out. While the civilized classes drifted in the train of the unbelieving Sadducees into materialistic negations and mere dead-letter Mosaic form in Palestine, and into moral dissolution in Rome, the lowest and poorer classes ran after sorcery and strange gods. Once more the time for a spiritual reform had arrived. The cruel, anthropomorphic and jealous God of the Jews, with his sanguinary laws of "an eye for an eye and a tooth for a tooth," of the shedding of blood and animal sacrifice, had to be relegated to a secondary place and replaced by the merciful "Father in Secret." The latter had to be shown, not as an extra-Cosmic God, but as a divine Saviour of the man of flesh, enshrined in his own heart and soul, in the poor as in the rich.

答:阅读历史和思考思考吧。在福音书时代, 在整个文明世界有一股知识的思潮在酝酿, 而它在东西方造成的结果正相反。当时旧时代的神灵都在消失。在巴勒斯坦, 社会上层不是受什么都不信的撒都该人的影响陷入物质主义, 就是钻在摩西教义的古纸堆里, 或是陷入罗马人道德堕落的泥坑, 最穷最低贱的人则相信巫术和怪异的神灵。那时急需一个灵性的改革。犹太人的残酷, 拟人化的, 充满嫉妒的上帝, 以血腥的“以牙还牙, 以眼还眼”做为法则, 用动物做牺牲祭品。它必须被推到一个次要地位, 被慈悲的“秘密的天父”所取代。这个天父不是什么外在的神, 而是有血肉之躯的人类的救主, 无论贫富, 都在他的心灵之中。

## VI THEOSOPHICAL TEACHINGS AS TO NATURE AND MAN THE UNITY OF ALL IN ALL

### 第六章

#### 证道学关于自然与人的教义

##### 万物合一

ENQUIRER - Having told me what God, the Soul and Man are *not*, in your views, can you inform me what they *are*, according to your teachings?

问：你跟我解释了什么不是上帝，灵魂和人，以你的看法，证道学认为他们究竟是什么呢？

THEOSOPHIST - In their origin and in eternity the three, like the universe and all therein, are one with the absolute Unity, the unknowable deific essence I spoke about some time back. We believe in no *creation*, but in the periodical and consecutive appearances of the universe from the subjective on to the objective plane of being, at regular intervals of time, covering periods of immense duration.

答：上帝，灵魂和人，包括宇宙和其中所有的事物，从起源和永恒的角度说，与绝对的存在是一体的，它就是前面提到过的一个不可知的神圣本质。

ENQUIRER - Can you elaborate the subject?

问：请具体地解释一下。

THEOSOPHIST - Take as a first comparison and a help towards a more correct conception, the solar year, and as a second, the two halves of that year, producing each a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a Solar year of 365 days, ETERNITY. Let the sun represent the universe, and the polar days and nights of 6 months each -- *days and nights lasting each 182 trillions and quadrillions of years*, instead of 182 days each. As the sun arises every morning on our *objective* horizon out of its (to us) *subjective* and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity -- the antipodes of the former. This is the "Cycle of Life." And as the sun disappears from our horizon, so does the Universe disappear at regular periods, when the "Universal night" sets in. The Hindus call such alternations the "Days and Nights of Brahma". The Westerns may call them Universal Days and Nights if they prefer. During the latter (the nights) *All is in All*; every atom is resolved into one Homogeneity.

答：我们先用一个比较具体的概念做比较以便帮助理解：一年中的两个半年，在北极形成为时六个月的昼与夜。现在请你想象一下，一年中的365天变成了“永远”。如果太阳代表宇宙，北极的六个月的昼与夜变成了历时182万亿年的昼夜，而不是182天的昼夜。当太阳每天从它的（相对于我们来说）主观位置的空间升起，照耀在我们的客观的地平线上时，宇宙也是一样，会周期性地从它的主观层面显现到客观层面中——这两个世界是相对的。我们称之为“生命周期”。就像太阳从我们的地平线上消失一样，宇宙也会周期性地“在宇宙之夜”降临时消失。在印度，这样的交替被称为“梵昼和梵夜”。西方人可叫它宇宙日与宇宙夜。在宇宙夜时，所有都回归于所有；每个原子都化为同一性体。

## EVOLUTION AND ILLUSION

### 进化与幻觉

ENQUIRER - But who is it that each time creates the Universe?

问：那么，是谁每次创造了宇宙呢？

THEOSOPHIST - No one creates it. Science would call the process evolution; the pre-Christian philosophers and the Orientalists called it emanation: we, Occultists and Theosophists, see in it the only universal and eternal

*reality* casting a periodical reflection of *itself* on the infinite Spatial depths. This reflection, which you regard as the objective *material* universe, we consider as a temporary *illusion* and nothing else. That alone which is eternal is *real*.

答：没人创造宇宙。科学界可能称这个过程进化。基督教以前的哲人和东方学者称之为“化生”。玄秘学者和证道人认为，这是唯一的宇宙性的和永恒的现实在无限的空间深处投下的一个自身影像。这个影像，你们认为是客观的物质宇宙，我们则认为它不是别的，只是一个临时的幻象。只有永恒的才能被称作是真实的。

ENQUIRER - At that rate, you and I are also “illusions”.

问：那你是说，你和我都是“幻象”

THEOSOPHIST - As flitting personalities, today one person, tomorrow another -- we are. Would you call the sudden flashes of the *Aurora borealis*, the Northern lights, a "reality," though it is as real as can be while you look at it? Certainly not; it is the cause that produces it, if permanent and eternal, which is the only reality, while the other is but a passing, illusion.

答：从我们善变的个性的角度说，今天是这个，明天是那个，我们确实是幻象。你会称那些突然闪烁的北极光是一个“现实”吗？虽然在你看见它那一刻好像是真实的？你肯定不会。造成它产生的原因如果是恒定的和永久的，那么它则是唯一的现实，其它的都是一个掠过的幻象。

ENQUIRER - All this does not explain to me how this “illusion” called the universe originates; how the conscious *to be*, proceeds to manifest itself from the unconsciousness that *is*.

问：这还是不能解释这个被叫做“幻象”的宇宙的起源；还有那个“存在”的意识，是怎样从“自在”的无意识中显现的。

THEOSOPHIST - It is “*unconsciousness*” only to our finite consciousness. Verily may we paraphrase St. John (i.5), and say "and (Absolute) light (which is darkness) shineth in darkness (which is illusionary material light); and the darkness comprehendeth it not." This absolute light is also absolute and immutable law. Whether by radiation or emanation – we need not quarrel over terms -- the universe passes out of its homogeneous subjectivity on to the first plane of manifestation, of which planes there are seven, we are taught. With each plane it becomes more dense and material until it reaches this, our plane, on which the only world approximately known and understood in its physical composition by Science, is the planetary or Solar system -- one *sui generis*, we are told.

答：“无意识”是从我们有限的意识的角度看的。我们可以重新解释圣约翰(i.5)所说“（绝对）的光（其实是黑暗）在黑暗中（是幻象的物质光）照耀；黑暗对它无法了知”。这个绝对的光也是绝对的永恒的法则。通过照耀或是化生 - 我们不要在用词方面争论 - 宇宙从它的同一性质的主观境界转换到第一层的衍生境界上。我们得知，宇宙共有七个境界。每个境界会更加密集和物质化，直到达到我们所在的境界，这个境界里唯一科学知晓的是太阳系 - 它是独一无二的。

ENQUIRER - What do you mean by *sui generis*?

问：你说“独一无二”是什么意思？

THEOSOPHIST - I mean that, though the fundamental law and the universal working of laws of Nature are uniform, still our Solar system - like every other such system in the millions of others in Cosmos- and even our Earth, has its own programme of manifestations differing from the respective programmes of all others. We speak of the inhabitants of other planets and imagine that if they are *men, i. e.*, thinking entities, they must be as we are. The fancy of poets and painters and sculptors never fails to represent even the angels as a beautiful copy of man -- *plus* wings. We say that all this is an error and a delusion; because, if on this little earth alone one finds such a diversity in its flora, fauna and mankind -- from the sea-weed to the cedar of Lebanon, from the jelly-fish to the elephant, from the Bushman and negro to the Apollo Belvedere -- alter the conditions cosmic

and planetary, and there must be as a result quite a different flora, fauna and mankind. The same laws will fashion quite a different set of things and beings even on this our planet, including in it all our planets. How much more different then must be *external* nature in other Solar systems, and how foolish is it to judge of other *stars* and worlds and human beings by our own, as physical science does!

答：我的意思是，虽然自然的基本和普遍原则是一致的，可是，我们的太阳系，就像宇宙中成千上万的星系一样，甚至我们的地球，都有着自身的，与众不同的显现的程序。当我们想象其他星系的人时，也就是说有思维的生灵，我们认为他们与我们是一样的。诗人，画家和雕塑家在想象中将天使都造成了美丽的人形，只是加上翅膀而已。我们说这全是错误和幻觉；因为仅仅在地球上我们就看到如此繁多与不同的动植物与人 – 从海藻到黎巴嫩松，从海蜇到大象，从野人，黑人到贝尔维德尔的阿波罗（Apollo Belvedere）。如果宇宙和星际的条件变了，那么结果肯定是非常不同的动植物与人类。这个法则在我们这个星球就已经造就了这么不同的事物，更别说其它星系了。科学界用我们自己的标准去判断其它的星系，世界和人类，是多么的愚蠢！

ENQUIRER - But what are your data for this assertion?

问：你这么肯定有什么数据吗？

THEOSOPHIST - What science in general will never accept as proof -- the cumulative testimony of an endless series of Seers who have testified to this fact. Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences, as you may see. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable. The retorts, accumulators, and microscopes of the chemist and naturalist may get out of order; the telescope and the astronomer's horological instruments may get spoiled; our recording instruments are beyond the influence of weather or the elements.

答：我的证据是通常科学界永不能接受的-无数的有透视能力的人的积累的证词。他们的灵性视野，他们通过不受肉体限制的物质与精神感官所做的探索，都进行了系统性的检查与比较，他们的人品也经过了筛选。凡是不符合所有人的和集体性的经验都被去除，唯有那些经过不同时代和不同考验的，在不断的观测后还能够得到同意和认可才被立定为事实。我们这些精神灵性的学者与学生所用的方法与与自然与物质科学的学者所用的没有什么不同。只是我们考察的领域属于两个不同的境界，我们的仪器也不是人造的，这可能令它们更加可靠。化学家和自然学家的脱水缸，累加器和显微镜可能失灵；天文学家的钟表仪器或许会被弄坏；而我们的仪器是不受天气和其它自然因素影响的。

ENQUIRER - And therefore you have implicit faith in them?

问：你的意思是你对他们有信仰？

THEOSOPHIST - Faith is a word not to be found in theosophical dictionaries: we say *knowledge based, on observation and experience*. There is this difference, however, that while the observation and experience of physical science lead the Scientists to about as many working hypotheses as there are minds to evolve them, our *knowledge* consents to add to its lore only those facts which have become undeniable, and which are fully and absolutely demonstrated. We have no two beliefs or hypotheses on the same subject.

答：信仰一词在证道学字典里是找不到的：我们说*通过观察和体验得来的知识*。这种知识和物质科学的知识不同的是，科学的观察和体验导致了由于思维方式不同而产生的众多的假设，而我们的知识只认同

那些已成为不可否认的事实，而且这些事实都被完全地，绝对地得以证实。对于同一个主题，我们没有两个信仰或假设。

## ON THE SEPTENARY CONSTITUTION OF OUR PLANET

### 我们的星球的七重境界

ENQUIRER - I understand that you describe our earth as forming part of a chain of earths?

问：我的理解是你们说我们的地球是一个地球环链的一部分？

THEOSOPHIST - We do. But the other six "earths" or globes, are not on the same plane of objectivity as our earth is; therefore we cannot see them.

答：是的。但是其他六个“地球”或者“球”不在我们地球所处的客观境界里，所以我们看不到它们。

ENQUIRER - Is that on account of the great distance?

问：是因为距离的原因吗？

THEOSOPHIST - Not at all, for we see with our naked eye planets and even stars at immeasurably greater distances; but it is owing to those six globes being outside our physical means of perception, or plane of being. It is not only that their material density, weight, or fabric are entirely different from those of our earth and the other known planets; but they are (to us) on an entirely different *layer* of space, so to speak; a layer not to be perceived or felt by our physical senses. And when I say "layer," please do not allow your fancy to suggest to you layers like strata or beds laid one over the other, for this would only lead to another absurd misconception. What I mean by "layer" is that plane of infinite space which by its nature cannot fall under our ordinary waking perceptions, whether mental or physical; but which exists in nature outside of our normal mentality or consciousness, outside of our three dimensional space, and outside of our division of time. Each of the seven fundamental planes (or layers) in space -- of course as a whole, as the pure space of Locke's definition, not as our finite space -- has its own objectivity and subjectivity, its own space and time, its own consciousness and set of senses. But all this will be hardly comprehensible to one trained in the modern ways of thought.

答：完全不是。我们用肉眼都能看到其它的距离十分遥远的行星甚至恒星；而我说的那六个“球”在我们的物质感知之外，或者说是物质境界之外。不仅它们的物质密度，重量和构造都完全与地球上和其他我们知道的星球上的东西不同；而且对我们来说，它们好比是存在于一个不同层次的空间层面，那是一个不能用物质感官感知的层面。我用“层面”一词，请你不要想象成象岩层或者是床垫似的一层层的，这会导致非常荒谬的误解。我说的“层面”是无限空间中的那个由于它的特质而不能在一般状况下被我们在醒着时感知到的层面，无论是用脑力还是用感官；但是它确实是自然中存在于我们一般思维或者意识之外的一个层面，在我们三位空间以外的层面，在我们的时间概念以外的层面。空间的每一个境界（或层面）- 这里的空间指的是整个空间，是洛克（Locke）所说的纯粹空间，不是我们的有限空间 - 每个层面都有它自身的主观与客观境界，它自身的时空，它自身的意识和一套感官。但是这些对那些受过现代思维训练的人很难理解。

ENQUIRER - What do you mean by a different set of senses? Is there anything on our human "plane" that you could bring as an illustration of what you say, just to give a clearer idea of what you may mean by this variety of senses, spaces, and respective perceptions?

问：你说不同的一套感官是什么意思？你能用我们人所在的境界里的事物举个例子来说明那些层面里有不同的感官，空间和感知吗？

THEOSOPHIST - None; except, perhaps, that which for Science would be rather a handy peg on which to hang a counter-argument. We have a different set of senses in dream-life, have we not? We feel, talk, hear, see, taste

and function in general on a different plane; the change of state of our consciousness being evidenced by the fact that a series of acts and events embracing years, as we think, pass ideally through our mind in one instant. Well, that extreme rapidity of our mental operations in dreams, and the perfect naturalness, for the time being, of all the other functions, show us that we are on quite another plane. Our philosophy teaches us that, as there are seven fundamental forces in nature, and seven planes of being, so there are seven states of consciousness in which man can live, think, remember and have his being. To enumerate these here is impossible, and for this one has to turn to the study of Eastern metaphysics. But in these two states – the waking and the dreaming -- every ordinary mortal, from a learned philosopher down to a poor untutored savage, has a good proof that such states differ.

答：不能，或许举这个科学界会立马反驳的例子吧。我们在梦中有一套不同的感官，对吧？我们可以感觉到，可以说话，听到，尝到，并且在一个不同的境界活动；我们的意识境界的转换可以如此之快，那些要经过多年时间的行为或者事件可以在一瞬间从我们脑海里闪过。我们做梦时那种快速的思维，那种完全的自如，相比其他的能力，对我们来说展示了我们是在另外一个层面。我们的教义说，因为自然界中有七种不同的基本力，有七种不同的存在方式，所以人可以在七个不同的意识状态中生活，思考，记忆和存在。要想举例是不可能的，必须要从东方的形而上学中去寻找。但是从醒着的和睡眠中的境界这个例子里，无论是普通人，博学的哲人还是一个未开化的野人都能理解这两个境界是不同的。

ENQUIRER - You do not accept, then, the well-known explanations of biology and physiology to account for the dream state?

问：那么，你们不接受生物学和生理学对梦境的解释？

THEOSOPHIST - We do not. We reject even the hypotheses of your psychologists, preferring the teachings of Eastern Wisdom. Believing in seven planes of Cosmic being and states of Consciousness, with regard to the Universe or the Macrocosm, we stop at the fourth plane, finding it impossible to go with any degree of certainty beyond. But with respect to the Microcosm, or man, we speculate freely on his seven states and principles.

答：我们不接受。我们甚至拒绝接受生理学的假设而偏爱东方的智慧。我们相信宇宙的七重境界的存在方式和意识状态。对于宇宙或者是宏观世界，我们只能进入到第四重境界，再往上是不可能的。但对于微观宇宙，或者人，我们确凿地说他有七种境界和特质。

ENQUIRER - How do you explain these?

问：你对此怎么解释？

THEOSOPHIST - We find, first of all, two distinct beings in man; the spiritual and the physical, the man who thinks, and the man who records as much of these thoughts as he is able to assimilate. Therefore we divide him into two distinct natures: the upper or the spiritual being, composed of three "principles" or *aspects*; and the lower or the physical quaternary, composed of *four* -- in all *seven*.

答：首先，我们认为人分为两个不同的体：灵性体和物质体。一个是思考的人，另一个是那个吸收了所有思考结果的人。所以我们将人分为不同的属性：高层的或者是灵性的，包括三种“特质”或者“方面”；低层的或者是物质的四合体，由四种特质构成 – 一共是七个体。

ENQUIRER - Is it the same as the division we call Spirit and Soul, and the man of flesh?

问：这种划分跟我们说精神和灵魂，还有肉身是不是一样呢？

THEOSOPHIST - It is not. That is the old Platonic division. Plato regarded man as constituted of two parts -- one eternal, formed of the same essence as the Absoluteness, the other mortal and corruptible. This is the division adopted by Paul, another Initiate, who maintains that there is a psychical body which is sown in the corruptible (astral or physical body), and a *spiritual* body that is raised in incorruptible substance. Even James (iii. 15) corroborates the same by saying that the "wisdom" (of our lower soul) descendeth not from

the above, but is terrestrial, "psychical," "demoniacal" (*vide* Greek text); while the other is heavenly wisdom. Now what does Plato teach? He speaks of the *interior* man as constituted of two parts – one immutable and always the same, formed of the same *substance* as Deity, and the other mortal and corruptible.

答：不一样。你说的是古老的柏拉图的划分。柏拉图认为人有两部分 – 一部分是永恒的，与绝对的存在同一性质，另一部分是有生死和可枯朽的。保罗（Paul）是另一位得道之人，借用了柏拉图的划分法，将人划分成一个可枯朽的体（星光体或者物质体）和一个以不朽的成分构成的精神体。连詹姆士（James, iii. 15）也证实说“智慧”（属于低层自我的）不是从高层而来的，而是属于世间的，“心理的”，“魔鬼的”（见希腊文版）；而另一种是天堂的智慧。那么柏拉图到底说的是什么呢？他指的是我们*内在的我*是由两个部分组成 - 一部分是永恒的，另一部分是有生死，可枯朽的。

ENQUIRER - Then you also reject *resurrection in the flesh*?

问：那你不接受复活的概念？

THEOSOPHIST - Most decidedly we do! Our external powers perceive *phenomena*; our *Nous* alone is able to recognise their *noumena*. It is the *logos* alone, or the *noumenon*, that survives, because it is immortal in its very nature and essence, and the *logos* in man is the Eternal Ego, that which reincarnates and lasts for ever. But how can the evanescent or external shadow, the temporary clothing of that divine Emanation which returns to the source whence it proceeded, be that *which is "raised in incorruptibility"*? There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is *Manas*, the Mind-man or embodied Consciousness. The objection made by the materialists, who deny the possibility of mind and consciousness acting without matter is worthless in our case. We do not deny the soundness of their argument; but we simply ask our opponents: Are you acquainted *with all the states of matter*?

答：非常肯定地不接受。我们外在的能力使我们看到现象，而只有我们的内在的我才能认清本质。唯有逻各斯（Logos）或者说本质的，才能够永存，因为它的本质是永生的，逻各斯在人身上的体现是人的永恒的自我，那个转世的持久的存在体。但是那个短暂的或者是外在的影子，那个暂时包裹者那个最终回到本源的神圣本质的肉体，怎么能够“起死回生”呢？唯一的*真正的人*，可以经过生命的各个循环并且永保不朽的本质和形态，是末那（Manas），意，或者意识体。否认脱离物质我们的思维和意识就不能活动的物质主义者对此的反对是不值得一提的。我们不否认他们的反对意见的客观性，我们只想问他们一个问题：你们*知道所有物质的形态*吗？

## VII & VIII ON REINCARNATION OR REBIRTH

### 第七和第八章

#### 关于转世或者再生

ENQUIRER - I am glad to hear you believe in the immortality of the Soul.

问：我很高兴听到你相信灵魂的不朽。

THEOSOPHIST - Not of the Soul, but of the divine Spirit; or rather in the immortality of the re-incarnating Ego.

答：我们相信的不是灵魂的不朽，而是神圣的精神的不朽；或者说相信能够转世的自我的不朽性。

ENQUIRER - It is hardly necessary, I suppose, to ask you whether you believe in the Christian dogmas of Paradise and Hell, or in future rewards and punishments as taught by the Orthodox churches?

问：我想我是不必问你是否相信基督教的天堂与地狱之说，或是教会传统的死后的奖励和处罚的说法？

THEOSOPHIST - As described in your catechisms, we reject them absolutely; least of all would we accept their eternity. But we believe firmly in what we call the *Law of Retribution*, and in the absolute justice and wisdom guiding this Law, or Karma. Hence we positively refuse to accept the cruel and unphilosophical belief in eternal reward or eternal punishment. We say with Horace: "Let rules be fixed that may our rage contain, And punish faults with a proportion'd pain; But do not flay him who deserves alone A whipping for the fault that he has done." This is a rule for all men, and a just one. Have we to believe that God, of whom you make the embodiment of wisdom, love and mercy, is less entitled to these attributes than mortal man?

答：我们全盘拒绝基督教的教义解释；我们也不接受奖与罚的持久性。但是我们坚定地相信**报应的法则**，或者称它因果法则，并且相信该法则的绝对的公正和智慧。我们十分肯定地拒绝接受那种残暴的和非哲学的永恒的奖励和惩罚。让我们引用贺拉斯（Horace）的诗句：

“让法不被愤怒左右，  
惩罚有公正的限度；  
若人因罪而受罚  
不必绝人后路”。

这是一个对所有的人都通用规则，而且是公正的规则。你们一直说的代表智慧，慈爱和宽容的上帝，难道连这一点凡夫都能有的品质都做不到吗？

ENQUIRER - Have you any other reasons for rejecting this dogma?

问：你有什么其他的原因拒绝接受基督教关于奖罚的教义吗？

THEOSOPHIST - Our chief reason for it lies in the fact of re-incarnation. As already stated, we reject the idea of a new soul created for every newly-born babe.

答：我们主要的原因在于人可以转世的事实。如前所述，我们拒绝每一个新生儿是个新的灵魂的说法。

ENQUIRER - But what is it that reincarnates, in your belief?

问：你们相信究竟是什么在转世呢？

THEOSOPHIST - The Spiritual thinking Ego, the permanent principle in man, that is connected with every personality it inhabits on earth. But to make it clear, we have to say a few words first of all about reincarnation.



答：转世的是人的精神自我，人的永恒的特质，它每次转世时都与我们的性格体相连。但是要想表达清楚，我们必须先来说转世。

ENQUIRER - The most difficult thing for you will be to explain and give reasonable grounds for such a belief. No Theosophist has ever yet succeeded in bringing forward a single valid proof to shake my scepticism. First of all, you have against this theory of reincarnation, the fact that no single man has yet been found to remember that he has lived, least of all who he was, during his previous life.

问：你要想讲清转世的道理是最难的。直到今天，还没有一个证道人能提供一个充足的证据来打破我的怀疑。首先，最对转世论不利的是没有一个人可以记起不要说好几世了，就连前世是谁都记不起来。

THEOSOPHIST - Your argument, I see, tends to the same old objection; the loss of memory in each of us of our previous incarnation. You think it invalidates our doctrine? My answer is that it does not, and that at any rate such an objection cannot be final.

答：你的论点倾向于一向如此的反驳，都是基于我们失去对前世的记忆的现象上的。你相信这能否认我们的教义吗？我说不能，或者说单用这个反对意见不能彻底反驳转世论。

ENQUIRER - I would like to hear your arguments.

问：我想听听你的论点。

THEOSOPHIST - They are short and few. Now what is memory in your conception, pray?

答：我的论点不多，也很简捷。你先说说，你对“记忆”的概念是什么？

ENQUIRER - That which is generally accepted definition explains: the faculty in our mind of remembering and of retaining the knowledge of previous thoughts, deeds and events.

问：记忆被普遍接受的定义解释是：在我们的脑海中记住和保留以前的思想，行为和事件。

THEOSOPHIST - Please add to it that there is a great difference between the three accepted forms of memory. Besides memory in general you have *Remembrance*, *Recollection* and *Reminiscence*, have you not? Have you ever thought over the difference? Memory, remember, is a generic name.

答：还需要加上被人们接受的三种记忆形式之间有很大差别。除了通常所说的记忆之外，还有*回顾*，*回想*和*回忆*，对吧？你有没有想过他们之间的差别。记忆是个通用名称。

ENQUIRER - Yet, all these are only synonyms.

问：可是，所有这些都是同义词。

THEOSOPHIST - Indeed, they are not -- not in philosophy, at all events. Memory is simply an innate power in thinking beings, and even in animals, of reproducing past impressions by an association of ideas principally suggested by objective things or by some action on our external sensory organs. Memory is a faculty depending entirely on the more or less healthy and normal functioning of our *physical* brain; and *remembrance* and *recollection* are the attributes and handmaidens of this memory. But *reminiscence* is an entirely different thing. Locke, speaking of recollection and remembrance, says:

"When an *idea again* recurs without the operation of the like object on the external sensory, it is *remembrance*; if it be sought after by the mind, and with pain and endeavour found and brought again into view, it is *recollection*."

But even Locke leaves *reminiscence* without any clear definition, because it is no faculty or attribute of our *physical* memory, but an intuitional perception apart from and outside our physical brain; a perception which, being called into action by the ever-present knowledge of our spiritual Ego, covers all those visions in man

which are regarded as *abnormal* -- from the pictures suggested by genius to the *ravings* of fever and even madness – and are classed by science as having no *existence* outside of our fancy. Occultism and Theosophy, however, regard *reminiscence* in an entirely different light. For us, while *memory* is physical and evanescent and depends on the physiological conditions of the brain, *reminiscence is the memory of the soul*. And it is *this* memory which gives the assurance to almost every human being, whether he understands it or not, of his having lived before and having to live again. Indeed, as Wordsworth has it:

"Our birth is but a sleep and a forgetting,  
The soul that rises with us, our life's star,  
Hath elsewhere had its setting,  
And cometh from afar."

答：在哲学领域里，它们可不是同义词。记忆是有思维的生灵的一种内在能力，甚至动物也有，可以通过与客观事物或者与我们外在感官相关的概念来重现过去发生的影响。记忆完全依赖我们物质大脑的健康和正常运行；*回顾*和*回想*都是这个记忆的特点和表现。但是*回忆*是完全不同的。

洛克（Locke）在讲到*回想*和*回顾*时说：“当一个念头在不受外界感官影响再次发生时，称为”回顾“；当人用脑子费劲而努力地寻找并且呈现时，称为”回想“。但是连洛克都对”回忆“没有清楚的定义，因为它不是我们的物质的记忆的一个特性，它是存在于我们的物质大脑以外的一个直觉概念；它是被我们的永远存在的精神自我的知识所启动的一个感知，它包括那些被称作“不正常”的人的视野 – 从天才看到的图像到发烧和发疯的人的狂言 – 那些被科学界称为只在我们想象中存在的。玄秘学和证道学却对“回忆”有着完全不同的看法。对我们来说，通常说的“记忆”是个物质的，暂时的，依靠大脑的生理条件而存在的，而“回忆”是灵魂的记忆。是这个记忆，不管人理不理解，可以使每个人肯定地知道，他在以前存在过，而且还会继续存在。华兹华斯就曾写道：

“我们的出生只是睡眠和忘却  
伴着我们的，我们的灵魂之星  
在他方有着它的住所  
并且来自远方。”

ENQUIRER - If it is on this kind of memory -- poetry and abnormal fancies, on your own confession -- that you base your doctrine, then you will convince very few, I am afraid.

问：如果你们的教义是建立在这种记忆之上，就如你自己承认的，是诗歌里的和不正常的幻想中的，恐怕你不能说服多少人。

THEOSOPHIST - I did not confess it was a fancy. I simply said that physiologists and scientists in general regard such reminiscences as hallucinations and fancy. We do not deny that such visions of the past and glimpses far back into the corridors of time, are abnormal, as contrasted with our normal daily life experience and physical memory. But we do maintain with Professor W. Knight, that "the absence of memory of any action done in a previous state cannot be a conclusive argument against our having lived through it."

答：我没有承认这是一种幻想。我只是说，通常生理学家和科学家称这种回忆为幻觉和幻想。我们不否认相比我们正常的日常经历和物质记忆来说，能够看到过去和瞥到未来是超常的。但是我们赞同 W.Knight 教授的说法“对以往状态的行为没有记忆不能成为行为没有发生的确凿证据”。

ENQUIRER - But don't you think that these are too fine distinctions to be accepted by the majority of mortals?

问：但你不认为这种说法过于大多数人来说区别不大吗？

THEOSOPHIST - Say rather by the majority of materialists. And to them we say: behold, even in the short span of ordinary existence, memory is too weak to register all the events of a lifetime. How frequently do even most important events lie dormant in our memory until awakened by some association of ideas, or aroused to function and activity by some other link. This is especially the case with people of advanced age, who are always found suffering from feebleness of recollection. When, then, we bear in mind what we know about the physical and the spiritual principles in man, it is not the fact that our memory has failed to record our precedent life and lives that ought to surprise us, but the contrary, were it to happen.

答：应该说对大多数的物质主义者。我想对他们说：仔细看看，即使在短暂的平凡生命中，记忆也不能记录一生发生的事。很多时候如果没有其他事情的关联，或者受到其他作用和活动的刺激，连最重要的事件都在我们的记忆中沉睡。人年纪越大这种情况越会发生，他们经常回想不起事情来。当我们知道人的物质和精神构架时，与其说记不起前世让我们惊奇，倒不如说记起来才让人奇怪呢！

### WHY DO WE NOT REMEMBER OUR PAST LIVES?

#### 为什么我们不记得我们的前世

ENQUIRER - How do you account for our complete loss of any recollection of having lived before?

问：你们怎么解释我们完全丧失对前世的记忆？

THEOSOPHIST - Reincarnation means that this Ego will be furnished with a *new* body, a *new* brain, and a *new* memory. Therefore it would be as absurd to expect This new *memory* to remember that which it has never recorded. To get convinced of the fact of reincarnation and past lives, one must put oneself en *rapport* with one's real permanent Ego, not one's evanescent memory.

答：转世指的是人的“自我”会有一个新的身体，一个新的大脑，一份新的记忆。对于这份新的记忆来说，期望它想起它自己完全没有记录的事情是荒谬的。要想确认转世和前世的经历是事实，人们必须要与他的真正永久的自我联系，而不是靠短暂的记忆。

ENQUIRER - But how can people believe in that which they *do not know*, nor have ever seen, far less put themselves en *rapport* with it?

问：但是人们怎能相信他们不知道也从来没有见过的东西呢？更不要说与它建立联系了。

THEOSOPHIST - If people, and the most learned, will believe in "Gravity", "Ether", "Force", and what not of Science, abstractions and working hypotheses, which they have neither seen, touched, smelt, heard, nor tasted -- why should not other people believe, on the same principle, in one's permanent Ego, a far more logical and important "working hypothesis" than any other?

答：如果人们和那些最有学问的人相信“万有引力”，“以太”，“力”以及科学领域之外的抽象概念和假设，这些东西他们既没有看到过，也没有触摸过，闻到过，听到或尝到，那么，为什么其他人不能同样相信自己的永久自我这个更具逻辑性和重要性的假设呢？

ENQUIRER - What is, finally, this mysterious eternal principle? Can you explain its nature so as to make it comprehensible to all?

问：那么，这个神秘的永恒的性质，到底是什么呢？你能解释一下它的本质，能让所有人都理解吗？

THEOSOPHIST - The EGO which reincarnates, the *individual* and immortal -- not personal -- and immortal "I". Here is a paragraph from Colonel H. S. Olcott's "Buddhist Catechism" which bears directly upon the subject. It deals with the question as follows:

"The aged man remembers the incidents of his youth, despite his being physically and mentally changed. Why, then, is not the recollection of past lives brought over by us from our last birth into the present birth? --

Because memory is included within the new existence, a memory, the record of that particular existence, develops. Yet the record or reflection of all the past lives must survive, for when Prince Siddhartha became Buddha, the full sequence of His previous births were seen by Him. . . . and any one who attains to the state of *Jhana* can thus retrospectively trace the line of his lives.”

This proves to you that while the undying qualities of the personality -- such as love, goodness, charity, etc. -- attach themselves to the immortal Ego, photographing on it, so to speak, a permanent image of the divine aspect of the man who was, his material impressions are as evanescent as a flash of lightning, and cannot impress the new brain of the new personality; yet their failing to do so impairs in no way the identity of the re-incarnating Ego.

答：那个转世的“自我”，是一个个体，是不朽的，它不是人的性格，而是那个不死的“我”。下面是从 Olcott 上校的“佛教问答”中对这个话题最直接的解释。它回答的是以下的问题：

“老人能记起年轻时的事，虽然他的身体和思维都和年轻时不一样了。那么，为什么人不能在今世记起前世的事情呢？”

- “那是因为记忆是包含在新的生命中的，每一生的记忆对于这一世的经历进行记录。但是当释迦牟尼王子成佛时，他所有的前世都在他的眼前出现...任何人如果能达到正定，都能回顾过去世的痕迹。”

这说明了人的性格中的一些优良品质，比如爱，善良，慈善等等，都会依附在不朽的自我，在这个自我身上象照相一样留下一个永久的圣神人格的影像，而一个人的物质的感觉就像闪电一样转瞬即逝，不能在新的一生中新的大脑中闪现。即使这样，它们也不能改变那个可以转世的自我的身份。

ENQUIRER - Do you mean to infer that that which survives is only the Soul-memory, as you call it, that Soul or Ego being one and the same, while nothing of the personality remains?

问：你是说能够存活的只有属于灵魂的记忆，灵魂和自我是同样的东西，而属于某一世的性格体的东西都不会保存？

THEOSOPHIST - Not quite; something of each personality must survive, as it leaves its eternal impress on the incarnating permanent Self or Spiritual Ego. The personality is ever changing with every new birth. It is, as said before, only the part played by the actor, the true Ego, for one night. This is why we preserve no memory on the physical plane of our past lives, though the *real* Ego has lived them over and knows them all.

答：不完全是，每个性格体都有一些必须生存的东西，因为它在永久的自我或者是灵性自我身上留下永久的痕迹。人的性格体每次转世都会变。它就像是一个演员在某夜演的角色，演员是真正的自我。这就是为什么我们不能有前世在物质世界的记忆，虽然说真正的自我确实生活过并且知道自己的经历。

ENQUIRER - Still there ought to be exceptions, and some ought to remember.

问：那么仍然应该有例外，一些人应该有对前世的记忆。

THEOSOPHIST - And so there do. But who believes in their report? Such sensitives are generally regarded as hallucinated hysteriacs by modern materialism. Let them read, however, works on this subject, pre-eminently "Reincarnation, a Study of Forgotten Truth" by E. D. Walker, and see in it the mass of proofs which the able author brings to bear on this vexed question. Speaks to some people of soul, and they ask "What is Soul? Have you ever proved its existence?" Of course it is useless to argue with those who are materialists. But even to them I would put the question: "Can you remember what you were or what you did when a baby? Have you preserved the smallest recollection of your life, thoughts, or deeds, or that you lived at all during the first eighteen months or two years of your existence? Then why not deny that you have ever lived as a babe, on the same principle?" When to all this we add that the reincarnating Ego, or *individuality*, retains during the Devachanic period merely the essence of the experience of its past earth-life or personality, the whole physical experience translated into spiritual formulas; when we remember further that the term between two rebirths is said to extend

from ten to fifteen centuries, during which time the physical consciousness is totally and absolutely inactive, having no organs to act through, and therefore *no existence*, the reason for the absence of all remembrance in the purely physical memory is apparent. It is the Ego which is held responsible for all the sins committed through, and in, every new body of personality – the evanescent masks which hide the true individual through the long series of rebirths.

答：确实如此。但是有谁相信他们呢？这样敏感的人往往被现代的物质主义者认为是有幻觉的疯子。让这些敏感的人读读E.D. Walker的“转世，被遗忘的事实”一书吧，看看里面那些关于这个恼人的问题的大量的证据。问问那些灵性发达的人，“什么是灵魂，你有证据证明它的存在吗？”当然了，对于物质主义者讨论是没有用的。但是我想问问这些人：“你能记得起你是婴儿时是什么样子，做过什么吗？你对于出生以后十八个月或者两年期间有哪怕很少的关于你的生活，思想，行为的记忆吗？你为什么否认自己曾经是个婴儿呢？难道这不是一个道理吗？”在这个事实以外，如果我们再加上另外一个事实，就是能转世的自我，或者说我们的个性体，在天堂界期间只保留前一生或者说性格体的经历的精华，它已将整个的物质经验转化成精神公式；再加上两世之间往往有十到十五个世纪之长，在此期间物质的意识完全和绝对的没有活动，因为没有物质感官可以表达，也就是说没有生存。依以上的原因，人对于前世物质界完全没有记忆是可想而知的。人的自我通过新的性格体对它所做的罪恶负责，性格体只是在一系列的转世中一个暂时的将个性体掩藏起来的面具罢了。

ENQUIRER - But is this just? Why should this Ego receive punishment as the result of deeds which it has forgotten?

问：但是，这样的法则公平吗？为什么人的“自我”会因它已经忘却的经历而受到惩罚呢？

THEOSOPHIST - It has not forgotten them; it knows and remembers its misdeeds as well as you remember what you have done yesterday. Is it because the memory of that bundle of physical compounds called "body" does not recollect what its predecessor, the personality *that was*, did, that you imagine that the real Ego has forgotten them? As well say it is unjust that the new coat on the back of a boy, who is flogged for stealing apples, should be punished for that which they know nothing of.

答：人的“自我”没有忘却过去；它知道并且记得自己所犯的过错，就像你知道你昨天做了什么一样清楚。因为我们称为“身体”的物质体不能记得上一个身体的经历，也就是说上一世的性格体，你能说是真正的自我忘了这些经历了吗？那就等于说一个因偷了苹果而被鞭打的男孩的新衣服无辜受到了惩罚，因为它记不起偷苹果一事。

ENQUIRER - But are there no modes of communication between the Spiritual and human consciousness or memory?

问：难道人的精神体与人的意识或者记忆就没法沟通吗？

THEOSOPHIST - Of course there are; but they have never been recognised by your scientific modern psychologists. To what do you attribute intuition, the "voice of the conscience," premonitions, vague undefined reminiscences, etc., if not to such communications? Would that the majority of educated men, at least, had the fine spiritual perceptions of Coleridge, who shows how intuitional he is in some of his comments. Hear what he says with respect to the probability that "all thoughts are in themselves imperishable."

"If the intelligent faculty [sudden 'revivals' of memory] should be rendered more comprehensive, it would require only a different and appropriate organization, the *body celestial* instead of the *body terrestrial*, to bring before every human soul *the collective experience of its whole past existence [existences, rather].*"

And this *body celestial* is our EGO.

答：当然有，但是它们从未被现代科学的心理学家认可过。人的直觉，“意识的声音”，预感，模糊的似曾相识感等等，不是因为这种沟通还会是什么呢？大多数受过教育的人，应该有 Coleridge 一样的灵性感知，他的一些评论中充满了直觉。下面是他所说的关于“所有思想本身都不会消失”的可能性。

“如果要想使人的智能（突然的记忆激活）更加全面，只需要一个不同的并且适当的体，即人的“天体”，而不是“身体”，将每一个人所有以前的生存经历（众多的经历）展现在灵魂面前。

## ON THE REWARD AND PUNISHMENT OF THE EGO.

关于对自我的奖励和惩罚。

ENQUIRER - I have heard you say that the *Ego*, whatever the life of the person he incarnated in may have been on Earth, is never visited with *post-mortem* punishment.

问：我你谈到过人的自我，无论在转世期间过得是什么样的生活，都不会在死后受到惩罚。

THEOSOPHIST - Never, save in very exceptional and rare cases of which we will not speak here, as the nature of the "punishment" in no way approaches any of your theological conceptions of damnation.

答：不会，除了极个别的和罕见的情况，我们在这里不谈，“惩罚”的实质与神学里的诅咒的概念毫不相干。

ENQUIRER - But if it is punished in this life for the misdeeds committed in previous lives, then it ought to be rewarded also, whether here, or when disincarnated.

问：如果人在今生受前世所犯的错误的惩罚，那么，奖励也应该在今生，或者死后。

THEOSOPHIST - And so it is. If we do not admit of any punishment outside of this earth, it is because the only state the Spiritual Self knows of, hereafter, is that of unalloyed bliss.

答：是的。我们不承认死后的惩罚，是因为人的灵性自我只知道一种境界，那就是纯粹的喜悦。

ENQUIRER - What do you mean?

问：你是什么意思？

THEOSOPHIST - Simply this: *crimes and sins committed on a plane of objectivity and in a world of matter, cannot receive punishment in a world of pure subjectivity.* We believe in no hell or paradise as localities; in no objective hell-fires and worms that never die, nor in any Jerusalems with streets paved with sapphires and diamonds. What we believe in is a *post-mortem state* or mental condition, such as we are in during a vivid dream. We believe in an immutable law of absolute Love, Justice, and Mercy. And believing in it, we say: "Whatever was the sin and whatever were the dire results of the original Karmic transgression of the now incarnated Egos, no man - or the outer material and periodical form of the Spiritual Entity- can be held, with any degree of justice, responsible for the consequences of his birth. He does not ask to be born, nor can he choose the parents that will give him life. In every respect he is a victim to his environment, the child of circumstances over which he has no control; and if each of his transgressions were impartially investigated, it would be found that in nine out of every ten cases he was the one sinned against, rather than the sinner. Life is at best a heartless play, a stormy sea to cross, and a heavy burden often too difficult to bear. The greatest philosophers have tried in vain to fathom and find out its *raison d'etre*, and except those who had the key to it, namely, the Eastern sages - have all failed. Life is, as Shakespeare describes it: -- ". . . but a walking shadow -- a poor player, That struts and frets his hour upon the stage, And then is heard no more. It is a tale Told by an idiot, full of sound and fury, Signifying nothing. . . ."

Nothing in its separate parts, yet of the greatest importance in its collectivity or series of lives. In any case, almost every individual life is, in its full development, a sorrow. And are we to believe that poor, helpless man, after being tossed about like a piece of rotten timber on the angry billows of life, is, if he proves too weak to resist them, to be punished by a *sempiternity* of damnation, or even a temporary punishment? Never! Whether a great or an average sinner, good or bad, guilty or innocent, once delivered of the burden of physical life, the tired and worn-out Manu, or "thinking Ego" has won the right to a period of absolute rest and bliss. The same unerringly wise and just, rather than merciful, Law, which inflicts upon the incarnated Ego the Karmic punishment for every sin committed during the preceding life on Earth, has provided for the now disembodied

Entity a long lease of mental rest, an entire oblivion of every sad event, aye, to the smallest painful thought, that took place in its last life as a personality, leaving in the soul-memory but the reminiscence that which was bliss, or which led to happiness. Plotinus, who said that our body was the true river of Lethe, for "souls plunged into it forget all," meant more than he said. For, as our terrestrial body on earth is like Lethe, so is our celestial body in Devachan, and much more.

答：很简单。在客观和物质世界里所犯的罪恶不能在纯粹的主观世界里得到惩罚。我们不相信地狱和天堂是一个地点，也不相信客观的地狱之火和里面不死的虫子，也不相信以蓝宝石和钻石铺地的耶路撒冷。我们相信的是死后的状态或思想状态，这种状态像一个活生生的梦境。我们相信一个永恒的充满着绝对的爱，公正和慈悲的法则。出于对这个法则的相信，我们说：“无论转世的自我过去犯过什么错以及因此导致的惩罚是什么，没有一个人 - 或者说精神体的那个外在的，物质的，暂时的外衣 - 可以对他的出生的后果负责。他没有要求被生出来，也不能选择自己的父母。他只是个环境的牺牲品，是他无法控制的事件的结果；如果我们公正地分析他所犯的过错，十有八九他是被冒犯的人，而不是冒犯他人的人。生命最多只不过是一部无情的戏，一个需要渡的充满风暴的海洋，一个令人不堪的重负。最伟大的哲学家们都徒然地捉摸它并且对它的意义道出个所以然来，除了那些掌握了生命钥匙的人，也就是说，东方的圣人们之外。在莎士比亚笔下，生命就是

“.....生命不过是个行走的影子，一个可怜的伶人  
在舞台上懊恼、张狂，短暂的时光过后  
永远消亡。  
这是个白痴讲述的故事  
充满喧嚣与狂躁  
但却毫无寓意。”

要想以任何单独的片段解释生命是不行的，但是其整体或者是系列才是最重要的。在任何情况下，几乎每一个人的生活展开来，都是一个悲哀。难道我们能够相信那些可怜的人，在像一块朽木一样身不由己地被生活的巨浪抛上抛下之后，如果因为太虚弱而不能抵御生活的冲击，却遭到永恒的惩罚，哪怕是暂时的惩罚？绝不！无论一个极恶的或者是一般的罪人，是好是坏，有罪还是无辜，一旦甩掉了肉体之身，那个精疲力竭的灵魂，或者说“思想的自我”，都会赢的一段绝对的休息和喜悦。同样的，那个更应该称之为绝对智慧和公正的，而不是仁慈的法则，在人的自我活着时因他前世犯的罪而给予他惩罚，这时为死后的生命提供了一段漫长的思想休息期，让它对每个悲伤的事件，乃至生时作为一个性格体发生的每一个痛苦的思想都会绝对地遗忘，只在灵魂的记忆中留下那些喜悦的，或者是让人感到幸福的部分。普罗提诺（Plotinus）说，我们的身体是真正的忘川，“因为跳入其中的灵魂忘却了一切”，这句话的意义其实更广些。因为如果我们的物质身体是忘川，我们在天界的天界体也是忘川，而且更甚。

ENQUIRER - Then am I to understand that the murderer, the transgressor of law divine and human in every shape, is allowed to go unpunished?

问：那我是否应理解那些凶手，违犯神圣和世间法律的人能逍遥法外？

THEOSOPHIST - Who ever said that? Our philosophy has a doctrine of punishment as stern as that of the most rigid Calvinist, only far more philosophical and consistent with absolute justice. No deed, no sinful thought even, will go unpunished. In fact the latter are even more severely punished than the former, as a thought is far more potent in creating evil results than deeds. We believe in an unerring law of Retribution, called KARMA, which asserts itself in a natural concatenation of causes and their unavoidable results.

答：谁这么说了？我们的哲学关于惩戒的教义与最严格的加尔文派（Calvinist）一样，只是更加哲学和与绝对的正义吻合。没有一个罪恶的行为，甚至罪恶的思想能够逃脱惩罚。事实上，罪恶的思想比行为遭受的惩罚更重，因为思想更有力产生罪恶行为。我们相信万无一失的报应法则，称为因果法则，通过自然的因与果的联系而作用。

ENQUIRER - And how, or where, does it act?

问：那它如何或者说在哪里作用呢？

THEOSOPHIST - Every labourer is worthy of his hire, saith Wisdom in the Gospel; every action, good or bad, is a prolific parent, saith the Wisdom of the Ages. Put the two together, and you will find the "why." After allowing the Soul, when escaped from the pangs of personal life, a sufficient, aye, a hundredfold compensation, Karma, with its army of Skandhas, waits at the threshold of Devachan, whence the *Ego* re-emerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested Ego trembles in the scales of just Retribution, as *it* now falls once again under the sway of active Karmic law. It is in this rebirth which is ready for *it*, a rebirth selected and prepared by this mysterious, inexorable - but in the equity and wisdom of its decrees infallible - LAW, that the sins of the previous life of the Ego are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the Ego is cast, but verily on to this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reincarnation will gather around him all those other Egos who have suffered, whether directly or indirectly, at the hands, or even through the unconscious instrumentality, of the past *personality*. They will be thrown by Nemesis in the way of the *new* man, concealing the *old*, the eternal EGO, and . . . .

答：福音书中智慧篇说，每个工人都能够按劳取酬；古老的智慧说，每个行为，无论好坏，都是育子的父母。将这两句话结合起来，你就能找到“为什么”。在允许灵魂在一世的颠簸后得到百倍的补偿以后，因果带着它的“蕴”的部队等在天界门口，等待将要投生的“自我”。这时候刚刚得到休息的自我在公正的报应法则之下接受未来的命运，因为它现在在因果定律的管辖范围之内。这个神秘的，势不可挡的，它的公正性和智慧完美无缺的法则，挑选并准备了“自我”前世造就的在这一世成熟了的罪恶应受的惩罚。这种惩罚不是在想象中的地狱里，在充满戏剧性的火焰里和那些长着可笑的尾巴和角的魔鬼手中承受的，而是在人世间，他曾经造罪的境界和地方，他必须赎回每一个思想和行为的罪。种瓜得瓜，种豆得豆。今世在他周围的，会是那些曾经直接或者间接地，由他亲为的，哪怕是他是那个无意识的工具，而因为他过去的性格体受苦的灵魂。复仇女神会将这些讨债的人安排在他新的一生的道路上，而那个永远的“自我”被掩盖在新的身体之中...

ENQUIRER - But where is the equity you speak of, since these *new* "personalities" are not aware of having sinned or been sinned against?

问：那么你说的公正在哪里？这些新的“性格体”不知道犯过罪或者遭过罪。

THEOSOPHIST - Has the coat torn to shreds from the back of the man who stole it, by another man who was robbed of it and recognises his property, to be regarded as fairly dealt with? The new personality is no better than a fresh suit of clothes with its specific characteristics, colour, form and qualities; but the *real* man who wears it is the same culprit as of old. It is the *individuality* which suffers through his personality. And it is this, and this alone, that can account for the terrible seeming injustice in the distribution of lots in life to man. When your modern philosophers will have succeeded in showing to us a good reason, why so many apparently innocent and good men are born only to suffer during a whole life-time; why so many are born poor unto starvation in the slums of great cities, abandoned by fate and men; why, while these are born in the gutter, others open their eyes to light in palaces; why a noble birth and fortune seem often given to the worst of men and only rarely to the worthy; why there are beggars whose *inner* selves are peers to the highest and noblest of men; when this, and much more, is satisfactorily explained by either your philosophers or theologians, then only, but not till then, you will have the right to reject the theory of reincarnation. The highest and grandest of poets have dimly perceived this truth of truths. Shelley believed in it, Shakespeare must have thought of it when writing on the worthlessness of Birth. Remember his words:

"Why should my birth keep down my mounting spirit?

Are not all creatures subject unto time?



There's legions now of beggars on the earth,  
That their original did spring from Kings,  
And many monarchs now, whose fathers were  
The riff-raff of their age . . . . ."

Alter the word "fathers" into "Egos" -- and you will have the truth.

答：如果一个人偷了别人的衣服，被偷的人认出了自己的衣服，难道将这件衣服从小偷身上扯下撕成碎片是公平的处理吗？新的个体就像是一件有着特性，颜色，形状和品质的衣服；可是那个穿衣服的人才是真正的罪犯。个体通过性格受苦。唯有个体，才是那个承受生命中看似不公待遇的对象。只有当现代的哲学家能够找出一个合理的原因来解释，为什么一些无辜的好人一生受罪；为什么那么多穷人生在大城市的贫民窟里，被社会和命运抛弃；为什么有人生来贫贱，而有人生而富贵；为什么一些最坏的人或者是毫无价值的人出身显赫；为什么有的乞丐的内心境界可以与最高贵的人媲美；如此等等，数不尽数的例子，如果你们的哲学家和神学家能够说出比转世更令人满意的答案，只有那时，你才有拒绝转世论的权利。最伟大的诗人都曾模糊地感知到这个真理中的真理。雪莱相信它，莎士比亚在写到生命的价值时肯定思考过它。他写道：

“为什么让我的出生拖累高昂的精神？  
万物难道不都是受制于时间？  
今天大地上的乞丐，  
本是昔日的国王，  
而多少今世的君主，他们的父亲  
曾是最底层的贱民...”

将“父亲”改成“自我” – 你就会看到真理。

## **IX ON LIFE AFTER DEATH**

### **第九章**

#### **死亡后的世界**

ENQUIRER - How long does the incarnating Ego remain in the Devachanic state?

问: 请问可以循环转世的自我在天界可以呆多久?

THEOSOPHIST - This, we are taught, depends on the degree of spirituality and the merit or demerit of the last incarnation. The average time is from ten to fifteen centuries, as I already told you.

答: 这要根据上一世的灵性程度和功过。平均时间是十到十五个世纪, 我已经提到过。

ENQUIRER - But why could not this Ego manifest and communicate with mortals as Spiritualists will have it? What is there to prevent a mother from communicating with the children she left on earth, a husband with his wife, and so on? It is a most consoling belief, I must confess; nor do I wonder that those who believe in it are so averse to give it up.

问: 可是, 为什么这个自我不能象通灵人所说的显现并且和活着的人交流呢? 是什么阻止了一位死去的母亲与自己留在身后的孩子们交流, 一位丈夫与自己的妻子沟通呢? 我必须承认, 这是一个非常抚慰人心的信仰, 我也理解为什么那些相信它的人要放弃这种想法有多难。

THEOSOPHIST - Nor are they forced to, unless they happen to prefer truth to fiction, however "consoling." Uncongenial our doctrines may be to Spiritualists; yet, nothing of what we believe in and teach is half as selfish and cruel as what they preach.

答: 没人强迫他们放弃这种信仰, 除非他们更偏爱真理而不是虚幻, 尽管虚幻是多么抚慰人心。我们的教义可能与通灵人相信的格格不入, 但是, 相比他们的信条, 我们的要不自私与不残忍得多。

ENQUIRER - I do not understand you. What is selfish?

问: 我不明白。什么东西自私了?

THEOSOPHIST - Their doctrine of the return of Spirits, the real "personalities" as they say; and I will tell you why. If Devachan -- call it "paradise" if you like, a "place of bliss and of supreme felicity," if it is anything -- is such a place or say state, logic tells us that no sorrow or even a shade of pain can be experienced therein. "God shall wipe away all the tears from the eyes" of those in paradise, we read in the book of many promises. And if the "Spirits of

the dead" are enabled to return and see all that is going on on earth, and especially in their homes, what kind of bliss can be in store for them?

答：因为他们教导说灵魂回归，是真正的“性格体”，我现在告诉你为什么。  
如果天界 – 如果你愿意，你也可以称它为天堂，如果它是一个极乐世界，是这样的一个地方或者境界，从逻辑上来说那里就会没有悲伤与痛苦。我们曾经读到过很多的许诺，凡进了天堂的人，“上帝抹去他眼中的泪”。如果死人的灵魂可以回到人世看到世间的一切，尤其是自己家里的事情，哪有什么欢乐可言？

## **WHY THEOSOPHISTS DO NOT BELIEVE IN THE RETURN OF PURE "SPIRITS"**

为什么证道学不相信人的纯粹“精神”死后不能回到人世

ENQUIRER - What do you mean? Why should this interfere with their bliss?

问：你的意思是什么？为什么与世人沟通会影响他们的快乐？

THEOSOPHIST - It is quite simple; let us take an instance. A mother dies, leaving behind her little helpless children -- orphans whom she adores -- perhaps a beloved husband also. We say that her Spirit or Ego -- that individuality which is now all impregnated, for the entire Devachanic period, with the noblest feelings held by its late personality, with love for her children, pity for those who suffer, and so on - is now entirely separated from the "vale of tears," that its future bliss consists in that blessed ignorance of all the woes it left behind. Spiritualists, on the contrary, say that it is as vividly aware of them, and more so than before, for "Spirits see more than mortals in the flesh do." We say that the bliss of the Devachani consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all; that the post-mortem spiritual consciousness of the mother will cause her to think that she lives surrounded by her children and all those whom she loved; that no gap, no link, will be missing to make her disembodied state the most perfect and absolute happiness. The Spiritualists deny this point blank. According to their doctrine, an unfortunate man is not liberated even by death from the sorrows of this life. Not a drop from the life-cup of pain and suffering will miss his lips; and nolens volens, since he sees everything then, shall he drink it to the bitter dregs. Thus, the loving wife, who during her lifetime was ready to save her husband sorrow at the price of her heart's blood, is now doomed to see, in utter helplessness, his despair, and to register every hot tear he sheds for her loss. Worse than that, she may see the tears dry too soon, and another beloved face smile on him, the father of her children; find another woman replacing her in his affections; doomed to hear her children give the holy name of "mother" to one indifferent to them, and to see those little one neglected, if not ill-treated. According to this doctrine the "gentle wafting to immortal life" becomes the way into a new path of mental suffering without any transition. And yet, the columns of the "Banner of Light," the veteran journal of the American Spiritualists, are filled with messages from the dead, the "dear departed ones," who all write to say how very happy

they are! Is such a state of knowledge consistent with bliss? Then "bliss" stands in such a case for the greatest curse, and orthodox damnation must be a relief in comparison to it!

答：这很简单，让我们看一个例子。一位母亲死了，留下了无助的幼小孩子 – 她所爱的成了孤儿 – 或许还有一个她爱的丈夫。我们说她的精神或者自我 – 那个个性体，在整个天界时段，完全沉浸在她在世时最高贵的情感，对孩子的爱，对受苦的人的怜悯，等等 – 她已经完全与“泪谷”隔离了。她的快乐来自于对于留在身后的痛苦的毫无知觉。而通灵人所说的正相反，说这些死去的人对于世间的事不仅有切实的感知，而且比活着时更加深切，因为他们说“死人的灵魂比活人更加有洞察力”。我们认为，天界的快乐来自于死人完全相信自己没有离开过人世，而且不知道死亡是什么；一个母亲死后的意识会让她认为自己被孩子们和所爱的人围着，她死后的境界是完美无缺的，完全快乐的，没有丝毫的残缺。通灵人直接否认了这种情况。根据他们的教义，一个不幸的人死后也不能从生时的悲苦中解脱出来。人生杯中的苦酒一滴也不少，而且不管他愿不愿意，他都必须面对一切，直到喝完为止。在这种情况下，那个充满了爱的死去的妻子，在活着时宁愿不惜一切去减轻丈夫的痛苦，这时只能无助地看着他的绝望，并且看着他流着因为失去她而流下的每一滴眼泪。更糟的是，她可能会看到泪很快就干了，很快另外一张笑脸占据了他的心房，她的孩子的父亲；看着另外一个人取代了她，听她的孩子叫一个无动于衷的人“妈妈”，看着他们被忽略或者被虐待。这种教义所谓的“飘向永生”变成了一个没有过渡的新的精神痛苦之路。然而，“美国通灵人”做为领军杂志，它的“光柱”栏目里满是死去的人的信息，都说他们是多么的快乐！这种情况能被称为快乐吗？如果是这样，那么“快乐”一词可以说是最坏的诅咒，连传统的惩罚都比这来的轻。

ENQUIRER - But how does your theory avoid this? How can you reconcile the theory of Soul's omniscience with its blindness to that which is taking place on earth?

问：那么你们的教义如何避免这个矛盾呢？你们怎么能说灵魂无所不知，同时又对人世的一切盲然不觉呢？

THEOSOPHIST - Because such is the law of love and mercy. During every Devachanic period the Ego, omniscient as it is per se, clothes itself, so to say, with the reflection of the "personality" that was. I have just told you that the ideal efflorescence of all the abstract, therefore undying and eternal qualities or attributes, such as love and mercy, the love of the good, the true and the beautiful, which ever spoke in the heart of the living "personality," after death, cling to the Ego, and therefore followed it to Devachan. For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth, and his bliss in Devachan is complete. It is an absolute oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The Devachani lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everyone it loved on earth.

It has reached the fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of unalloyed happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree.

答：因为这就是爱与慈悲的法则。“自我”在每一个天界时段，虽然无所不知，但是被曾经的“性格体”的外衣包着。我曾经对你说过，那些抽象的精华，那些不死的，永恒的优点或者特质，如爱，慈悲，对真善美的热爱，那些曾经拨动活着的性格体心灵的东西，在他死后仍然依附着他，跟随他去了天界。在这段时间里，“自我”变成了曾经在世的人最理想的投影，他在天界的快乐是彻底的。他会对那些曾经导致他痛苦和悲伤的事情一无所知，甚至不知道痛苦和悲伤的存在。在两世之间，天界里的人被他所向往的事情包围着，被他在世间所爱的人陪伴着。他满足了灵魂所有的期望。在这几个世纪中，他体验纯粹的快乐，是他在世间所受的苦的报偿。总之，“自我”沐浴在无间断的幸福之中，唯一差别只是欢喜的程度而已。

ENQUIRER - But this is more than simple delusion, it is an existence of insane hallucinations!

问：但是这比简单的幻想还严重，这纯属疯狂的幻觉！

THEOSOPHIST - From your standpoint it may be, not so from that of philosophy. Besides, is not our whole terrestrial life filled with such delusions? Have you never met men and women living for years in a fool's paradise? And because you should happen to learn that the husband, whom a wife adores and believes herself loved in turn by him, is untrue to her, would you go and break her heart and beautiful dream by rudely awakening her to the reality? I think not. I say it again, such oblivion and hallucination -- if you call it so -- are only a merciful law of nature and strict justice. At any rate, it is a far more fascinating prospect than the orthodox golden harp with a pair of wings. The assurance that "the soul that lives ascends frequently and runs familiarly through the streets of the heavenly Jerusalem, visiting the patriarchs and prophets, saluting the apostles, and admiring the army of martyrs" may seem of a more pious character to some. Nevertheless, it is a hallucination of a far more delusive character, since mothers love their children with an immortal love, we all know, while the personages mentioned in the "heavenly Jerusalem" are still of a rather doubtful nature. But I would, still, rather accept the "new Jerusalem," with its streets paved like the show windows of a jeweller's shop, than find consolation in the heartless doctrine of the Spiritualists. The idea alone that the intellectual conscious souls of one's father, mother, daughter or brother find their bliss in a "Summer land" -- only a little more natural, but just as ridiculous as the "New Jerusalem" in its description -- would be enough to make one lose every respect for one's "departed ones." To believe that a pure spirit can feel happy while doomed to witness the sins, mistakes, treachery, and, above all, the sufferings of those from whom it is severed by death and whom it loves best, without being able to help them, would be a maddening thought.

答：从你的角度讲可能是幻觉，但不是从哲学的角度。再说，我们的一生不都是充满了幻觉吗？你没有见过生活在傻子的天堂中的男男女女吗？如果你知道一个妻子爱她的丈夫，并且相信他也同样爱她，而丈夫其实是对她不忠诚时，你难道会去伤她的心，破坏她的美梦，把她拉回现实世界吗？不会吧。我再说一遍，这样的无知和幻想 — 如果你这么称呼它们的话 — 只是自然的仁慈的法则和严格的公正。无论如何，这是个比传统教义中长着翅膀的竖琴更加令人兴奋的一种理论。虽然你们描述的“死去的灵魂升天，在天堂的耶路撒冷漫步，参拜教主和先知，拜见圣徒，崇拜着烈士们的队列”听起来更加虔诚，可是，它其实是一个更加虚幻的幻觉。母亲用永恒的爱去爱孩子，这个人人知道，可是“天堂中的耶路撒冷”的那些人就有些让人怀疑了。但是，相比通灵人的无情信仰来说，我情愿相信街道布置得像珠宝店橱窗似的“新耶路撒冷”。相信有智能意识的死去的父亲，母亲，女儿或是兄弟能够在一片乐土中享受快乐，这个想法和“新耶路撒冷”一样荒谬，只是显得更自然一些罢了。但是相信一个纯粹的精神体在目睹着他深爱的，却因为死亡而不得不在身后的人受苦受难却不能帮他们时，还能够感到快乐，则纯粹是一个疯狂的念头。

ENQUIRER - There is something in your argument. I confess to having never seen it in this light.

问：你的辩论中的某些方面确实是我从没有想到过的。

THEOSOPHIST - Just so, and one must be selfish to the core and utterly devoid of the sense of retributive justice, to have ever imagined such a thing. We are with those whom we have lost in material form, and far, far nearer to them now, than when they were alive. And it is not only in the fancy of the Devachanee, as some may imagine, but in reality. For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. A mother's Ego filled with love for the imaginary children it sees near itself, living a life of happiness, as real to it as when on earth -- that love will always be felt by the children in flesh. It will manifest in their dreams, and often in various events -- in providential protections and escapes, for love is a strong shield, and is not limited by space or time. As with this Devachanic "mother," so with the rest of human relationships and attachments, save the purely selfish or material. Analogy will suggest to you the rest.

答：正是如此，一个人除非是自私到了极点，或者完全不懂因果法则，才会想象出这样一种理论。事实上，我们与那些死去的人之间的距离，比他们活着时还要近一些。这并不是因为在天界的人的幻觉所致，而是事实。纯粹的神圣的爱不仅是人灵魂的花朵，并且它的根是扎在永恒之土的。灵性的神圣的爱是不朽的，因果迟早会让那些相爱的人生在同一个家庭里。我们说爱超越死亡，你可能说这是幻想，它在活着的人身

上有一种神奇和神圣的力量。一个死去的母亲，在天界见到自己想象中的孩子，会沉浸在幸福之中，就像在世时一样真实 — 那种爱会一直被活着的孩子感觉到。爱会在他们的梦中出现，而且会在不同的场合显灵 — 天意的保护，逃离风险，因为爱是一个强大的保护伞，是不受时空限制的。不仅对于在天界的母亲如此，所有其它人世间的关系也是一样的，除非是那些自私的或者物质化的情感。

ENQUIRER - In no case, then, do you admit the possibility of the communication of the living with the disembodied spirit?

问：那就是说，你无论如何也不承认活人与死人交流的的可能性。

THEOSOPHIST - Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the Ego passes into the Devachanic state. Whether any living mortal, save a few exceptional cases -- (when the intensity of the desire in the dying person to return for some purpose forced the higher consciousness to remain awake, and therefore it was really the individuality, the "Spirit" that communicated) -- has derived much benefit from the return of the spirit into the objective plane is another question. The spirit is dazed after death and falls very soon into what we call "predevachanic unconsciousness."

答：不可能，但有一个，甚至是两个例外。一个是当一个人刚刚死去几天时，那人的自我还没有进入天界的时候。除了几个个别情况外，有谁通过与死人交流得到什么益处是另外一个问题（除非死去的人因为什么目的有强烈的回到人世的愿望，致使他的高层意识保持清醒，那时是真的“个性体”在与活人交流）。人死后灵魂会昏迷，很快就进入准天堂界的无意识状态。

ENQUIRER - To this Science would never subscribe, not even modern psychology. For them, no portion of intelligence can survive the physical brain. What would you answer them?

问：这一点科学界是永远不会同意的，就连现代心理学也不会认同。对于他们来说，人脑死亡后没有一点智能可以存在。你会对他们的质疑怎么回答呢？

THEOSOPHIST - I would not even go to the trouble of answering, but would simply say, in the words given to "M. A. Oxon," "Intelligence *is* perpetuated after the body is dead. Though it is not a question of the brain only. . . . It is reasonable to propound the indestructibility of the human spirit from what we know".

答：我不想费工夫回答，只会简单地说，引用对“M.A.Oxon”所说的，“智能在身体死亡后得以保存，这不是一个大脑的问题... 据我们所知，主张人的精神不灭是有道理的”。

ENQUIRER - But "M. A. Oxon" is a Spiritualist?

问：可是，“M.A.Oxon”是个灵媒？

THEOSOPHIST - Quite so, and the only *true* Spiritualist I know of, though we may still disagree with him on many a minor question. Apart from this, no Spiritualist comes nearer to

the occult truths than he does. Like any one of us he speaks incessantly "of the surface dangers that beset the ill-equipped, feather-headed muddler with the occult, who crosses the threshold without counting the cost." (1) Our only disagreement rests in the question of "Spirit Identity." Otherwise, I, for one, coincide almost entirely with him, and accept the three propositions he embodied in his address of July, 1884. It is this eminent Spiritualist, rather, who disagrees with us, not we with him.

答：是的，他是我知道的唯一的一个真诚的灵媒，虽然在许多小问题上我们还是不同意他的看法。除此以外，没有其他任何一个灵媒的秘义真理可以跟他相比。像我们一样，他也常说“那些没有成熟的，胡乱把弄秘义科学的人，不知道越界的危险代价”。我们和他唯一不一致的是关于“灵魂的身份”的，除此以外，我和其他人的意见和他几乎完全一致，并且接受他在 1884 年 7 月的演讲中提出的三个建议。倒是这个有名的灵媒不同意我们，不是我们不同意他。

ENQUIRER - What are these propositions?

问：他提了什么建议？

THEOSOPHIST - "1. That there is a life coincident with, and independent of the physical life of the body."

"2. That, as a necessary corollary, this life extends beyond the life of the body" (we say it extends throughout Devachan).

"3. That there is communication between the denizens of that state of existence and those of the world in which we now live."

All depend, you see, on the minor and secondary aspects of these fundamental propositions. Everything depends on the views we take of Spirit and Soul, or *Individuality* and *Personality*. Spiritualists confuse the two "into one"; we separate them, and say that, with the exceptions above enumerated, no *Spirit* will revisit the earth, though the animal Soul may. But let us return once more to our direct subject, the Skandhas (impression or attributes).

答：1) 有一个与身体的生命并列的，但不依赖于身体的生命的存在。

2) 这个生命超过身体的生命（我们说这个生命持续到天界）。

3) 那种方式存在的生灵可以与这个世界中的人交流。

这些建议的一些细小的及次要的方面我们有不同解释。最重要的在于我们对精神和灵魂的看法，或者说“个体体”和“性格体”。灵媒认为这两者是一个东西，我们把他们区分开来并且声明，除了以上讲的特例外，没有“精神”可以与人交流，但是人的灵魂可以这样做。但是现在让我们回到我们的话题，也就是“蕴”（印记或者特质）。

ENQUIRER - I begin to understand better now. It is the Spirit, so to say, of those Skandhas which are the most ennobling, which, attaching themselves to the incarnating Ego, survive, and are added to the stock of its angelic experiences. And it is the attributes connected with the material Skandhas, with selfish and personal motives, which, disappearing from the field of action between two incarnations, reappear at the subsequent incarnation as Karmic results to be atoned for; and therefore the Spirit will not leave Devachan. Is it so?

答：我现在清楚多了。是人的精神依附于转世的自我，并在死后存活。那些有高贵特质的蕴都会成为这个精神体的天界经历。反之，一个人物质性的“蕴”，也就是那些出自自私的，个人的动机，会在两世之间消失，并在下一世以果报的形式被赎回。人的精神是不会离开天界的。是这样吗？



THEOSOPHIST - Very nearly so. If you add to this that the law of retribution, or Karma, rewarding the highest and most spiritual in Devachan, never fails to reward them again on earth by giving them a further development, and furnishing the Ego with a body fitted for it, then you will be quite correct.

答：非常接近。如果你加上报应法则，或因果定律，对那些高贵的，最具灵性的人给予天界的回报，并且在他们转世时给他们更多发展的机会，以及给他们一个合适的身体，你就完全对了。

ENQUIRER - What becomes of the other, the lower attributes of the personality, after the death of the body? Are they quite destroyed?

问：那么，那些个性体比较低级的蕴，在人死后变成了什么？是被销毁了吗？

THEOSOPHIST - They are and yet they are not — a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality; they remain as *Karmic effects*, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the new personality of the Ego when it reincarnates.

答：可以说是，也可以说不是 — 对你来说这是一个新的形而上和奥义的概念。它们做为性格体的附属品被销毁了；但是它们以果报的形式存在，就像悬浮在地球大气中种子一样，当“自我”再次投生时，它们又恢复了生命，象仇人一样附在性格体上。

ENQUIRER - This really passes my comprehension, and is very difficult to understand.

问：这个概念超越了我的理解能力，太难懂了。

THEOSOPHIST - Not once that you have assimilated all the details. For then you will see that for logic, consistency, profound philosophy, divine mercy and equity, this doctrine of Reincarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Saviour in each world and incarnation.

答：你还没有弄清所有的细节。否则你就会看到转世的理论无论从逻辑性，一贯性，和哲学深度的角度来说，都是世间任何理论不能媲美的。它是一个认为转世的自我，或者是神圣的灵魂在永远进步的理论，它从外部进化到内部，从物质进化到精神，在每个阶段的尽头都会与神圣的自体完全合一。它会越来越强大，从一个美丽和极致的境界进入到另一个更美丽和极致的境界，每一个循环都接近新的荣光，新的知识，新的力量，这就是每个“自我”的命运，它在每个世界里，每次投生时都是自己的救世主。

ENQUIRER - But Christianity teaches the same. It also preaches progression.

问：但是基督教也是教授同样的东西。它也说人应该进步。

THEOSOPHIST - Yes, only with the addition of something else. It tells us of the *impossibility* of attaining Salvation without the aid of a miraculous Saviour, and therefore dooms to perdition all those who will not accept the dogma. This is just the difference

between Christian theology and Theosophy. The former enforces belief in the Descent of the Spiritual Ego into the *Lower Self*; the latter inculcates the necessity of endeavouring to elevate oneself to the Christos, or Buddhi state. If you still insist that it is the perishable form and finite qualities that make up the immortal man, then we shall hardly understand each other. And if you do not understand that, by limiting the existence of every Ego to one life on earth, you make of Deity a cruel Moloch, a god who makes an inextricable mess on earth, and yet claims thanks for it, then the sooner we drop the conversation the better.

答：是的，可是有一点附加。基督教教导我们说，如果没有一个神奇的救世主，我们是不可能得救的，那些不相信这个教条的人都会注定灭绝。这就是基督教与证道学的不同。基督教强调“精神自我”降到“低层自我”；而证道学强调将自己努力提升到“基督境界”，或者是“菩提境界”。如果你还认为是这个腐朽之身和有限的特质铸就了永恒的人，那么我们就没什么共同语言了。如果你不明白，那个让每个“自我”局限于一次生命机会的，其实是一个残忍的，造成无法解决的混乱的神，并且还要人们感恩于他。如果是这样的话，我们结束这个话题算了。

ENQUIRER - But let us return to the question of the consciousness which survives death. This is the point which interests most people. Do we possess more knowledge in Devachan than we do in earth-life?

问：但是让我们回到意识在死后存在这个话题。这是个大多数人关心的话题。我们在天界是否拥有比在世时更多的知识？

THEOSOPHIST - In one sense, we can acquire more knowledge; that is, we can develop further any faculty which we loved and strove after during life, provided it is concerned with abstract and ideal things, such as music, painting, poetry, etc., since Devachan is merely an idealized and subjective continuation of earth-life.

答：一方面，我们可以学习更多的知识；也就是说，我们可以培养在活着时热爱和向往的能力，当然，它们应该是抽象的和理想化的，比如音乐，绘画，诗歌，等等，因为天界只是一个理想化的，主观的生命存在。

ENQUIRER - But if in Devachan the Spirit is free from matter, why should it not possess all knowledge?

问：可是，在天界精神体完全从物质解脱出来，为什么它不能拥有全部知识呢？

THEOSOPHIST - Because, as I told you, the Ego is, so to say, wedded to the memory of its last incarnation. Thus, if you think over what I have said, and string all the facts together, you will realize that the Devachanic state is not one of omniscience, but a transcendental continuation of the personal life just terminated. It is the rest of the soul from the toils of life.

答：因为就像我说过，人的“自我”，可以说是与上一世的记忆婚配的。所以，如果你仔细想想我说的，并且把所有事实都串联起来的化，你就会意识到天界的境界不是个无所不知的境界，而是已结束的人世的一种超越性的延续。它是人的灵魂在艰苦的人生之后的休息。

ENQUIRER - But the scientific materialists assert that after the death of man nothing remains; that the human body simply disintegrates into its component elements; and that what we call soul is merely a temporary self-consciousness produced as a bye-product of organic action, which will evaporate like steam. Is not theirs a strange state of mind?

问：但是科学界的唯物主义者肯定地认为人死后什么都没有了；人的身体化解为基本元素；那个称之为灵魂的东西只是一个暂时的自我意识，是一个生物行为的副产品，会像蒸汽一样消失。他们的这种想法是奇怪的吗？

THEOSOPHIST - Not strange at all, that I see. If they say that self-consciousness ceases with the body, then in their case they simply utter an unconscious prophecy, for once they are firmly convinced of what they assert, no conscious after-life is possible for them. For there *are* exceptions to every rule.

答：我认为一点也不奇怪。如果他们说自我意识在死后就不存在了，那么他们是在无意识之中预测了自己的未来，因为一旦他们肯定自己的论断，死后有意识的生命是不可能的。每个法则都有例外。

ENQUIRER - But if human self-consciousness survives death as a rule, why should there be exceptions?

问：但是，如果人的自我意识在死后存活是个法则，为什么会有例外？

THEOSOPHIST - In the fundamental principles of the spiritual world no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind.

答：在最基本的灵性原则上，没有例外可言。但是对于有视力的人，有一套法则，对于情愿是瞎子的人，另有一套法则。

ENQUIRER - Quite so, I understand. This is but an aberration of the blind man, who denies the existence of the sun because he does not see it. But after death his spiritual eyes will certainly compel him to see. Is this what you mean?

问：确实是这样，我知道。这就像瞎子看不到太阳，从而否认太阳的存在。但是死后他的灵性之眼会迫使他看见。你的意思是这个吗？

THEOSOPHIST - He will not be compelled, nor will he see anything. Having persistently denied during life the continuance of existence after death, he will be unable to see it, because his spiritual capacity having been stunted in life, it cannot develop after death, and he will remain blind. Karma acts incessantly: we reap *in our after-life* only the fruit of that which we have ourselves sown in this.

答：没人迫使他做什么，他也不会看到什么。如果活着时坚持地否定生命在死后可以延续，他在死后是不会看到什么的，因为他的灵性能力生前受到阻碍，死后不会发展，他会一直瞎着。因果永远都在起作用：我们在死后只能采到自己活着时种的果实。

ENQUIRER - But if my Ego can, after the destruction of my body, become plunged in a state of entire unconsciousness, then where can be the punishment for the sins of my past life?

问：但是如果我的“自我”在我的身体死后完全陷入无知觉状态，那么对我前世所犯的罪过的惩罚从何而言呢？

THEOSOPHIST - Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its past incarnation. The whole punishment after death, even for the materialist, consists, therefore, in the absence of any reward, and the utter loss of the consciousness of one's bliss and rest. Karma is the child of the terrestrial Ego, the fruit of the

actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I"; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, he is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence.

Death ever comes to our spiritual selves, as a deliverer and friend. For the materialist, who, notwithstanding his materialism, was not a bad man, the interval between the two lives will be like the unbroken and placid sleep of a child, either entirely dreamless, or filled with pictures of which he will have no definite perception; while for the average mortal it will be a dream as vivid as life, and full of realistic bliss and visions.

答：我们的哲学教导说对于自我的惩罚只有在下一世才能发生。死后人只能享受因生时不该受的罪而得到的报偿。死后的惩罚，甚至对于那些唯物主义者来说，就是没有报偿，他对于人的极乐与和平完全无意识。因果是世间的“自我”的孩子，是人人看得见的客观的性格体的行为的果实，也是他的“灵性之我”的所有思想和动机的果实。但是因果也是一位温柔的母亲，治愈人因她在前世所受的伤痛，直到下一世她又会用人应受的伤痛再去折磨他。没有任何一样精神或者是肉体的痛苦不是一个人因前世所犯的错的直接结果，可是，因为人对前世的是没有任何记忆，所以认为自己不应得到惩罚，是无辜受罪。反过来说，他也有权享受死后的最完美的安慰，休息和极乐。对于我们的灵性自我来说，死亡一向是一个解脱和一位朋友。对于唯物主义者来说，虽然他有物质主义的思想，但他不是个坏人，那么他在两世间的过渡就像婴孩的无间断的安定睡眠一样，要么完全无梦，要么充满了他不能确切感知的画面；然而对于平常人来说，这个过渡就像是一个活生生的梦一样，充满了真实的极乐和境相。

ENQUIRER - Then the personal man must always go on suffering *blindly* the Karmic penalties which the Ego has incurred?

问：那么，人的性格体必须永远盲目地承受自我所造就的因果报应的痛苦吗？

THEOSOPHIST - Not quite so. At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him.

答：不是的。在每个人死亡庄严的一刻，即使死得突然，人也可以看到自己的一生在眼前丝毫不差地展现。在那短暂的一刻，人的性格体与他的个性体和无所不知的自我融为一体。这一刻已经足够向他展示所有在世时的因与果的链接。他能够看到并且懂得他是谁，没有自我恭维和欺骗。他读着自己生命之书，像一个观众一样俯视着自己即将离去的地方；他感知到并且明白自己所受的苦难的公正性。

ENQUIRER - Does this happen to everyone?

问：这会在每一个人身上吗？

THEOSOPHIST - Without any exception. Very good and holy men see, we are taught, not only the life they are leaving, but even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognise the law of Karma in all its majesty and justice.

答：无一例外。我们被教导说，每个善良和神圣的人不仅可以看到自己的当世，而且发生在前几世的造成他的当世的因缘。

ENQUIRER - Is there anything corresponding to this before re-birth?

问：在人投生之前有相似的经历吗？

THEOSOPHIST - There is. As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn on to earth, the *Ego*, awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the *Ego* regains his full consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The "golden thread" sees all its "pearls" and misses not one of them.

答：有。就像人在死亡的一刻有对自己一生的回顾一样，人的“自我”再从天界醒来投生的一刻，会有对即将来临的一生的展望，并且意识到所有导致未来一生的因缘。他能够了知并且看到未来，因为在天界和投生之间人的“自我”恢复了所有意识，重新回到他本具的神性，他在随着业力第一次堕到物质界，降生为第一个有血有肉的人之前的本性。串起生命的“金线”可以看到它上面所有的珍珠，一颗也不少。

ENQUIRER - I have heard some THEOSOPHIST -s speak of a golden thread on which their lives were strung. What do they mean by this?

问：我听到一些证道人说起过一条串起生命的金线。他们指的是什么？

THEOSOPHIST - In the Hindu Sacred books it is said that that which undergoes periodical incarnation is the *Sutratma*, which means literally the "Thread Soul." It is a synonym of the reincarnating Ego which absorbs the Manasic recollections of all our preceding lives. It is so called, because, like the pearls on a thread, so is the long series of human lives strung together on that one thread. In one of the Upanishad these recurrent re-births are likened to the life of a mortal which oscillates periodically between sleep and waking.

答：在印度的圣书里，有称那个定期转世的东西为 *Sutratma*，意为“灵魂之线”。它是那个能够记录所有前世经历的生死轮回的“自我”的同义词。它被称为灵魂之线，是因为人的一长串的生世，都像珍珠一样被这条线串起。在一部“奥义书”里，这些生生死死被比喻成一个人睡眠和清醒的交替。

ENQUIRER - This, I must say, does not seem very clear, and I will tell you why. For the

man who awakes, another day commences, but that man is the same in soul and body as he was the day before; whereas at every incarnation a full change takes place not only of the external envelope, sex, and personality, but even of the mental and psychic capacities. The simile does not seem to me quite correct. The man who arises from sleep remembers quite clearly what he has done yesterday, the day before, and even months and years ago. But none of us has the slightest recollection of a preceding life or of any fact or event concerning it. I may forget in the morning what I have dreamt during the night, still I know that I have slept and have the certainty that I lived during sleep; but what recollection can I have of my past incarnation until the moment of death? How do you reconcile this?

问：关于这个说法，我认为不是很清楚，原因如此：对于醒着的人来说，新的一天开始了，但是这个人还是原来的人，身体还是昨天的身体；可是人一转世所有的东西都变了，不仅是躯壳的性别和性格，就连思想和心理能力都不同了。所以说这个比喻听起来不是很恰当。一个人醒来之后清晰地记得他昨天做了什么，前天做了什么，甚至几个月和几年前的事情。但是没有一个人有丝毫的前世记忆，或关于前世的事实或者事件。早上醒来时我可能忘记了做了个什么梦，但是我知道自己睡了一觉，并且知道在睡眠里我还活着；除了死亡那一刻，我不会有其他前世记忆，这个道理怎能说得通？

THEOSOPHIST - Some people do recollect their past incarnations during life; but these are Buddhas and Initiates. This is what the Yogis call Samma-Sambuddha, or the knowledge of the whole series of one's past incarnations.

答：有些人在活着时可以有前世记忆；但是他们是佛和得道高人。瑜伽修行者所称的 Samma-Sambuddha（无上正等着觉），也就是关于自己所有的前世的知识。

ENQUIRER - But we ordinary mortals who have not reached Samma-Sambuddha, how are we to understand this simile?

问：但是像我们这样的没有大彻大悟的凡夫怎么可以明白这个比喻呢？

THEOSOPHIST - By studying it and trying to understand more correctly the characteristics of sleep. Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions.

答：通过学习并且努力理解睡眠的特性。睡眠是人和动物中普遍存在的事实，但是睡眠有好多种，梦境和幻象也一样。

ENQUIRER - But this takes us to another subject. Let us return to the materialist who, while not denying dreams, which he could hardly do, yet denies immortality in general and the survival of his own individuality.

问：但这转入了另一个话题。让我们还是回到那些唯物主义者的角度，他们虽然不否认梦境，要否认这个很难，但是他们否认人的灵魂永恒以及自己的个性体在死后还存活的理论。

THEOSOPHIST - And the materialist, without knowing it, is right. In order to live in the world to come a conscious life, one has to believe first of all in that life during the terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the *post-mortem* consciousness and the immortality of the soul is built. The Ego receives always

according to its deserts. After the dissolution of the body, there commences for it a period of full awakened consciousness, or a state of chaotic dreams, or an utterly dreamless sleep undistinguishable from annihilation, and these are the three kinds of sleep. If our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours, why cannot the same be admitted for the *post-mortem* dreams? I repeat it: *death is sleep*. After death, before the spiritual eyes of the soul, begins a performance according to a programme learnt and very often unconsciously composed by ourselves: the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. The Methodist will be Methodist, the Mussulman a Mussulman, at least for some time -- in a perfect fool's paradise of each man's creation and making. These are the *post-mortem* fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists; but the belief or unbelief in that immortality as the property of independent or separate entities, cannot fail to give colour to that fact in its application to each of these entities. Now do you begin to understand it?

答：那些唯物主义者，虽然自己不知道，但是他们是对的。要想死后有意识，活着时得要相信才行。这是秘密科学所有关于死后意识和灵魂永恒的基础。人的自我只能得到他配得到的。人的肉体死亡后，接下来要么是完全有意识的一个阶段，或者是杂乱的梦境，抑或是跟消亡没什么两样的无梦睡眠，这是三种睡眠。如果心理学家说梦境或者幻觉是由于清醒时无意识中造就的，为什么同样的道理不适用于死后的梦境呢？我再重复一遍：*死亡就是睡眠*。人死后，在人的灵性之眼前，一场事先可以预见的，往往是我们自己无意识中编排的表演开始了：也就是说我们自己造就的正确知见和幻想全都成为现实。卫理教的还是卫理教，穆斯林的还是穆斯林，起码在一段时间里是这样的——都在傻子自己创立的完美的天堂里得以实现。这些是生命之书在死后的果实。当然，我们对有意识的永恒信与不信，不会影响这个无条件的事实的存在；但是，我们信还是不信独立或者分离的个体的本性是永恒的，绝对会影响到每个个体死后的状况。现在你开始明白了吧？

ENQUIRER - I think I do. The materialist, disbelieving in everything that cannot be proven to him by his five senses, or by scientific reasoning, based exclusively on the data furnished by these senses in spite of their inadequacy, and rejecting every spiritual manifestation, accepts life as the only conscious existence. Therefore according to their beliefs so will it be unto them. They will plunge into a dreamless sleep until a new awakening. Is it so?

问：我认为明白了。对于唯物主义者来说，凡是五官感知不到，或者是充满了缺陷的五官提供的数据为基础的科学推理证明不到的，就不相信，并且拒绝每个灵性现象，只承认活着时是意识存在的唯一阶段。那么他们所相信的就会在死后发生。他们会进入到一场无梦的睡眠，直到再次醒来。是这样吗？

THEOSOPHIST - Almost so. Remember the practically universal teaching of the two kinds of conscious existence- the terrestrial and the spiritual. The latter must be considered real from the very fact that it is inhabited by the eternal, changeless and immortal Monad; whereas the incarnating Ego dresses itself up in new garments entirely different from those of its previous incarnations, and in which all except its spiritual prototype is doomed to a change so radical as to leave no trace behind.

答：差不多。关于意识存在的方式，普天下有两种说法 – 世间的和精神的。精神意识的存在的真实性来自于它是永恒的，不变的，不朽的“单一体”的载体；人的轮回的“自我”每次投生都会穿上与前生完全不同的新衣，里面除了他的灵性本体之外的一切都会变得面目全非。

ENQUIRER - How so? Can my conscious terrestrial "I" perish not only for a time, like the consciousness of the materialist, but so entirely as to leave no trace behind?

问：为什么呢？我在人世时的“我”的意识不仅会象唯物主义者一样暂时消失，并且转世后毫无踪影了呢？

THEOSOPHIST - According to the teaching, it must so perish and in its entirety, all except the principle which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. But in the case of an out-and-out materialist, in whose personal "I" no spiritual thought has ever reflected itself, how can the latter carry away into the Eternity one particle of that terrestrial personality? Your spiritual "I" is immortal; but from your present self it can carry away into Eternity only that which has become worthy of immortality, namely, the simple aroma of the flower that has been mown by death.

答：根据教义，除了那个因与“单一体”合为一体而变得纯粹灵性，不可摧毁的，永存的特质以外，这个旧我的意识必须完全消失。但是如果一个人是不折不扣的唯物主义者，在他的“我”的概念里没有一丝一毫灵性的想法，那么他怎么能够将人世的性格体中的东西带到永恒之中呢？你的“灵性的我”是不朽的；但是从你现世的“我”身上只有不朽的东西才能被带到永恒之中，也就是说，被死亡掐掉的生命花朵的芳香。

ENQUIRER - Well, and the flower, the terrestrial "I"?

问：那么说，花朵指的是世间的“我”？

THEOSOPHIST - The flower, as all past and future flowers which have blossomed and will have to blossom on the mother bough, the *Sutratma*, all children of one root - will return to dust. Your present "I," as you yourself know, is not the body now sitting before me, nor yet is it what I would call Manas-Sutratma, but Sutratma-Buddhi.

答：这里的花朵，包括今世的，前世的，以及将来的，在*Sutratma*灵魂之线这个母枝上已开的和未开的花朵，都是同出一源的，也都会化为尘埃。你现在自认为是我的“我”，既不是我面前坐着的身体，也不是你的思想，而是菩提。

ENQUIRER - But this does not explain to me, at all, why you call life after death immortal, infinite and real, and the terrestrial life a simple phantasm or illusion; since even that *post-mortem* life has limits, however much wider they may be than those of terrestrial life.

问：但是这也不能够解释，为什么你说人死后生命是不朽的，无尽的，真实的，并且说活着时的人生其实是一个幻觉或者错觉；死后的生命也是有局限的，即使它比在世时的生命更加宽广。



THEOSOPHIST - No doubt. The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, is also limited, on the other hand, the spiritual pilgrim is eternal. And so the only reality in our conception is the hours of man's post mortem life, when, disembodied – during the period of that pilgrimage which we call “the cycle of rebirth” – he stands face to face with truth and not the mirages of his transitory earthly existence. Such intervals, however, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, from following undeviatingly, though gradually and slowly, the path to its last transformation, when, having reached its goal, becomes a divine being. These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. I have given you once already a familiar illustration by comparing the *Ego*, or the *individuality*, to an actor, and its numerous and various incarnations to the parts it plays. Will you call these parts or their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the cycle of necessity, which continues up to the very threshold of *Parinirvana*, to play many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sutratma or Ego. Collecting from every terrestrial personality, into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole and emerges from its chrysalis as the glorified god.

答：确实如此。不过，如果说在世时的阶段和灵性的阶段都有时限，并且在永恒中这些相互转换的梦与醒，幻觉与真实也是有限的，可是，灵性的朝圣之路却是永恒的。所以说，在我们的概念中，唯一的真实是在人死以后，当肉体被甩掉后 – 在我们称之为“再生循环”这个朝圣阶段 – 这时的人面对的是真正的事实，而不是短暂的一生中的虚幻。两世之间的这个阶段，虽然有局限性，但是它不能阻止人的自我，在自我完善的过程中，虽然渐进地，缓慢地，但是毫无疑问地会最终达到转变，在到达目的地时，成为一个神。这些中间过渡阶段，不仅不会阻止灵魂的进步，而且还会助它的进步；缺了这些有限的中间段，神圣的自我永远不会到达最终目的。我已经给你举过一个例子，把人的“自我”，或者说是“个性体”，比做一个演员，那些不同的生生世世比做他演的角色。你会把这些角色或者他们的服装当作这个演员本身吗？人的自我就像演员一样，他在不同的阶段不得不表演，包括演一些并不愉快的角色，直至到达涅槃。就像蜜蜂从不同的花朵中采一些蜜，其余的留给世间的虫子，我们的灵性自我，叫它灵魂之线或者是自我都行，也是像蜜蜂一样的。他从每个因为因果而转世的性格体中，只采具有灵性特质的和自我意识的蜜露，他把这点点滴滴聚成一体，并且从中转化成一个荣光的神。

ENQUIRER - But why in such a case call sleep the reality, and waking the illusion?

问：那么，为什么这种情况下你说睡时是真实，而醒时是虚幻呢？

THEOSOPHIST - It is simply a comparison made to facilitate the grasping of the subject, and from the standpoint of terrestrial conceptions it is a very correct one.

答：这个比喻是为了让人能够懂这个话题而用的方便说法。从世间的角度来看，这个比喻是完全正确的。

ENQUIRER - And still I cannot understand, if the life to come is based on justice and the merited retribution for all our terrestrial suffering, how in the case of materialists, many of whom are really honest and charitable men, there should remain of their personality nothing but the refuse of a faded flower.

问：可我还是不懂，如果下一世是建造在公正和我们人生的苦难的果报上的，那些唯物主义者中很多人是诚实和慈善的人，为什么他们人世的性格体在死后只是一朵开败的花呢？

THEOSOPHIST - Such a thing was never stated. No materialist, however unbelieving, can die for ever in the fulness of his spiritual individuality. What was said is that consciousness can disappear either fully or partially in the case of a materialist.

答：我从来没有这么说过。即使是什么都不信的唯物主义者，也可以是非常具有灵性的个性体。我说的是，他们死后意识可能全部或者部分消失。

ENQUIRER - But surely this is annihilation?

问：那么这就等于销毁了？

THEOSOPHIST - Certainly not. One can sleep a dead sleep and miss several stations during a long railway journey, without the slightest recollection or consciousness, and awake at another station and continue the journey past innumerable other halting-places till the end of the journey or the goal is reached. Three kinds of sleep were mentioned to you: the dreamless, the chaotic, and the one which is so real, that dreams become full realities to the sleeper. If you believe in the latter why can't you believe in the former? According to the after-life a man has believed in and expected, such is the life he will have. He who expected no life to come will have an absolute blank in the interval between the two re-births. This is just the carrying out of the programme we spoke of, a programme created by the materialists themselves. But there are various kinds of materialists, as you say. A selfish, wicked Egoist, one who never shed a tear for anyone but himself, thus adding entire indifference to the whole world to his unbelief, will, at the threshold of death, drop his personality. But those materialists who erred in nothing but their disbelief will oversleep but one station. And the time will come when that ex-materialists will perceive themselves in the Eternity and perhaps repent that they lost even one day, one station, from the life eternal.

答：肯定不是。一个人可以睡的很死，坐长途火车错过了好几站，并且对此毫无记忆或者觉知，在某一站醒来，继续旅行，路过无数的其他站，直到旅行结束或者到达目的地。我提到过三种睡眠：无梦的，乱梦的，还有一种梦境如此真实，对于熟睡的人来说就是事实。如果你相信有这三种睡眠，那你为什么不相信死后也是这样呢？根据一个人对于死后状态的信仰和期待，他死后的状态就会是那个样子。一个人不相信死后生命的，在两世之间就会经历空白。这就是我们说的唯物主义者自己编排的节目上演了。但是如你所说，唯物主义者也有很多种。一个自私的，狡诈的人，只为自己着想，不仅什么都不信，而且对整个世界都无动于衷，那么他死时，就会甩掉性格体。但是那些除了不信没犯什么其他错误的人，只是坐过了一站而已。终有一天那些前世是唯物主义者的人会在永恒中感知到自己，会因自己在永恒的生中错过了一天，坐过了一站而悔改。

ENQUIRER - Still, would it not be more correct to say that death is birth into a new life, or a return once more into eternity?

问：可是，说死亡是投生于一个新的生命，或者是回到永恒，不是更确切吗？

THEOSOPHIST - You may if you like. With your fixed Western ideas about material life, the words "living" and "being" are quite inapplicable to the pure subjective state of *post-mortem* existence. Save in a few philosophers who are not read by the many, and who themselves are too confused to present a distinct picture of it, your Western ideas of life and death have finally become so narrow, that on the one hand they have led to crass materialism, and on the other, to the still more material conception of the other life, which the spiritualists have formulated in their "Summer-land". There the souls of men eat, drink, marry, and live in a paradise quite as sensual as that of Mohammed, and even less philosophical. Nor are the average conceptions of the uneducated Christians any better; if possible, they are still more material. What between truncated angels, brass trumpets, golden harps, and material hell-fires, the Christian heaven seems like a fairy scene at a Christmas pantomime.

It is because of these narrow conceptions that you find such difficulty in understanding. It is just because the life of the disembodied soul, while possessing all the vividness of reality, as in certain dreams, is devoid of every grossly objective form of terrestrial life, that the Eastern philosophers have compared it with visions during sleep. The first, and positively the clearest of our theosophical writers, Mr. A.P. Sinnett, has some comprehensive and admirably written passages on this. Here are a few passages which will show you how clear and comprehensive is all that he writes on the subject:

The human soul, once launched on the streams of evolution as a human individuality, passes through alternate periods of physical and relatively spiritual existence. It passes from the one plane, or stratum, or condition of nature to the other under the guidance of its Karmic affinities; living in incarnations the life which its Karma has pre-ordained; modifying its progress within the limitations of circumstances, and, -- developing fresh Karma by its use or abuse of opportunities, -- it returns to spiritual existence (Devachan) after each physical life, -- through the intervening region of the psychic plane -- for rest and refreshment and for the gradual absorption into its essence, as so much cosmic progress, of the life's experience gained "on earth" or during physical existence. We -- the souls within us -- are not as it were altogether adrift in the ocean of matter. We clearly retain some surviving interest or rights in the shore from which, for a time, we have floated off. The process of incarnation, therefore, is not fully described when we speak of an *alternate* existence on the physical and spiritual planes, and thus picture the soul as a complete entity slipping entirely from the one state of existence to the other. The more correct definitions of the process would probably represent incarnation as taking place on this physical plane of nature by reason of an efflux emanating from the soul. The Spiritual realm would all the while be the proper habitat of the Soul, which would never entirely quit it; *and that non-materializable portion of the Soul which abides permanently on the spiritual plane may fitly, perhaps, be spoken of as the HIGHER SELF.*"

This "Higher Self" is "non-materializable," as Mr. Sinnett says. Even more, it can never be "objective" under any circumstances, even to the highest spiritual perception. For the

"Higher Self" is really the ABSOLUTE, and indistinguishable from it. In hours of *Samadhi* (ecstasy), the higher spiritual consciousness of the Initiate is entirely absorbed in the ONE essence.

答：你想这么说也可以。以你西方式的对物质生命的固有观念，“活着”和“存在”两个词对于纯属主观的死后存在状态来说不会适用。除了几个不很畅销的哲学家之外，即使他们也是自己处于迷惑状态，对于死后的状态说不清楚。西方对于生与死的观念是非常狭隘的，一方面导致了残酷的唯物主义，另一方面，产生了更加物质化的死后概念，通灵者称之为“天堂”。那里的灵魂连吃带喝，还能结婚，充满了爱欲，与伊斯兰教的天堂差不多，甚至更加缺少哲学化。那些没有受过教育的基督徒的观念也好不到哪儿去，如果他们有天堂概念的话，可能更加物质化。基督教的天堂充满了小天使，铜喇叭，金竖琴，还有炼狱的火焰，就像圣诞节哑剧中的童话场景。

由于这些狭隘的观念，你会发现对死后的状态理解的困难。摆脱了肉体的人，没有了世间粗重的物质形态，仍旧拥有做梦时活生生的现实感，东方的哲学家将它比做睡觉时的幻象。证道学的第一位也是最明了的一位作者 A.P.Sinnett, 对此写了许多具体的令人赞叹的章节。下面几段可以向你展示他的作品对这个题材的清晰及完备性：

人的灵魂，一旦以个体化的方式踏上了进化之路，会以轮换交替的方式经历物质化的和相对灵性化的存在方式。它在因果业力的导引下，从一个境界，或者层面，或者叫自然的一种条件，转入到另一个境界。它会在因果的作用下产生的人生中生活；在环境允许的范围内改变它的进程，并且，通过对机遇的利用或者滥用，又重新造业。每次在世间生存之后，它会经过其他在天界和物质界之间的层次，回到灵性的存在方式（天界），在那里休息，恢复并且慢慢地吸取从物质的存在中，或者说是人世中所得到的经历，以便能够实现它在宇宙中的进步。我们，也就是说我们的灵魂，并不是在物质海洋中无目的地飘零。我们肯定还对于我们暂时离开的岸怀着兴趣或者拥有权利。投生的过程，并不是在物质存在方式和灵性存在方式之间互相交替切换的，不能把灵魂描绘成一个实体从一种存在方式滑到另一种存在方式。更确切的说，转世其实是由于我们的灵魂像海浪一样涌到物质界所造成的。灵性世界是我们灵魂的家，它从来就没有完全离开过；*不能被物质化的，永远住在灵性境界的那部分灵魂*，或许可以被称为“高层自我”。

正如 Sinnett 先生所说，“高层自我”是“不能被物质化的”。更进一步说，它无论什么情况下都不能被“客观化”，哪怕最高的灵性感知也不能将其客观化。因为“高层自我”就是“绝对的存在”，与其没有不同。在进入三摩地(Samadhi)时，得道人的高层灵性意识会完全融入到合一的存在形式中。

## X ON THE NATURE OF OUR THINKING PRINCIPLE

### 第十章

#### 我们思想体的本性

ENQUIRER - At the present moment I am not quite clear in my mind as to what it is precisely that survives, and I would like to have it explained. What is it?

问：现在我还是不明白人死后到底是什么存活，请你解释一下。那个东西是什么？

THEOSOPHIST - I have just explained that the re-incarnating Principle, or that which we call the *divine* man, is indestructible throughout the life cycle: indestructible as a thinking *Entity*, and even as an ethereal form. It carries the spiritualised *remembrance* during the Devachanic period, of the *ex-personality* --Mr. A. or Mrs. B. -- with which the *Ego* identifies itself during that period. Since the latter is but the continuation of the earth-life, so to say- the very acme and pitch, in an unbroken series, of the few happy moments in that now past existence- the *Ego* has to identify itself with the *personal* consciousness of that earth life.

答：我刚刚回答了人的轮回转世的本体，或者称之为神圣的人，是在生命轮回中不可毁灭的：不可毁灭的是一个可以思考的生命方式，甚至是一个空灵的形态。它在天界期间承载着灵性化的前世的人的记忆，比如甲先生或者乙太太的，这是人的自我在世时认为的“自己”。这个人的自我是在世时生命的继续，在一个没有间断的系列中，代表着前世少有的几段快乐时光的高潮。人的自我必须要以在世时的个人意识做自我认定。

ENQUIRER - This means that the *Ego*, notwithstanding its divine nature, passes every such period between two incarnations in a state of mental obscurity.

问：这意味着虽然人的自我具有神圣的本性，却在两世之间这段时间里有思想蒙蔽。

THEOSOPHIST - You may regard it as you like. We view it as a natural sequence or development of the terrestrial life. What is life? A bundle of the most varied experiences, of daily changing ideas, emotions, and opinions. In our youth we are often enthusiastically devoted to an ideal, to some hero or heroine whom we try to follow and revive; a few years later, when the freshness of our youthful feelings has faded out and sobered down, we are the first to laugh at our fancies. And yet there was a day when we had so thoroughly identified our own personality with that of the ideal in our mind -- especially if it was that of a living being -- that it became entirely merged and lost in our ideal. Can it be said of a man of fifty that he is the same being that he was at twenty? The *inner* man is the same; the outward living personality is completely transformed and changed. Would you also call these changes in the human mental states obscurity?

答：你要这么说也行。我们认为这是在世生命的一个自然的继续或者发展。生命是什么？它是一捆形形色色的经历，里面有时刻变化的想法，情绪和意见。我们年轻时往往热情地投身于某个理想，某个英雄，想以他们为榜样，重创辉煌；几年以后，我们年轻时的感情的新鲜感褪去或者清淡时，我们是第一个嘲笑我们的幻想的人。可是有一段时间我们认为自己的性格体就是那个心中的理想，尤其当那个理想是个活生生的人时，我们完全融入并且迷失在自己的理想里。我们能说一个五十岁的人还是与他二十岁时同一个人吗？内在的我还是一个，可是外在的活着的性格体已经完全转换或者变化了。你会称这些人的思维形态的变化是一种蒙蔽吗？

ENQUIRER - How would *you* name them, and especially how would you explain the permanence of one and the evanescence of the other?

问：你怎么称呼他们呢？你怎么解释一个自我的永恒性与另一个自我的无常性？

THEOSOPHIST - We have our own doctrine ready, and to us it offers no difficulty. The clue lies in the double consciousness of our mind, and also, in the dual nature of the mental principle. There is a spiritual consciousness- the mind illumined by the light of spirit - which subjectively perceives abstractions; and the sentient consciousness -the lower light of the mind - inseparable from our physical brain and senses. This latter consciousness is held in subjection by the brain and physical senses, and, being in its turn equally dependent on them, must of course fade out and finally die with

the disappearance of the brain and physical senses. It is only the spiritual consciousness, whose root lies in eternity, which survives and lives for ever, and may, therefore, be regarded as immortal. Everything else belongs to passing illusions.

答：我们的教义对这个问题解释起来没有困难。答案在于我们思想意识的双重性，还有我们思想体的双重性。我们有一个灵性意识，也就是被精神之光照耀的思想体，这个体可以主观地感知抽象；还有一个感官意识，也就是低层的思想之光，与我们的大脑和感官紧密相连。感官意识受限于大脑和感官，并且依赖他们，随着大脑和感官的死亡而消失。只有精神意识，它的根扎在永恒的存在里，生生世世都能存活，并且活到永远，所以说可以用“不朽”来形容它。除此之外，所有其他都是一时的幻影。

ENQUIRER - What do you really understand by illusion in this case?

问：你说幻影是什么意思？

THEOSOPHIST - It is very well described in the just-mentioned essay on the "Higher Self", in which the author says: "The theory we are considering (the interchange of ideas between the *Higher Ego* and the lower self) harmonizes very well with the treatment of this world in which we live as a phenomenal world of illusion, the spiritual plane of nature being on the other hand the noumenal world or plane of reality. That region of nature in which, so to speak, the permanent soul is rooted is more real than that in which its transitory blossoms appear for a brief space to wither and fall to pieces, while the plant recovers energy for sending forth a fresh flower. Supposing flowers only were perceptible to ordinary senses, and their roots existed in a state of Nature intangible and invisible to us, philosophers in such a world who divined that there were such things as roots in another plane of existence would be apt to say of the flowers, These are not the real plants; they are of no relative importance, merely illusive phenomena of the moment."

This is what I mean. It is not the world in which blossom the transitory and evanescent flowers of personal lives is the real permanent world; but that one in which we find the root of consciousness, that root which is beyond illusion and dwells in the eternity.

答：在我们刚刚提到过的“高层自我”一书中，作者很清楚地写到：“我们的理论（关于“高层自我”与“低层自我”）同样认为我们所处的现象世界是个幻影，而精神世界倒是真实的。人的永恒灵魂常住在精神世界中，它比昙花一现随即凋零的现象世界更真实，并且是生命之花重获能量可以再度开花的所在。假设人们只能以普通感官认知到花朵，而花的根生长在我们不可触摸，不能看到的一个自然境界。那些认为事物的根源存在于这种境界的哲学家就会说“这些不是真正的花；他们并不重要，只是一时的虚幻现象罢了”。

我的意思就是这个。人的性格体像一朵暂时的开了又败的花一样，它生活的世界不是真实的世界；而人的那个人超越了幻影，他的意识之根所在的世界才是真实的世界。

ENQUIRER - What do you mean by the root dwelling in eternity?

问：你说根在永恒是什么意思？

THEOSOPHIST - I mean by this root the thinking entity, the Ego which incarnates, whether we regard it as an "Angel," "Spirit," or a Force. Of that which falls under our sensuous perceptions only what grows directly from, or is attached to this invisible root above, can partake of its immortal life. Hence every noble thought, idea and aspiration of the personality it informs, proceeding from and fed by this root, must become permanent. As to the physical consciousness, it must disappear. It is the higher consciousness which display activity, while the body is asleep; our memory registering but feebly and inaccurately – because automatically -- such experiences, and often failing to be even slightly impressed by them.

答：我的意思是这个思想体，人的可以转世的自我，不论你叫它“天使”，“精神”，或者能量都可以。在我们的感官意识中，只有从这个本体直接生长出来的，或者是依附在这个不可见的高层的根之上的，才能够分享它不朽的生命力。所以说被它影响而形成的每一个高尚的思想，念头或者抱负，凡从这个根中生出的，并且由它滋养的一切都必定成为永久的。但是物质的意识必定会消失。我们的身体睡着时，高层意识在活动，我们的记忆只能自动地，微弱地，不准确地记录一点，因为大多数情况下记忆不能留下高层意识的印记。

ENQUIRER - But how is it that mind, although you call it *Nous*, a "God," is so weak during its incarnations, as to be actually conquered and fettered by its body?

问：那么为什么我们的思想体，虽然你叫它“努斯”，一个“神”，在世期间会这么脆弱，反而被身体征服并且影响了？

THEOSOPHIST - I might retort with the same question and ask: "How is it that he, whom you regard as 'the God of Gods' and the One living God, *is so weak* as to allow evil (or the Devil) to have the best of *him* as much as of all his creatures, both while in Heaven, and also during the time he was incarnated on this earth?" You are sure to reply again: "This is a Mystery; and we are forbidden to pry into the mysteries of God." But as we are not forbidden to do so by our religious philosophy, answer that, unless a God descends as an *Avatara*, no divine principle can be otherwise than cramped and paralysed by turbulent animal matter. Spiritual and divine powers lie dormant in every human Being; and the wider the sweep of his spiritual vision the mightier will be the God within him. But few men can feel that God. As an average rule, deity is always bound and limited in our thought by earlier conceptions, those ideas that are inculcated in us from childhood, therefore, it is so difficult for you to understand our philosophy.

答：那我也可以反问你：“那个“众神之神”，唯一的上帝，为什么如此脆弱，竟然让邪恶控制了不论在天堂里还是在世间他创造的大多数的生灵？”你肯定会回答：“这是上帝的神秘所在，我们不能偷窥上帝的神秘”。可是我们的宗教哲学没有回答这个问题的禁令。我们认为，除非上帝以化身下凡，否则所有的神圣体都会受到有动物性质的物质的压制和麻痹。灵性和神圣的力量在每个人身上以潜能的形式存在；一个人的灵性视野越宽广，在他里面的“上帝”的力量就越强大。但是只有少数人才能感觉到他里面的“上帝”。通常来说，所有的神都受制于并且局限在我们早期的概念之中，那些我们从小被灌输的思想，所以你理解我们的哲学有一定的困难。

ENQUIRER - And is it this Ego of ours which is our God?

问：那么，我们的“自我”是不是我们的上帝呢？

THEOSOPHIST - Not at all; "A God" is not the universal deity, but only a spark from the one ocean of Divine Fire. Our God *within* us, or "our Father in Secret" is what we call the "HIGHER SELF," *Atma*. Our incarnating Ego was a God in its origin, as were all the primeval emanations of the One Unknown Principle. But since its "fall into Matter," having to incarnate throughout the cycle, in succession, from first to last, it is no longer a free and happy god, but a poor pilgrim on his way to regain that which he has lost. I can answer you more fully by repeating what is said of the INNER MAN in ISIS UNVEILED (Vol. II. 593): --

"From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man*. This inner entity was more or less divine, according to its proximity to the *crown*... The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions*. They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny* or *Karma*, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided by that presence termed by some the guardian angel, or by our more intimate astral inner man, who is but too often the evil genius of the man of flesh (or the *personality*). Both these lead on... man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation and retribution* steps in and takes its course, following faithfully the fluctuating of the conflict. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. Such is the destiny of the Man -- the true Ego. It is for this man to become the conqueror over matter.

答：完全不是。“一个上帝”不是宇宙性的神，他只是神圣之火海洋中的一个火星。我们“内在的上帝”，或者说“我们神秘的父亲”，我们称之为“高层自我”，神我(Atma)。我们可以转世的自我本身是神，就像所有的从那个唯一的，未知的本体中所散发出来的一切一样。可是因为它“堕入了物质之中”，并且要在整个宇宙循环周期中从头至尾投生转世，它已经不是一个自由快乐的神，只是一个可怜的朝圣者，走在重新找回他所失去的东西的路上。我可以引用“揭开伊西斯的面纱”一书中“内在的人”这一篇的节录更全面地回答你 (Vol. II. 593):

“从最远古的时代以来整个人类一直肯定地认为在人的肉身里面有一个他的个人精神体。这个精神体或多或少是神圣的，取决于他距离“皇冠”有多远... 他与最高精神越是合一，该人的命运会越平和，外在的环境也会少有危险。这种信仰既不是胡说也不是迷信，只是一个一直存在的，本能的对自己周围的另外一个灵性世界的感知。这种感知虽然对于人的感官来说是主观的，但是对于人的“内在的我”来说却是完全客观的。另外，人们认为有内在和外在的条件可以决定我们的意志对于我们的活动的支配性。我们拒绝宿命论，因为宿命论意味着盲目的力量引导的盲目人生之路。但是我们相信“命运”或者“因果”，人从出生到死去都在自己周围吐丝，就像蜘蛛织网一样；而这个所谓的命运是由护卫天使来引领的，或者是星光界的与自己紧密相连的内在之我引领的，通常这个星光界的我是肉身之人的邪恶部分（或者称性格体）。这两种力量同时引领这个人，其中一种最终会胜利；自始至终，在这场看不见的争斗中，那个严肃并且不可更改的因果法则加入其中并且开辟它的路，忠实地跟随着两种力量的冲突。当人们织完了最后一缕丝时，这个人就像是缠在自己造的落网之中，堕入了自己创造的命运里。人，即真正的“自我”的命运就是要成为物质的征服者。

## THE COMPLEX NATURE OF THE MIND

### 意识的复杂性

ENQUIRER - But you wanted to tell me something of the essential nature of mind, and of the relation in which the attributes of physical man stand to it?

问：你想跟我谈谈意识的本性，以及人的特质与它的关系。

THEOSOPHIST - It is this nature, mysterious, protean, beyond any grasp, and almost shadowy in its correlations, that is so difficult to realise, and still more difficult to explain. Mind is a "principle," and yet it is an "Entity" and individuality or Ego. He is a "God," and yet he is doomed to an endless cycle of incarnations, for each of which he is made responsible, and for each of which he has to suffer. Try to imagine, a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be *one with the ALL*, and consequently, having to purify its nature so that it may finally reach that goal. It can do so only by passing *individually* and *personally, i. e.*, spiritually and physically, through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after gaining experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is, therefore, called in its plurality "Sons of the (Universal) mind." This *individualised* "Thought" is what we THEOSOPHIST -s call the *real human* EGO, the thinking Entity imprisoned in a case of flesh and bones. This is surely a Spiritual Entity, not *Matter*, and such Entities are the incarnating EGOS, informing the bundle of animal matter called mankind. But once imprisoned, or incarnate, their essence becomes dual; that is to say, the *rays* of the eternal divine Mind, considered as individual entities, assume a two-fold attribute: (a) their *essential* inherent characteristic, heaven-aspiring mind or higher *mind*, and (b) the human quality of thinking, or animal cogitation, rationalised owing to the superiority of the human brain, the downward-tending or lower mind. One gravitates toward the spirit, the other tends downward, to the seat of passions and animal desires. The latter have no room in Devachan, nor can they associate with the divine part which ascends into mental bliss. Yet it is the Ego which is held responsible for all the sins of the lower attributes, just as a parent is answerable for the transgressions of the child, so long as the latter remains irresponsible.

答：意识的这个神秘的，强大的，不可思议的，关联模糊不清的性质是很难理解的，更别提解释了。意识是一种“性质”，但同时又是一个“生灵”，一个“个体”或者“自我”。他是一个“神”，但是注定要无止境地生死轮回，他是每次轮回的铸造者，并且必定要受苦。请你想象一下，一个神圣的生灵，我们叫它什么名字都无所谓，它的本质是神圣的，但是还没有纯到可以与一切合一，所以，它必须纯净自己的本质，以便最终达到目的。他只能通过“个性化”和“性格化”来完成这个净化过程，也就是说，它必须在精神和肉体方面通过在显现的宇宙或者是异化了的宇宙中不同的经历和情感来达到这个目的。它必须在低层世界获得经历以后，渐渐进入人的境界中越来越高的存在的阶梯。它的最根本的性质是“思想”，也被以复数形式称为“（宇宙）意识的儿子们”。这个“个性化的思想”在证道学中称为“真正的人的自我”，他就是那个可以思想的，被血肉包围的那个生灵。他是一个灵性的生灵，不是物质，这个生灵是可以转世的人的自我，他主导那个有动物性质的人类的血肉之躯。一旦受制于肉体之中，或者说转世时，他们的本质具有双重性；也就是说，那个永恒的神圣意识的光芒，也就是那些个体，在转世期间具有了两种性质：a) 他们本有的，先天的特质，向往天国的意识或者是高层意识 b) 人的层次的思想，或者是动物的思想，因为人的大脑的优越性而合理化，它是下堕的，或者是低层意识。第一个向上朝着精神驱



动，另一个向下朝着激情和动物欲望堕落。低层意识在天界没有一席之地，也不能与能产生极乐的神圣意识结合。但是只要低层意识还不会对自己负责时，一个人的自我必须对所有低层意识所犯的错误负责，就像父母要对孩子的错误负责一样。

ENQUIRER - Is this "child" the "personality"?

问：这里的“孩子”指的是人的“性格体”吗？

THEOSOPHIST - It is. The body, which was only the objective symbol of Mr. A. or Mrs. B., fades away with all the visible expressions of it. But all that which constituted during life constituted the *spiritual* bundle of experiences, the noblest aspirations, undying affections, and *unselfish* nature of Mr. A. or Mrs. B. clings for the time of the Devachanic period to the EGO, and the Ego is identified with the spiritual portion of that terrestrial Entity, which has now passed away out of sight. The ACTOR is so imbued with the *role* he has lately played that he dreams of it during the whole Devachanic night, and this *vision* continues till the hour strikes for him to return to the stage of life to enact another part.

答：是的。人的身体，那个A先生或者B女士的外在代表，会连同它所有的可见表达方式消失。但是A先生或者B女士在世时的灵性感受，包括高贵的向往，挚诚的爱，无私的本质，都会在在天界这段时间里依附于他的“自我”。人的“自我”是在世的人的灵性部分，而现在人已不在世了。那个演员完全进入了角色，甚至在天界的一夜里充满了关于这个角色的梦，这种境界一直持续到他回到生命的舞台上扮演另一个角色为止。

ENQUIRER - But how is it that this doctrine, which you say is as old as thinking men, has found no room, say, in Christian theology?

问：那么为什么这个跟人类历史同样古老的教义，在基督教神学里没有一席之地呢？

THEOSOPHIST - You are mistaken, it has; only theology has disfigured it out of all recognition, as it has many other doctrines. Theology calls the EGO the Angel that God gives us at the moment of our birth, *to take care of our Soul*. Theological logic instead of holding that "angel" responsible for the transgressions of the poor helpless "soul", makes the latter punishable for all the sins of both flesh and mind! It is the Soul, the immaterial *breath* of God, which is doomed to burn in a material hell without ever being consumed, while the "Angel" escapes scot free, after folding his white pinions and wetting them with a few tears.

答：你错了，它曾经出现在基督教的教义里。只是神学将它弄得面目全非，其他的宗教也一样。神学称“自我”是我们出生时上帝派给我们的天使，照顾我们的灵魂。在神学里，没有让这个所谓的“天使”对那个可怜的“灵魂”所犯的错负责，而是因所有身体和思想犯的错误而惩罚灵魂。灵魂，上帝的非物质的呼吸，被罚在一个物质的地狱里受罪，而“天使”在合上洁白的羽翼，掉了两滴眼泪后却逃脱了责任。

ENQUIRER - To this the adherents to this belief might answer, that if even the orthodox dogma does promise the impenitent sinner and materialist a bad time of it in a rather too realistic Inferno, it gives them, on the other hand, a chance for repentance to the last minute. Moreover they do not teach annihilation, or loss of personality, which comes to the same thing.

问：信基督教的人可能会对你说，如果保守的教条让犯错的罪人和唯物主义者在一个太过现实化的地狱里受罪，但是，它也给了他们直至生命终时赎罪机会。而且他们也没有说人会毁灭，或者说人的性格体消失，两者其实是一样的。

THEOSOPHIST - If the Church teaches nothing of the kind, on the other hand, Jesus does; and that is something to those, at least, who place Christ higher than Christianity.

答：如果基督教会没有这种教义，基督却教过。对于那些将基督摆在教会之上的人认为是这样的。

ENQUIRER - Does Christ teach anything of the sort?

问：基督教过类似的东西吗？

THEOSOPHIST - He does; and every well-informed Occultist and even Kabalist will tell you so. Christ, or the fourth Gospel at any rate, teaches re-incarnation as also the annihilation of the personality, if you will only forget the dead letter and hold to the esoteric Spirit. Remember verses 1 and 2 in chapter xv. of St. John. What does the parable speak about if not of the spirit in man? *He* is the "Husbandman" – the spiritual Ego, or Christos, the "vine", while the personality is the "branch". "I am the true vine, and my Father is the Husbandman". Every branch in me that beareth not fruit he taketh away.... As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches.... If a man abide not in me he is cast forth as a branch, and is withered" – and cast into the fire and burned. Now we explain it in this way. Disbelieving in the hell-fires which theology discovers as underlying the threat to the "*branches*", we say that "Husbandman" is the symbol for the infinite, impersonal Principle, while the "Vine" stands for the Spiritual Soul, *Christos*, and each "branch" represents a new incarnation.

答：教过，任何一个博学的奥义学者，甚至卡巴拉派的人都会这么说。如果你不咬文嚼字或者你能够从秘义的角度去看的话，基督，或者是第四福音书，都教授轮回以及人的性格体的消失。在圣约翰福音书第九章第一节和第二节中，那个比喻难道说的不是人的精神吗？人的精神自我是“园丁”，人的“基督性”是葡萄树，而人的性格体是“枝条”。“我是真正的葡萄树，我的父是“园丁”。凡是我不能结果的枝他都会剪掉... 就像是枝条如果不长在葡萄树上就结不了果实，你如果不依靠我也结不了果实，我是葡萄树，你是枝条... 如果人不依附于我，就会成为一个枝条，会枯萎，被投入火中烧掉。”我们对此的解释是这样的。我们不相信神学中所说的地狱之火烧毁那些枝条，我们认为“园丁”是那个无尽的，非性格化的本体，而“葡萄树”是人的精神灵魂，也就是人的“基督性”，而“枝条”代表了每次生命。

ENQUIRER - But what proofs have you to support such an arbitrary interpretation?

问：你有什么证据可以支持你如此随便的诠释呢？

THEOSOPHIST - Universal symbology is a warrant for its correctness and that it is not arbitrary. The Ego is the "man-god" of Plato, who crucifies himself in "*Space*", or the duration of the life cycle, for the redemption of MATTER. This he does by incarnating over and over again, thus leading mankind onward to perfection, and making thereby room for lower forms to develop into higher. Not for one life does he cease progressing himself and helping all physical nature to progress.

答：通用符号学是证明这个诠释的保障，这不是随便的说法。人的“自我”是柏拉图所说的“人一神”，将自己钉在“空间”的十字架上，或者说是生命周期之中，以便赎“物质”的罪。他一次又一次地转世，将人类引领到完美，使得低层的物种向高层发展。他从来没有在某一生中停止进步，停止自然的进步。

ENQUIRER - But does not the author of "*Isis Unveiled*" stand accused of having preached against re-incarnation?

问：“揭开伊西斯面纱”的作者不是被人谴责说是反对轮回的吗？

THEOSOPHIST - By those who have misunderstood what was said, yes. At the time that work was written, re-incarnation was not believed in by any Spiritualists, either English or American, and what is said there of *re-incarnation* was directed against the French Spiritists, whose theory is as unphilosophical and absurd as the Eastern teaching is logical and self-evident in its truth. The Re-incarnationists of the Allan Kardec School believe in an arbitrary and immediate re-incarnation. With them, the dead father can incarnate in his own unborn daughter, and so on. They have neither Devachan, Karma, nor any philosophy that would warrant or prove the necessity of consecutive re-births. But how can the author of "*Isis Unveiled*" argue against *Karmic* re-incarnation, at long intervals varying between 1,000 and 1,500 years, when it is the fundamental belief of both Buddhists and Hindus?

答：对于那些理解错误的人来说，确实如此。在那部作品发表时，在英国和美国的灵媒界没人相信轮回，书里面说的轮回是针对法国的“灵魂派”而言的。当时法国的轮回说既不哲学，又荒诞，与逻辑性强，能对其真理自圆其说的东方教义正好相反。Allan Kardec派相信随意的，死后马上轮回。对他们来说，死去的父亲可以投胎成为自己未出生的女儿，等等。他们没有天界，因果或者其他的哲学基础可以担保或者证实一次接一次的轮回。但是“揭开伊西斯面纱”的作者怎么可能反对以因果为基础的轮回说呢？这个教义中两世之间的间隔可以是1000到1500年不等，这是佛教和印度教徒的基本信仰。

ENQUIRER - Then you reject the theories of both the Spiritists and the Spiritualists, in their entirety?

问：那么说你完全否认灵魂派和灵媒界的理论了？

THEOSOPHIST - Not in their entirety, but only with regard to their respective fundamental beliefs. Both rely on what their "Spirits" tell them; and both disagree as much with each other as we THEOSOPHIST -s disagree with both. Truth is one; and when we hear the French spooks preaching re-incarnation, and the English spooks denying and denouncing the doctrine, we say that either the French or the English "Spirits" do not know what they are talking about. We believe with the Spiritualists and the Spiritists in the existence of "Spirits," or invisible Beings endowed with more or less intelligence. But, while in our teachings their kinds and *genera* are legion, our opponents admit of no other than human disembodied "Spirits," which, to our knowledge, are mostly personality remnants.

答：没有完全否认，只是否认他们基础的信仰。两者都建立在“灵魂”告诉他们的东西之上；两者又互不赞同，就像证道学对两者都不同意一样。世上只有一个真理；当我们听到法国死人的灵魂大谈轮回，英国死人的灵魂否认并谴责轮回，我们认为法国和英国的“灵魂”都不知所云。我们与灵魂派和灵媒们一样认为“灵魂”的存在，或者说那些我们看不到的有智能的生灵的存在。但是，我们的教义认为这些生灵是形形色色的，他们则认为这些是死去的人的“灵魂”，而这些对我们来说大多数是性格体的残留而已。

ENQUIRER - You seem very bitter against Spirits. As you have given me your views and your reasons for disbelieving in the materialization of, and direct communication in *seances*, with the disembodied spirits -- or the "spirits of the dead" -- would you mind enlightening me as to one more fact? Why are some THEOSOPHIST -s never tired of saying how dangerous is intercourse with spirits, and mediumship? Have they any particular reason for this?

问：你好像对死人的“灵魂”很不友善。你对我说了你的看法和不相信人能够与死人的灵魂在通灵会上直接交流，你能再提供一些事实指点我一下吗？为什么证道学的人一直都在强调与灵魂交流和通灵的危险性呢？

THEOSOPHIST - We must suppose so. I know *I* have. Owing to my familiarity for over half a century with these invisible, yet but too tangible and undeniable "influences," from the conscious Elementals and semi-conscious remains, down to the utterly senseless and nondescript spooks of all kinds, I claim a certain right to my views.

答：我们必须这么做。起码我是这么做的。我半个世纪来对这些看不到的，却是实实在在的，不可否认的“影响”太熟悉了，他们有的是有意识的元素精灵和半意识的死人残余，还有那些全无意识的，不入流的鬼怪，我是有权利这么说的。

ENQUIRER - Can you give an instance or instances to show why these practices should be regarded as dangerous?

问：你能给我们举例说明为什么通灵是危险的吗？

THEOSOPHIST - This would require more time than I can give you. Every cause must be judged by the effects it produces. Go over the history of Spiritualism for the last fifty years, ever since its reappearance in this century in America -- and judge for yourself whether it has done its votaries more good or harm. Pray understand me. I do not speak against real Spiritualism, but against the modern movement which goes under that name, and the so-called philosophy invented to explain its phenomena.

答：这需要更长的时间才行。每个因都要用它产生的果来判断。回顾灵媒运动最近五十年的历史，从它在这个世纪在美国重新出现时起，你自己判断一下它对参与者带来的是更多的益处还是坏处呢？请你理解，我不是反对真正的灵魂派，只是反对近代的借用这个名义的一个潮流，以及从中而来的所谓的解释这些现象的哲学。

ENQUIRER - Don't you believe in their phenomena at all?

问：你对那些通灵的现象一点都不信吗？

THEOSOPHIST - It is because I believe in them with too good reason, and - save some cases of deliberate fraud- know them to be as true as that you and I live, that all my being revolts against them. Once more I speak

only of physical, not mental or even psychic phenomena. Like attracts like. There are several high-minded, pure, good men and women, known to me personally, who have passed years of their lives under the direct guidance and even protection of high "Spirits," whether disembodied or planetary. But *these* Intelligences are not of the type of the "John Kings" and the "Ernests" who figure in *seance* rooms. These Intelligences guide and control mortals only in rare and exceptional cases to which they are attracted and magnetically drawn by the Karmic past of the individual. It is not enough to sit "for development" in order to attract them. That only opens the door to a swarm of "spooks," good, bad and indifferent, to which the medium becomes a slave for life. It is against such promiscuous mediumship and intercourse with goblins that I raise my voice, not against spiritual mysticism. The latter is ennobling and holy; the former is of just the same nature as the phenomena of two centuries ago, for which so many witches and wizards have been made to suffer. Read Glanvil and other authors on the subject of witchcraft, and you will find recorded there the parallels of most, if not all, of the physical phenomena of nineteenth century "Spiritualism."

答：正是因为我知道它们真实的存在，除了个别的造假之外，真实得就如你我都活着一样，我才如此地反对介入到其中。我这里指的只是物质现象，不是精神或者心理现象。物以类聚。我认识几个人格高尚纯洁的人，很多年来都受着一些高尚死者的或者是星际“灵魂”的指引甚至保护。但是这些“灵”不是在通灵会上出现的象“John King”或者“Ernests”这样的灵魂。只在罕见的情况下这些高尚的“灵魂”才会因为前世的缘指引或者控制活着的人。只是坐在通灵会上“想进步”是不会吸引这些灵魂的。人参加通灵会只会向一些“鬼怪”敞开大门，它们有好有坏有不好不坏的，而灵媒一辈子都是他们的奴隶。我厉声反对的是这种通灵和人鬼的乱交，而不是灵性神秘主义。灵性神秘主义是高尚和神圣的；而现在的通灵就跟两个世纪前一样，很多巫女和巫师都深受其害。如果你读Glanvill或者其他作者的关于巫术的著作，你就会发现书里所写的与十九世纪“灵魂学”所发生的现象几乎全部相似。

ENQUIRER - Do you mean to suggest that it is all witchcraft and nothing more?

问：那你是说这些全都是巫术，没别的了吗？

THEOSOPHIST - What I mean is that, whether conscious or unconscious, all this dealing with the dead is *necromancy*, and a most dangerous practice. For ages before Moses such raising of the dead was regarded by all the intelligent nations as sinful and cruel, inasmuch as it disturbs the rest of the souls and interferes with their evolutionary development into higher states. The collective wisdom of all past centuries has ever been loud in denouncing such practices. Finally, I say, what I have never ceased repeating orally and in print for fifteen years: While some of the so-called "spirits" do not know what they are talking about, repeating merely -- like poll-parrots -- what they find in the mediums' and other people's brains, others are most dangerous, and can only lead one to evil. These are two self-evident facts. Go into spiritualistic circles of the Allan Kardec school, and you find "spirits" asserting re-incarnation and speaking like Roman Catholics born. Turn to the "dear departed ones" in England and America, and you will hear them denying re-incarnation through thick and thin, denouncing those who teach it, and holding to Protestant views. Your best, your most powerful mediums, have all suffered in health of body and mind. Think of the sad end of Charles Foster, who died in an asylum, a raving lunatic; of Slade, an epileptic; of Eglinton -- the best medium now in England -- subject to the same. Look back over the life of D. D. Home, a man whose mind was steeped in gall and bitterness, who never had a good word to say of anyone whom he suspected of possessing psychic powers, and who slandered every other medium to the bitter end. This Calvin of Spiritualism suffered for years from a terrible spinal disease, brought on by his intercourse with the "spirits," and died a perfect wreck. Think again of the sad fate of poor Washington Irving Bishop. I knew him in New York, when he was fourteen, and he was undeniably a medium. It is true that the poor man stole a march on his "spirits," and baptised them "unconscious muscular action." But his end was a sad one.

答：我的意思是，不管是有意去做的还是无意的，所有这些与死人打交道的事情都是“亡灵法术”，是个十分危险的行为。在摩西以前，所有智能国家都将这些让死人复活的东西视为罪恶和残酷的，因为这种行为打搅灵魂的安息并且干预他们发展到更高层次的进化。过去所有的智慧学说都大声谴责这种行为。最后，我再说一遍十五年以来我一直在重复的话：这些所谓的“灵魂”中，有些真的不知道自己在说什么，只是鹦鹉学舌一样地重复灵媒和其他人脑海里的思想，而另外一些真的是很危险的东西，只能将人领向邪恶。这是不言自说的。如果你去Allan Kardec学派的通灵圈子，你会发现“灵魂”在那里强调转世，说起话来向天主教徒。跑去英国和美国的“亲爱的亡者”通灵会上，那里的“灵魂”从头至尾都在否定轮回，并且谴责那些传授它的人，他们的观点都是新教的。所有的最好的，最灵的灵媒的身心健康都受到极大损害。想想Charles Foster的悲惨结局，他死在疯人院里，完全疯了；Slade得了癫痫；英国目前最好的灵媒Eglinton也患了癫痫。再回顾一下D.D.Hume，满腹苦涩，从没有对任何一个他认为有超常功能的人说

过一句好话，总是对其他的灵媒进行批判。这个灵媒界的加尔文多年来一直因为与“灵魂”接触受可怕的脊柱病的苦，死时一踏糊涂。再想想可怜的Washington Irving Bishop。我在纽约时认识他，他那时十四岁，毫无疑问是个灵媒。他揭露了一些“灵魂”的把戏，称这些现象是由于“无意识肌肉活动”引起的。不过他也死得很惨。

ENQUIRER - But is your inference a correct one?

问：你的推论是正确的吗？

THEOSOPHIST - What would you infer if the best pupils of a particular school of singing broke down from overstrained sore throats? That the method followed was a bad one. So I think the inference is equally fair with regard to Spiritualism when we see their best mediums fall a prey to such a fate. We can only say: Let those who are interested in the question judge the tree of Spiritualism by its fruits, and ponder over the lesson. We Theosophists have always regarded the Spiritualists as brothers having the same mystic tendency as ourselves, but they have always regarded us as enemies. We, being in possession of an older philosophy, have tried to help and warn them; but they have repaid us by reviling and traducing us and our motives in every possible way. Nevertheless, the best English Spiritualists say just as we do, wherever they treat of their belief seriously. Hear "M. A. Oxon." confessing this truth: "Spiritualists are too much inclined to dwell exclusively on the intervention of external spirits in this world of ours, *and to ignore the powers of the incarnate Spirit.*" Why vilify and abuse us, then, for saying precisely the same? And now let us return to Re-incarnation.

答：如果一个歌唱学校最好的学生都因为用嗓过度而坍台的话，你能得出什么推论呢？你会认为这个学校的方法是错误的。所以我说通过观察通灵学的最好灵媒的命运，这个推论是公正的。我们只能说：对这个问题感兴趣的人通过通灵学这棵树的果实来对其做出评判，并且从中吸取教训。证道学人一直认为灵魂学者是我们的兄弟，和我们一样拥有探索神秘的内在倾向，而他们一直将我们看做敌人。我们手中有一套更古老的哲学，一直在帮助和警告他们；但他们却用各种可能的方式诋毁和诽谤我们和我们的动机来回报我们。不过，英国最好的通灵派与我们说的一样，如果他们认真对待自己的信仰的话。听听 "M. A. Oxon" 对这个事实的承认吧："通灵派太倾向于只停留在外部精神对我们这个世界的干预上，而忽略了自身精神的力量。"

## XI THE MYSTERIES OF RE-INCARNATION

### 第十一章 - 轮回的奥秘

#### PERIODICAL RE-BIRTHS

##### 周期性转世

ENQUIRER – You mean, then, that we have all lived on earth before, in many past incarnations, and shall go on so living?

问：你的意思是，我们都曾经在地球上存在过，有很多过去世，并且会在死后继续存在？

THEOSOPHIST- I do. The life-cycle, or rather the cycle of conscious life, begins with the separation of the mortal animal-man into sexes, and will end with the close of the last generation of men, in the seventh round and seventh race of mankind. Considering we are only in the fourth round and fifth race, its duration is more easily imagined than expressed.

答：是的。生命的周期，更确切地说意识生命的周期，是从远古动物性质的人类两性分化时开始的，并会在第七个进化周期时的第七个人种时，也就是最后一代人类时消失。我们今天处在第四周期的第五个人种，你可以想象周期漫长得难以表达。

ENQUIRER – And we keep on incarnating in new *personalities* all the time?

问：那么我们会一直以不同的性格体进行轮回吗？

THEOSOPHIST- Most assuredly so; because this life-cycle or period of incarnation may be best compared to human life. As each such life is composed of days of activity separated by nights of sleep or of inaction, so, in the incarnation-cycle, an active life is followed by a Devachanic rest.

答：肯定的。生命周期或者转世周期可以用人类的生活来做比较。我们的生命是由充满各种活动的白天和没有活动的或者是休息式的夜晚组成的，转世周期也一样，活跃的生命之后是天界的休息。

ENQUIRER – And it is this succession of births that is generally defined as reincarnation?

问：这一系列的重生被称作轮回？

THEOSOPHIST- Just so. It is only through these births that the perpetual progress of the countless millions of Egos toward final perfection and final rest, as long as was the period of activity, can be achieved.

答：是的。只有通过这一系列的重生，无数的“自我”才能向着最终的完美不断地进步，并且到达最终的，与活跃期一样长的休息期。

ENQUIRER – And what is it that regulates the duration, or special qualities of these incarnations?

问：是什么决定着这些转世的长短或者特征呢？

THEOSOPHIST- Karma, the universal law of retributive justice.

答：因果，宇宙中的报应法则。

ENQUIRER – Is it an intelligent law?

问：这是一个智能法则吗？

THEOSOPHIST- For the Materialist, who calls the law of periodicity which regulates the marshalling of the bodies, and all the other laws in nature, blind forces and mechanical laws, no doubt Karma would be a law of chance and no more. For us, no adjective or qualification could describe that which is impersonal and no entity, but a universal operative law. If you question me about the causative intelligence in it, I must answer you I do not know. But if you ask me to define its effects and tell you what these are in our belief, I may say that the experience of thousands of ages has shown us that they are absolute and unerring *equity, wisdom, and intelligence*. For Karma in its effects is an unfailing redresser of human injustice, and of all the failures of nature; a stern adjuster of wrongs; a retributive law which rewards and punishes with equal impartiality. It is, in the strictest sense, "no respecter of persons," though, on the other hand, it can neither be propitiated, nor turned aside by prayer. This is a belief common to Hindus and Buddhists, who both believe in Karma.

答：对于唯物主义者来说，他们称自然界中规范着物质的以及其他法则的周期法则为一个盲目的，机械性的法则，因果法则只是个偶然法则罢了。对我们来说，没有一个形容词或者性质可以描述那个非个性的及非生灵的东西，它是宇宙的运作法则。如果你问我它里面的智能是什么，我只能回答我不知道。但是如果你问我它的作用是什么以及它在我们信仰中的地位，我可以告诉你千百年来的经验告诉我们它是绝

对并且准确无误的“平等，智慧和智能”。因果会万无一失地重立人间公正，修正所有自然的错误；对谬误进行铁面无私的修正；是一个奖罚公正的报应法则。最严格地说，它“不以人的意志而转移”，但是同时，祈祷不能哀求它，也不能阻止它。印度教徒和佛教徒有这个信仰，他们都信因果。

ENQUIRER – In this Christian dogmas contradict both, and I doubt whether any Christian will accept the teaching.

问：基督教的教条反对这个，我怀疑基督教徒是否能接受这个。

THEOSOPHIST- No; and Inman gave the reason for it many years ago. As he puts it:

"the Christians will accept any nonsense, if promulgated by the Church as a matter of faith . . . the Buddhists hold that nothing which is contradicted by sound reason can be a true doctrine of Buddha."

The Buddhists do not believe in any pardon for their sins, except after an adequate and just punishment for each evil deed or thought in a future incarnation, and a proportionate compensation to the parties injured.

答：他们不会接受；Inman很多年前就说明了原因。他说：“基督徒会相信教会以信仰的名义而传授的任何胡说八道，而佛教徒认为凡是不合逻辑情理的不会是佛陀的教诲。”佛教徒相信，只有在来世因每个恶的行为和思想经受应得的公正惩罚，并且对受害方进行相应的赔偿之后，自己的罪才会被洗涤。

ENQUIRER – Where is it so stated?

问：这种说法在哪里可以找到？

THEOSOPHIST- In most of their sacred works. In the "*Wheel of the Law*" (p. 57) you may find the following Theosophical tenet:

"Buddhists believe that every act, word or thought has its consequence, which will appear sooner or later in the present or in the future state. Evil acts will produce evil consequences, good acts will produce good consequences: prosperity in this world, or birth in heaven (Devachan). . . in the future state."

答：在他们神圣的经典中。在“法轮”中(p. 57)，你会发现这个证道学的教义：

“佛教徒相信每个行为，言语和思想都有它相应的后果，它们迟早会在现在或者将来出现。恶有恶报，善有善报：今世的富贵，或来世做天人（天界）”

ENQUIRER – Christians believe the same thing, don't they?

问：基督徒相信同样的东西，难道不是吗？

THEOSOPHIST- Oh, no; they believe in the pardon and the remission of all sins. They are promised that if they only believe in the blood of Christ - an *innocent* victim! - in the blood offered by Him for the expiation of the sins of the whole of mankind, it will atone for every mortal sin. And we believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any god, not even by a "*personal* Absolute" or "Infinite," if such a thing could have any existence. What we believe in, is strict and impartial justice. Our idea of the unknown Universal Deity, represented by Karma, is that it is a Power which cannot fail, and can, therefore, have neither wrath nor mercy, only absolute Equity, which leaves every cause, great or small, to work out its inevitable effects. The saying of Jesus: "With what measure you mete it shall be measured to you again" (Matth. vii., 2), neither by expression nor implication points to any hope of future mercy or salvation by proxy. This is why, recognising as we do in our philosophy the justice of this statement, we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences. "*Resist not evil*", and "*render good for evil*", are Buddhist precepts, and were first preached in view of the implacability of Karmic law. For man to take the law into his own hands is any case a sacrilegious presumption. Human Law may use restrictive, not punitive measures; but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, whereby he would render good for evil, is a criminal and only hurts himself. As Karma is sure to punish the man who wronged another by seeking to inflict an additional punishment on one's enemy, and instead of leaving that punishment to the great Law adds to it his own mite, we only begets thereby a cause for the future reward of his own enemy and a future punishment for himself. The unfailling "Regulator" in each incarnation affects the quality of its successor; and the sum of the merit or demerit in preceding incarnations determines the following rebirth.

答：完全不是。他们相信罪恶可以被宽恕和赦免。他们被保证说只要他们相信那个无辜的罪人基督为赦免人类的罪恶所流的血，所有世人的罪恶都可以赎回。我们既不相信代人赎罪，也不相信任何神能赦免最小的罪，甚至不相信一个“性格化的绝对者”或“无限者”，如果这种东西能存在的话。我们相信严厉公正的正义。我们心中的那个宇宙之神是以因果做代表的，它代表着一个绝对正确的力量，所以它既没有愤怒也没有慈悲，只有绝对的公正，它使每个因，无论大小，都得到相应的果。耶稣说的：“你们施赠的度量，也就是你们获报酬的度量”（马修 vii., 2），无论从字面上或是暗示都没有提到任何未来仁慈或救赎的希望。所以说，当我们认识到基督这句话里的公正的哲学，我们会竭力地劝说互相攻击的双方以慈悲，宽怀和谅解来对待彼此。“不以恶报恶”并且“以善报恶”，是佛教的信仰，是根据因果法则的不虚性而建立的。因为如果人把法律掌握在自己手中，无论如何都是一种亵渎性的推定。人类的法可能会用限制性的，而非惩罚性的手段；可是一个人如果相信因果，却不以善报恶，而是每仇必报，从不谅解，那么他则是一个罪人，只会伤害到自己。因果肯定会惩罚一个想对自己的敌手做更多恶的人，与其让因果对自己的敌手进行应有的惩罚，我们得到的只是未来对敌手的酬报和对自己的惩罚。那个绝对正确的“评判者”在每次人生中决定着下一世，前世的功过决定着未来的人生。

ENQUIRER – Are we then to infer a man's past from his present?

问：那么我们可以用一个人的现世来推断他的前世？

THEOSOPHIST- Only so far as to believe that his present life is what it justly should be, to atone for the sins of the past life. Of course -- seers and great adepts excepted -- we cannot as average mortals know what those sins were. From our paucity of data, it is impossible for us even to determine what an old man's youth must have been; neither can we, for like reasons, draw final conclusions merely from what we see in the life of some man, as to what his past life may have been.

答：只是可以相信他的现世是公正的，是过去世所犯的罪的救赎。当然了，先知和圣人们例外，我们凡夫不能理解具体的人所犯的罪。

由于手头数据的缺乏，我们甚至不知道一个老人年轻时是怎么个样子，同样的，我们不能从某些人现世的状况来推断他的前世。

## WHAT IS KARMA?

### 什么是因果？

ENQUIRER – But what is Karma?

问：因果到底是什么呢？

THEOSOPHIST- As I have said, we consider it as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law *which adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perceivable.

答：如我前面所说，我们认为因果是宇宙的终极法则，是自然界一切其他法则的基础，起点和初始。因果是将果与因匹配的不虚法则，它在物质界，思想界和精神界运行。事件无论大小，从宇宙性的干扰到你手的运动，有因必有果，是什么因就会有有什么果。因果是那个看不见的，不可知的法则，它智慧地，智能地，公正地将每个结果与产生它的因挂钩，一直追逆到制造者。虽然它本身不可知，但是它的运行是可知的。

ENQUIRER – Then it is the "Absolute," the "Unknowable" again, and is not of much value as an explanation of the problems of life? 问：那么它又是个“绝对的存在”，“不可知”，对于生活中的问题没有什么价值吧？

THEOSOPHIST- On the contrary. For, though we do not know what Karma is *per se*, and in its essence, we *do* know *how* it works, and we can define and describe its mode of action with accuracy. We only do *not* know its ultimate *Cause*, just as modern philosophy universally admits that the *ultimate* Cause of anything is "unknowable."



答：恰恰相反。虽然我们不知道因果到底是什么，它的本质是什么，我们知道它怎么运作，我们可以准确地描述表达它的运行模式。我们只是不知道它的“本原”，就像现代哲学承认万物的最初本原是“不可知”一样。

ENQUIRER – And what has Theosophy to say in regard to the solution of the more practical needs of humanity? What is the explanation which it offers of the awful suffering and dire necessity prevalent among the so-called "lower classes."

问：证道学对于因果在人类社会的实用性是怎么解释的呢？对于那些在痛苦中挣扎的，一无所有的“低层阶级”它怎么解释呢？

THEOSOPHIST- To be pointed, according to our teaching all these great social evils, the distinction of classes in Society, and of the sexes in the affairs of life, the unequal distribution of capital and of labour -- all are due to what we tersely but truly denominate KARMA.

答：我必须指出，根据我们的教义，所有的社会的邪恶，阶级分类，性别歧视，资产和劳力的分配不平等，都是我们简单但是真实地称为“因果”的东西造成的。

ENQUIRER – But, surely, all these evils which seem to fall upon the masses somewhat indiscriminately are not actual merited and INDIVIDUAL Karma?

问：但是，这些毫无分别的降临在大众身上的邪恶不是个人的因果报应吧？

THEOSOPHIST- No, they cannot be so strictly defined in their effects as to show that each individual environment, and the particular conditions of life in which each person finds himself, are nothing more than the retributive Karma which the individual generated in a previous life. We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the Karmic law. Do you not perceive that the aggregate of individual Karma becomes that of the nation to which those individuals belong, and further, that the sum total of National Karma is that of the World? The evils that you speak of are not peculiar to the individual or even to the Nation, they are more or less universal; and it is upon this broad line of Human interdependence that the law of Karma finds its legitimate and equable issue.

答：是的，我们不能很严格地定义说每个人所处的环境及生活状态只是这个人因为前世所为因果报应的结果。我们不应该忘记每个细胞都受主宰着全身的法则的影响，这与我们所见的因果法则的普世通用是一致的。你难道没有意识到个人因果的积聚就成了这些人所处的国家的因果，国家因果的积聚就成了世界的因果？你所说的邪恶不单属某一个人或是一个国家，它们是世界性的。正是在这个人类相互依存的基础上，因果法找到了它的合法和公平的应用。

ENQUIRER – Do I, then, understand that the law of Karma is not necessarily an individual law?

问：那么，我明白因果法则不一定是针对个人的法则？

THEOSOPHIST- That is just what I mean. It is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general line of action. It is held as a truth among THEOSOPHIST-s that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive.

答：我说的正是这个意思。如果没有一个广泛的普遍的运用范围，它是不能权衡世界的生命和进步的。证道学者认为人类的相互依存性是因果业力分配的原因，它也是解决社会性苦难的问题的根本。这是一个奥义法则，并且，每个人将自己从错误中提升时，是不可能不将他所处的整体提升的，哪怕只是一点点。换句话说，没有人可以单独作恶，或者单独承受恶之果。事实上，世间没有“分离”，我们的目的和动机是导致这种“分离”状态的东西。

ENQUIRER – And are there no means by which the distributive or national Karma might be concentrated or collected, so to speak, and brought to its natural and legitimate fulfilment without all this protracted suffering?

问：难道没有办法将因果业力的普世分配或者说一个国家的因果业报集中和协调，并使其自然和合法的实现，而无需这些旷日持久的痛苦吗？

THEOSOPHIST- As a general rule, and within certain limits which define the age to which we belong, the law of Karma cannot be hastened or retarded in its fulfilment. But of this I am certain, the point of possibility in either of these directions has never yet been touched. Listen to the following recital of one phase of national suffering, and then ask yourself whether, admitting the working power of individual, relative, and distributive Karma, these evils are not capable of extensive modification and general relief. What I am about to read to you is from the pen of a National Saviour, one who, having overcome Self, and being free to choose, has elected to serve Humanity, in bearing at least as much as a woman's shoulders can possibly bear of National Karma. This is what she says: --

"Yes, Nature always does speak, don't you think? only sometimes we make so much noise that we drown her voice. That is why it is so restful to go out of the town and nestle awhile in the Mother's arms. I am thinking of the evening on Hampstead Heath when we atched the sun go down; but oh! upon what suffering and misery that sun had set! A lady brought me yesterday a big hamper of wild flowers. I thought some of my East-end family had a better right to it than I, and so I took it down to a very poor school in Whitechapel this morning. You should have seen the pallid little faces brighten! Thence I went to pay for some dinners at a little cookshop for some children. It was in a back street, narrow, full of jostling people; stench indescribable, from fish, meat, and other comestibles, all reeking in a sun that, in Whitechapel, festers instead of purifying. The cookshop was the quintessence of all the smells. Indescribable meat-pies at 1d., loathsome lumps of 'food' and swarms of flies, a very altar of Beelzebub! All about, babies on the prowl for scraps, one with the face of an angel, gathering up cherrystones as a light and nutritious form of diet. I came westward with every nerve shuddering and jarred, wondering whether anything can be done with some parts of London save swallowing them up in an earthquake and starting their inhabitants afresh, after a plunge into some purifying Lethe, out of which not a memory might emerge! And then I thought of Hampstead Heath, and -- pondered. If by any sacrifice one could win the power to save these people, the cost would not be worth counting; but, you see, THEY must be changed -- and how can that be wrought? In the condition they now are, they would not profit by any environment in which they might be placed; and yet, in their present surroundings they must continue to putrefy. It breaks my heart, this endless, hopeless misery, and the brutish degradation that is at once its outgrowth and its root. It is like the banyan tree; every branch roots itself and sends out new shoots. What a difference between these feelings and the peaceful scene at Hampstead! and yet we, who are the brothers and sisters of these poor creatures, have only a right to use Hampstead Heaths to gain strength to save Whitechapels." (*Signed by a name too respected and too well known to be given to scoffers.*)

答：依普遍法则，在我们所处的时代的范围内，因果法则不能被加速或者减缓的。但是有一点我敢肯定，就是我们还有加速或者减缓因果报应的余地。听听这一段关于全国性的苦难的文字，然后问你自己，在承认个人的，相对的和普世的因果业力情况下，难道这些邪恶不能够被大范围地修正并且清除吗？我将读给你听的文字出自一个拯救国家的人，她征服了自我，自愿地选择服务人类，尽一个女人的肩膀所能承受的去承担国家的果报。她是这么说的：

“是的，大自然一直在表白，你难道不信吗？只是我们的噪音太大，掩盖了她的声音。这是为什么走出城外，沉浸在自然里会使我们得到休息的原因。我回想到在Hampstead Heath乡间看日落的情景，可是，在落日里的人世充满了那么多的苦难！有位女士带给我一大束野花。我想到了伦敦东区一个家庭，他们更应该得到这些花，所以今天早上我将花带到Whitechapel一所穷人的学校里。你应该看看那些苍白的脸庞上放出的光彩！然后我去一个小食堂去为一些孩子支付晚餐。食堂在一条后街，狭窄拥挤，鱼肉和其他东西发出的恶臭难当，Whitechapel的阳光非但不能净化，反而使它更强烈。小食堂是各种味道的集中点。难以形容的一毛钱的肉饼，一堆堆让人恶心的“食物”和成群的苍蝇，真正的一个魔鬼的祭坛！在我周围，小孩子寻找着残羹冷炙，捡樱桃核做为一种清淡营养食品。在往西区的路上，我每个神经都在震颤和发抖。我在想，伦敦的某些区，除非一场大地震将它们吞噬，让那里的居民在净化人的忘川洗浴后重生，让他们将这一切忘得一干二净，否则这些区真的是没救了。接着我想到了Hampstead Heath，陷入了沉思。如果人做些牺牲就可以拯救这些人，代价是微不足道的。我们必须拯救这些人——我们应该怎么办呢？照他们现在的情形，把他们放在任何一个地方都没有用，可是，让他们原地不动，他们只会继续腐烂。面对这些无尽的，无望的苦难，我的心都碎了。残忍的堕落即是这种状况的因，也是它的必然结果。就像一个榕树一样，每个枝条扎根后会长出新的枝干。这种感觉和在Hampstead所感受的宁静是多么不同啊！可是，我们是这些可怜人的兄弟姐妹，我们只能用在Hampstead所获得的力量去拯救Whitechapels。”（出自一个为人尊敬，众所皆知的人的手笔。在这里不提其名，以便不让其做为嘲笑的对象）

ENQUIRER – That is a sad but beautiful letter, and I think it presents with painful conspicuity the terrible workings of what you have called "Relative and Distributive Karma." But alas! there seems no immediate hope of any relief short of an earthquake, or some such general engulfment!

问：这是一片悲伤又美丽的文章，它清楚地描述了你所说的“相对的和普世的因果报应”。哎！好像除了一场大地震把这一切都吞噬掉，我们看不到任何希望可以减除痛苦。

THEOSOPHIST- What right have we to think so while one-half of humanity is in a position to effect an immediate relief of the privations which are suffered by their fellows? When every individual has contributed to the general good what he can of money, of labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck, and until then we have no right nor any reasons for saying that there is more life on the earth than Nature can support. It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to re-adjust the balance of power, and save the people from a moral ingulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe, in which you seem to see the only possible outlet for this accumulated misery.

答：我们没有权利说看不到希望，因为一半的人类有能力立即解除同类所受的苦难。当每个人都为集体利益贡献他的财富，劳动或者高尚的思想时，那时，只有那时，国家的业报的平衡才会被改变，除非这样去做了，否则我们没有权利说地球上的生命多于自然可以承受的。这是那些英勇的灵魂，人类和国家的救星所应做的，找出业报不平衡的原因，通过巨大的努力扭转不平衡状况，并且将人类从一个道德的灾难里拯救出来，它比身体所经历的灾难更具灾害性并且更具长久的邪恶性，它所积聚造成的苦难必以你所见到的惨状来爆发。

ENQUIRER – Well, then, tell me generally how you describe this law of Karma?

问：那么，请大致的描述一下这个因果法则。

THEOSOPHIST- We describe Karma as that Law of re-adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. We say that Karma does not act in this or that particular way always; but that it always *does* act so as to restore Harmony and preserve the balance of equilibrium, in virtue of which the Universe exists.

答：我们认为因果法则是一个纠正物质界被干扰的平衡和道德被破坏的和谐的法则。我们认为因果不一定根据特定的方式运行，但是它肯定会重造和谐并且维持平衡，这是宇宙存在的特质。

ENQUIRER – Give me an illustration.

问：请举一个例子。

THEOSOPHIST- Later on I will give you a full illustration. Think now of a pond. A stone falls into the water and creates disturbing waves. These waves oscillate backwards and forwards till at last, owing to the operation of what physicists call the law of the dissipation of energy, they are brought to rest, and the water returns to its condition of calm tranquillity. Similarly *all* action, on every plane, produces disturbance in the balanced harmony of the Universe, and the vibrations so produced will continue to roll backwards and forwards, if its area is limited, till equilibrium is restored. But since each such disturbance starts from some particular point, it is clear that equilibrium and harmony can only be restored by the reconverging *to that same point* of all the forces which were set in motion from it. And here you have proof that the consequences of a man's deeds, thoughts, etc. must all react upon *himself* with the same force with which they were set in motion.

答：过会儿我会给你一个更全面的例子。现在请想象有个池塘。一粒石头掉入水中，激起了干扰性的波纹。这些波纹前后荡漾着，直到物理学家所称的能量消散法后，它们停止波动，池塘恢复了平静。同样地，在所有境界的所有的行为都会在宇宙中干扰宇宙平衡的和谐，它们所造成的波纹在有限的范围内会前后荡漾，直到恢复平衡。可是因为每个干扰都从某一个点发出，平衡与和谐也必须要通过抵消所有从这个点发出的力量才能恢复。

ENQUIRER – But I see nothing of a moral character about this law. It looks to me like the simple physical law that action and reaction are equal and opposite.

问：可是我看不到这个法则在道德领域的运用。这看起来就像一个简单的物理法则：作用力和反作用力是等量并且反方向的。

THEOSOPHIST- I am not surprised to hear you say that. Europeans have got so much into the ingrained habit of considering right and wrong, good and evil, as matters of an arbitrary code of law laid down either by men, or imposed upon them by a Personal God. We THEOSOPHIST-s, however, say that "Good" and "Harmony," and "Evil" and "Dis-harmony," are synonymous. Further we maintain that all pain and suffering are results of want of Harmony, and that the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or another. Hence Karma gives back to every man the *actual consequences* of his own actions, without any

regard to their moral character; but since he receives his due for *all*, it is obvious that he will be made to atone for all sufferings which he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce. I can do no better than quote for your benefit certain passages from books and articles written by our THEOSOPHIST-s -- those who have a correct idea of Karma.

答：听你这么说我一点也不奇怪。欧洲人太习惯于认为非对即错，非好即坏，就像人类定的裁判法则或者是一个性格化的上帝施加在他们头上的法令。证道学者认为“好”与“和谐”，“坏”与“邪恶”是同义词。同时，所有的痛苦和悲伤都是向往和谐的结果。唯一的可怕的干扰和谐的原因是各种形式的“自私”。所以因果是将每个人的行为的**切实后果**还给他，不论这种行为的道德性质如何；可是因为每个人必将承担他所有行为的后果，很明显，所有由他造成的痛苦必须会返还给他，同样，他所造成的所有欢乐与和谐也会返还给他。我最好引用证道学者关于这个话题的书籍和文章中正确的理解。

ENQUIRER – I wish you would, as your literature seems to be very sparing on this subject?

问：我希望你介绍给我。证道学的著作很少有关于这个题材的。

THEOSOPHIST- Because it is *the* most difficult of all our tenets. Some short time ago there appeared the following objection from a Christian pen: --

"Granting that the teaching in regard to Theosophy is correct, and that 'man must be his own saviour, must overcome self and conquer the evil that is in his dual nature, to obtain the emancipation of his soul,' - what is man to do after he has been awakened and converted to a certain extent from evil or wickedness? How is he to get emancipation, or pardon, or the blotting out of the evil or wickedness he has already done?"

To this Mr. J. H. Conelly replies very pertinently that no one can hope to "make the theosophical engine run on the theological track." As he has it: --

"The possibility of shirking individual responsibility is not among the concepts of Theosophy. In this faith there is no such thing as pardoning, or 'blotting out of evil or wickedness already done,' otherwise than by the adequate punishment therefor of the wrong-doer and the restoration of the harmony in the universe that had been disturbed by his wrongful act. The evil has been his own, and while others must suffer its consequences, atonement can be made by nobody but himself.

"The condition contemplated . . . in which a man shall have been 'awakened and converted to a certain extent from evil or wickedness,' is that in which a man shall have realized that his deeds are evil and deserving of punishment. In that realization a sense of personal responsibility is inevitable, and just in proportion to the extent of his awakening or 'converting' must be the sense of that awful responsibility. While it is strong upon him is the time when he is urged to accept the doctrine of vicarious atonement.

"He is told that he must also repent, but nothing is easier than that. It is an amiable weakness of human nature that we are quite prone to regret the evil we have done when our attention is called, and we have either suffered from it ourselves or enjoyed its fruits. Possibly, close analysis of the feeling would show us that that which we regret is rather the necessity that seemed to require the evil as a means of attainment of our selfish ends than the evil itself."

"Attractive as this prospect of casting our burden of sins 'at the foot of the cross' may be to the ordinary mind, it does not commend itself to the Theosophic student. He does not apprehend why the sinner by attaining knowledge of his evil can thereby merit any pardon for or the blotting out of his past wickedness; or why repentance and future right living entitle him to a suspension in his favour of the universal law of relation between cause and effect. The results of his evil deeds continue to exist; the suffering caused to others by his wickedness is not blotted out. The Theosophical student takes the result of wickedness upon the innocent into his problem. He considers not only the guilty person, but his victims.

"Evil is an infraction of the laws of harmony governing the universe, and the penalty thereof must fall upon the violator of that law himself. Christ uttered the warning, 'Sin no more, lest a worse thing come upon thee,' and St. Paul said, 'Work out your own salvation. Whatsoever a man soweth, that shall he also reap.' That, by the way, is a fine metaphoric rendering of the sentence of the Puranas far antedating him -- that 'every man reaps the consequences of his own acts.'

"This is the principle of the law of Karma which is taught by Theosophy. Sinnett, in his 'Esoteric Buddhism,' rendered Karma as 'the law of ethical causation.' 'The law of retribution,' as Mdme. Blavatsky translates its meaning, is better. It is the power which

"Just though mysterious, leads us on unerring /Through ways unmarked from guilt to punishment.'

"But it is more. It rewards merit as unerringly and amply as it punishes demerit. It is the outcome of every act, of thought, word and deed, and by it men mould themselves, their lives and happenings. Eastern philosophy rejects the idea of a newly created soul for every baby born. It believes in a limited number of monads, evolving and growing more and more perfect through their assimilation of many successive personalities. Those personalities are the product of Karma and it is by Karma and re-incarnation that the human monad in time returns to its source -- absolute deity."

E. D. Walker, in his "Re-incarnation," offers the following explanation: -- "Briefly, the doctrine of Karma is that we have made ourselves what we are by former actions, and are building our future eternity by present actions. There is no destiny but what we ourselves determine. There is no salvation or condemnation except what we ourselves bring about. . . . Because it offers no shelter for culpable actions and necessitates a sterling manliness, it is less welcome to weak natures than the easy religious tenets of vicarious atonement, intercession, forgiveness and death-bed conversions. . . . In the domain of eternal justice the offence and the punishment are inseparably connected as the same event, because there is no real distinction between the action and its outcome. . . . It is Karma, or our old acts, that draws us back into earthly life. The spirit's abode changes according to its Karma, and this Karma forbids any long continuance in one condition, because *it* is always changing. So long as action is governed by material and selfish motives, just so long must the effect of that action be manifested in physical re-births. Only the perfectly selfless man can elude the gravitation of material life. Few have attained this, but it is the goal of mankind."

And then the writer quotes from the *Secret Doctrine*: "Those who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving, thread by thread, around himself, as a spider does his cobweb, and this destiny is guided either by the heavenly voice of the invisible prototype outside of us, or by our more intimate astral or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny. . . .

An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that, nevertheless, it guards the good and watches over them in this as in future lives; and that it punishes the evil-doer -- aye, even to his seventh re-birth -- so long, in short, as the effect of his having thrown into perturbation even the smallest atom in the infinite world of harmony has not been finally re-adjusted. For the only decree of Karma -- an eternal and immutable decree -- is absolute harmony in the world of matter as it is in the world of spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that harmony depends, or -- break them.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways -- which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind fatalism; and a third simple chance, with neither gods nor devils to guide them -- would surely disappear if we would but attribute all these to their correct cause. . . .

We stand bewildered before the mystery of our own making and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident of our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. . . .

The law of Karma is inextricably interwoven with that of reincarnation. . . . It is only this doctrine that can explain to us the mysterious problem of good and evil, and reconcile man to the terrible and apparent injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid to fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues -- far more deserving in every way -- perishing for want and for lack of sympathy -- when one sees all this and has to turn away, helpless to relieve

the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him -- that blessed knowledge of Karma alone prevents him from cursing life and men as well as their supposed Creator. . . .

This law, whether conscious or unconscious, predestines nothing and no one. It exists from and in eternity truly, for it is eternity itself; and as such, since no act can be coequal with eternity, it cannot be said to act, for it is action itself. It is not the wave which drowns the man, but the personal action of the wretch who goes deliberately and places himself under the impersonal action of the laws that govern the ocean's motion. Karma creates nothing, nor does it design. It is man who plants and creates causes, and Karmic law adjusts the effects, which adjustment is not an act but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say it is the bough which broke our arm or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the god invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man, nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. Karma is an absolute and eternal law in the world of manifestation; and as there can only be one Absolute, as one Eternal, everpresent Cause, believers in Karma cannot be regarded as atheists or materialists, still less as fatalists, for Karma is one with the Unknowable, of which it is an aspect, in its effects in the phenomenal world."

Another able Theosophic writer, Mrs. P. Sinnett, in her *Purpose of Theosophy*, say: -- "Every individual is making Karma either good or bad in each action and thought of his daily round, and is at the same time working out in this life the Karma brought about by the acts and desires of the last. When we see people afflicted by congenital ailments it may be safely assumed that these ailments are the inevitable results of causes started by themselves in a previous birth. It may be argued that, as these afflictions are hereditary, they can have nothing to do with a past incarnation; but it must be remembered that the Ego, the real man, the individuality, has no spiritual origin in the parentage by which it is re-embodied, but it is drawn by the affinities which its previous mode of life attracted round it into the current that carries it, when the time comes for re-birth, to the home best fitted for the development of those tendencies. . . . This doctrine of Karma, when properly understood, is well calculated to guide and assist those who realize its truth to a higher and better mode of life, for it must not be forgotten that not only our actions but our thoughts also are most assuredly followed by a crowd of circumstances that will influence for good or for evil our own future, and, what is still more important, the future of many of our fellow-creatures. If sins of omission and commission could in any case be only self-regarding, the fact on the sinner's Karma would be a matter of minor consequence. The fact that every thought and act through life carries with it for good or evil a corresponding influence on other members of the human family renders a strict sense of justice, morality, and unselfishness so necessary to future happiness or progress. A crime once committed, an evil thought sent out from the mind, are past recall -- no amount of repentance can wipe out their results in the future. Repentance, if sincere, will deter a man from repeating errors; it cannot save him or others from the effects of those already produced, which will most unerringly overtake him either in this life or in the next re-birth."

Mr. J. H. Conelly proceeds -- "The believers in a religion based upon such doctrine are willing it should be compared with one in which man's destiny for eternity is determined by the accidents of a single, brief earthly existence, during which he is cheered by the promise that 'as the tree falls so shall it lie'; in which his brightest hope, when he wakes up to a knowledge of his wickedness, is the doctrine of vicarious atonement, and in which even that is handicapped, according to the Presbyterian Confession of Faith.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death.

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. . . . As God hath appointed the elect unto glory. . . . Neither are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only.

"The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonour and wrath for their sin to the praise of his glorious justice."

This is what the able defender says. Nor can we do any better than wind up the subject as he does, by a quotation from a magnificent poem. As he says: -- "The exquisite beauty of Edwin Arnold's exposition of Karma in 'The Light of Asia' tempts to its reproduction here, but it is too long for quotation in full. Here is a portion of it: --

Karma -- all that total of a soul  
Which is the things it did, the thoughts it had,  
The 'self' it wove with woof of viewless time  
Crossed on the warp invisible of acts.  
\* \* \* \* \*

Before beginning and without an end,  
As space eternal and as surety sure,  
Is fixed a Power divine which moves to good,  
Only its laws endure.

It will not be contemned of anyone;  
Who thwarts it loses, and who serves it gains;  
The hidden good it pays with peace and bliss,  
The hidden ill with pains.

It seeth everywhere and marketh all;  
Do right -- it recompenseth! Do one wrong --  
The equal retribution must be made,  
Though Dharma tarry long.

It knows not wrath nor pardon; utter-true,  
Its measures mete, its faultless balance weighs;  
Times are as naught, to-morrow it will judge  
Or after many days.  
\* \* \* \* \*

Such is the law which moves to righteousness,  
Which none at last can turn aside or stay;  
The heart of it is love, the end of it  
Is peace and consummation sweet. Obey."

And now I advise you to compare our Theosophic views upon Karma, the law of Retribution, and say whether they are not both more philosophical and just than this cruel and idiotic dogma which makes of "God" a senseless fiend; the tenet, namely, that the "elect only" will be saved, and the rest doomed to eternal perdition!

答：因为这是我们教义中最难的话题。前一段时间有位基督徒写过一篇反对文章：

“假设证道学的教义是正确的，他们说“人必须做自己的救星，必须征服自己，战胜他双重性质中的邪恶，这样才能解救他的灵魂，”——当人觉醒后，当他的邪恶和奸诈被改变后，他该做些什么呢？他怎么能为他过去所做的邪恶奸诈的事情而得到解脱，救赎或者抵消呢？

针对这个问题J.H.Conelly先生很贴切地作了回答：“证道学的机车不能在神学的轨道上行驶”，他说：“推卸个人的责任不属于证道学的观念。在这个信条里除了对犯错误的人给予相应的惩罚以恢复被他搅乱的宇宙和谐之外，没有赎罪，没有将过去的罪恶与奸诈一笔勾销的概念。罪恶是他制造的，别人因为他受了痛苦，赎罪也只有他自己能做到。

“文章中说到的情况，如果这个人“觉醒了，并且从邪恶与奸诈中转变了”，应该是他意识到自己的邪恶行为应当得到惩罚。当他意识到这一点时个人的责任感是不可避免的，根据他觉醒或者“转变”的程度，随之而来的必须是一种强大的责任感。在这种责任感的影响下，他会接受各种救赎的教义。

“他被告知必须悔改，但是这最简单不过了。人性中可喜的弱点是当我们的注意力被唤起时，我们很容易对自己所做的恶事感到后悔，我们要么因此吃了苦头，要么从中尝到了甜头。如果我们再进一步分析一下这种感情，我们可能会发现我们后悔的往往是我们需要用邪恶的手段达到我们自私的目的，而不是邪恶本身。”

“对于一般人来说，把自己罪恶的负担卸在十字架下是很有吸引力的，但是证道学的学生不这么认为。他不相信只要意识到自己的邪恶就可以为自己所犯的错得到赦免或者将邪恶一扫而光；或者悔改以及以后的正当生活方式就可以让宇宙性的因果法则偏心于他而不起作用。证道学的学生认为对无辜的人的罪恶是自己的问题。他想到的不仅是犯错者，还有他的受害者。”

“罪恶是对操作宇宙运行的和谐法则的违犯，惩罚必须降到违法者身上。基督警告说“不要再作恶了，免得更坏的事临到你身上”。圣保罗说：“做自我救赎吧！他种下什么，就会收获什么。”他所说的是很久以前的“往世书”中一句话的非常好的比喻“每个人都会收获自己行为的果实”。

“Sinnnet在他的“奥义佛学”一书中写道：证道学的因果法则是“道德的因果关系”，Blavatsky女士的解释“因果报应”更贴切些。它就是那个“神秘的正义力量，万无一失地引领着我们，在没有标记的路上从罪恶走向惩罚”。

但是因果法则不止这些。它对于善行的报偿会向对恶行的惩罚一样准确和全面。它是每个行为，思想，言语和契约的结果，通过它人们造就自我以及他们的生活和环境。东方哲学拒绝每个新生儿是个新的灵魂的说法。它相信有一定数量的单一体（Monad），通过很多的相续的性格体不断地吸收经验，进化得越来越完美。这些性格体是因果业力的结果。人的单一体通过因果和轮回最终会回到本源，绝对的存在。”

E.D. Walker,在“轮回”一书中解释道：

“简单地说，因果法则讲的是我们因为过去的行为而造就了今天的我，通过现在的行为创造未来。我们的未来只有靠自己决定。除了我们自己所造的，不存在其他的救赎或者惩罚。因为因果法则没有为应受谴责的行为提供庇护，而且执法严明，所以比起宗教中宽松的赎罪、代祷、宽恕和临时时改过等宗教信条来说，它更不受弱者欢迎。在永恒的正义中，罪与罚是同一事件的不可分割的组成，因为行为和结果之间没有真正的差别。因为因果法则，或者说我们过去的行为，把我们带回了人世。灵魂的居住地根据因果而改变，因果法则之下不可能有长期的固定不变的条件，因为它永远在变。只要人的行为被物质的和自私的目的引导，那么在物质界中的投生是其必然的结果。只有完全无私的人才能摆脱物质生命的引力。很少有人达到这个层次，但它是人类的终极目标。”

接下来引用“秘密教义”：

“相信因果的人必须相信命运，也就是说，从生到死，每个人都在一丝一线地如蜘蛛般在他自己周围织着自己的命运。他的命运要么由那个看不见的本源体的神圣的声音指引，要么由我们的星光体或者内在自我所引导，其实我们通常认为是内在自我的东西往往是人本质中邪恶的一面。这两种影响都在引导外在的我们，但其中一种会胜利。从最初的无形的冲突那一刻起，那个公正无暇的报应法则就开始介入并且运行，不会错过每一个言行。当人织完最后一缕丝，他就将自己包在自己的网里，完全处在自己命运的管辖之中...”

一个奥义学者和一个哲学家不会说老天的好与坏；但是如果老天就是因果，他会说，好人会在今世和后世被老天保佑；至于作恶的人，当他在无尽和谐的宇宙之海中搅动的最后一个原子没有被矫正之前，七世以后也摆脱不了惩罚。唯一的因果法则，这个永恒不变的法则，是物质界和精神界绝对和谐的法则。所以说，不是因果在奖罚，而是我们与自然和谐运行一致或者相悖来决定自己的奖罚。

如果人在团结与和谐中工作，而不是分裂和争斗，那么业力之道也不是不可捉摸的。我们不懂它的运行方式，一部分人称它为老天不可知的复杂的操作；另一部分人认为它是盲目的宿命；其他人则认为是纯粹的偶然，既没有神仙也没有魔鬼在背后操作。明白了道理之后，一切都可以解释得清楚。

我们被自己所造的神秘蒙蔽了，搞不懂生命之谜，谴责神秘的斯芬克斯吞噬了我们。但是事实上我们生命中每一个事故，无妄之灾或者不幸都可以追溯到今世或者前世所为。。。

因果法则和转世轮回是不可分割的。。。只有这个法则可以解释善与恶这个神秘的问题，并且使人明白生活中看似可怕和明显的不公。只有明确了这一点可以平息我们被搅动的正义感。因为当我们懂得了因果的道理之后再观察自己周围的出生和命运，智能和能力的平等，看到荣誉授给了昏庸无知的人，好



像命运就因为出生的身份将幸运堆在他门前，而他的邻居，虽有智能和德行，好像更应受命运青睐，却贫困交加或者没人同情 — 当我们不忍看到这些，又对于那看似不应有的痛苦感到回天无力，心如刀割时 — 只有对于因果法则的理解才能不使我们诅咒生命，人类和创世主。。。

这个法则，无论是有意识还是无意识，都没有前定任何事或者任何人的命运。它从永恒中来，存在于永恒，因为它本身就是永恒。因此，因为没有任何东西可以和永恒平起平坐，我们不能说它在操作，因为它本身就是宇宙的运行。不是波浪淹死了人，而是人刻意地将自己置身于主宰海洋运行的法则之下。因果不制造任何结果，也不设计未来。是人造了业，因果法则对其结果进行调整，而这个调整不是一个行动，而是宇宙和谐有回到原位的倾向而已。就像一根树枝，如果被折弯了，就会用同样的力恢复到原位。如果在树枝弹回时将那只把树枝折离原位的胳膊弄得脱了臼，我们能说是树枝把我们弄伤还是说自己的疯狂举止导致了痛苦？因果从来不想没有破坏智能和个人的自由，不像一神论者发明的神一样。它也不将自己隐藏起来去迷惑人，也不惩罚那些想揭秘的人。相反地，那些通过学习和冥想解密它的错综复杂的人，用光明照亮了因果之路，在这条曲折的路上许多人因为对于生命的迷宫的无知而失足，他们是为了他的同胞们的美好未来而工作的。在显现的宇宙中，因果是一个绝对和永恒的法则；因为绝对的存在只有一个，它是永恒的普遍存在的因，相信因果的人不能被称作无神论者或者唯物论者，更不能说是宿命论者，因为因果是与未知的存在一体的，它是未知的存在的一面，以它的作用显现于现象世界。

另一位有才华的证道学作者，P. Sinnett 女士，在她的“证道学目的”一书中说到：“每个人每天都以他的行动和思想制造因果，同时经历因过去的行为和欲望所制造的业报。当我们看到天生的残缺时，我们可以肯定地假设这些情况是因为前世的因引起的。也许有人会争辩说，这些残缺是遗传的，与过去世无关；但是我们必须知道，人的“自我”，真正的人，即人的个性体，他的精神体不来自他的父母，他从父母那里得到的只是身体，而是因为被过去的生活方式而产生的吸引力在投生时带到了最适合他的倾向发展的家庭中。当人们懂得了因果法则，就可以运用它来引导和协助那些明白了它的真理的人向更高尚和美好的生活方式迈进。我们不要忘了，不仅我们的行为，甚至我们的思想都能够或好或坏地影响我们自己的未来，而且更重要的是，可以影响我们的同胞的未来。如果出于无知或者故意的罪业仅与自己有关，作恶者的果报就会是一桩小事。可是事实上每个生命中的思想和行为都会对人类大家庭的其他成员带来或善或恶的影响，要求我们必须有正义，道德与无私才能得到幸福的未来和进步。一个罪行，一个思想的邪恶的念头，都是不可挽回的 — 没有悔过可以消除它们在未来的结果。真诚的悔过可以阻止一个人重新犯错，但是不能挽回所造的业对于自己和他人的影响，业不是在今生就是在来世迟早会报的。”

J.H. Conelly 先生接着说：“相信因果的人是自愿的。与其相比，基督教的教义说人永恒的命运是由一回短暂的生命中的事件来决定的。在这一生中，他被“树倒在哪里，就躺在哪里”的理论支撑着；在这一生中，他最大的希望就是当他知道自己的邪恶时，能够有人替他赎罪，就连着一套在长老会派中也行不通。因为据他们说

“根据上帝的意愿，为了显示他的荣耀，有些人和天使被前定了永生，而其他的被前定了永久的死亡。”

“这些前定的天使和人很特殊，而且不能变动；他们的数目是确凿而且一成不变的。。。上帝指定了一批人升入荣光，就连那些被耶稣救赎的人也没有被召唤，证实，接受，成圣和得救，只有特定的这批人才能做到。”

“其他的人命运要根据上帝无人知晓的意愿来决定，随他高兴给予或者收回恩典，因他有对于所造之物的权威的荣光，会因他们的罪恶而给予他们羞辱和愤怒，让他们歌颂他的荣耀的公正。”

这是那个捍卫基督教的人所写的。我们和他一样，也只能引一首好诗来首位。他说：Edwin Arnold 的“亚洲之光”中对因果的论述非常精美，让人想转载。可是全文太长，只好引用一部份：

业力 -- 一个灵魂的全部内容

它所做的事情，它的想法，

它在无尽时间的纬线所编织的“自我”，

在看不见的行为的经线上交叉。

没有开始，也没有结束，

如同永恒的空间，如同可靠的保证。

有一种神圣的力量，向善而行，

只有它的法则持久永恒。

它不会受到任何人的谴责，

违背它的人失去，遵守它的人得到。

隐秘的善，它报以和平和幸福，

隐秘的恶则报以痛苦。

它无处不在，无时不有，

做正确的事，它就会给你回报。做错一件事 --

迟早必有同等报应，

法的运作时间很长。

它不知道愤怒或宽恕；它完全真实，

它的衡量标准，它的天平无误。

时光如白驹过隙，明天它就会审判，

或在多日以后。

\*\*\*\*\*

这就是走向公义的法则。

最终没有人能够拒绝或阻止。

它的核心是爱，它的结局  
是平安和甜蜜的圆满。顺服吧。”

现在我邀请你将证道学中对因果报应的诠释与另外那个残酷的愚蠢的教条相比，它更加哲学和公正，而那个教条中的“上帝”是个无知的魔鬼，而它的教义是“只有特选的人”才能得救，其余的都被打入永恒的灭亡！

ENQUIRER – Yes, I see what you mean generally; but I wish you could give some concrete example of the action of Karma?

问：是的，我知道你所说的大概，但希望你能够给我举几个具体的因果报应的例子。

THEOSOPHIST- That I cannot do. We can only feel sure, as I said before, that our present lives and circumstances are the direct results of our own deeds and thoughts in lives that are past. But we, who are not Seers or Initiates, cannot know anything about the details of the working of the law of Karma.

答：这个我做不到。就如我前面说的，我们只能肯定我们今世的生活环境是我们过去自己的行为 and 思想的结果。可是我们不是先知也不是圣人，不知道因果法则具体的操作方式。

ENQUIRER – Can anyone, even an Adept or Seer, follow out this Karmic process of readjustment in detail?  
问：那么，能够有人，甚至一个圣人或者先知能够了解因果报应的具体细节吗？

THEOSOPHIST- Certainly: "Those who *know*" can do so by the exercise of powers which are latent even in all men.

答：可以。那些“知道的人”可以运用我们所有人都有的潜在的能力去了解因果的细节。

### **WHO ARE THOSE WHO KNOW? 谁是那些“知道的人”**

ENQUIRER – Does this hold equally of ourselves as of others?

问：每个人都有同样的能力吗？

THEOSOPHIST- Equally. As just said, the same limited vision exists for all, save those who have reached in the present incarnation the acme of spiritual vision and clairvoyance. We can only perceive that, if things with us ought to have been different, they would have been different; that we are what we have made ourselves, and have only what we have earned for ourselves.

答：是的。就像我说的，我们每个人都有有限的视力，除了那些在今世已经到达灵性视觉巅峰和天眼通的人之外。我们只能意识到，如果我们的人生可以不同，那么它就会是不同的；我们自己造就了自己，我们遭遇的都是我们应得的。

ENQUIRER – I am afraid such a conception would only embitter us.

问：这个概念恐怕只会让人不安。

THEOSOPHIST- I believe it is precisely the reverse. It is disbelief in the just law of retribution that is more likely to awaken every combative feeling in man. A child, as much as a man, resents a punishment, or even a reproof he believes to be unmerited, far more than he does a severer punishment, if he feels that it is merited. Belief in Karma is the highest reason for reconciliation to one's lot in this life, and the very strongest incentive towards effort to better the succeeding re-birth. Both of these, indeed, would be destroyed if we supposed that our lot was the result of anything but strict *Law*, or that destiny was in any other hands than our own.

答：我认为恰恰相反。不相信因果报应的公正会更加唤醒人的斗争性。每个孩子，成人也一样，相比他觉得是应受的严厉的惩罚来说，更厌恶他不应得到的惩罚，哪怕只是责备。相信因果是使人随遇而安的最好原则，也是努力改善来世的最大动力。如果我们只是认为我们的生活是一个严厉法则的结果或者是不由自己掌握的，那么这两个好的作用都会被消除了。

ENQUIRER – You have just asserted that this system of Re-incarnation under Karmic law commended itself to reason, justice, and the moral sense. But, if so, is it not at some sacrifice of the gentler qualities of sympathy and pity, and thus a hardening of the finer instincts of human nature?

问：你刚刚肯定了由于在因果报应法则支配下的轮回是有道理，公正和道德的。如果是这样，是不是会让人们失去了怜悯和同情这种温柔的情怀，使人的本性中的柔善面僵化呢？

THEOSOPHIST- Only apparently, not really. No man can receive more or less than his deserts without a corresponding injustice or partiality to others; and a law which could be averted through compassion would bring about more misery than it saved, more irritation and curses than thanks. Remember also, that we do not administer the law, if we do create causes for its effects; it administers itself; and again, that the most copious provision for the manifestation of provision for the manifestation of *just* compassion and mercy is shown in the state of Devachan.

答：表面上看来如此，事实上不然。如果一个人分到比自己应得的更多或者更少的甜点，肯定就说明对其他人的分配要么不公，要么偏心；如果一个法则可以用慈悲来改变，它带来的苦难比它拯救的苦难会更多，激发的恼怒和诅咒比感激更多。请你记住，我们不执行这个法则，我们只是因为造业而使它运作；这个法则是由它自己操作的；再者，对于公正的慈悲和怜悯的最大的回报是在天堂境界。

ENQUIRER – You speak of Adepts as being an exception to the rule of our general ignorance. Do they really know more than we do of Re-incarnation and after states?

问：你说圣人们与我们不一样，不像我们这样无知。他们真的比我们对于轮回以及其他境界知道的更多吗？

THEOSOPHIST- They do, indeed. By the training of faculties we all possess, but which they alone have developed to perfection, they have entered in spirit these various planes and states we have been discussing. For long ages, one generation of Adepts after another has studied the mysteries of being, of life, death, and re-birth, and all have taught in their turn some of the facts so learned.

答：是的，确实如此。他们发展了我们人人都有的功能，只有他们让这些功能达到尽善尽美，他们能够用精神进入到我们谈到过的不同的境界。恒古以来，一代代的圣人研究着存在，生命，死亡和轮回，都教授了他们知道的某些事实。

ENQUIRER – And is the production of Adepts the aim of Theosophy?

问：那么证道学的目的是出圣人吗？

THEOSOPHIST- Theosophy considers humanity as an emanation from divinity on its return path thereto. At an advanced point upon the path, Adeptship is reached by those who have devoted several incarnations to its achievement. For, remember well, no man has ever reached Adeptship in the Secret Sciences in one life; but many incarnations are necessary for it after the formation of a conscious purpose and the beginning of the needful training. Many may be the men and women in the very midst of our Society who have begun this uphill work toward illumination several incarnations ago, and who yet, owing to the personal illusions of the present life, are either ignorant of the fact, or on the road to losing every chance in this existence of progressing any farther. They feel an irresistible attraction toward occultism and the *Higher Life*, and yet are too personal and self-opinionated, too much in love with the deceptive allurements of mundane life and the world's ephemeral pleasures, to give them up; and so lose their chance in their present birth. But, for ordinary men, for the practical duties of daily life, such a far-off result is inappropriate as an aim and quite ineffective as a motive.

答：证道学认为人从神圣中来，并且在回归神圣的路上。人通过几世专注的努力，会成为走在这条路的前面的圣人。请你记住，没有人会只通过一世的努力就会成为通晓秘密科学的圣人；在确定了一个有意识的目标和开始所需的训练之后，需要几世的努力才能达到。人世间的很多人在几世前就开始了这个向着觉悟上坡的攀登，可是，因为对于今世的生活所幻，不知道自己过去的努力，或者正在失去今世进步的机会。奥义学和高层生命对他们有一股不能自持的吸引力，但是他们太个人主义和自以为是，对于世俗蒙人的诱惑和转瞬即逝的快乐爱得太深，以致放弃了努力，失去了这一生向上的机会。但是对于一般的凡夫来说，整日为生计奔波，这样高远的成就是不适合成为一个目标，也不是一个有效的动力。

ENQUIRER – What, then, may be their object or distinct purpose in joining the Theosophical Society?

问：那么对于他们来说，他们加入证道学会有什么目的和不同的目标呢？

THEOSOPHIST- Many are interested in our doctrines and feel instinctively that they are truer than those of any dogmatic religion. Others have formed a fixed resolve to attain the highest ideal of man's duty.

答：很多人对我们的教义感兴趣，觉得它们比教条的宗教更加真实。另外有些人下定决心达到人能达到的最高理想。

### **THE DIFFERENCE BETWEEN FAITH AND KNOWLEDGE; OR, BLIND AND REASONED FAITH. 信仰和知识之间的区别；或者说盲目信仰和有理智的信仰的区别**

ENQUIRER – You say that they accept and believe in the doctrines of Theosophy. But, as they do not belong to those Adepts you have just mentioned, then they must accept your teachings on *blind faith*. In what does this differ from that of conventional religions?

问：你说它们接受并且相信证道学的教义。但是，他们不是你所说的圣人，那么他们就是盲目信仰你们的教义。这跟盲目信仰传统的宗教有什么不同呢？

THEOSOPHIST- As it differs on almost all the other points, so it differs on this one. What you call "faith," and that which is *blind faith*, in reality, and with regard to the dogmas of the Christian religions, becomes with us "*knowledge*," the logical sequence of things *we know*, about *facts* in nature. Your Doctrines are based upon interpretation, therefore, upon the *second-hand* testimony of Seers; ours upon the invariable and unvarying testimony of Seers.

答：就如在其他方面不同，在这方面也不同。你所说的“信仰”，和“盲目的信仰”，与基督教的教条相提并论，事实上，对于我们来说是“知识”，是指我们通过逻辑思维所知道的，关于自然的事实。基督教的教义是通过诠释的，也就是对于圣哲的经验之二手解释；而我们的教义是圣哲的不变的和不可改变的经验。

ENQUIRER – Very well; and this, given out on knowledge not faith

问：好吧，那么这些经验是知识，不是信仰啰？

THEOSOPHIST- If it is the difference between the two that you want to know, then I can tell you that between *faith on authority* and *faith on one's spiritual intuition*, there is a very great difference.

答：如果你想知道两者的不同，那么我告诉你，出于对权威的信仰和来自自身直觉的信仰是有很大差别的。

ENQUIRER – And is it that "intuition" which forces you to reject God as a personal Father, Ruler and Governor of the Universe?

问：是那个“直觉”让你拒绝了一个父亲般的，宇宙的统治者和管理者的上帝吗？

THEOSOPHIST- Precisely. We believe in an ever unknowable Principle, because blind aberration alone can make one maintain that the Universe, thinking man, and all the marvels contained even in the world of matter, could have grown without some *intelligent powers* to bring about the extraordinarily wise arrangement of all its parts. Nature may err, and often does, in its details and the external manifestations of its materials, never in its inner causes and results. Ancient pagans held on this question far more philosophical views than modern philosophers, whether Agnostics, Materialists or Christians; and no pagan writer has ever yet advanced the proposition that cruelty and mercy are not finite feelings, and can therefore be made the attributes of an *infinite* god. Their gods, therefore, were all finite. The Siamese author of the *Wheel of the Law*, expresses the same idea about your personal god as ourselves; he says (p. 25) –

"A Buddhist might believe in the existence of a god, sublime above all human qualities and attributes -- a perfect god, above love, and hatred, and jealousy, calmly resting in a quietude that nothing could disturb, and of such a god he would speak no disparagement, not from a desire to please him or fear to offend him, but from natural veneration; but he cannot understand a god with the attributes and qualities of men, a god who loves and hates, and shows anger; a Deity who, whether described as by Christian Missionaries or by Mahometans or Brahmins, or Jews, falls below his standard of even an ordinary good man."

答：正是。我们相信有一个永远不可知的原则，如果有人坚持认为宇宙、有思想的人和所有的奇迹，哪怕是仅限于物质世界中的奇迹，如果没有一些智慧的力量来实现对这个整体所有部分超乎寻常的明智安排，那只能是出于盲目地偏执。自然可能会出错，往往会在细节上和外在的物质的表象上出错，但是从不会在内在的原因和结果上出错。古代的异教徒对于这一点的看法比现代的哲学家，无论是不可知论者，唯物论者还是基督徒，要哲学化的多；没有异教徒推出一套理论说残忍和怜悯不属于有限的情感，所以可以加到一个无限的上帝头上作为他的特征。这些异教徒的神都是有限的。泰国的“法轮”一书的作者对于你们和我们的神做这样的描述：他写到（p.25）—一个佛教徒可能相信一个神的存在，他的品质和特征高于人类—一个完美的神，超越了爱恨，嫉妒，常驻在永恒的不能被打搅的寂静中，对这个神他不诋毁，也不想着取悦他或者怕冒犯他，只是有着自然的崇拜；但是人不能理解一个有着人一般的特征和品质的神，这个神又是爱又是恨，还发怒；这样一个神，不论是基督教传教士嘴里的，还是伊斯兰教或者婆罗门，抑或是犹太人的，他的层次比一个平凡的好人还要低。”

ENQUIRER – Faith for faith, is not the faith of the Christian who believes, in his human helplessness and humility, that there is a merciful Father in Heaven who will protect him from temptation, help him in life, and forgive him his transgressions, better than the cold and proud, almost fatalistic faith of the Buddhists, Vedantins, and THEOSOPHIST-s?

问：因为信而信，与基督徒的信不同。他们的信仰出于人的无助和谦卑，相信有一个在天之父可以保护他不被诱惑，在生活中帮助他，原谅他所犯的错，难道这不比那种冷漠的，高傲的，近乎是相信宿命的佛教徒，印度教和证道学者的信仰要好的多吗？

THEOSOPHIST- Persist in calling our belief "faith" if you will. But once we are again on this ever-recurring question, I ask in my turn: faith for faith, is not the one based on strict logic and reason better than the one which is based simply on human authority or -- hero-worship? *Our* "faith" has all the logical force of the arithmetical truism that 2 and 2 will produce 4. Your faith is like the logic of some emotional women, of whom Tourgenyeff said that for them 2 and 2 were generally 5. Yours is a faith, moreover, which clashes not only with every conceivable view of justice and logic, but which, if analysed, leads man to his moral perdition, checks the progress of mankind, and positively making of might, right -- transforms every second man into a Cain to his brother Abel.

答：如果你坚持，你可以称我们所相信的为“信仰”。我们又一次回到了那个总是出现的问题，我现在问你：因为信而信，难道建立在严谨的逻辑和理由上的信仰不比那种建立在人类的权威或者英雄崇拜上的好吗？我们的“信仰”有着2+2等于4的真理的逻辑力量。你们的信仰像是很情绪化的女人的逻辑，

Tourgenyeff说对于她们2+2等于5。你们的信仰与人能够构想的公正与逻辑相抵触，如果分析一下的话，它把人引向道德的灭亡，阻止人类的进步，并把强权变成权利--把每一个人变成该隐对他的兄弟亚伯。

ENQUIRER – What do you allude to?

问：你这是什么意思？

THEOSOPHIST- To the Doctrine of Atonement; I allude to that dangerous dogma in which you believe, and which teaches us that no matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and his blood will wash out every stain. It is twenty years that I preach against it, and I may now draw your attention to a paragraph from *Isis Unveiled*, written in 1875. This is what Christianity teaches, and what we combat: --

"God's mercy is boundless and unfathomable. It is impossible to conceive of a human sin so damnable that the price paid in advance for the redemption of the sinner would not wipe it out if a thousandfold worse. And furthermore, it is never too late to repent. Though the offender wait until the last minute of the last hour of the last day of his mortal life, before his blanched lips utter the confession of faith, he may go to Paradise; the dying thief did it, and so may all others as vile. These are the assumptions of the Church.

答：我指的是那个赎罪的教义；你们相信的那个危险的教条，它教导我们说无论我们怎么对上帝和人的法律犯滔天大罪，我们只要相信耶稣为了救赎人类而做的自我牺牲，他的血会洗净每一个污垢。我在这二十年来一直在反对这个理论，我引用在1875年写的“揭开伊西斯的面纱”一书中的一段，我们反对的是：

“上帝的慈悲是无限和深不可测的。没有一个人所犯的罪恶糟糕到不能被事先为赎回罪人所负的代价抹不去的，哪怕它是千倍的糟糕。并且，忏悔永远不迟。哪怕罪人等到生命最后一天的最后一分钟，用苍白的嘴唇喃喃地忏悔，他可以进天堂；临死的贼和其他的坏人都这么做。教会的理论是这样的。

ENQUIRER – Does it not make the Christian happier than the Buddhist or Brahmin?

问：这难道不令基督徒比佛教徒和婆罗门更加快乐吗？

THEOSOPHIST- No; not the educated man, at any rate, since the majority of these have long since virtually lost all belief in this cruel dogma. But it leads those who still believe in it more *easily to the threshold of every conceivable crime*, than any other I know of. Let me quote to you from *Isis* once more (*vide* Vol. II. pp. 542 and 543) -- "If we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of justice, revolts against this Vicarious Atonement! If the criminal sinned only against himself, and wronged no one but himself; if by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from that imperishable record, which no deity -- not even the Supreme of the Supreme -- can cause to disappear, then this dogma might not be incomprehensible. But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society and the natural order of things, and then -- through cowardice, hope, or compulsion, it matters not -- be forgiven by believing that the spilling of one blood washes out the other blood spilt -- this is preposterous! Can the *results* of a crime be obliterated even though the crime itself should be pardoned? The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as evil action has its effects, as palpably as the stone flung into calm water. The simile is trite, but it is the best ever conceived, so let us use it. The eddying circles are greater and swifter as the disturbing object is greater or smaller, but the smallest pebble, nay, the tiniest speck, makes its ripples. And this disturbance is not alone visible and on the surface. Below, unseen, in every direction -- outward and downward -- drop pushes drop until the sides and bottom are touched by the force. More, the air above the water is agitated, and this disturbance passes, as the physicists tell us, from stratum to stratum out into space forever and ever; an impulse has been given to matter, and that is never lost, can never be recalled! . . .

"So with crime, and so with its opposite. The action may be instantaneous, the effects are eternal. When, after the stone is once flung into the pond, we can recall it to the hand, roll back the ripples, obliterate the force expended, restore the etheric waves to their previous state of non-being, and wipe out every trace of the act of throwing the missile, so that Time's record shall not show that it ever happened, then, *then* we may patiently hear Christians argue for the efficacy of this Atonement,"

And -- cease to believe in Karmic Law. As it now stands, we call upon the whole world to decide, which of our twodoctrines is the most appreciative of deific justice, and which is more reasonable, even on simple human evidence and logic.

答：不；起码对于那些受过教育的人，这些人在很久以前已完全不信这种教条。但是它比任何一个其他教义都能够使那些相信它的人更容易犯任何一种罪恶。让我再引用一段“揭开伊西斯的面纱”里面的文字( Vol. II. 542 和543页)

“如果我们撇开教派的局限，认为宇宙是一个每个成分都能够精密地协调的整体的化，一切现象都符合逻辑，最微弱的正义感也会反对替罪羊式的赎罪！如果罪人犯罪只是触犯了自己，除了自己外不冒犯他人；如果他真诚地忏悔可以消除过去所做的事，不仅是从人们的记忆中消除，而且也能在那用不消失的记录中消除，这个记录无论什么神，哪怕是至高无上的神也不能消除，如果这样的化，那么这个教条还可以让人理解。但是如果一个教义说，人可以冒犯他人，杀人，扰乱社会平衡和自然法则，——无论是出于怯懦，希望或者被强迫，而且原因并不重要——只要相信用一滴血就可以洗净所有流的血就能得到谅解，这实在是荒唐！如果一个罪行可以被抹去，罪行带来的结果可以抹去吗？原因所造成的结果是不能够仅仅局限于原因的，一个罪行的结果也不仅仅局限于犯罪人和受害者。每个善与恶的行为都有结果，就像一块石头丢进静静的池塘。这个比喻很老套，但是最好的比喻，我们就用它吧。波纹的大小和速度是根据石头的大小决定的，哪怕最小的卵石，甚至最小的石子也会产生涟漪。而且产生的干扰不仅局限于看见的和表面上的。在水下，我们看不到的任何方向——向外和向下——水滴滴推动，直到到达池塘的底部和边缘。而且，水面上的空气也受到干扰，就像物理学家说的那样，干扰通过一层层的大气，无尽地延伸至宇宙；物质受到了一个力，它永不会消失，也永不可能被撤回。。。

“对于罪行如此，对于善行也是如此。行为可能是瞬时的，但是作用是永远的。只有当石头扔进池塘后，我们可以将它召回到手里，让波纹撤回去，取消扩散的力，回复以太空间原来的静止，抹去扔的动作，在时间的记录里找不到任何痕迹，只有这时，我们才能够耐心地听基督徒辩论忏悔的效力，并且不再相信因果了。”但是现在，我们请所有人来决定，这两个理论中，哪一个最能体现神的正义，哪种学说更合理，哪怕在简单的人类证据和逻辑上也是如此呢？。

ENQUIRER – Yet millions believe in the Christian dogma and are happy.

问：但是成百万人相信基督教的教义并且很幸福。

THEOSOPHIST- Pure sentimentalism overpowering their thinking faculties, which no true philanthropist or Altruist will ever accept. It is not even a dream of selfishness, but a nightmare of the human intellect. Look where it leads to, and tell me the name of that pagan country where crimes are more easily committed or more numerous than in Christian lands. Look at the long and ghastly annual records of crimes committed in European countries; and behold Protestant and Biblical America. There, *conversions* effected in prisons are more numerous than those made by public *revivals* and preaching. See how the ledger-balance of Christian justice (!) stands: Redhanded murderers, urged on by the demons of lust, revenge, cupidity, fanaticism, or mere brutal thirst for blood, who kill their victims, in most cases, without giving them time to repent or call on Jesus. These, perhaps, died sinful, and, of course -- consistently with theological logic -- met the reward of their greater or lesser offences. But the murderer, overtaken by human justice, is imprisoned, wept over by sentimentalists, prayed with and at, pronounces the charmed words of conversion, and goes to the scaffold a redeemed child of Jesus! Except for the murder, he would not have been prayed with, redeemed, pardoned. Clearly this man did well to murder, for thus he gained eternal happiness! And how about the victim, and his, or her family, relatives, dependents, social relations; has justice no recompense for them? Must they suffer in this world and the next, while he who wronged them sits beside the "holy thief" of Calvary, and is for ever blessed? On this question the clergy keep a prudent silence. And now you know why THEOSOPHIST-s -- whose fundamental belief and hope is justice for all, in Heaven as on earth, and in Karma -- reject this dogma.

答：任何真正的慈善家或者是无私的人不会让情绪胜过了思维能力。这种现象不是一个自私的梦，而是一个人的智力的噩梦。看看它把人们带到了什么地步吧！你能告诉我哪个异教徒的国家的人象基督教国家的人那么轻易地犯罪，并且犯那么多罪。看看欧洲国家那些长长的骇人听闻的年度犯罪记录吧；看看信教和崇信圣经的美国。在监狱里皈依的人比复兴会和通过传教的努力都多。请看基督教正义的账簿天平是怎样的！双手沾满鲜血的的杀人犯，在欲望、复仇、贪婪、狂热的魔鬼的怂恿下，或者仅仅是对血的野蛮渴求，他们杀死了受害者，在大多数情况下，不给他们时间忏悔或呼唤耶稣。这些受害者也许是罪孽深重地死去，当然--与神学逻辑一致--受到了他们或大或小的罪行的回报。但是，杀人犯在被人类正义降服后关进了监狱，被多愁善感的人哭泣，被人祈祷，被人宣读皈依的迷人话语，然后以耶稣的救赎之子的身份走上断头台！如果他不杀人，他是不会被祈祷，救赎和宽恕的。可见这个人杀人是做对了，因此他得到了永恒的快乐！那么受害人呢？他的家人，亲属，依靠他的人和

的社交圈呢？正义对他们来说没有任何补偿吗？他们必须在今世和来世受苦，而那个害他们的人却坐在髑髅地的 "圣贼" 旁边，永远得到祝福？在这个问题上，神职人员保持了谨慎的沉默。现在你知道为什么证道学者拒绝基督教的教条，他们的基本信念和希望是为所有人伸张正义，在天堂和在人间，以及在因果报应中。

ENQUIRER – The ultimate destiny of man, then, is not a Heaven presided over by God, but the gradual transformation of matter into its primordial element, Spirit?

问：那么，人类的终极目的不是一个上帝主宰的天堂，而是将物质逐渐的转化到原始元素，即精神。

THEOSOPHIST- It is to that final goal to which all tends in nature.

答：自然界的一切都向着这个终极目标进化。

ENQUIRER – Do not some of you regard this association or "fall of spirit into matter" as evil, and re-birth as a sorrow?

问：你们中的一些人不认为“精神降到物质中”是邪恶的，轮回是悲哀的吗？

THEOSOPHIST- Some do, and therefore strive to shorten their period of probation on earth. It is not an unmixed evil, however, since it ensures the experience upon which we mount to knowledge and wisdom. I mean that experience which *teaches* that the needs of our spiritual nature can never be met by other than spiritual happiness. As long as we are in the body, we are subjected to pain, suffering and all the disappointing incidents occurring during life. Therefore, and to palliate this, we finally acquire knowledge which alone can afford us relief and hope of a better future.

答：有些人是这么认为的，所以他们努力的缩短在人间的实习。然而，这并不是一个不折不扣的邪恶，因为它确保了我們赖以获得知识和智慧的经验。我的意思是这些经验教导我们，我们的精神本性只有靠精神的快乐来满足。只要我们还在身体里面，我们就会有苦难和其他的令人失望的人生的不幸。因此，为了缓解这种情况，我们最终获得了知识，只有这些知识才能给我们带来解脱和对美好未来的希望。



## XII WHAT IS PRACTICAL THEOSOPHY?

### 第十二章

#### 什么是实用证道学?

#### DUTY

#### 责任

ENQUIRER - Why, then, the need for re-births, since all alike fail to secure a permanent peace?

问：那么，如果人总是得不到永久的安宁，需要轮回干什么？

THEOSOPHIST – Because the final goal cannot be reached in any way but through life experiences, and because the bulk of these consist in pain and suffering. It is only through the latter that we can learn. Joys and pleasures teach us nothing; they are evanescent, and can only bring in the long run satiety. Moreover, our constant failure to find any permanent satisfaction in life which would meet the wants of our higher nature, shows us plainly that those wants can be met only on their own plane, to wit -- the spiritual.

答：因为生命的终极目标只有通过生命经历才能达到，没有其他途径，而且生命经历很大一部分是苦难。只有通过苦难才能学习。欢乐和愉悦不能教我们什么；它们转瞬即逝，从长久的眼光看，只能使我们停滞不前。而且，我们在生活中不断失败，找不到可以与我们的更高本性需求相配的永久的满足感，正是说明了这些需求只能够在它们本身的层面上才能够满足，也就是说，在精神界才行。

ENQUIRER - Is the natural result of this a desire to quit life by one means or another?

问：这种欲望的自然结果是不是想要通过某种方式离开人间呢？

THEOSOPHIST – If you mean by such desire "suicide," then I say, most decidedly not. Such a result can never be a "natural" one, but is ever due to a morbid brain disease, or to most decided and strong materialistic views. It is the worst of crimes and dire in its results. But if by desire, you mean simply aspiration to reach spiritual existence, not a wish to quit the earth, then I would call it a very natural desire indeed. Otherwise voluntary death would be an abandonment of our present post and of the duties incumbent on us, as well as an attempt to shirk Karmic responsibilities, and thus involve the creation of new Karma.

答：如果你说的欲望的意思是“自杀”，那么则完全错了。这种结果不可能是“自然”的。自杀要么是由于大脑的病态，要么是由于执著而强烈的物质主义思想。这是最严重的罪行，其结果是可怕的。如果你所说的欲望指的是一种达到精神界的意愿，而不是想离开人世，那么这种欲望是再自然不过了。夺去自己的生命就好像离开我们现在的岗位，抛弃我们的责任，逃避因果报应，这会造新的业。

ENQUIRER - But if actions on the material plane are unsatisfying, why should duties, which are such actions, be imperative?

问：如果我们在物质界的行为是这么不令人满意，为什么责任，也就是这些行为，是必不可少的呢？

THEOSOPHIST – First of all, because our philosophy teaches us that the object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

答：首先，我们的哲学教导我们说，我们对人的责任以及对自己最终的责任，其目的不在于得到个人的快乐，而是为了他人的快乐。凡是应做的事我们必须去做，而不是为了它带给我们的结果去做。完成了责任之后，是会得到快乐，或者确切地说会得到满足感，但这不是也不应是我们做事的动力。

ENQUIRER - What do you understand precisely by "duty" in Theosophy? It cannot be the Christian duties preached by Jesus and his Apostles, since you recognise neither?

问：证道学中所说的“责任”到底是什么？它不可能是耶稣和他的弟子们所教授的基督教的责任吧？因为你们不承认耶稣和他的门徒。

THEOSOPHIST – You are once more mistaken. What you call "Christian duties" were inculcated by every great moral and religious Reformer ages before the Christian era. All that was great, generous, heroic, was, in days of old, not only talked about and preached from pulpits as in our own time, but *acted upon* sometimes by whole nations. The history of the Buddhist reform is full of the most noble and most heroically unselfish acts. "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing" was practically carried out by the

followers of Buddha, several centuries before Peter. The Ethics of Christianity are grand, no doubt; but as undeniably they are not new, and have originated as "Pagan" duties.

答：你又错了。你所说的“基督教的责任”是基督教时期以前每一个道德和宗教的改革者所提倡的。所有的崇高的，慷慨的，英勇的教义，不仅在古代，就如现在一样被谈论和说教，而且有时被整个的民族以实际行动来实现。佛教的改革历史充满了高贵和英雄主义的无私事迹。“众人应同心合意，彼此怜悯；爱人如兄弟，慈悲为怀，礼敬他人；不以恶报恶，以牙还牙；而是恰恰相反，以祝福相报”是佛教徒在彼得出现的几个世纪前就遵守的。基督教的道德是崇高的，这毫无疑问，但是它们并不是什么新的东西，都是从“异教徒”那里来的。

ENQUIRER - And how would you define these duties, or "duty," in general, as you understand the term?

问：那么你怎么定义这些责任，或者责任的广义呢？

THEOSOPHIST – Duty is that which *is due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*.

答：责任是我们“应该付与”人类，我们的同胞，社区，家庭，尤其是比我们贫困和无助的人的。这是一笔债务，如果我们今生不去偿还，会使我们在来世精神层面上陷入窘境并在道德上破产。证道学是责任的精髓。

ENQUIRER - So is Christianity when rightly understood and carried out.

答：那么，基督教如果被正确的理解和实行的话也是一样的。

THEOSOPHIST – No doubt it is; but then, were it not a *lip-religion* in practice, Theosophy would have little to do amidst Christians. Unfortunately it is but such lip ethics. Those who practise their duty towards all, and for duty's own sake, are few; and fewer still are those who perform that duty, remaining content with the satisfaction of their own secret consciousness. It is –

The public voice  
Of praise that honours virtue and rewards it—

which is ever uppermost in the minds of the "world renowned" philanthropists. Modern ethics are beautiful to read about and hear discussed; but what are words unless converted into actions? Finally: if you ask me how we understand Theosophical duty practically and in view of Karma, I may answer you that our duty is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it.

答：确实如此；但是如果基督教不是一个嘴皮子上的宗教的话，证道学对于基督教徒就没有什么意义了。不幸的是，基督教只是一个说教的道德体系。那些因为出于负责而去对人类负责的人寥寥无几；那些尽到了责任并且能够因为满足了自己心中意识而幸福的人更是少之又少。当今社会中“誉满全球”的慈善家们相信要靠众人的褒奖来荣光和奖励美德的。现代的道德读起来和谈起来都很美；可是光说不做什么用？最后，如果你问我证道学的责任是怎么实践的，从因果的角度是怎么看的，我的回答是我们的责任就是对于生命给与我们的，我们全盘接受，毫无怨言，我们摘取生命的玫瑰，完全是为了它给别人带来的芳香，如果享受这芳香必须要有人做出牺牲的话，我们自己会是那个心甘情愿接受玫瑰的刺的人。

ENQUIRER - All this is very vague. What do you do more than Christians do?

问：这些概念都很模糊。你们做的比基督徒多些什么呢？

THEOSOPHIST – It is not what we members of the Theosophical Society do -- though some of us try our best - - but how much farther Theosophy leads to good than modern Christianity does. I say -- *action*, enforced action, instead of mere intention and talk. A man may be what he likes, the most worldly, selfish and hard-hearted of men, even a deep-dyed rascal, and it will not prevent him from calling himself a Christian, or others from so regarding him. But no THEOSOPHIST – has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: "The end of man is an *action* and not a *thought*, though it were the noblest" -- and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit. *Cant* is the most loathsome of all vices; and *cant* is the most prominent feature of the greatest Protestant country of this century -- England.

答：关键在于不是证道学会的会员做了些什么 — 尽管有些人尽最大努力在做 — 而是证道学比起现代基督教来说，可以将人在善的道路上引领得更远。我的意思是 — 通过实践，真正的实践，而不是只靠意图和言语。一个人可能是最世俗，自私，狠心，甚至是一个着实的恶棍，哪怕这样他也会称自己是个基督徒，别人也会认为他是个基督徒。但是没有一个证道人可以称自己是个证道人，除非他完全接受了卡莱尔的真理：“人的目的是一种行动，而不是一种思想，尽管它是最崇高的”。除非一个人如此认定自己的生命目标并且在日常生活中实践它。对某一真理的认同不等于对它的执行；美德或责任听起来越是美丽宏伟，越是高谈阔论，如果不付诸行动，它就是空中阁楼。虚伪是所有恶习中最令人厌恶的；而虚伪是本世纪最伟大的新教国家--英国的最突出的特点。

ENQUIRER - What do you consider as due to humanity at large?

问：你认为我们欠人类的是什么呢？

THEOSOPHIST – Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth.

答：完全承认无论种族，肤色，社会地位和出身，人人权利平等，待遇相同。

ENQUIRER - When would you consider such due not given?

问：在什么情况下这种债没有还清呢？

THEOSOPHIST – When there is the slightest invasion of another's right -- be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves. The whole present system of politics is built on the oblivion of such rights, and the most fierce assertion of national selfishness. The French say: "Like master, like man"; they ought to add, "Like national policy, like citizen."

答：当哪怕是最小的侵权还在发生时 — 无论侵犯的是一个人的或者一个国家的权利；当我们不能够象想要别人对待自己一样用公正，友善，体谅和慈悲去对待别人时。现在整个的政治系统是建立在无视这些权力的基础上的，是最激烈的民族自私自利的宣扬。法国人说：“主人如是，仆人亦如是”；他们应该说“国家政策如是，国民亦如是”。

ENQUIRER - Do you take any part in politics?

问：你有政治立场吗？

THEOSOPHIST – As a Society, we carefully avoid them, for the reasons given below. To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles*. Make men feel and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.

答：作为一个组织，我们小心不卷入政治，原因如下。在改造人的本质之前试图去改造政治体系，就像是换汤不换药。除非在内心深处让人感觉并且认识到自己真实的，真正的对人类的负责，否则那些出于个人，社会和国家私利而导致的权力的滥用，国家政策中的不公不会自然消失。一个园丁如果想去除园里的毒草，不连根拔掉，只是将地面那部分割除的做法是愚蠢的。如果人一如既往，同样的自私自利，可持续性的政治改革是不可能实现的。

## THE RELATIONS OF THE T. S. TO POLITICAL REFORMS.

### 证道学会与政治改革的关系

ENQUIRER - The Theosophical Society is not, then, a political organization?

问：那么，证道学会不是一个政治组织？

THEOSOPHIST – Certainly not. It is international in the highest sense in that its members comprise men and women of all races, creeds, and forms of thought, who work together for one object, the improvement of humanity; but as a society it takes absolutely no part in any national or party politics.

答：肯定不是。它是最高意义上的一个国际性的组织，因为它的会员由不同种族，信仰，思维方式的人组成的，他们为了提升人类的共同目标而一起工作；但是作为一个组织来说，证道学会绝不会参与任何国家或者党派的政治。

ENQUIRER - Why is this?

问：为什么？

THEOSOPHIST – Just for the reasons I have mentioned. Moreover, political action must necessarily vary with the circumstances of the time and with the idiosyncracies of individuals. While from the very nature of their position as THEOSOPHIST –s the members of the T. S. are agreed on the principles of Theosophy, or they would not belong to the society at all, it does not thereby follow that they agree on every other subject. As a society they can only act together in matters which are common to all -- that is, in Theosophy itself; as individuals, each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles or hurt the Theosophical Society.

答：就为了我刚刚解释的原因。而且，政治活动因为时代背景和个人的特质而不同。每个成员之所以成为证道学会的会员是因为对证道学的原则的认同，但并不意味着他们必须对其他的東西达成共识。作为一个组织，他们只能为着共同的東西一起行动 — 而这共同的東西正是证道学本身；作为个人，每个人有绝对的有自己的政治见解和行动的自來，只要这不与证道学的原则相违背或者损害证道学会即可。

ENQUIRER - But surely the T. S. does not stand altogether aloof from the social questions which are now so fast coming to the front?

问：但是证道学会不能对当今如此突出的社会问题视而不见吧？

THEOSOPHIST – The very principles of the T. S. are a proof that it does not -- or, rather, that most of its members do not -- so stand aloof. If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. All THEOSOPHIST –s are only too sadly aware that, in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the T. S. is in thorough sympathy and harmony with all true efforts in this direction.

答：证道学会的宗旨恰恰说明了它不会对社会问题视而不见 — 或者说，它的大多数成员不会是这样。如果人类只有通过首先执行最健全和最科学的生理法则，才能在精神和心灵上得到发展，那么，所有为这一发展而努力的人都有义不容辞的责任。所有的证道学会会员都悲哀地意识到，尤其在西方国家，人民的社会条件不可能让他们无论在身体还是精神方面得到正当的训练，所以人民在两方面的进步都停顿了。身心的训练和发展正是证道学的目标之一，所以证道学会与朝这个方向所做的一切真正努力完全和谐一致。

ENQUIRER - But what do you mean by "true efforts"? Each social reformer has his own panacea, and each believes his to be the one and only thing which can improve and save humanity?

问：但你说的“真正的努力”是什么意思？每个社会改革家都有自己的主张，而且都认为自己的主张是唯一能改善和拯救人类的東西。

THEOSOPHIST – Perfectly true, and this is the real reason why so little satisfactory social work is accomplished. In most of these panaceas there is no really guiding principle, and there is certainly no one principle which connects them all. Valuable time and energy are thus wasted; for men, instead of cooperating, strive one against the other, often, it is to be feared, for the sake of fame and reward rather than for the great cause which they profess to have at heart, and which should be supreme in their lives.

答：确实如此，但是正因为如此，极少的社会工作会有令人满意的结果。大多数政治主张没有任何指导性的原则，而且没有一个原则可以团结所有人。宝贵的时间和精力因此浪费掉了；人们不仅没有团结，倒反互相争斗，可怕的是，往往这种争斗是为了名利，而不是为了他们所谓的头等重要的伟大事业。

ENQUIRER - How, then, should Theosophical principles be applied so that social cooperation may be promoted and true efforts for social amelioration be carried on?

问：那么，证道学的原则应该怎样去实践，才能提倡社会合作，为社会改良做真正的努力呢？

THEOSOPHIST – Let me briefly remind you what these principles are -- universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood.

答：请允许我提醒你证道学的原则是一切合一以及报应；人类的团结；因果法则；轮回。这些是那根将人类链接成天下一家的金链的四个环。

ENQUIRER - How?

问：怎么链接的？

THEOSOPHIST – In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every THEOSOPHIST – should be bound, not only to teach, but to carry out in his or her individual life.

答：在当今的社会条件下，尤其在所谓的文明国家中，显而易见，很大一部分人还在因穷困与疾病而受难。他们的身体状况很糟，思想和灵性的能力还在沉睡状态。同时，很多社会地位与此相反的人却过着无动于衷，物质奢华和自私享受的日子。这些现象不是偶然的。它们是当今社会条件的必然产物，对社会责任忽视与身心发展的停顿是紧密相连的。在社会学中，同样在所有真正的科学中，宇宙性的因果法则则是真实不虚的。这种关系的逻辑性的必然产物就是证道学大力提倡的人类的团结。如果一个人的行为影响所有人，这是个十分科学的理念，只有人人都成为兄弟姐妹，人类才能团结，人类进步的目标才能达到。这种世人皆兄弟姐妹的行为和互动，也就是我为人人，人人为我的原则，是证道学的根本原则之一，每个成员都应遵守，不仅是说教，而且要在个人生活中实践。

ENQUIRER - All this is very well as a general principle, but how would you apply it in a concrete way?

问：这些作为总的原则都很好，但是你怎么具体地去实践呢？

THEOSOPHIST – Look for a moment at what you would call the concrete facts of human society. Contrast the lives not only of the masses of the people, but of many of those who are called the middle and upper classes, with what they might be under healthier and nobler conditions, where justice, kindness, and love were paramount, instead of the selfishness, indifference, and brutality which now too often seem to reign supreme. All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference, and brutality can never be the normal state of the race -- to believe so would be to despair of humanity -- and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities. Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life.

答：你看一看所谓的社会现实吧。平民，甚至是中产和上层阶级，生活在以自私，冷漠，残酷为主导的环境中，相比起以公平，友善，关爱为主导的更加健康和高尚的社会条件，是多么不同。世间所有的善恶根源都在人性，而人性是，并且一直是无尽的因果的条件产物。这些条件过去存在，现在存在，将来也会存在。自私，冷漠，残酷绝不是人的正常状态 — 如果认为这是正常的，人类真的是没救了 — 没有证道人会相信这个。人类的进步可以通过，也只有通过培养高尚的情操来实现。真正的进化论告诉我们，通过改变生物的环境可以改变和提高生物本身；最严格地讲这对人也适合。每个证道人，都必须尽最大努力去帮助实现那些明智的，周密的，以改善贫民生活条件为目的的社会计划。这些努力应该以彻底的社会解放为终极目标，或者是以培养人几乎在所有社会层面忽视了的社会责任感为目的。

ENQUIRER - Agreed. But who is to decide whether social efforts are wise or unwise?

问：我同意。但是谁来决定社会计划明智与否呢？

THEOSOPHIST – No one person and no society can lay down a hard-and-fast rule in this respect. Much must necessarily be left to the individual judgment. One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

答：没有任何人和任何社会可以对此做一个硬性规定。很多事情必须由个人去决定。但是可以有一个总的原则。社会计划建议是否促进实现证道学世人皆兄弟的目标？真正的证道人对应用这个原则没有什么困难；一旦确定了，他的责任在于培养社会意识导向。要做到这一点，只有通过灌输那些更高尚的公共和私人责任的概念来实现，这些概念是所有精神和物质改善的根源。在任何情况下，他本人必须是一个精神行为的中心，在他的日常生活的一点一滴中用他的精神力量来重塑他人。

ENQUIRER - But why should he do this? Are not he and all, as you teach, conditioned by their Karma, and must not Karma necessarily work itself out on certain lines?

问：可是他为什么要这样做呢？正如你们教导的，他自己以及所有的人，都被他们的业力所限制，难道业力不是要以一定方式来报的吗？

THEOSOPHIST – It is this very law of Karma which gives strength to all that I have said. The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

答：正是由于因果业报，我才这么说的。个人不能将自己与人类分开，人类也离不了个体。因果法则平等运行于整个人类社会，虽然每个人的发展程度不同。帮助别人发展，证道人不仅认为他在帮助其他人的业得到报偿，他自己也是在报偿自己的业。他自己与人类是不可分离的，通过总是想着如何提高人类，他知道如果自己没有响应最高尚的自我的影响，他不仅推迟了自己的进步，而且拖累了整个人类。通过他自己的行为，他可以使人类更困难或者更容易地走向更高的一个层次。

ENQUIRER - How does this bear on the fourth of the principles you mentioned, viz., Reincarnation?

问：这与你刚才说的第四个原则即轮回有什么关系？

THEOSOPHIST – The connection is most intimate. If our present lives depend upon the development of certain principles which are a growth from the germs left by a previous existence, the law holds good as regards the future. Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are steppingstones to the higher and more glorious planes of being. If this life were all, then in many respects it would indeed be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces which lie beyond.

答：关系十分密切。如果我们今世的生命依靠由前世培养的种子发展起来的某些特质，未来也是如此。一旦人们了解了宇宙的因果不仅适用于当前，而是适用于过去，现在和未来，那么所有现在的行为都会自然地纳入它应有的归属，并且它于人于己的关系也很明确。每一个缺德和自私的行为都使我们退步而不是进步，而每一个高尚的思想和无私的行为都是我们踏上更高更荣光的层次的基石。如果生命只有一次，那么今生从很多角度来看确实是贫苦和卑劣的，但是如果把它看作进入下一个生命的准备期，它可以成为我们要经过的一道金门，我们不是自私孤独地穿过，而是由我们的同胞陪伴着，走向远处的殿堂。

## **ON SELF-SACRIFICE.**

### **论自我牺牲**

ENQUIRER - Is equal justice to all and love to every creature the highest standard of Theosophy?

问：对所有人的平等公正和对每个生命的爱是证道学的最高标准吗？

THEOSOPHIST – No; there is an even far higher one.

答：不是的，还有一个更高的标准。

ENQUIRER - What can it be?

问：它能是什么呢？

THEOSOPHIST – The giving to others *more* than to oneself -- *self-sacrifice*. Such was the standard and abounding measure which marked so pre-eminently the greatest Teachers and Masters of Humanity -- *e. g.*, Gautama Buddha in History, and Jesus of Nazareth as in the Gospels. This trait alone was enough to secure to them the perpetual reverence and gratitude of the generations of men that come after them. We say, however, that self-sacrifice has to be performed with discrimination; and such a self-abandonment, if made without justice, or blindly, regardless of subsequent results, may often prove not only made in vain, but harmful. One of the fundamental rules of Theosophy is, justice to oneself -- viewed as a unit of collective humanity, not as a personal self-justice, not more but not less than to others; unless, indeed, by the sacrifice of the *one* self we can benefit the many.

答：是给予他人比自己多 — 自我牺牲。人类最伟大的导师和真师们都具足了这一个标准和准绳 — 比如说历史上的释迦牟尼佛，福音书中的拿撒勒的耶稣。单这一特质就使他们永世得到后人的崇拜和感恩。我们认为，自我牺牲要有正见；如果对自己的放弃是不公平的或者是盲目的，不顾后果的，不仅白做，而且有害。证道学的一个基本原则是对自己的公正 — 将自己看作人类的一份子，而不是自做裁判的公平，不将自己看得比别人高，也不别人低；除非，也只有在牺牲小我可以利益众生的情况下才是真的自我牺牲。

ENQUIRER - Could you make your idea clearer by giving an instance?

问：你能通过举例说明更加明确你的论点吗？

THEOSOPHIST – There are many instances to illustrate it in history. Self-sacrifice for practical good to save many, or several people, Theosophy holds as far higher than self-abnegation for a sectarian idea, such as that of "saving the heathen from *damnation*," for instance. In our opinion, Father Damien, the young man of thirty who offered his whole life in sacrifice for the benefit and alleviation of the sufferings of the lepers at Molokai, and who went to live for eighteen years alone with them, to finally catch the loathsome disease and die, *has not died in vain*. He has given relief and relative happiness to thousands of miserable wretches. He has brought to them consolation, mental and physical. He threw a streak of light into the black and dreary night of an existence, the hopelessness of which is unparalleled in the records of human suffering. He was a *true Theosophist*, and his memory will live for ever in our annals. In our sight this poor Belgian priest stands immeasurably higher than -- for instance -- all those sincere but vain-glorious fools, the Missionaries who have sacrificed their lives in the South Sea Islands or China. What good have they done? They went in one case to those who are not yet ripe for any truth; and in the other to a nation whose systems of religious philosophy are as grand as any, if only the men who have them would live up to the standard of Confucius and their other sages. They died victims of irresponsible cannibals and savages, and of popular fanaticism and hatred. Whereas, by going to the slums of Whitechapel or some other such locality of those that stagnate right under the blazing sun of our civilization, full of Christian savages and mental leprosy, they might have done real good, and preserved their lives for a better and worthier cause.

答：历史上有很多案例可以说明。证道学认为，为了众多人或者几个人的实际利益所做的自我牺牲比出于宗派原因的自我放弃要高很多，比如说 "拯救异教徒免受诅咒" 的想法。依我们看，年仅三十的 Damien 神父将他的一生献给了利益和拯救 Molokai 的麻风病人的事业，他独自一人与他们同住了十八年，最后自己也得了麻风病去世了。他没有白死。他给了成千个不幸的可怜人救济和相对的幸福。他也给他们带来了心理和生理的安慰。他向生存的暗夜里和无以表达的痛苦无助中投注了一丝光。他是一位真正的证道人，我们的史册中将永远记着他的名字。在我们眼中，这位比利时的神父比那些传教士要高尚得多。那些真诚但虚荣的傻瓜，白白在南半球的岛屿或中国浪费了生命。他们做了什么好事？一方面他们跑到那些没有足够进化到可以接受某些真理的人中；另一方面去教化一个本身就有极高的宗教和哲学体系的国家，只可惜那里的人没有身体力行孔子和其他圣哲的教诲罢了。这些传教士不是白白在野人手中葬送了生命，就是成了狂热主义和仇恨的牺牲品。可是，如果他们能够去到 Whitechapel 的贫民窟或者其他我们自己文明中的类似的地方，那里充满了基督教的野蛮人和思想的麻风病者，说不定他们还可能做些好事，将自己的生命贡献给一个更好和更值得的事业。

ENQUIRER - But the Christians do not think so?

问：但是基督教徒不这么认为？

THEOSOPHIST – Of course not, because they act on an erroneous belief. They think that by baptising the body of an irresponsible savage they save his soul from damnation. One church forgets her martyrs, the other beatifies and raises statues to such men as Labre, who sacrificed his body for forty years only to benefit the vermin which it bred. Had we the means to do so, we would raise a statue to Father Damien, the true, practical saint, and perpetuate his memory for ever as a living exemplar of Theosophical heroism and of Buddha- and Christ-like mercy and self-sacrifice.

答：他们当然不这么认为，因为他们的行为建立在一个错误的信仰上。他们认为只要为一个野人的身体做洗礼，他们就能拯救他的灵魂免于诅咒。一个教会忘记了她的殉道者，另一个教会则为拉布雷这样的人封圣并树立雕像，他牺牲了自己的身体四十年，只是为了让它所养的害虫受益。如果我们有足够财力，我们会为Damien神父塑一座雕像，他是真正的，务实的圣人，他将被永远铭记，是证道学英雄主义和佛陀与基督般的慈悲和自我牺牲的活生生的典范。

ENQUIRER - Then you regard self-sacrifice as a duty?

问：那么，你认为自我牺牲是一个人的责任？

THEOSOPHIST – We do; and explain it by showing that altruism is an integral part of self-development. But we have to discriminate. A man has no right to starve himself *to death* that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that which is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

答：是的；我们的解释是利他主义是自我发展不可缺少的一部分。但是，我们要有识别力。一个人没有权利为了另一个人有饭吃将自己活活饿死，除非另一个人比自己对更多的人更加有用。但是一个人有责任放弃自己的舒适去为他人劳动，如果他们自己不能工作。他也有责任向他人付出他有的，也就是说那些只能利益自己的东西。证道学教导自我否认，但是不教导冒失草率和无用的自我牺牲，也不认可狂热主义。

ENQUIRER - But how are we to reach such an elevated status?

问：我们怎样才能达到这么高的境界呢？

THEOSOPHIST – By the enlightened application of our precepts to practice. By the use of our higher reason, spiritual intuition and moral sense, and by following the dictates of what we call "the still small voice" of our conscience, which is that of our EGO, and which speaks louder in us than the earthquakes and the thunders of Jehovah, wherein "the Lord is not."

答：通过明智的将我们的理念付诸行动。通过用我们的高层理性，灵性直觉和道德意识，并且倾听我们的意识“微细的声音”，它是我们“自我”的声音，它的声音比上帝的地动山摇的声音还要响亮。

ENQUIRER - If such are our duties to humanity at large, what do you understand by our duties to our immediate surroundings?

问：如果这是我们对全人类的责任，那么我们对周边的人的责任是什么呢？

THEOSOPHIST – Just the same, *plus* those that arise from special obligations with regard to family ties.

答：没什么两样，加上因为家庭关系而产生的特殊义务。

ENQUIRER - Then it is not true, as it is said, that no sooner does a man enter into the Theosophical Society than he begins to be gradually severed from his wife, children, and family duties?

问：那么那些关于一个人只要进了证道学会，就会渐渐远离妻子，孩子和家庭责任的传言是不真实的了？

THEOSOPHIST – It is a groundless calumny, like so many others. The first of the Theosophical duties is to do one's duty by *all* men, and especially by those to whom one's *specific* responsibilities are due, because one has either voluntarily undertaken them, such as marriage ties, or because one's destiny has allied one to them; I mean those we owe to parents or next of kin.

答：和很多其他传言一样，那是毫无根据的胡说八道。证道学的第一个责任是对所有人负责，尤其是那些个人特有的责任，因为一个人要么自愿地承担这些责任，比如说结婚后的责任，要么命运将这些责任降到他们头上，比如说对父母或者兄弟姐妹的责任。



ENQUIRER - And what may be the duty of a THEOSOPHIST – to himself?

问：一个证道人对自己有什么责任呢？

THEOSOPHIST – To control and conquer, *through the Higher, the lower self*. To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; *i. e.*, if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. It is the duty of a THEOSOPHIST – to lighten his burden by thinking of the wise aphorism of Epictetus, who says: "Be not diverted from your duty by any idle reflection the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern."

答：用高层自我来控制 and 征服低层自我。向内心及在道德方面纯净自身，除了自我良知的审判外，不惧怕任何东西。绝不半途而废，也就是说，如果一件事是对的，就大胆公开地去做，如果是错误的，绝对不去沾边。一个证道人应该用 爱比克泰德（Epictetus）的名言来为自己减压 “不要因世人的愚蠢评论而从你的责任中分散精力，因为你控制不了他们的意见，所以不用为此去操心”。

ENQUIRER - But suppose a member of your Society should plead inability to practise altruism by other people, on the ground that "charity begins at home"; urging that he is too busy, or too poor, to benefit mankind or even any of its units -- what are your rules in such a case?

问：假设一个证道学会的成员以“先要对家庭负责”的理由不能做到利他；说他因为太忙，太穷不能利益其他人 — 对这种情况你们的规则是什么？

THEOSOPHIST – No man has a right to say that he can do nothing for others, on any pretext whatever. "By doing the proper duty in the proper place, a man may make the world his debtor," says an English writer. A cup of cold water given in time to a thirsty wayfarer is a nobler duty and more worth, than a dozen of dinners given away, out of season, to men who can afford to pay for them. No man who has not got it in him will ever become a Theosophist; but he may remain a member of our Society all the same. We have no rules by which we could force any man to become a practical Theosophist, if he does not desire to be one..

答：没有人有权说他不能为别人做些什么，无论他找什么借口。一位英国作家说：“在适当的地方履行适当的职责，一个人可以为全世界服务”。给一个饥渴的旅人一杯凉水，比起请能够支付餐费的人吃十几顿饭是更崇高的义务。不理解这一点的人不会成为证道人；但是可能会是一个证道学会成员。我们没有强迫一个人成为证道人的规则，如果这个人本身不想成为证道人的话。

ENQUIRER - Then why does he enter the Society at all?

问：那么为什么这种人要进证道学会呢？

THEOSOPHIST – That is best known to him who does so. For, here again, we have no right to pre-judge a person, not even if the voice of a whole community should be against him, and I may tell you why. In our day, *vox populi* - so far as regards the voice of the educated, at any rate- is no longer *vox dei*, but ever that of prejudice, of selfish motives, and often simply that of unpopularity. Our duty is to sow seeds broadcast for the future, and see they are good; not to stop to enquire *why* we should do so, and how and wherefore we are obliged to lose our time, since those who will reap the harvest in days to come will never be ourselves.

答：只有当事人最清楚。我再强调一下，我们没有权利去为某人下先前定论，哪怕整个团体都是反对他的，我告诉你为什么。当今的公众舆论，起码是受教育的阶层的舆论，已经不是上帝的声音，而是充满偏见，自私的目的，而且经常是不受欢迎的。我们的责任是为了未来播种，并且确保都是好的种子；而不是停步去探讨我们问什么要这么做，以及我们是如何和为什么要这样做的。因为在未来的日子里，那些收获的人永远不会是我们自己。

## ON CHARITY.

### 关于慈善事业

ENQUIRER - How do you THEOSOPHIST –s regard the Christian duty of charity?

问：证道人是如何看待基督徒的慈善责任的？

THEOSOPHIST – What charity do you mean? Charity of mind, or practical charity in the physical plane?

答：你指的是什么慈善？是思想的慈善，还是物质界的实际的慈善？

ENQUIRER - I mean practical charity, as your idea of Universal brotherhood would include, of course, charity of mind.

问：我指的是实际的慈善，你们的世人皆兄弟的理想当然包括了思想的慈善。

THEOSOPHIST – Then you have in your mind the practical carrying out of the commandments given by Jesus in the Sermon on the Mount?

答：那么你头脑中的慈善是指将耶稣的山上宝训付诸于行动吗？

ENQUIRER - Precisely so.

问：确实是的。

THEOSOPHIST – Then why call them "Christian"? Because, although your Saviour preached and practised them, the last thing the Christians of to-day think of is to carry them out in their lives.

答：那么为什么称它是“基督徒”的慈善呢？因为虽然你们的救世主训导并且身体力行，但是今天的基督徒把在生活中实践它们抛在脑后了。

ENQUIRER - And yet many are those who pass their lives in dispensing charity?

问：但是还是有许多人一生都在做善事。

THEOSOPHIST – Yes, out of the surplus of their great fortunes. But point out to me that Christian, among the most philanthropic, who would give to the shivering and starving thief, who would steal his coat, his cloak also; or offer his right cheek to him who smote him on the left, and never think of resenting it?

答：是的，当他们的财富有剩余时。你能指给我看哪一个基督徒，包括那些最乐善好施的人，会不会在一个饥寒交迫的贼偷了他的衣服后，把自己的披风也给他；当有人打他的右脸时，把自己的左脸给他，并且从不记恨？

ENQUIRER - Ah, but you must remember that these precepts have not to be taken literally. Times and circumstances have changed since Christ's day. Moreover, He spoke in Parables.

问：啊，你得记住这些原则不能在字面上照搬。现在的时代与基督时代不同。而且，他说话是用寓言的。

THEOSOPHIST – Then why don't your Churches teach that the doctrine of damnation and hell-fire is to be understood as a *parable* too? Why do some of your most popular preachers, while virtually allowing these "parables" to be understood as you take them, insist on the literal meaning of the fires of Hell and the *physical* tortures of an "Asbestos-like" soul? If one is a "parable," then the other is. If Hell-fire is a literal truth, then Christ's commandments in the Sermon on the Mount have to be obeyed to the very letter. And I tell you that many who do not believe in the Divinity of Christ -- like Count Leo Tolstoi and more than one Theosophist -- do carry out these noble and universal, precepts literally; and many more good men and women would do so, were they not more than certain that such a walk in life would very probably land them in a lunatic asylum -- so *Christian are your laws!*

答：那为什么你们的教会不教导关于诅咒和地狱之火的教义也应被理解为一个寓言？为什么你们最受欢迎的传教士，尽管允许这些“寓言”由个人自身去理解，却坚持地狱之火和“石棉一样”的灵魂的身体折磨的字面意思？如果一种说法是“寓言”，那其他说法也是寓言。如果地狱之火确有其事，那么基督的山上宝训也应该照字面去理解。我可以告诉你很多不信基督的人一如列夫·托尔斯泰，还有不止一个证道人——确实是照着这些高尚的，普世通用的教导的字面意思去做的；如果不是因为可能会被关进疯人院的话，更多的好人也会照着山上宝训的字面意义去做的——看看你们的基督教法则吧！

ENQUIRER - But surely every one knows that millions and millions are spent annually on private and public charities?

问：但是每个人都知道成千上万人每年都在为私人 and 公共慈善做贡献

THEOSOPHIST – Oh, yes; half of which sticks to the hands it passes through before getting to the needy; while a good portion or remainder gets into the hands of professional beggars, those who are too lazy to work, thus doing no good whatever to those who are really in misery and suffering. Haven't you heard that the first result of the great outflow of charity towards the Eastend of London was to raise the rents in *Whitechapel* by some 20 per cent.?

答：是的；一半都落在经手人手里了；还有很大一笔进了职业乞丐的腰包，他们太懒不愿工作，所以真正在苦难中需要救济的人没得到好处。你没听说在大笔慈善款向伦敦东区捐出后的第一个结果是 *Whitechapel* 的房租上涨了20%吗？

ENQUIRER - What would you do, then?

问：那么，你可以做些什么呢？

THEOSOPHIST – Act individually and not collectively; follow the Northern Buddhist precepts:

"Never put food into the mouth of the hungry by the hand of another";

"Never let the shadow of thy neighbour (*a third person*) come between thyself and the object of thy bounty";

"Never give to the Sun time to dry a tear before thou hast wiped it."

"Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants*, lest thy money should diminish gratitude, and thy food turn to gall."

答：通过个人行动而不是集体行动；照北传佛教的教义做：“从不通过别人的手将饭喂到饥饿的口中”；“从不让邻居（第三者）的影子挡在你和施舍对象之间。”；“别让太阳在你擦掉眼泪前将它晒干。”“千万不要通过你的仆人把钱给穷人，把食物给你门前化缘的僧侣，以免你的钱减少了感激，你的食物变成了苦汁”。

ENQUIRER - But how can this be applied practically?

问：在实际生活中怎么可以做到呢？

THEOSOPHIST – The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. Theosophists do not believe in giving money through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt. Where's the gratitude which your "millions of pounds" should have called forth, or the good feelings provoked by them? Is it shown in the hatred of the East-End poor for the rich? in the growth of the party of anarchy and disorder? or by those thousands of unfortunate working girls, victims to the "sweating" system, driven daily to eke out a living by going on the streets? Do your helpless old men and women thank you for the workhouses; or your poor for the poisonously unhealthy dwellings in which they are allowed to breed new generations of diseased, scrofulous and rickety children, only to put money into the pockets of the insatiable Shylocks who own houses? Therefore it is that every sovereign of all those "millions," contributed by good and would-be charitable people, falls like a burning curse instead of a blessing on the poor whom it should relieve. We call this *generating national Karma*, and terrible will be its results on the day of reckoning.

答：证道学的慈善理念是为别人亲力亲为；个人的仁慈和善良；个人亲自关心受苦受难的人；在别人困难和需要时施以个人的同情，考虑和援助。证道人不相信通过别人或者别的手去施舍。我们认为通过个人的同情和亲手将钱送到需要帮助的人手中，那钱会有千倍的效力。我们认为救助饥饿的灵魂跟填饱肚子一样重要，甚至更重要；感恩之心对于感恩的人的益处比感恩的对象要来的大。你捐了“百万英镑”后，看到它激发的任何感恩和友善的感情了吗？在东区穷人对富人的仇恨中找到吗？在有增无减的无政府主义和混乱中找到吗？那成千上万的不幸的女工，她们是血汗体制的牺牲品，不得不到街头谋生，她们感谢你吗？那些无助的老人们感谢你给的工房了吗？或者那些住在卫生状况差的透顶的房屋中的穷人，在那里生出来的尽是一代代的病态，长疮和佝偻的孩子，只肥了贪得无厌的放高利贷的房东。那些善良和想施舍的人们的“百万”钱财，不是对穷人的一个祝福，倒反变成了诅咒。我们称之为“造国家的业”，偿还起来是可怕的。

## THEOSOPHY FOR THE MASSES.

### 大众的证道学

ENQUIRER - And you think that Theosophy would, by stepping in, help to remove these evils, under the practical and adverse conditions of our modern life?

问：你认为证道学可以介入到实用主义和不利的现代生活中，帮助清除这些罪恶吗？

THEOSOPHIST – Had we more money, and had not most of the Theosophists to work for their daily bread, I firmly believe we could.

答：如果证道学会有更多的钱，如果大多数证道人不是不得为谋生工作的话，我坚信这可以做到。

ENQUIRER - How? Do you expect that your doctrines could ever take hold of the uneducated masses, when they are so abstruse and difficult that well educated people can hardly understand them?

问：怎么做？你期望你们的教义真能深入到没受教育的大众中，现在连受过很好教育的人都看不大明白这些艰深莫测的东西。

THEOSOPHIST – You forget one thing, which is that your much-boasted modern education is precisely that which makes it difficult for you to understand Theosophy. Your mind is so full of intellectual subtleties and preconceptions that your natural intuition and perception of the truth cannot act. It does not require metaphysics or education to make a man understand the broad truths of Karma and Reincarnation. Look at the millions of poor and uneducated Buddhists and Hindoos, to whom Karma and re-incarnation are solid realities, simply because their minds have never been cramped and distorted by being forced into an unnatural groove. They have never had the innate human sense of justice perverted in them by being told to believe that their sins would be forgiven because another man had been put to death for their sakes. And the Buddhists, note well, live up to their beliefs without a murmur against Karma, or what they regard as a just punishment; whereas the Christian populace neither lives up to its moral ideal, nor accepts its lot contentedly. Hence murmuring, and dissatisfaction, and the intensity of the struggle for existence in Western lands.

答：你忘了一点，正是你自以为豪的现代教育使你对证道学理解困难。你的脑子里充满了微妙的知识和即成观念，以至于你的自然直觉和对真理的感知无法发挥作用。人不需要形而上学和教育去理解因果业报和轮回。看看那些百万的贫困和没有受过教育的佛教徒和印度教徒，他们认为因果业报和轮回是事实，因为他们的头脑从没有因被强制地引到一个不自然的沟渠而淤塞和扭曲。他们天生的公平观从没有被那种自己犯罪要靠别人牺牲去赎的教育而扭曲。请你记住，佛教徒在当业报降到自己身上时不抱怨因果，认为这是罪有应得；而基督教徒既不遵从道德理想，也不服命运安排。所以西方国家充满了抱怨，不满和激烈的生存挣扎。

ENQUIRER - But this contentedness, which you praise so much, would do away with all motive for exertion and bring progress to a stand-still.

问：但是这种你捧得很高的随遇而安，可能会阻碍人的上进心，停止进步。

THEOSOPHIST – And we, THEOSOPHIST –s, say that your vaunted progress and civilization are no better than a host of will-o'-the-wisps, flickering over a marsh which exhales a poisonous and deadly miasma. This, because we see selfishness, crime, immorality, and all the evils imaginable, pouncing upon unfortunate mankind from this Pandora's box which you call an age of progress, and increasing *pari passu* with the growth of your material civilization. At such a price, better the inertia and inactivity of Buddhist countries, which have arisen only as a consequence of ages of political slavery.

答：我们认为，你们所谓的进步和文明只不过是散发着致死毒气的沼泽上的点点鬼火。这是因为我们看到从你们称为是一个进步时代的潘多拉的盒子里，自私，罪行，缺德和所有可以想象的丑恶降临到不幸的人类身上，并随着你们物质文明的增长而增加。与这种代价相比，佛教国家的停滞不前要好得多，这种现象只是许多年来政治奴役的产物。

ENQUIRER - Then is all this metaphysics and mysticism with which you occupy yourself so much, of no importance?

问：那么你们花这么多时间搞的形而上学和神秘学是不重要的吗？

THEOSOPHIST – To the masses, who need only practical guidance and support, they are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance. It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines, that he can realize their truth. Conviction breeds enthusiasm, and "Enthusiasm," says Bulwer Lytton, "is the genius of sincerity, and truth accomplishes no victories without it"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." And what is more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern Doctrines?

答：对于大众来说，他们需要实际的指导和支持，这些并不重要；然而对于受过教育的人，对于大众的自然领导者，那些思想和行为迟早都会被大众跟随的人，这些是十分重要的。一个知识分子只有通过哲学的路径才能不因盲从而导致智能自杀；只有明白了东方教义的严谨的一致性和逻辑性，甚至是奥义部分，才能理解其中的真理。信念孕育热情，Bulwer Lytton说：“热情是真诚的天才。没有它，真理就不会取得胜利。”；爱默生说的是事实：“任何世界上的伟大的和指导性的运动都是热情的胜利。”世界上哪有比东方教义这样这样宏大、一致、合乎逻辑、包罗万象的哲学更能使人产生这样的感觉呢？

ENQUIRER - And yet its enemies are very numerous, and every day Theosophy acquires new opponents.

问：可以这种哲学的敌人很多，每天证道学都有新的敌人。

THEOSOPHIST – And this is precisely that which proves its intrinsic excellence and value. People hate only the things they fear, and no one goes out of his way to overthrow that which neither threatens nor rises beyond mediocrity.

答：这正确认了它内在的优秀和价值。人们只恨他们怕的东西。如果一样东西没有威胁到他们，如果它只是很平庸，有谁会费精力去反对它呢？

ENQUIRER - Do you hope to impart this enthusiasm, one day, to the masses?

问：你想有将一日这种热情会感染大众吗？

THEOSOPHIST – Why not? since history tells us that the masses adopted Buddhism with enthusiasm, while, as said before, the practical effect upon them of this philosophy of ethics is still shown by the smallness of the percentage of crime amongst Buddhist populations as compared with every other religion. The chief point is, to uproot that most fertile source of all crime and immorality -- the belief that it is possible for them to escape the consequences of their own actions. Once teach them that greatest of all laws, *Karma* and *Re-incarnation*, and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger.

答：为什么不呢？历史告诉我们大众热情地接受了佛教，我在前面已经提过，这种道德的哲学对他们的实用性体现在佛教群体中犯罪率比其他任何宗教都低。重点在于，它根除了所有罪恶和不道德的根源 — 也就是相信自己可以逃脱自己行为的结果。这种教义最高的法则，也就是因果业报和转世轮回的法则，这除了使他们感觉到人类真正的目的外，还使他们象对待伤害身体的危险一样抵制和避开邪恶。

#### HOW MEMBERS CAN HELP THE SOCIETY.

##### 证道学会会员怎么帮助学会

ENQUIRER - How do you expect the Fellows of your Society to help in the work?

问：你期望证道学会的会员怎么帮助学会呢？

THEOSOPHIST – First by studying and comprehending the theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is, and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending and giving them and by inducing their friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and most important of all, by the example of their own lives.

答：首先学习并且理解证道学的教义，这样他们可以教授其他的人，尤其是年轻人。其次，利用任何机会向其他人解释说明证道学是什么，不是什么；去除误解，增加对这个话题的兴趣。再次，帮助推广我们的刊物，有条件的话买书，并且借书给别人和赠书，并且吸引朋友们这样做。第四，尽最大努力维护协会不受不公正言论攻击。第五，也是最重要的，以身作则，亲力亲为。

ENQUIRER - But all this literature, to the spread of which you attach so much importance, does not seem to me of much practical use in helping mankind. This is not practical charity.

问：但是所有这些刊物，你把它们看得这么重，在我看来，他们对于帮助人类没有什么实用价值。这是不实用的慈善。

THEOSOPHIST – We think otherwise. We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate -- we hold that such a book does a real, substantial good. As to what you call practical deeds of charity, to benefit the bodies of our fellow-men, we do what little we can; but, as I have already told you, most of us are poor, whilst the Society itself has not even the money to pay a staff of workers. All of us who toil for it, give our labour gratis, and in most cases money as well. The few who have the means of doing what are usually called charitable actions, follow the Buddhist precepts and do their work themselves, not by proxy or by subscribing publicly to charitable funds. What the Theosophist has to do above all is to forget his personality.

答：我们不这么看。我们认为一本好书给人精神食粮，给人力量，使他们头脑清醒，能使他们把握他们自己只能模糊感觉到但是说不清楚的真理 — 我们认为这样的书给人真正的，可持续的帮助。你所说的实际的慈善事业，是利益人的身体的，我们尽最大努力；但是，我已经告诉你了，我们大多数经济窘迫，证道学会甚至没钱雇一批工作人员。所有在这里工作的都是义工，甚至还给学会钱。那些有些实力可以

做慈善的，都根据佛教的教义亲自做，而不是通过代理人或者公开加入到慈善基金里。证道人最重要的是要忘记自己。

#### **WHAT A THEOSOPHIST – OUGHT NOT TO DO.**

##### **证道人不应该做什么**

ENQUIRER - Have you any prohibitory laws or clauses for Theosophists in your Society?

问：你们学会有什么不能违反的原则和条例吗？

THEOSOPHIST – Many, but, alas! none of them are enforced. They express the ideal of our organization, -- but the practical application of such things we are compelled to leave to the discretion of the Fellows themselves.

Unfortunately, the state of men's minds in the present century is such that, unless we allow these clauses to remain, so to speak, obsolete, no man or woman would dare to risk joining the Theosophical Society. This is precisely why I feel forced to lay such a stress on the difference between true Theosophy and its hard-struggling and well-intentioned, but still unworthy vehicle, the Theosophical Society.

答：有很多，但是没有一条被强制执行。它们表达的是我们组织的理想 — 但是将这些理想付诸实践全靠会员自己的努力。不幸的是，以当今社会的人的思想状况，如果我们不让这些条例靠自觉执行的话，没人会加入到证道学会。这也是我为什么这么强调真正的证道学与它的奋力挣扎，用意良好但是还不够格的载体，证道学会之间的区别。

ENQUIRER - May I be told what are these perilous reefs in the open sea of Theosophy?

问：证道学的海洋中有哪些暗礁？

THEOSOPHIST – Well may you call them reefs, as more than one otherwise sincere and well-meaning F.T.S. has had his Theosophical canoe shattered into splinters on them! And yet to avoid certain things seems the easiest thing in the world to do. For instance, here is a series of such negatives, screening positive Theosophical duties: -- No Theosophist should be silent when he hears evil reports or slanders spread about the Society, or innocent persons, whether they be his colleagues or outsiders.

答：你可以称它们为礁石，因为不止一个真诚和善意的会员的小舟因为这些礁石成了碎片。可是避免一些事情是世界上容易做到的，比如说以下这条证道学会会员必须遵守的条例：当会员听到关于学会或者无辜的人恶意的报告或者诽谤时，不论此人是同事还是外人，他都不能保持沉默。

ENQUIRER - But suppose what one hears is the truth, or may be true without one knowing it?

问：那如果他听到的是事实，或者他自己不知道的事实呢？

THEOSOPHIST – Then you must demand good proofs of the assertion, and hear both sides impartially before you permit the accusation to go uncontradicted. You have no right to believe in evil, until you get undeniable proof of the correctness of the statement.

答：那你必须在肯定那人的言论之前，要他出示证据，并且公正地听双方的辩解。你在没得到确凿的证据之前是不能听信坏话的。

ENQUIRER - And what should you do then?

问：那然后你应该做什么呢？

THEOSOPHIST – Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err. A Theosophist ought never to forget what is due to the shortcomings and infirmities of human nature.

答：怜悯和隐忍，慈善和长期的苦受，我们必须要保持这些情操才能原谅做错事的兄弟，并用最平和的话语与犯错的人交流。一个证道人不应该忘记人的缺点和弱点可以导致的结果。

ENQUIRER - Ought he to forgive entirely in such cases?

问：这种情况出现时，他是否应该彻底谅解呢？

THEOSOPHIST – In every case, especially he who is sinned against.

答：是的，尤其当他是受害者时。

ENQUIRER - But if by so doing, he risks to injure, or allow others to be injured? What ought he to do then?

问：如果他这么做，他可能会伤害人，或者允许别人被伤害？这时他应做什么？

THEOSOPHIST – His duty; that which his conscience and higher nature suggests to him; but only after mature deliberation. Justice consists in doing no injury to any living being; but justice commands us also never to allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked.

答：在三思后，他应该尽他的责任；这种责任感是从良知和高层自我那儿来的。公平是不伤害任何生灵的；但是公平也要求我们不能因为纵容有罪的人，致使众人，甚至一个无辜的人受到伤害。

ENQUIRER - What are the other negative clauses?

问：还有其他什么不能犯的条例吗？

THEOSOPHIST – No THEOSOPHIST – ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for Humanity, and thus work for the advancement of the Theosophical cause.

答：证道人不能满足于闲适的生活，过对自己尤其是对他人无利的日子。如果他不能为全人类服务，他应该为那些需要他帮助的人做事，为了证道学事业的进步而工作。

ENQUIRER - This demands an exceptional nature, and would come rather hard upon some persons.

问：这需要不同寻常的资质，对有些人是很难的。

THEOSOPHIST – Then they had better remain outside the T. S. instead of sailing under false colours. No one is asked to give more than he can afford, whether in devotion, time, work or money.

答：那这些人最好不要虚心假意加入证道学会。没人要求任何人做超出诚意，时间，工作或者金钱能力之外的事。

ENQUIRER - What comes next?

问：还有什么条例吗？

THEOSOPHIST – No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power.

答：成员不能将自己个人进步或者对证道学的熟知看得太重；而是应该在自己能力范围内为他人尽力工作。他不能将整个证道运动的重担和责任让几个非常投入的成员来挑。每个成员都应该承担自己那一份任务，并且尽最大努力提供帮助。

ENQUIRER - This is but just. What comes next?

问：这很公平。还有什么吗？

THEOSOPHIST – No THEOSOPHIST – should place his personal vanity, or feelings, above those of his Society as a body. He who sacrifices the latter, or other people's reputations on the altar of his personal vanity, worldly benefit, or pride, ought not to be allowed to remain a member. One cancerous limb diseases the whole body.

答：证道人不能将自己的虚荣或者情感置于证道学会之上。一个人如果为了自己个人的虚荣，利益或者骄傲而牺牲证道学会或者他人的声誉，那么他不应保留会员资格。一个癌瘤会影响全身。

ENQUIRER - Is it the duty of every member to teach others and preach Theosophy?

问：每个成员都有教授他人和传授证道学的义务吗？

THEOSOPHIST – It is indeed. No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. And also it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it. But this is a minor clause.

答：是的。没人可以以自己知道不多为借口而不这么做。因为他肯定还能找到比他知道更少的人。而且，当一个人开始教授他人时，他会发现自己的无知并且会努力去除无知。但这条比起前几条来相对来说不是很重要。

ENQUIRER - What do you consider, then, to be the chief of these negative Theosophical duties?

问：在所有这些条例中，你认为最重要的是哪一条呢？

THEOSOPHIST – To be ever prepared to recognize and confess one's faults. To rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts. Never to backbite or slander another person. Always to say openly and direct to his face anything you have against him. Never to make yourself the echo of anything you may hear against another, nor harbour revenge against those who happen to injure you.

答：时刻准备承认和忏悔自己的错误。情愿因为恭维而犯错，而不愿疏忽对同事努力的认可。从不在背后饶舌或非议他人。听到有人说别人坏话时从不响应，也不对那些伤害你的人记仇。

ENQUIRER - But it is often dangerous to tell people the truth to their faces. Don't you think so? I know one of your members who was bitterly offended, left the Society, and became its greatest enemy, only because he was told some unpleasant truths to his face, and was blamed for them.

问：但是当人的面说真话往往是危险的。你不这么认为吗？我知道一个会员因为受到攻击而离开了学会，并且成了学会最大的敌人，因为他被当面告知了他应对一些不大荣光的事实负责。

THEOSOPHIST – Of such we have had many. No member, whether prominent or insignificant, has ever left us without becoming our bitter enemy.

答：这种情况很多。不管是显赫的还是一般的成员，离会后都成了我们的敌人。

ENQUIRER - How do you account for it?

问：你对此如何解释呢？

THEOSOPHIST – It is simply this. Having been, in most cases, intensely devoted to the Society at first, and having lavished upon it the most exaggerated praises, the only possible excuse such a backslider can make for his subsequent behaviour and past short-sightedness, is *to pose as an innocent and deceived victim*, thus casting the blame from his own shoulders on to those of the Society in general, and its leaders especially. Such persons remind one of the old fable about the man with a distorted face, who broke his looking-glass on the ground that it reflected his countenance crookedly.

答：这很简单。这些人大多数在最初狂热地投身于学会，拼命地吹捧证道学，他对自己接下去的行为以及当初的短见唯一的借口就是充当一个无辜的，受骗上当的受害者，这样他就可以将指责转移到证道学会，尤其是领导者身上。这些人就如一个寓言故事里的人一样，因为镜子照见了他的丑陋而将镜子摔碎。

ENQUIRER - But what makes these people turn against the Society?

问：是什么让这些人跟证道学会敌对呢？

THEOSOPHIST – Wounded vanity in some form or other, almost in every case. Generally, because their *dicta* and advice are not taken as final and authoritative; or else, because they are of those who would rather reign in Hell than serve in Heaven. Because, in short, they cannot bear to stand second to anybody in anything. So, for instance, one member -- a true "Sir Oracle" -- criticized, and almost defamed every member in the T. S. to outsiders as much as to Theosophists, under the pretext that they were all "*untheosophical*", blaming them precisely for what he was himself doing all the time. Finally, he left the Society, giving as his reason a profound conviction that we were all (the Founders especially) -- FRAUDS! Another one, after intriguing in every possible way to be placed at the head of a large Section of the Society, finding that the members would not have him, turned against the Founders of the T. S., and became their bitterest enemy, denouncing one of them whenever he could, simply because the latter could not, and would not, *force him* upon the Members. This was simply a case of an outrageous wounded vanity.

答：几乎无一例外，因为各式各样的受伤的虚荣。通常是因为他们的意见和建议不被视为最终的和权威的；或者他们是属于情愿在地狱称王而不愿在天堂听差的那种人。因为他们就是受不了在任何事上比别人低一头。比如说，一个成员，真正的一位“预言先生”，对内对外对每个成员都进行批评甚至毁誉，说他们都“不证道”，批评他们做他其实自己一贯做的事情。最后，他离开了学会，理由是他认为所有人（尤其是创立人）都是骗子。还有一位，在使了很多手段想当一个大分支的负责人后，没有达到目的就跟证道学会的创立人反目，成了公敌，从不放过任何一个诋毁他们的机会，就因为他们不想将他强加于成员头上。这是一个虚荣严重受伤的例子。

ENQUIRER - What would you do with such characters?

问：对这样的人你们做什么呢？



THEOSOPHIST – Leave them to their Karma. Because one person does evil that is no reason for others to do so.

答：交由因果决定。一个人犯错不能成为另一个人犯错的原因。

ENQUIRER - But, to return to slander, where is the line of demarcation between backbiting and just criticism to be drawn? Is it not one's duty to warn one's friends and neighbours against those whom one knows to be dangerous associates?

问：让我们回到关于诽谤的话题，诋毁和正当的批评的界限在哪里？难道一个人没有责任告诫自己的朋友和邻居要警惕这些危险人物吗？

THEOSOPHIST – If by allowing them to go on unchecked other persons may be thereby injured, it is certainly our duty to obviate the danger by warning them privately. But true or false, no accusation against another person should ever be spread abroad. If true, and the fault hurts no one but the sinner, then leave him to his Karma. If false, then you will have avoided adding to the injustice in the world. Therefore, keep silent about such things with every one not directly concerned. But if your discretion and silence are likely to hurt or endanger others, then I add: *Speak the truth at all costs*, and say, with Annesly, "Consult duty, not events." There are cases when one is forced to exclaim, "Perish discretion, rather than allow it to interfere with duty."

答：如果人们会因不对一些人警惕而受到伤害，我们当然有责任在私下告知他们而减轻风险。无论对与错，绝对不能传播他人的坏话。如果你的评判是正确的，那么所犯的错误只能伤到犯错的人，让因果去处理。如果你的评判是错误的，那么你就为世上的不公添砖加瓦。所以说，对于与事无关的人应该缄口不言。但是如果你的低调和沉默可能导致其他人被伤害，那么，无论如何都要说真话。就象 Annesly 说的，“将责任放在事件之上”。在某些情况下，我们不得不说“不让谨慎干扰责任”。

ENQUIRER - Methinks, if you carry out these maxims, you are likely to reap a nice crop of troubles!

问：我想，如果你找这些格言去做，你会惹很多麻烦的！

THEOSOPHIST – And so we do. We have to admit that we are now open to the same taunt as the early Christians were. "See, how these THEOSOPHIST –s love one another!" may now be said of us without a shadow of injustice.

答：确实是惹了很多麻烦！我们现在受着早期基督徒所受的奚落：“你看，这些证道人多么互相友爱！”，这种评判我们认为完全公平。

ENQUIRER - Admitting yourself that there is at least as much, if not more, backbiting, slandering, and quarrelling in the T. S. as in the Christian Churches, let alone Scientific Societies -- What kind of Brotherhood is this? I may ask.

问：如果你承认在证道学会里有着和基督教教会和科学学会里一样多的，甚至更多的互相指责，毁谤，争吵 — 那么这怎么谈得上兄弟情义呢？

THEOSOPHIST – A very poor specimen, indeed, as at present, and, until carefully sifted and reorganized, *no* better than all others. Remember, however, that human nature is the same *in* the Theosophical Society as *out* of it. Its members are no saints: they are at best sinners trying to do better, and liable to fall back owing to personal weakness. Add to this that our "Brotherhood" is no "recognised" or established body, and stands, so to speak, outside of the pale of jurisdiction. Besides which, it is in a chaotic condition, and as unjustly *unpopular than any other body*. What wonder, then, that those members who fail to carry out its ideal should turn, after leaving the Society, turn for sympathetic protection to our enemies, and pour all their gall and bitterness into their too willing ears! Knowing that they will find support, sympathy, and ready credence for every accusation, however absurd, that it may please them to launch against the Theosophical Society, they hasten to do so, and vent their wrath on the innocent looking-glass, which reflected too faithfully their faces. *People never forgive those whom they have wronged*. The sense of kindness received, and repaid by them with ingratitude, drives them into a madness of self-justification before the world and their own consciences.

答：当今的成员如果不经挑选和重组，确实是一群不比其他组织成员更好的人。但是请你记住，人性在证道学内外都是一样的。证道学的成员不是圣人：他们最多是试着想做得好一些的犯错的人，并且可以因为个人的弱点失败。况且，我们的“兄弟会”不是一个被“公认的”或者是既定的组织，不受管辖。另外，它现在很混乱，和其他组织一样不受欢迎。所以自然地，那些达不到自己理想的成员离会后，都跑到敌对的阵营，对着乐意的听众大发怨言。他们知道在那里可以得到支持，同情，可以信口开河，不论怎么荒唐，都会因反对证道学会而得到赞赏。他们都急着这么做，将照见他们真实面孔的镜子砸碎。人从不原谅自己对不住的人。当他们接受善意后面对自己的忘恩负义，就会疯狂地在世人和自己的良知面前自我辩护。

ENQUIRER - Your position does not seem to me a very enviable one.

问：我一点也不羡慕你的处境。

THEOSOPHIST – It is not. But don't you think that there must be something very noble, very exalted, very true, behind the Society and its philosophy, when the leaders and the founders of the movement still continue to work for it with all their strength? They sacrifice to it all comfort, all worldly prosperity, and success, even to their good name and reputation -- aye, even to their honour -- to receive in return incessant and ceaseless obloquy, relentless persecution, untiring slander, constant ingratitude, and misunderstanding of their best efforts, blows, and buffets from all sides -- when by simply dropping their work they would find themselves immediately released from every responsibility, shielded from every further attack.

答：确实是。可是难道你不认为证道学和它的哲学背后一定有一个非常高贵的，崇高的，真实的东西，在促使着证道学的领袖和创立人尽所有力量为其努力吗？他们牺牲了所有的舒适，世间的财富，成功，甚至自己的名声和荣誉，换取的是不断的、无休止的谩骂、无情的迫害，不停的诽谤，不断的忘恩负义和对他们最大的努力的误解，以及来自四面八方的打击。只要他们放弃他们的工作，立即就可以卸掉所有的责任，抵挡所有的进攻。

ENQUIRER - I confess, such a perseverance seems to me very astounding, and I wondered why you did all this.

问：我承认，这样的坚韧不舍是非常惊人的，我不明白你为什么这么做。

THEOSOPHIST – Believe me for no self-gratification; only in the hope of training a few individuals to carry on our work for humanity by its original programme when the Founders are dead and gone. They have already found a few such noble and devoted souls to replace them. The coming generations, thanks to these few, will find the path to peace a little less thorny, and the way a little widened, and thus all this suffering will have produced good results, and their self-sacrifice will not have been in vain. At present, the main, fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness *to the masses* than they have hitherto enjoyed.

答：请你相信我，我这么做不是为了自我满足；他们只是希望能够培养几个在创建人辞世后还可以依着最初计划为人类服务的人。他们已经找到了几个高尚的，投入的人来接班。未来的人类会因为这些人，在前进的路上少些荆棘，多些和平，并且发现道路会宽广一些。这些苦难会换来好的结果，自我牺牲不白做。当今学会最主要最基本的目的是在人们心中种下种子，到时候它们会发芽，在有利的条件下会孕育一个健康的改革，让大众比以前得到更多的幸福。

## XII WHAT IS PRACTICAL THEOSOPHY?

### 第十二章

#### 什么是实用证道学?

##### DUTY

##### 责任

ENQUIRER - Why, then, the need for re-births, since all alike fail to secure a permanent peace?

问：那么，如果人总是得不到永久的安宁，需要轮回干什么？

THEOSOPHIST – Because the final goal cannot be reached in any way but through life experiences, and because the bulk of these consist in pain and suffering. It is only through the latter that we can learn. Joys and pleasures teach us nothing; they are evanescent, and can only bring in the long run satiety. Moreover, our constant failure to find any permanent satisfaction in life which would meet the wants of our higher nature, shows us plainly that those wants can be met only on their own plane, to wit -- the spiritual.

答：因为生命的终极目标只有通过生命经历才能达到，没有其他途径，而且生命经历很大一部分是苦难。只有通过苦难才能学习。欢乐和愉悦不能教我们什么；它们转瞬即逝，从长久的眼光看，只能使我们停滞不前。而且，我们在生活中不断失败，找不到可以与我们的更高本性需求相配的永久的满足感，正是说明了这些需求只能够在它们本身的层面上才能够满足，也就是说，在精神界才行。

ENQUIRER - Is the natural result of this a desire to quit life by one means or another?

问：这种欲望的自然结果是不是想要通过某种方式离开人间呢？

THEOSOPHIST – If you mean by such desire "suicide," then I say, most decidedly not. Such a result can never be a "natural" one, but is ever due to a morbid brain disease, or to most decided and strong materialistic views. It is the worst of crimes and dire in its results. But if by desire, you mean simply aspiration to reach spiritual existence, not a wish to quit the earth, then I would call it a very natural desire indeed. Otherwise voluntary death would be an abandonment of our present post and of the duties incumbent on us, as well as an attempt to shirk Karmic responsibilities, and thus involve the creation of new Karma.

答：如果你说的欲望的意思是“自杀”，那么则完全错了。这种结果不可能是“自然”的。自杀要么是由于大脑的病态，要么是由于执著而强烈的物质主义思想。这是最严重的罪行，其结果是可怕的。如果你所说的欲望指的是一种达到精神界的意愿，而不是想离开人世，那么这种欲望是再自然不过了。夺去自己的生命就好像离开我们现在的岗位，抛弃我们的责任，逃避因果报应，这会造新的业。

ENQUIRER - But if actions on the material plane are unsatisfying, why should duties, which are such actions, be imperative?

问：如果我们在物质界的行为是这么不令人满意，为什么责任，也就是这些行为，是必不可少的呢？

THEOSOPHIST – First of all, because our philosophy teaches us that the object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

答：首先，我们的哲学教导我们说，我们对人的责任以及对自己最终的责任，其目的不在于得到个人的快乐，而是为了他人的快乐。凡是应做的事我们必须去做，而不是为了它带给我们的结果去做。完成了责任之后，是会得到快乐，或者确切地说会得到满足感，但这不是也不应是我们做事的动力。

ENQUIRER - What do you understand precisely by "duty" in Theosophy? It cannot be the Christian duties preached by Jesus and his Apostles, since you recognise neither?

问：证道学中所说的“责任”到底是什么？它不可能是耶稣和他的弟子们所教授的基督教的责任吧？因为你们不承认耶稣和他的门徒。

THEOSOPHIST – You are once more mistaken. What you call "Christian duties" were inculcated by every great moral and religious Reformer ages before the Christian era. All that was great, generous, heroic, was, in days of old, not only talked about and preached from pulpits as in our own time, but *acted upon* sometimes by whole nations. The history of the Buddhist reform is full of the most noble and most heroically unselfish acts. "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing" was practically carried out by the

followers of Buddha, several centuries before Peter. The Ethics of Christianity are grand, no doubt; but as undeniably they are not new, and have originated as "Pagan" duties.

答：你又错了。你所说的“基督教的责任”是基督教时期以前每一个道德和宗教的改革者所提倡的。所有的崇高的，慷慨的，英勇的教义，不仅在古代，就如现在一样被谈论和说教，而且有时被整个的民族以实际行动来实现。佛教的改革历史充满了高贵和英雄主义的无私事迹。“众人应同心合意，彼此怜悯；爱人如兄弟，慈悲为怀，礼敬他人；不以恶报恶，以牙还牙；而是恰恰相反，以祝福相报”是佛教徒在彼得出现的几个世纪前就遵守的。基督教的道德是崇高的，这毫无疑问，但是它们并不是什么新的东西，都是从“异教徒”那里来的。

ENQUIRER - And how would you define these duties, or "duty," in general, as you understand the term?

问：那么你怎么定义这些责任，或者责任的广义呢？

THEOSOPHIST – Duty is that which *is due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*.

答：责任是我们“应该付与”人类，我们的同胞，社区，家庭，尤其是比我们贫困和无助的人的。这是一笔债务，如果我们今生不去偿还，会使我们在来世精神层面上陷入窘境并在道德上破产。证道学是责任的精髓。

ENQUIRER - So is Christianity when rightly understood and carried out.

答：那么，基督教如果被正确的理解和实行的话也是一样的。

THEOSOPHIST – No doubt it is; but then, were it not a *lip-religion* in practice, Theosophy would have little to do amidst Christians. Unfortunately it is but such lip ethics. Those who practise their duty towards all, and for duty's own sake, are few; and fewer still are those who perform that duty, remaining content with the satisfaction of their own secret consciousness. It is –

The public voice  
Of praise that honours virtue and rewards it—

which is ever uppermost in the minds of the "world renowned" philanthropists. Modern ethics are beautiful to read about and hear discussed; but what are words unless converted into actions? Finally: if you ask me how we understand Theosophical duty practically and in view of Karma, I may answer you that our duty is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it.

答：确实如此；但是如果基督教不是一个嘴皮子上的宗教的话，证道学对于基督教徒就没有什么意义了。不幸的是，基督教只是一个说教的道德体系。那些因为出于负责而去对人类负责的人寥寥无几；那些尽到了责任并且能够因为满足了自己心中意识而幸福的人更是少之又少。当今社会中“誉满全球”的慈善家们相信要靠众人的褒奖来荣光和奖励美德的。现代的道德读起来和谈起来都很美；可是光说不做有什么用？最后，如果你问我证道学的责任是怎么实践的，从因果的角度是怎么看的，我的回答是我们的责任就是对于生命给与我们的，我们全盘接受，毫无怨言，我们摘取生命的玫瑰，完全是为了它给别人带来的芳香，如果享受这芳香必须要有人做出牺牲的话，我们自己会是那个心甘情愿接受玫瑰的刺的人。

ENQUIRER - All this is very vague. What do you do more than Christians do?

问：这些概念都很模糊。你们做的比基督徒多些什么呢？

THEOSOPHIST – It is not what we members of the Theosophical Society do -- though some of us try our best - - but how much farther Theosophy leads to good than modern Christianity does. I say -- *action*, enforced action, instead of mere intention and talk. A man may be what he likes, the most worldly, selfish and hard-hearted of men, even a deep-dyed rascal, and it will not prevent him from calling himself a Christian, or others from so regarding him. But no Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: "The end of man is an *action* and not a *thought*, though it were the noblest" -- and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit. *Cant* is the most loathsome of all vices; and *cant* is the most prominent feature of the greatest Protestant country of this century -- England.

答：关键在于不是证道学会的会员做了些什么 — 尽管有些人尽最大努力在做 — 而是证道学比起现代基督教来说，可以将人在善的道路上引领得更远。我的意思是 — 通过实践，真正的实践，而不是只靠意图和言语。一个人可能是最世俗，自私，狠心，甚至是一个着实的恶棍，哪怕这样他也会称自己是个基督徒，别人也会认为他是个基督徒。但是没有一个人可以称自己是个证道人，除非他完全接受了卡莱尔的真理：“人的目的是一种行动，而不是一种思想，尽管它是最崇高的”。除非一个人如此认定自己的生命目标并且在日常生活中实践它。对某一真理的认同不等于对它的执行；美德或责任听起来越是美丽宏伟，越是高谈阔论，如果不付诸行动，它就是空中阁楼。虚伪是所有恶习中最令人厌恶的；而虚伪是本世纪最伟大的新教国家--英国的最突出的特点。

ENQUIRER - What do you consider as due to humanity at large?

问：你认为我们欠人类的是什么呢？

THEOSOPHIST – Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth.

答：完全承认无论种族，肤色，社会地位和出身，人人权利平等，待遇相同。

ENQUIRER - When would you consider such due not given?

问：在什么情况下这种债没有还清呢？

THEOSOPHIST – When there is the slightest invasion of another's right -- be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves. The whole present system of politics is built on the oblivion of such rights, and the most fierce assertion of national selfishness. The French say: "Like master, like man"; they ought to add, "Like national policy, like citizen."

答：当哪怕是最小的侵权还在发生时 — 无论侵犯的是一个人的或者一个国家的权利；当我们不能够象想要别人对待自己一样用公正，友善，体谅和慈悲去对待别人时。现在整个的政治系统是建立在无视这些权力的基础上的，是最激烈的民族自私自利的宣扬。法国人说：“主人如是，仆人亦如是”；他们应该说“国家政策如是，国民亦如是”。

ENQUIRER - Do you take any part in politics?

问：你有政治立场吗？

THEOSOPHIST – As a Society, we carefully avoid them, for the reasons given below. To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles*. Make men feel and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.

答：作为一个组织，我们小心不卷入政治，原因如下。在改造人的本质之前试图去改造政治体系，就像是换汤不换药。除非在内心深处让人感觉并且认识到自己真实的，真正的对人类的负责，否则那些出于个人，社会和国家私利而导致的权力的滥用，国家政策中的不公不会自然消失。一个园丁如果想去除园里的毒草，不连根拔掉，只是将地面那部分割除的做法是愚蠢的。如果人一如既往，同样的自私自利，可持续性的政治改革是不可能实现的。

## THE RELATIONS OF THE T. S. TO POLITICAL REFORMS.

### 证道学会与政治改革的关系

ENQUIRER - The Theosophical Society is not, then, a political organization?

问：那么，证道学会不是一个政治组织？

THEOSOPHIST – Certainly not. It is international in the highest sense in that its members comprise men and women of all races, creeds, and forms of thought, who work together for one object, the improvement of humanity; but as a society it takes absolutely no part in any national or party politics.

答：肯定不是。它是最高意义上的一个国际性的组织，因为它的会员由不同种族，信仰，思维方式的人组成的，他们为了提升人类的共同目标而一起工作；但是作为一个组织来说，证道学会绝不会参与任何国家或者党派的政治。

ENQUIRER - Why is this?

问：为什么？

THEOSOPHIST – Just for the reasons I have mentioned. Moreover, political action must necessarily vary with the circumstances of the time and with the idiosyncracies of individuals. While from the very nature of their position as Theosophists the members of the T. S. are agreed on the principles of Theosophy, or they would not belong to the society at all, it does not thereby follow that they agree on every other subject. As a society they can only act together in matters which are common to all -- that is, in Theosophy itself; as individuals, each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles or hurt the Theosophical Society.

答：就为了我刚刚解释的原因。而且，政治活动因为时代背景和个人的特质而不同。每个成员之所以成为证道学会的会员是因为对证道学的原则的认同，但并不意味着他们必须对其他的東西达成共识。作为一个组织，他们只能为着共同的東西一起行动 — 而这共同的東西正是证道学本身；作为个人，每个人有绝对的有自己的政治见解和行动的自來，只要这不与证道学的原则相违背或者损害证道学会即可。

ENQUIRER - But surely the T. S. does not stand altogether aloof from the social questions which are now so fast coming to the front?

问：但是证道学会不能对当今如此突出的社会问题视而不见吧？

THEOSOPHIST – The very principles of the T. S. are a proof that it does not -- or, rather, that most of its members do not -- so stand aloof. If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. All Theosophists are only too sadly aware that, in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the T. S. is in thorough sympathy and harmony with all true efforts in this direction.

答：证道学会的宗旨恰恰说明了它不会对社会问题视而不见 — 或者说，它的大多数成员不会是这样。如果人类只有通过首先执行最健全和最科学的生理法则，才能在精神和心灵上得到发展，那么，所有为这一发展而努力的人都有义不容辞的责任。所有的证道学会会员都悲哀地意识到，尤其在西方国家，人民的社会条件不可能让他们无论在身体还是精神方面得到正当的训练，所以人民在两方面的进步都停顿了。身心的训练和发展正是证道学的目标之一，所以证道学会与朝这个方向所做的一切真正努力完全和谐一致。

ENQUIRER - But what do you mean by "true efforts"? Each social reformer has his own panacea, and each believes his to be the one and only thing which can improve and save humanity?

问：但你说的“真正的努力”是什么意思？每个社会改革家都有自己的主张，而且都认为自己的主张是唯一能改善和拯救人类的東西。

THEOSOPHIST – Perfectly true, and this is the real reason why so little satisfactory social work is accomplished. In most of these panaceas there is no really guiding principle, and there is certainly no one principle which connects them all. Valuable time and energy are thus wasted; for men, instead of cooperating, strive one against the other, often, it is to be feared, for the sake of fame and reward rather than for the great cause which they profess to have at heart, and which should be supreme in their lives.

答：确实如此，但是正因为如此，极少的社会工作会有令人满意的结果。大多数政治主张没有任何指导性的原则，而且没有一个原则可以团结所有人。宝贵的时间和精力因此浪费掉了；人们不仅没有团结，倒反互相争斗，可怕的是，往往这种争斗是为了名利，而不是为了他们所谓的头等重要的伟大事业。

ENQUIRER - How, then, should Theosophical principles be applied so that social cooperation may be promoted and true efforts for social amelioration be carried on?

问：那么，证道学的原则应该怎样去实践，才能提倡社会合作，为社会改良做真正的努力呢？

THEOSOPHIST – Let me briefly remind you what these principles are -- universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood.

答：请允许我提醒你证道学的原则是一切合一以及报应；人类的团结；因果法则；轮回。这些是那根将人类链接成天下一家的金链的四个环。

ENQUIRER - How?

问：怎么链接的？

THEOSOPHIST – In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

答：在当今的社会条件下，尤其在所谓的文明国家中，显而易见，很大一部分人还在因穷困与疾病而受难。他们的身体状况很糟，思想和灵性的能力还在沉睡状态。同时，很多社会地位与此相反的人却过着无动于衷，物质奢华和自私享受的日子。这些现象不是偶然的。它们是当今社会条件的必然产物，对社会责任的忽视与身心发展的停顿是紧密相连的。在社会学中，同样在所有真正的科学中，宇宙性的因果法则则是真实不虚的。这种关系的逻辑性的必然产物就是证道学大力提倡的人类的团结。如果一个人的行为影响所有人，这是个十分科学的理念，只有人人都成为兄弟姐妹，人类才能团结，人类进步的目标才能达到。这种世人皆兄弟姐妹的行为和互动，也就是我为人人，人人为我的原则，是证道学的根本原则之一，每个成员都应遵守，不仅是说教，而且要在个人生活中实践。

ENQUIRER - All this is very well as a general principle, but how would you apply it in a concrete way?

问：这些作为总的原则都很好，但是你怎么具体地去实践呢？

THEOSOPHIST – Look for a moment at what you would call the concrete facts of human society. Contrast the lives not only of the masses of the people, but of many of those who are called the middle and upper classes, with what they might be under healthier and nobler conditions, where justice, kindness, and love were paramount, instead of the selfishness, indifference, and brutality which now too often seem to reign supreme. All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference, and brutality can never be the normal state of the race -- to believe so would be to despair of humanity -- and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities. Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life.

答：你看一看所谓的社会现实吧。平民，甚至是中产和上层阶级，生活在以自私，冷漠，残酷为主导的环境中，相比起以公平，友善，关爱为主导的更加健康和高尚的社会条件，是多么不同。世间所有的善恶根源都在人性，而人性是，并且一直是无尽的因果的条件产物。这些条件过去存在，现在存在，将来也会存在。自私，冷漠，残酷绝不是人的正常状态 — 如果认为这是正常的，人类真的是没救了 — 没有证道人会相信这个。人类的进步可以通过，也只有通过培养高尚的情操来实现。真正的进化论告诉我们，通过改变生物的环境可以改变和提高生物本身；最严格地讲这对人也适合。每个证道人，都必须尽最大努力去帮助实现那些明智的，周密的，以改善贫民生活条件为目的的社会计划。这些努力应该以彻底的社会解放为终极目标，或者是以培养人几乎在所有社会层面忽视了的社会责任感为目的。

ENQUIRER - Agreed. But who is to decide whether social efforts are wise or unwise?

问：我同意。但是谁来决定社会计划明智与否呢？

THEOSOPHIST – No one person and no society can lay down a hard-and-fast rule in this respect. Much must necessarily be left to the individual judgment. One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

答：没有任何人和任何社会可以对此做一个硬性规定。很多事情必须由个人去决定。但是可以有一个总的原则。社会计划建议是否促进实现证道学世人皆兄弟的目标？真正的证道人对应用这个原则没有什么困难；一旦确定了，他的责任在于培养社会意识导向。要做到这一点，只有通过灌输那些更高尚的公共和私人责任的概念来实现，这些概念是所有精神和物质改善的根源。在任何情况下，他本人必须是一个精神行为的中心，在他的日常生活的一点一滴中用他的精神力量来重塑他人。

ENQUIRER - But why should he do this? Are not he and all, as you teach, conditioned by their Karma, and must not Karma necessarily work itself out on certain lines?

问：可是他为什么要这样做呢？正如你们教导的，他自己以及所有的人，都被他们的业力所限制，难道业力不是要以一定方式来报的吗？

THEOSOPHIST – It is this very law of Karma which gives strength to all that I have said. The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

答：正是由于因果业报，我才这么说的。个人不能将自己与人类分开，人类也离不了个体。因果法则平等运行于整个人类社会，虽然每个人的发展程度不同。帮助别人发展，证道人不仅认为他在帮助其他人的业得到报偿，他自己也是在报偿自己的业。他自己与人类是不可分离的，通过总是想着如何提高人类，他知道如果自己没有响应最高尚的自我的影响，他不仅推迟了自己的进步，而且拖累了整个人类。通过他自己的行为，他可以使人类更困难或者更容易地走向更高的一个层次。

ENQUIRER - How does this bear on the fourth of the principles you mentioned, viz., Reincarnation?

问：这与你刚才说的第四个原则即轮回有什么关系？

THEOSOPHIST – The connection is most intimate. If our present lives depend upon the development of certain principles which are a growth from the germs left by a previous existence, the law holds good as regards the future. Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are steppingstones to the higher and more glorious planes of being. If this life were all, then in many respects it would indeed be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces which lie beyond.

答：关系十分密切。如果我们今世的生命依靠由前世培养的种子发展起来的某些特质，未来也是如此。一旦人们了解了宇宙的因果不仅适用于当前，而是适用于过去，现在和未来，那么所有现在的行为都会自然地纳入它应有的归属，并且它于人于己的关系也很明确。每一个缺德和自私的行为都使我们退步而不是进步，而每一个高尚的思想和无私的行为都是我们踏上更高更荣光的层次的基石。如果生命只有一次，那么今生从很多角度来看确实是贫苦和卑劣的，但是如果把它看作进入下一个生命的准备期，它可以成为我们要经过的一道金门，我们不是自私孤独地穿过，而是由我们的同胞陪伴着，走向远处的殿堂。

## **ON SELF-SACRIFICE.**

### **论自我牺牲**

ENQUIRER - Is equal justice to all and love to every creature the highest standard of Theosophy?



问：对所有人的平等公正和对每个生命的爱是证道学的最高标准吗？

THEOSOPHIST – No; there is an even far higher one.

答：不是的，还有一个更高的标准。

ENQUIRER - What can it be?

问：它能是什么呢？

THEOSOPHIST – The giving to others *more* than to oneself -- *self-sacrifice*. Such was the standard and abounding measure which marked so pre-eminently the greatest Teachers and Masters of Humanity -- *e. g.*, Gautama Buddha in History, and Jesus of Nazareth as in the Gospels. This trait alone was enough to secure to them the perpetual reverence and gratitude of the generations of men that come after them. We say, however, that self-sacrifice has to be performed with discrimination; and such a self-abandonment, if made without justice, or blindly, regardless of subsequent results, may often prove not only made in vain, but harmful. One of the fundamental rules of Theosophy is, justice to oneself -- viewed as a unit of collective humanity, not as a personal self-justice, not more but not less than to others; unless, indeed, by the sacrifice of the *one* self we can benefit the many.

答：是给予他人比自己多 — 自我牺牲。人类最伟大的导师和真师们都具足了这一个标准和准绳 — 比如说历史上的释迦牟尼佛，福音书中的拿撒勒的耶稣。单这一特质就使他们永世得到后人的崇拜和感恩。我们认为，自我牺牲要有正见；如果对自我的放弃是不公平的或者是盲目的，不顾后果的，不仅白做，而且有害。证道学的一个基本原则是对自己的公正 — 将自己看作人类的一份子，而不是自做裁判的公平，不将自己看得比别人高，也不别人低；除非，也只有在牺牲小我可以利益众生的情况下才是真的自我牺牲。

ENQUIRER - Could you make your idea clearer by giving an instance?

问：你能通过举例说明更加明确你的论点吗？

THEOSOPHIST – There are many instances to illustrate it in history. Self-sacrifice for practical good to save many, or several people, Theosophy holds as far higher than self-abnegation for a sectarian idea, such as that of "saving the heathen from *damnation*," for instance. In our opinion, Father Damien, the young man of thirty who offered his whole life in sacrifice for the benefit and alleviation of the sufferings of the lepers at Molokai, and who went to live for eighteen years alone with them, to finally catch the loathsome disease and die, *has not died in vain*. He has given relief and relative happiness to thousands of miserable wretches. He has brought to them consolation, mental and physical. He threw a streak of light into the black and dreary night of an existence, the hopelessness of which is unparalleled in the records of human suffering. He was a *true Theosophist*, and his memory will live for ever in our annals. In our sight this poor Belgian priest stands immeasurably higher than -- for instance -- all those sincere but vain-glorious fools, the Missionaries who have sacrificed their lives in the South Sea Islands or China. What good have they done? They went in one case to those who are not yet ripe for any truth; and in the other to a nation whose systems of religious philosophy are as grand as any, if only the men who have them would live up to the standard of Confucius and their other sages. They died victims of irresponsible cannibals and savages, and of popular fanaticism and hatred. Whereas, by going to the slums of Whitechapel or some other such locality of those that stagnate right under the blazing sun of our civilization, full of Christian savages and mental leprosy, they might have done real good, and preserved their lives for a better and worthier cause.

答：历史上有很多案例可以说明。证道学认为，为了众多人或者几个人的实际利益所做的自我牺牲比出于宗派原因的自我放弃要高很多，比如说 "拯救异教徒免受诅咒" 的想法。依我们看，年仅三十的 Damien 神父将他的一生献给了利益和拯救 Molokai 的麻风病人的事业，他独自一人与他们同住了十八年，最后自己也得了麻风病去世了。他没有白死。他给了成千个不幸的可怜人救济和相对的幸福。他也给他们带来了心理和生理的安慰。他向生存的暗夜里和无以表达的痛苦无助中投注了一丝光。他是一位真正的证道人，我们的史册中将永远记着他的名字。在我们眼中，这位比利时的神父比那些传教士要高尚得多。那些真诚但虚荣的傻瓜，白白在南半球的岛屿或中国浪费了生命。他们做了什么好事？一方面他们跑到那些没有足够进化到可以接受某些真理的人中；另一方面去教化一个本身就有极高的宗教和哲学体系的国家，只可惜那里的人没有身体力行孔子和其他圣哲的教诲罢了。这些传教士不是白白在野人手中葬送了生命，就是成了狂热主义和仇恨的牺牲品。可是，如果他们能够去到 Whitechapel 的贫民窟或者其他我们自己文明中的类似的地方，那里充满了基督教的野蛮人和思想的麻风病者，说不定他们还可能做些好事，将自己的生命贡献给一个更好和更值得的事业。

ENQUIRER - But the Christians do not think so?

问：但是基督教徒不这么认为？

THEOSOPHIST – Of course not, because they act on an erroneous belief. They think that by baptising the body of an irresponsible savage they save his soul from damnation. One church forgets her martyrs, the other beatifies and raises statues to such men as Labre, who sacrificed his body for forty years only to benefit the vermin which it bred. Had we the means to do so, we would raise a statue to Father Damien, the true, practical saint, and perpetuate his memory for ever as a living exemplar of Theosophical heroism and of Buddha- and Christ-like mercy and self-sacrifice.

答：他们当然不这么认为，因为他们的行为建立在一个错误的信仰上。他们认为只要为一个野人的身体做洗礼，他们就能拯救他的灵魂免于诅咒。一个教会忘记了她的殉道者，另一个教会则为拉布雷这样的人封圣并树立雕像，他牺牲了自己的身体四十年，只是为了让它所养的害虫受益。如果我们有足够财力，我们会为Damien神父塑一座雕像，他是真正的，务实的圣人，他将被永远铭记，是证道学英雄主义和佛陀与基督般的慈悲和自我牺牲的活生生的典范。

ENQUIRER - Then you regard self-sacrifice as a duty?

问：那么，你认为自我牺牲是一个人的责任？

THEOSOPHIST – We do; and explain it by showing that altruism is an integral part of self-development. But we have to discriminate. A man has no right to starve himself *to death* that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that which is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

答：是的；我们的解释是利他主义是自我发展不可缺少的一部分。但是，我们要有识别力。一个人没有权利为了另一个人有饭吃将自己活活饿死，除非另一个人比自己对更多的人更加有用。但是一个人有责任放弃自己的舒适去为他人劳动，如果他们自己不能工作。他也有责任向他人付出他有的，也就是说那些只能利益自己的东西。证道学教导自我否认，但是不教导冒失草率和无用的自我牺牲，也不认可狂热主义。

ENQUIRER - But how are we to reach such an elevated status?

问：我们怎样才能达到这么高的境界呢？

THEOSOPHIST – By the enlightened application of our precepts to practice. By the use of our higher reason, spiritual intuition and moral sense, and by following the dictates of what we call "the still small voice" of our conscience, which is that of our EGO, and which speaks louder in us than the earthquakes and the thunders of Jehovah, wherein "the Lord is not."

答：通过明智的将我们的理念付诸行动。通过用我们的高层理性，灵性直觉和道德意识，并且倾听我们的意识“微细的声音”，它是我们“自我”的声音，它的声音比上帝的地动山摇的声音还要响亮。

ENQUIRER - If such are our duties to humanity at large, what do you understand by our duties to our immediate surroundings?

问：如果这是我们对全人类的责任，那么我们对周边的人的责任是什么呢？

THEOSOPHIST – Just the same, *plus* those that arise from special obligations with regard to family ties.

答：没什么两样，加上因为家庭关系而产生的特殊义务。

ENQUIRER - Then it is not true, as it is said, that no sooner does a man enter into the Theosophical Society than he begins to be gradually severed from his wife, children, and family duties?

问：那么那些关于一个人只要进了证道学会，就会渐渐远离妻子，孩子和家庭责任的传言是不真实的了？

THEOSOPHIST – It is a groundless calumny, like so many others. The first of the Theosophical duties is to do one's duty by *all* men, and especially by those to whom one's *specific* responsibilities are due, because one has either voluntarily undertaken them, such as marriage ties, or because one's destiny has allied one to them; I mean those we owe to parents or next of kin.

答：和很多其他传言一样，那是毫无根据的胡说八道。证道学的第一个责任是对所有人负责，尤其是那些个人特有的责任，因为一个人要么自愿地承担这些责任，比如说结婚后的责任，要么命运将这些责任降到他们头上，比如说对父母或者兄弟姐妹的责任。

ENQUIRER - And what may be the duty of a Theosophist to himself?

问：一个证道人对自己有什么责任呢？

THEOSOPHIST – To control and conquer, *through the Higher, the lower self*. To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; *i. e.*, if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. It is the duty of a Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says:

“Be not diverted from your duty by any idle reflection the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.”

答：用高层自我来控制 and 征服低层自我。向内心及在道德方面纯净自身，除了自我良知的审判外，不惧怕任何东西。绝不半途而废，也就是说，如果一件事是对的，就大胆公开地去做，如果是错误的，绝对不去沾边。一个证道人应该用 爱比克泰德（Epictetus）的名言来为自己减压 “不要因世人的愚蠢评论而从你的责任中分散精力，因为你控制不了他们的意见，所以不用为此去操心”。

ENQUIRER - But suppose a member of your Society should plead inability to practise altruism by other people, on the ground that "charity begins at home"; urging that he is too busy, or too poor, to benefit mankind or even any of its units -- what are your rules in such a case?

问：假设一个证道学会的成员以“先要对家庭负责”的理由不能做到利他；说他因为太忙，太穷不能利益其他人 — 对这种情况你们的规则是什么？

THEOSOPHIST – No man has a right to say that he can do nothing for others, on any pretext whatever. "By doing the proper duty in the proper place, a man may make the world his debtor," says an English writer. A cup of cold water given in time to a thirsty wayfarer is a nobler duty and more worth, than a dozen of dinners given away, out of season, to men who can afford to pay for them. No man who has not got it in him will ever become a Theosophist; but he may remain a member of our Society all the same. We have no rules by which we could force any man to become a practical Theosophist, if he does not desire to be one..

答：没有人有权说他不能为别人做些什么，无论他找什么借口。一位英国作家说：“在适当的地方履行适当的职责，一个人可以为全世界服务”。给一个饥渴的旅人一杯凉水，比起请能够支付餐费的人吃十几顿饭是更崇高的义务。不理解这一点的人不会成为证道人；但是可能会是一个证道学会成员。我们没有强迫一个人成为证道人的规则，如果这个人本身不想成为证道人的话。

ENQUIRER - Then why does he enter the Society at all?

问：那么为什么这种人要进证道学会呢？

THEOSOPHIST – That is best known to him who does so. For, here again, we have no right to pre-judge a person, not even if the voice of a whole community should be against him, and I may tell you why. In our day, *vox populi* - so far as regards the voice of the educated, at any rate- is no longer *vox dei*, but ever that of prejudice, of selfish motives, and often simply that of unpopularity. Our duty is to sow seeds broadcast for the future, and see they are good; not to stop to enquire *why* we should do so, and how and wherefore we are obliged to lose our time, since those who will reap the harvest in days to come will never be ourselves.

答：只有当事人最清楚。我再强调一下，我们没有权利去为某人下先前定论，哪怕整个团体都是反对他的，我告诉你为什么。当今的公众舆论，起码是受教育的阶层的舆论，已经不是上帝的声音，而是充满偏见，自私的目的，而且经常是不受欢迎的。我们的责任是为了未来播种，并且确保都是好的种子；而不是停步去探讨我们问什么要这么做，以及我们是如何和为什么要这样做的。因为在未来的日子里，那些收获的人永远不会是我们自己。

## ON CHARITY.

### 关于慈善事业

ENQUIRER - How do you Theosophists regard the Christian duty of charity?

问：证道人是如何看待基督徒的慈善责任的？

THEOSOPHIST – What charity do you mean? Charity of mind, or practical charity in the physical plane?

答：你指的是什么慈善？是思想的慈善，还是物质界的实际的慈善？

ENQUIRER - I mean practical charity, as your idea of Universal brotherhood would include, of course, charity of mind.

问：我指的是实际的慈善，你们的世人皆兄弟的理想当然包括了思想的慈善。

THEOSOPHIST – Then you have in your mind the practical carrying out of the commandments given by Jesus in the Sermon on the Mount?

答：那么你头脑中的慈善是指将耶稣的山上宝训付诸于行动吗？

ENQUIRER - Precisely so.

问：确实是的。

THEOSOPHIST – Then why call them "Christian"? Because, although your Saviour preached and practised them, the last thing the Christians of to-day think of is to carry them out in their lives.

答：那么为什么称它是“基督徒”的慈善呢？因为虽然你们的救世主训导并且身体力行，但是今天的基督徒把在生活中实践它们抛在脑后了。

ENQUIRER - And yet many are those who pass their lives in dispensing charity?

问：但是还是有许多人一生都在做善事。

THEOSOPHIST – Yes, out of the surplus of their great fortunes. But point out to me that Christian, among the most philanthropic, who would give to the shivering and starving thief, who would steal his coat, his cloak also; or offer his right cheek to him who smote him on the left, and never think of resenting it?

答：是的，当他们的财富有剩余时。你能指给我看哪一个基督徒，包括那些最乐善好施的人，会不会在一个饥寒交迫的贼偷了他的衣服后，把自己的披风也给他；当有人打他的右脸时，把自己的左脸给他，并且从不记恨？

ENQUIRER - Ah, but you must remember that these precepts have not to be taken literally. Times and circumstances have changed since Christ's day. Moreover, He spoke in Parables.

问：啊，你得记住这些原则不能在字面上照搬。现在的时代与基督时代不同。而且，他说话是用寓言的。

THEOSOPHIST – Then why don't your Churches teach that the doctrine of damnation and hell-fire is to be understood as a *parable* too? Why do some of your most popular preachers, while virtually allowing these "parables" to be understood as you take them, insist on the literal meaning of the fires of Hell and the *physical* tortures of an "Asbestos-like" soul? If one is a "parable," then the other is. If Hell-fire is a literal truth, then Christ's commandments in the Sermon on the Mount have to be obeyed to the very letter. And I tell you that many who do not believe in the Divinity of Christ -- like Count Leo Tolstoi and more than one Theosophist -- do carry out these noble and universal, precepts literally; and many more good men and women would do so, were they not more than certain that such a walk in life would very probably land them in a lunatic asylum -- so *Christian are your laws!*

答：那为什么你们的教会不教导关于诅咒和地狱之火的教义也应被理解为一个寓言？为什么你们最受欢迎的传教士，尽管允许这些“寓言”由个人自身去理解，却坚持地狱之火和“石棉一样”的灵魂的身体折磨的字面意思？如果一种说法是“寓言”，那其他说法也是寓言。如果地狱之火确有其事，那么基督的山上宝训也应该照字面去理解。我可以告诉你很多不信基督的人一如列夫·托尔斯泰，还有不止一个证道人——确实是照着这些高尚的，普世通用的教导的字面意思去做的；如果不是因为可能会被关进疯人院的话，更多的好人也会照着山上宝训的字面意义去做的——看看你们的基督教法则吧！

ENQUIRER - But surely every one knows that millions and millions are spent annually on private and public charities?

问：但是每个人都知道成千上万人每年都在为私人 and 公共慈善做贡献

THEOSOPHIST – Oh, yes; half of which sticks to the hands it passes through before getting to the needy; while a good portion or remainder gets into the hands of professional beggars, those who are too lazy to work, thus doing no good whatever to those who are really in misery and suffering. Haven't you heard that the first result of the great outflow of charity towards the Eastend of London was to raise the rents in *Whitechapel* by some 20 per cent.?

答：是的；一半都落在经手人手里了；还有很大一笔进了职业乞丐的腰包，他们太懒不愿工作，所以真正在苦难中需要救济的人没得到好处。你没听说在大笔慈善款向伦敦东区捐出后的第一个结果是 *Whitechapel* 的房租上涨了20%吗？

ENQUIRER - What would you do, then?

问：那么，你可以做些什么呢？

THEOSOPHIST – Act individually and not collectively; follow the Northern Buddhist precepts:

"Never put food into the mouth of the hungry by the hand of another";

"Never let the shadow of thy neighbour (*a third person*) come between thyself and the object of thy bounty";

"Never give to the Sun time to dry a tear before thou hast wiped it."

"Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants*, lest thy money should diminish gratitude, and thy food turn to gall."

答：通过个人行动而不是集体行动；照北传佛教的教义做：“从不通过别人的手将饭喂到饥饿的口中”；“从不让邻居（第三者）的影子挡在你和施舍对象之间。”；“别让太阳在你擦掉眼泪前将它晒干。”“千万不要通过你的仆人把钱给穷人，把食物给你门前化缘的僧侣，以免你的钱减少了感激，你的食物变成了苦汁”。

ENQUIRER - But how can this be applied practically?

问：在实际生活中怎么可以做到呢？

THEOSOPHIST – The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. Theosophists do not believe in giving money through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt. Where's the gratitude which your "millions of pounds" should have called forth, or the good feelings provoked by them? Is it shown in the hatred of the East-End poor for the rich? in the growth of the party of anarchy and disorder? or by those thousands of unfortunate working girls, victims to the "sweating" system, driven daily to eke out a living by going on the streets? Do your helpless old men and women thank you for the workhouses; or your poor for the poisonously unhealthy dwellings in which they are allowed to breed new generations of diseased, scrofulous and rickety children, only to put money into the pockets of the insatiable Shylocks who own houses? Therefore it is that every sovereign of all those "millions," contributed by good and would-be charitable people, falls like a burning curse instead of a blessing on the poor whom it should relieve. We call this *generating national Karma*, and terrible will be its results on the day of reckoning.

答：证道学的慈善理念是为别人亲力亲为；个人的仁慈和善良；个人亲自关心受苦受难的人；在别人困难和需要时施以个人的同情，考虑和援助。证道人不相信通过别人或者别的手去施舍。我们认为通过个人的同情和亲手将钱送到需要帮助的人手中，那钱会有千倍的效力。我们认为救助饥饿的灵魂跟填饱肚子一样重要，甚至更重要；感恩之心对于感恩的人的益处比感恩的对象要来的大。你捐了“百万英镑”后，看到它激发的任何感恩和友善的感情了吗？在东区穷人对富人的仇恨中找到吗？在有增无减的无政府主义和混乱中找到吗？那成千上万的不幸的女工，她们是血汗体制的牺牲品，不得不到街头谋生，她们感谢你吗？那些无助的老人们感谢你给的工房了吗？或者那些住在卫生状况差的透顶的房屋中的穷人，在那里生出来的尽是一代代的病态，长疮和佝偻的孩子，只肥了贪得无厌的放高利贷的房东。那些善良和想施舍的人们的“百万”钱财，不是对穷人的一个祝福，倒反变成了诅咒。我们称之为“造国家的业”，偿还起来是可怕的。

## THEOSOPHY FOR THE MASSES.

### 大众的证道学

ENQUIRER - And you think that Theosophy would, by stepping in, help to remove these evils, under the practical and adverse conditions of our modern life?

问：你认为证道学可以介入到实用主义和不利的现代生活中，帮助清除这些罪恶吗？

THEOSOPHIST – Had we more money, and had not most of the Theosophists to work for their daily bread, I firmly believe we could.

答：如果证道学会有更多的钱，如果大多数证道人不是不得为谋生工作的话，我坚信这可以做到。

ENQUIRER - How? Do you expect that your doctrines could ever take hold of the uneducated masses, when they are so abstruse and difficult that well educated people can hardly understand them?

问：怎么做？你期望你们的教义真能深入到没受教育的大众中，现在连受过很好教育的人都看不大明白这些艰深莫测的东西。

THEOSOPHIST – You forget one thing, which is that your much-boasted modern education is precisely that which makes it difficult for you to understand Theosophy. Your mind is so full of intellectual subtleties and preconceptions that your natural intuition and perception of the truth cannot act. It does not require metaphysics or education to make a man understand the broad truths of Karma and Reincarnation. Look at the millions of poor and uneducated Buddhists and Hindoos, to whom Karma and re-incarnation are solid realities, simply because their minds have never been cramped and distorted by being forced into an unnatural groove. They have never had the innate human sense of justice perverted in them by being told to believe that their sins would be forgiven because another man had been put to death for their sakes. And the Buddhists, note well, live up to their beliefs without a murmur against Karma, or what they regard as a just punishment; whereas the Christian populace neither lives up to its moral ideal, nor accepts its lot contentedly. Hence murmuring, and dissatisfaction, and the intensity of the struggle for existence in Western lands.

答：你忘了一点，正是你自以为豪的现代教育使你对证道学理解困难。你的脑子里充满了微妙的知识和即成观念，以至于你的自然直觉和对真理的感知无法发挥作用。人不需要形而上学和教育去理解因果业报和轮回。看看那些百万的贫困和没有受过教育的佛教徒和印度教徒，他们认为因果业报和轮回是事实，因为他们的头脑从没有因被强制地引到一个不自然的沟渠而淤塞和扭曲。他们天生的公平观从没有被那种自己犯罪要靠别人牺牲去赎的教育而扭曲。请你记住，佛教徒在当业报降到自己身上时不抱怨因果，认为这是罪有应得；而基督教徒既不遵从道德理想，也不服命运安排。所以西方国家充满了抱怨，不满和激烈的生存挣扎。

ENQUIRER - But this contentedness, which you praise so much, would do away with all motive for exertion and bring progress to a stand-still.

问：但是这种你捧得很高的随遇而安，可能会阻碍人的上进心，停止进步。

THEOSOPHIST – And we, Theosophists, say that your vaunted progress and civilization are no better than a host of will-o'-the-wisps, flickering over a marsh which exhales a poisonous and deadly miasma. This, because we see selfishness, crime, immorality, and all the evils imaginable, pouncing upon unfortunate mankind from this Pandora's box which you call an age of progress, and increasing *pari passu* with the growth of your material civilization. At such a price, better the inertia and inactivity of Buddhist countries, which have arisen only as a consequence of ages of political slavery.

答：我们认为，你们所谓的进步和文明只不过是散发着致死毒气的沼泽上的点点鬼火。这是因为我们看到从你们称为是一个进步时代的潘多拉的盒子里，自私，罪行，缺德和所有可以想象的丑恶降临到不幸的人类身上，并随着你们物质文明的增长而增加。与这种代价相比，佛教国家的停滞不前要好得多，这种现象只是许多年来政治奴役的产物。

ENQUIRER - Then is all this metaphysics and mysticism with which you occupy yourself so much, of no importance?

问：那么你们花这么多时间搞的形而上学和神秘学是不重要的吗？

THEOSOPHIST – To the masses, who need only practical guidance and support, they are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance. It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines, that he can realize their truth. Conviction breeds enthusiasm, and "Enthusiasm," says Bulwer Lytton, "is the genius of sincerity, and truth accomplishes no victories without it"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." And what is more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern Doctrines?

答：对于大众来说，他们需要实际的指导和支持，这些并不重要；然而对于受过教育的人，对于大众的自然领导者，那些思想和行为迟早都会被大众跟随的人，这些是十分重要的。一个知识分子只有通过哲学的路径才能不因盲从而导致智能自杀；只有明白了东方教义的严谨的一致性和逻辑性，甚至是奥义部分，才能理解其中的真理。信念孕育热情，Bulwer Lytton说：“热情是真诚的天才。没有它，真理就不会取得胜利。”；爱默生说的是事实：“任何世界上的伟大的和指导性的运动都是热情的胜利。”世界上哪有比东方教义这样宏大、一致、合乎逻辑、包罗万象的哲学更能使人产生这样的感觉呢？

ENQUIRER - And yet its enemies are very numerous, and every day Theosophy acquires new opponents.

问：可以这种哲学的敌人很多，每天证道学都有新的敌人。

THEOSOPHIST – And this is precisely that which proves its intrinsic excellence and value. People hate only the things they fear, and no one goes out of his way to overthrow that which neither threatens nor rises beyond mediocrity.

答：这正确认了它内在的优秀和价值。人们只恨他们怕的东西。如果一样东西没有威胁到他们，如果它只是很平庸，有谁会费精力去反对它呢？

ENQUIRER - Do you hope to impart this enthusiasm, one day, to the masses?

问：你想有将一日这种热情会感染大众吗？

THEOSOPHIST – Why not? since history tells us that the masses adopted Buddhism with enthusiasm, while, as said before, the practical effect upon them of this philosophy of ethics is still shown by the smallness of the percentage of crime amongst Buddhist populations as compared with every other religion. The chief point is, to uproot that most fertile source of all crime and immorality -- the belief that it is possible for them to escape the consequences of their own actions. Once teach them that greatest of all laws, *Karma* and *Re-incarnation*, and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger.

答：为什么不呢？历史告诉我们大众热情地接受了佛教，我在前面已经提过，这种道德的哲学对他们的实用性体现在佛教群体中犯罪率比其他任何宗教都低。重点在于，它根除了所有罪恶和不道德的根源——也就是相信自己可以逃脱自己行为的结果。这种教义最高的法则，也就是因果业报和转世轮回的法则，这除了使他们感觉到人类真正的目的外，还使他们象对待伤害身体的危险一样抵制和避开邪恶。

#### HOW MEMBERS CAN HELP THE SOCIETY.

##### 证道学会会员怎么帮助学会

ENQUIRER - How do you expect the Fellows of your Society to help in the work?

问：你期望证道学会的会员怎么帮助学会呢？

THEOSOPHIST – First by studying and comprehending the theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is, and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending and giving them and by inducing their friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and most important of all, by the example of their own lives.

答：首先学习并且理解证道学的教义，这样他们可以教授其他的人，尤其是年轻人。其次，利用任何机会向其他人解释说明证道学是什么，不是什么；去除误解，增加对这个话题的兴趣。再次，帮助推广我们的刊物，有条件的话买书，并且借书给别人和赠书，并且吸引朋友们这样做。第四，尽最大努力维护协会不受不公正言论攻击。第五，也是最重要的，以身作则，亲力亲为。

ENQUIRER - But all this literature, to the spread of which you attach so much importance, does not seem to me of much practical use in helping mankind. This is not practical charity.

问：但是所有这些刊物，你把它们看得这么重，在我看来，他们对于帮助人类没有什么实用价值。这是不实用的慈善。

THEOSOPHIST – We think otherwise. We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate -- we hold that such a book does a real, substantial good. As to what you call practical deeds of charity, to benefit the bodies of our fellow-men, we do what little we can; but, as I have already told you, most of us are poor, whilst the Society itself has not even the money to pay a staff of workers. All of us who toil for it, give our labour gratis, and in most cases money as well. The few who have the means of doing what are usually called charitable actions, follow the Buddhist precepts and do their work themselves, not by proxy or by subscribing publicly to charitable funds. What the Theosophist has to do above all is to forget his personality.

答：我们不这么看。我们认为一本好书给人精神食粮，给人力量，使他们头脑清醒，能使他们把握他们自己只能模糊感觉到但是说不清楚的真理——我们认为这样的书给人真正的，可持续的帮助。你所说的实际的慈善事业，是利益人的身体的，我们尽最大努力；但是，我已经告诉你了，我们大多数经济窘迫，证道学会甚至没钱雇一批工作人员。所有在这里工作的都是义工，甚至还给学会钱。那些有些实力可以

做慈善的，都根据佛教的教义亲自做，而不是通过代理人或者公开加入到慈善基金里。证道人最重要的是要忘记自己。

#### **WHAT A THEOSOPHIST – OUGHT NOT TO DO.**

##### **证道人不应该做什么**

ENQUIRER - Have you any prohibitory laws or clauses for Theosophists in your Society?

问：你们学会有什么不能违反的原则和条例吗？

THEOSOPHIST – Many, but, alas! none of them are enforced. They express the ideal of our organization, -- but the practical application of such things we are compelled to leave to the discretion of the Fellows themselves.

Unfortunately, the state of men's minds in the present century is such that, unless we allow these clauses to remain, so to speak, obsolete, no man or woman would dare to risk joining the Theosophical Society. This is precisely why I feel forced to lay such a stress on the difference between true Theosophy and its hard-struggling and well-intentioned, but still unworthy vehicle, the Theosophical Society.

答：有很多，但是没有一条被强制执行。它们表达的是我们组织的理想 — 但是将这些理想付诸实践全靠会员自己的努力。不幸的是，以当今社会的人的思想状况，如果我们不让这些条例靠自觉执行的话，没人会加入到证道学会。这也是我为什么这么强调真正的证道学与它的奋力挣扎，用意良好但是还不够格的载体，证道学会之间的区别。

ENQUIRER - May I be told what are these perilous reefs in the open sea of Theosophy?

问：证道学的海洋中有哪些暗礁？

THEOSOPHIST – Well may you call them reefs, as more than one otherwise sincere and well-meaning F.T.S. has had his Theosophical canoe shattered into splinters on them! And yet to avoid certain things seems the easiest thing in the world to do. For instance, here is a series of such negatives, screening positive Theosophical duties: -- No Theosophist should be silent when he hears evil reports or slanders spread about the Society, or innocent persons, whether they be his colleagues or outsiders.

答：你可以称它们为礁石，因为不止一个真诚和善意的会员的小舟因为这些礁石成了碎片。可是避免一些事情是世界上容易做到的，比如说以下这条证道学会会员必须遵守的条例：当会员听到关于学会或者无辜的人恶意的报告或者诽谤时，不论此人是同事还是外人，他都不能保持沉默。

ENQUIRER - But suppose what one hears is the truth, or may be true without one knowing it?

问：那如果他听到的是事实，或者他自己不知道的事实呢？

THEOSOPHIST – Then you must demand good proofs of the assertion, and hear both sides impartially before you permit the accusation to go uncontradicted. You have no right to believe in evil, until you get undeniable proof of the correctness of the statement.

答：那你必须在肯定那人的言论之前，要他出示证据，并且公正地听双方的辩解。你在没得到确凿的证据之前是不能听信坏话的。

ENQUIRER - And what should you do then?

问：那然后你应该做什么呢？

THEOSOPHIST – Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err. A Theosophist ought never to forget what is due to the shortcomings and infirmities of human nature.

答：怜悯和隐忍，慈善和长期的苦受，我们必须要保持这些情操才能原谅做错事的兄弟，并用最平和的话语与犯错的人交流。一个证道人不应该忘记人的缺点和弱点可以导致的结果。

ENQUIRER - Ought he to forgive entirely in such cases?

问：这种情况出现时，他是否应该彻底谅解呢？

THEOSOPHIST – In every case, especially he who is sinned against.

答：是的，尤其当他是受害者时。

ENQUIRER - But if by so doing, he risks to injure, or allow others to be injured? What ought he to do then?

问：如果他这么做，他可能会伤害人，或者允许别人被伤害？这时他应做什么？



THEOSOPHIST – His duty; that which his conscience and higher nature suggests to him; but only after mature deliberation. Justice consists in doing no injury to any living being; but justice commands us also never to allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked.

答：在三思后，他应该尽他的责任；这种责任感是从从良知和高层自我那儿来的。公平是不伤害任何生灵的；但是公平也要求我们不能因为纵容有罪的人，致使众人，甚至一个无辜的人受到伤害。

ENQUIRER - What are the other negative clauses?

问：还有其他什么不能犯的条例吗？

THEOSOPHIST – No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for Humanity, and thus work for the advancement of the Theosophical cause.

答：证道人不能满足于闲适的生活，过对自己尤其是对他人无利的日子。如果他不能为全人类服务，他应该为那些需要他帮助的人做事，为了证道学事业的进步而工作。

ENQUIRER - This demands an exceptional nature, and would come rather hard upon some persons.

问：这需要不同寻常的资质，对有些人是很难的。

THEOSOPHIST – Then they had better remain outside the T. S. instead of sailing under false colours. No one is asked to give more than he can afford, whether in devotion, time, work or money.

答：那这些人最好不要虚心假意加入证道学会。没人要求任何人做超出诚意，时间，工作或者金钱能力之外的事。

ENQUIRER - What comes next?

问：还有什么条例吗？

THEOSOPHIST – No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power.

答：成员不能将自己个人进步或者对证道学的熟知看得太重；而是应该在自己能力范围内为他人尽力工作。他不能将整个证道运动的重担和责任让几个非常投入的成员来挑。每个成员都应该承担自己那一份任务，并且尽最大努力提供帮助。

ENQUIRER - This is but just. What comes next?

问：这很公平。还有什么吗？

THEOSOPHIST – No Theosophist should place his personal vanity, or feelings, above those of his Society as a body. He who sacrifices the latter, or other people's reputations on the altar of his personal vanity, worldly benefit, or pride, ought not to be allowed to remain a member. One cancerous limb diseases the whole body.

答：证道人不能将自己的虚荣或者情感置于证道学会之上。一个人如果为了自己个人的虚荣，利益或者骄傲而牺牲证道学会或者他人的声誉，那么他不应保留会员资格。一个癌瘤会影响全身。

ENQUIRER - Is it the duty of every member to teach others and preach Theosophy?

问：每个成员都有教授他人和传授证道学的义务吗？

THEOSOPHIST – It is indeed. No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. And also it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it. But this is a minor clause.

答：是的。没人可以以自己知道不多为借口而不这么做。因为他肯定还能找到比他知道更少的人。而且，当一个人开始教授他人时，他会发现自己的无知并且会努力去除无知。但这条比起前几条来相对来说不是很重要。

ENQUIRER - What do you consider, then, to be the chief of these negative Theosophical duties?

问：在所有这些条例中，你认为最重要的是哪一条呢？

THEOSOPHIST – To be ever prepared to recognize and confess one's faults. To rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts. Never to backbite or slander another person. Always to say openly and direct to his face anything you have against him. Never to make yourself the echo of anything you may hear against another, nor harbour revenge against those who happen to injure you.

答：时刻准备承认和忏悔自己的错误。情愿因为恭维而犯错，而不愿疏忽对同事努力的认可。从不在背后饶舌或非议他人。听到有人说别人坏话时从不响应，也不对那些伤害你的人记仇。

ENQUIRER - But it is often dangerous to tell people the truth to their faces. Don't you think so? I know one of your members who was bitterly offended, left the Society, and became its greatest enemy, only because he was told some unpleasant truths to his face, and was blamed for them.

问：但是当人的面说真话往往是危险的。你不这么认为吗？我知道一个会员因为受到攻击而离开了学会，并且成了学会最大的敌人，因为他被当面告知了他应对一些不大荣光的事实负责。

THEOSOPHIST – Of such we have had many. No member, whether prominent or insignificant, has ever left us without becoming our bitter enemy.

答：这种情况很多。不管是显赫的还是一般的成员，离会后都成了我们的敌人。

ENQUIRER - How do you account for it?

问：你对此如何解释呢？

THEOSOPHIST – It is simply this. Having been, in most cases, intensely devoted to the Society at first, and having lavished upon it the most exaggerated praises, the only possible excuse such a backslider can make for his subsequent behaviour and past short-sightedness, is to pose as an innocent and deceived victim, thus casting the blame from his own shoulders on to those of the Society in general, and its leaders especially. Such persons remind one of the old fable about the man with a distorted face, who broke his looking-glass on the ground that it reflected his countenance crookedly.

答：这很简单。这些人大多数在最初狂热地投身于学会，拼命地吹捧证道学，他对自己接下去的行为以及当初的短见唯一的借口就是充当一个无辜的，受骗上当的受害者，这样他就可以将指责转移到证道学会，尤其是领导者身上。这些人就如一个寓言故事里的人一样，因为镜子照见了他的丑陋而将镜子摔碎。

ENQUIRER - But what makes these people turn against the Society?

问：是什么让这些人跟证道学会敌对呢？

THEOSOPHIST – Wounded vanity in some form or other, almost in every case. Generally, because their *dicta* and advice are not taken as final and authoritative; or else, because they are of those who would rather reign in Hell than serve in Heaven. Because, in short, they cannot bear to stand second to anybody in anything. So, for instance, one member -- a true "Sir Oracle" -- criticized, and almost defamed every member in the T. S. to outsiders as much as to Theosophists, under the pretext that they were all "*untheosophical*", blaming them precisely for what he was himself doing all the time. Finally, he left the Society, giving as his reason a profound conviction that we were all (the Founders especially) -- FRAUDS! Another one, after intriguing in every possible way to be placed at the head of a large Section of the Society, finding that the members would not have him, turned against the Founders of the T. S., and became their bitterest enemy, denouncing one of them whenever he could, simply because the latter could not, and would not, *force him* upon the Members. This was simply a case of an outrageous wounded vanity.

答：几乎无一例外，因为各式各样的受伤的虚荣。通常是因为他们的意见和建议不被视为最终的和权威的；或者他们是属于情愿在地狱称王而不愿在天堂听差的那种人。因为他们就是受不了在任何事上比别人低一头。比如说，一个成员，真正的一位“预言先生”，对内对外对每个成员都进行批评甚至毁誉，说他们都“不证道”，批评他们做他其实自己一贯做的事情。最后，他离开了学会，理由是他认为所有人（尤其是创立人）都是骗子。还有一位，在使了很多手段想当一个大分支的负责人后，没有达到目的就跟证道学会的创立人反目，成了公敌，从不放过任何一个诋毁他们的机会，就因为他们不想将他强加于成员头上。这是一个虚荣严重受伤的例子。

ENQUIRER - What would you do with such characters?

问：对这样的人你们做什么呢？

THEOSOPHIST – Leave them to their Karma. Because one person does evil that is no reason for others to do so.

答：交由因果决定。一个人犯错不能成为另一个人犯错的原因。

ENQUIRER - But, to return to slander, where is the line of demarcation between backbiting and just criticism to be drawn? Is it not one's duty to warn one's friends and neighbours against those whom one knows to be dangerous associates?

问：让我们回到关于诽谤的话题，诋毁和正当的批评的界限在哪里？难道一个人没有责任告诫自己的朋友和邻居要警惕这些危险人物吗？

THEOSOPHIST – If by allowing them to go on unchecked other persons may be thereby injured, it is certainly our duty to obviate the danger by warning them privately. But true or false, no accusation against another person should ever be spread abroad. If true, and the fault hurts no one but the sinner, then leave him to his Karma. If false, then you will have avoided adding to the injustice in the world. Therefore, keep silent about such things with every one not directly concerned. But if your discretion and silence are likely to hurt or endanger others, then I add: *Speak the truth at all costs*, and say, with Annesly, "Consult duty, not events." There are cases when one is forced to exclaim, "Perish discretion, rather than allow it to interfere with duty."

答：如果人们会因不对一些人警惕而受到伤害，我们当然有责任在私下告知他们而减轻风险。无论对与错，绝对不能传播他人的坏话。如果你的评判是正确的，那么所犯的错误只能伤到犯错的人，让因果去处理。如果你的评判是错误的，那么你就为世上的不公添砖加瓦。所以说，对于与事无关的人应该缄口不言。但是如果你的低调和沉默可能导致其他人被伤害，那么，无论如何都要说真话。就象 Annesly 说的，“将责任放在事件之上”。在某些情况下，我们不得不说“不让谨慎干扰责任”。

ENQUIRER - Methinks, if you carry out these maxims, you are likely to reap a nice crop of troubles!

问：我想，如果你找这些格言去做，你会惹很多麻烦的！

THEOSOPHIST – And so we do. We have to admit that we are now open to the same taunt as the early Christians were. "See, how these Theosophists love one another!" may now be said of us without a shadow of injustice.

答：确实是惹了很多麻烦！我们现在受着早期基督徒所受的奚落：“你看，这些证道人多么互相友爱！”，这种评判我们认为完全公平。

ENQUIRER - Admitting yourself that there is at least as much, if not more, backbiting, slandering, and quarrelling in the T. S. as in the Christian Churches, let alone Scientific Societies -- What kind of Brotherhood is this? I may ask.

问：如果你承认在证道学会里有着和基督教教会和科学学会里一样多的，甚至更多的互相指责，毁谤，争吵 — 那么这怎么谈得上兄弟情义呢？

THEOSOPHIST – A very poor specimen, indeed, as at present, and, until carefully sifted and reorganized, *no* better than all others. Remember, however, that human nature is the same *in* the Theosophical Society as *out* of it. Its members are no saints: they are at best sinners trying to do better, and liable to fall back owing to personal weakness. Add to this that our "Brotherhood" is no "recognised" or established body, and stands, so to speak, outside of the pale of jurisdiction. Besides which, it is in a chaotic condition, and as unjustly *unpopular than any other body*. What wonder, then, that those members who fail to carry out its ideal should turn, after leaving the Society, turn for sympathetic protection to our enemies, and pour all their gall and bitterness into their too willing ears! Knowing that they will find support, sympathy, and ready credence for every accusation, however absurd, that it may please them to launch against the Theosophical Society, they hasten to do so, and vent their wrath on the innocent looking-glass, which reflected too faithfully their faces. *People never forgive those whom they have wronged*. The sense of kindness received, and repaid by them with ingratitude, drives them into a madness of self-justification before the world and their own consciences.

答：当今的成员如果不经挑选和重组，确实是一群不比其他组织成员更好的人。但是请你记住，人性在证道学内外都是一样的。证道学的成员不是圣人：他们最多是试着想做得好一些的犯错的人，并且可以因为个人的弱点失败。况且，我们的“兄弟会”不是一个被“公认的”或者是既定的组织，不受管辖。另外，它现在很混乱，和其他组织一样不受欢迎。所以自然地，那些达不到自己理想的成员离会后，都跑到敌对的阵营，对着乐意的听众大发怨言。他们知道在那里可以得到支持，同情，可以信口开河，不论怎么荒唐，都会因反对证道学会而得到赞赏。他们都急着这么做，将照见他们真实面孔的镜子砸碎。人从不原谅自己对不住的人。当他们接受善意后面对自己的忘恩负义，就会疯狂地在世人和自己的良知面前自我辩护。

ENQUIRER - Your position does not seem to me a very enviable one.

问：我一点也不羡慕你的处境。

THEOSOPHIST – It is not. But don't you think that there must be something very noble, very exalted, very true, behind the Society and its philosophy, when the leaders and the founders of the movement still continue to work for it with all their strength? They sacrifice to it all comfort, all worldly prosperity, and success, even to their good name and reputation -- aye, even to their honour -- to receive in return incessant and ceaseless obloquy, relentless persecution, untiring slander, constant ingratitude, and misunderstanding of their best efforts, blows, and buffets from all sides -- when by simply dropping their work they would find themselves immediately released from every responsibility, shielded from every further attack.

答：确实是。可是难道你不认为证道学和它的哲学背后一定有一个非常高贵的，崇高的，真实的东西，在促使着证道学的领袖和创立人尽所有力量为其努力吗？他们牺牲了所有的舒适，世间的财富，成功，甚至自己的名声和荣誉，换取的是不断的、无休止的谩骂、无情的迫害，不停的诽谤，不断的忘恩负义和对他们最大的努力的误解，以及来自四面八方的打击。只要他们放弃他们的工作，立即就可以卸掉所有的责任，抵挡所有的进攻。

ENQUIRER - I confess, such a perseverance seems to me very astounding, and I wondered why you did all this.

问：我承认，这样的坚韧不舍是非常惊人的，我不明白你为什么这么做。

THEOSOPHIST – Believe me for no self-gratification; only in the hope of training a few individuals to carry on our work for humanity by its original programme when the Founders are dead and gone. They have already found a few such noble and devoted souls to replace them. The coming generations, thanks to these few, will find the path to peace a little less thorny, and the way a little widened, and thus all this suffering will have produced good results, and their self-sacrifice will not have been in vain. At present, the main, fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness *to the masses* than they have hitherto enjoyed.

答：请你相信我，我这么做不是为了自我满足；他们只是希望能够培养几个在创建人辞世后还可以依着最初计划为人类服务的人。他们已经找到了几个高尚的，投入的人来接班。未来的人类会因为这些人，在前进的路上少些荆棘，多些和平，并且发现道路会宽广一些。这些苦难会换来好的结果，自我牺牲不白做。当今学会最主要最基本的目的是在人们心中种下种子，到时候它们会发芽，在有利的条件下会孕育一个健康的改革，让大众比以前得到更多的幸福。

### XIII ON THE MISCONCEPTIONS ABOUT THE THEOSOPHICAL SOCIETY THEOSOPHY AND ASCETICISM.

#### 第十三章

#### 对证道学会的误解

#### 证道学与禁欲主义

ENQUIRER –I have heard people say that your rules require all members to be vegetarians, celibates, and rigid ascetics; but you have not told me anything of the sort yet. Can you tell me the truth once for all about this?

问：我听说你们要求所有会员都是素食主义者，独身主义者和严格的苦行者；但是你没有对我提及这类事情。你能告诉我真相吗？

THEOSOPHIST –The truth is that our rules require nothing of the kind. The Theosophical Society does not even expect, far less require of *any* of its members that they should be ascetics in any way, except -- if you call *that* asceticism -- that they should try and benefit other people and be unselfish in their own lives.

答：真相是我们没有这样的要求。证道学会不期望，更不要说要求其成员禁欲苦行。除非你把利益他人以及无私奉献称为苦行。

ENQUIRER –But still many of your members are strict vegetarians, and openly avow their intention of remaining unmarried. This, too, is most often the case with those who take a prominent part in connection with the work of your Society.

问：但是你们的很多会员都是严格的素食主义者，并且公开宣布不结婚。这样的人往往是你们学会的工作骨干。

THEOSOPHIST –That is only natural, because most of our really earnest workers are members of the Inner Section of the Society, which I told you about before.

答：这很正常，因为最热切的工作者大多数是学会内圈的人，我跟你在前面提到过。

ENQUIRER –Oh! then you do require ascetic practices in that Inner Section?

问：啊！那么说你们对内圈成员有禁欲要求？

THEOSOPHIST –No; we do not *require* or *enjoin* them even there; but I see that I had better give you an explanation of our views on the subject of asceticism in general, and then you will understand about vegetarianism and so on.

答：不是的,我们没有这样的要求和建议。看来我最好跟你解释一下我们对禁欲的看法，你就会明白素食和其他的生活方式了。

ENQUIRER –Please proceed.

问：好的。

THEOSOPHIST –As I have already told you, most people who become really earnest students of Theosophy, and active workers in our Society, wish to do more than study theoretically the truths we teach. They wish to *know* the truth by their own direct personal experience, and to study Occultism with the object of acquiring the wisdom and power, which they feel that they need in order to help others, effectually and judiciously, instead of blindly and at haphazard. Therefore, sooner or later, they join the Inner Section.

答：我跟你说过，大多数热诚的证道学的学生还有学会的积极工作者希望自己不仅仅从理论方面学习我们教授的真理。他们希望通过自身的经验去感受真理，并且通过学习奥义来得到智慧和能力，因为他们需要有效审慎地，而不是盲目无序地帮助别人。因此，或早或晚他们都会加入内圈。

ENQUIRER –But you said that "ascetic practices" are not obligatory even in that Inner Section?

问：但是你说过对内圈成员也不要禁欲苦行？

THEOSOPHIST –No more they are; but the first thing which the members learn there is a true conception of the relation of the body, or physical sheath, to the inner, the true man. The relation and mutual interaction between these two aspects of human nature are explained and demonstrated to them, so that they soon become imbued with the supreme importance of the inner man over the outer case or body. They are taught that blind unintelligent asceticism is mere folly; that such conduct as that of St. Labro which I spoke of before, or that of the Indian Fakirs and jungle ascetics, who cut, burn and macerate their bodies in the most cruel and horrible

manner, is simply self-torture for selfish ends, *i.e.*, to develop will-power, but is perfectly useless for the purpose of assisting true spiritual, or Theosophic development.

答：确实是这样；但是成员们学的第一桩事情就是自己与身体的真正关系，或者是物质的躯壳与内在的，真正的人的关系。人性中的这两者的关系和互动对他们都解释和展示得很清楚。他们知道盲目愚昧的苦行是疯狂的行为；象St. Labro或者是印度的苦行者那样对自己的身体又割，又烧，并且用残酷可怕的方式进行自残，只不过是出于自私的原因自我折磨罢了。他们的目的在于增强意志力，但是这对真正的灵性或者证道的发展是毫无用处的。

ENQUIRER –I see, you regard only *moral* asceticism as necessary. It is as a means to an end, that end being the perfect equilibrium of the *inner* nature of man, and the attainment of complete mastery over the body with all its passions and desires?

问：我明白了，你们只认为在道德上的苦行是有必要的。它是达到一个目的的手段，这个目的就是人的内在本质的完美平衡，以及实现对身体及其所有激情的完全控制。

THEOSOPHIST –Just so. But these means must be used intelligently and wisely, not blindly and foolishly; like an athlete who is training and preparing for a great contest, not like the miser who starves himself into illness that he may gratify his passion for gold.

答：是的。但是这些方法必须明智地使用，而不是盲目和愚昧的。就像是一个运动员训练是为了一个重要的比赛一样，而不是像个守财奴为了金子而把自己饿病了。

ENQUIRER –I understand now your general idea; but let us see how you apply it in practice. How about vegetarianism, for instance?

问：我理解你的大义；但是让我们看看你们是怎么实践的。就拿素食主义举个例子吧？

THEOSOPHIST –One of the great German scientists has shown that every kind of animal tissue, however you may cook it, still retains certain marked characteristics of the animal which it belonged to, which characteristics can be recognised. And apart from that, every one knows by the taste what meat he is eating. We go a step farther, and prove that when the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from. Moreover, occult science teaches and proves this to its students by ocular demonstration, showing also that this "coarsening" or "animalizing" effect on man is greatest from the flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables.

答：有个一伟大的德国科学家证实了每种动物，无论你怎么烹调，都会保持这种动物明显的特征，都会被辨认得出来。而且，每个人都可以从肉的味道上辨认出来吃的是什么肉。更进一步说，我们证实当动物的肉被人当食物吃进去以后，它在生理上给人带来了一些来自动物的特征。而且，奥义科学教导并且通过眼见证实，较大动物的肉对人的“粗化”和“动物化”影响比鸟类更大，接下去是鱼类和其他的冷血动物，对人影响最小的是植物。

ENQUIRER –Then he had better not eat at all?

问：那么人最好别吃东西了。

THEOSOPHIST –If he could live without eating, of course it would. But as the matter stands, he must eat to live, and so we advise really earnest students to eat such food as will least clog and weight their brains and bodies, and will have the smallest effect in hampering and retarding the development of their intuition, their inner faculties and powers.

答：如果人不吃饭就可以活着，那当然是最好的了。但是事实上，人必须吃东西才能生存。所以我们建议真诚的学生吃那些对大脑和身体的阻塞和负重最小的，对他们的直觉和内在的能力阻碍和滞待作用最小的食物。

ENQUIRER –Then you do not adopt all the arguments which vegetarians in general are in the habit of using?

问：那么你不完全同意素食者通常使用的理由。

THEOSOPHIST –Certainly not. Some of their arguments are very weak, and often based on assumptions which are quite false. But, on the other hand, many of the things they say are quite true. For instance, we believe that much disease, and especially the great predisposition to disease which is becoming so marked a feature in our time, is very largely due to the eating of meat, and especially of tinned meats. But it would take too long to go thoroughly into this question of vegetarianism on its merits; so please pass on to something else.

答：肯定不会。他们有些论点非常虚弱，而且常常是基于错误的理念的。但是，从另一面看，他们有些论点对的。例如，我们认为，许多疾病，特别是在我们这个时代变得如此明显的疾病倾向，在很大程度上是由于吃肉造成的，而且特别是罐头肉。但是，素食的好处说来要花太多时间，我们换一个话题吧。

ENQUIRER –One question more. What are your members of the Inner Section to do with regard to their food when they are ill?

问：还有一个问题。你们内圈的成员生病时是怎么吃东西的？

THEOSOPHIST –Follow the best practical advice they can get, of course. Don't you grasp yet that we never impose any hard-and-fast obligations in this respect? Remember once for all that in all such questions we take a rational, and never a fanatical, view of things. If from illness or long habit a man cannot go without meat, why, by all means let him eat it. It is no crime; it will only retard his progress a little; for after all is said and done, the purely bodily actions and functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow there.

答：当然他要根据最实际的建议去做。你难道还不清楚我们对成员从来没有硬性的条例吗？请记住当我们面对这些问题时，总是采取理智的态度，而不是极端的态度。如果因为生病或者长期的习惯一个人不能不吃肉，那就应该让他吃肉。吃肉不是犯罪，只是会推迟他的进步。说到底，人的思想和情感，他脑子里想要的并且允许扎根成长的欲望比纯粹的身体的行为和功能要重要得多。

ENQUIRER –Then with regard to the use of wine and spirits, I suppose you do not advise people to drink them?

问：那么，葡萄酒和烈酒呢？我想你不建议人们喝酒，对吧？

THEOSOPHIST –They are worse for his moral and spiritual growth than meat, for alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium, and similar drugs.

答：喝酒对一个人的道德和灵性成长的影响比吃肉要坏的多，因为无论什么酒都对人的心理条件有直接、显著和有害的影响。饮酒和喝烈酒对内在力量的发展的破坏性只比习惯性地使用大麻、鸦片和其他药物的破坏性小。

## THEOSOPHY AND MARRIAGE.

### 证道学和婚姻

ENQUIRER –Now to another question; must a man marry or remain a celibate?

问：我有另外一个问题：人一定要结婚或者单身吗？

THEOSOPHIST –It depends on the kind of man you mean. If you refer to one who intends to live *in* the world, one who, even though a good, earnest Theosophist, and an ardent worker for our cause, still has ties and wishes which bind him to the world, who, in short, does not feel that he has done for ever with what men call life, and that he desires one thing and one thing only -- to know the truth, and to be able to help others -- then for such a one I say there is no reason why he should not marry, if he likes to take the risks of that lottery where there are so many more blanks than prizes. Surely you cannot believe us so absurd and fanatical as to preach against marriage altogether? On the contrary, save in a few exceptional cases of practical Occultism, marriage is the only remedy against immorality.

答：这要看是什么人。如果你指的是那些想“入世”的人，一个好的，真诚的证道人，一个为我们的事业热心工作的人，仍然有将他与世界联系在一起的纽带和愿望，简而言之，他不觉得他已经过够了人们所说的生活，他只想做一件事，而且只有一件事 -- 了解真相，并能帮助别人 -- 那么对于这样的人，我说他没有理由不结婚。如果他喜欢冒险，喜欢婚姻那个空白多于中奖的抽彩游戏，他就应该结婚。你肯定不会认为我们是如此极端，完全反对结婚吧？恰恰相反，除了几个奥义实践的特例以外，婚姻是针对道德败坏的唯一方法。

ENQUIRER –But why cannot one acquire this knowledge and power when living a married life?

问：可是，为什么一个结婚的人不能得到知识和力量呢？

THEOSOPHIST –My dear sir, I cannot go into physiological questions with you; but I can give you an obvious and, I think, a sufficient answer, which will explain to you the moral reasons we give for it. Can a man serve two masters? No! Then it is equally impossible for him to divide his attention between the pursuit of Occultism and a wife. If he tries to, he will assuredly fail in doing either properly; and, let me remind you, practical Occultism is far too serious and dangerous a study for a man to take up, unless he is in the most deadly earnest,

and ready to sacrifice *all, himself first of all*, to gain his end. But this does not apply to the members of our Inner Section. I am only referring to those who are determined to tread that path of discipleship which leads to the highest goal. Most, if not all of those who join our Inner Section, are only beginners, preparing themselves in this life to enter in reality upon that path in lives to come.

答：亲爱的先生，我不能和你讨论生理学问题；但我可以给你一个明显的、我认为足够的答案，这将向你解释我们认为是道德上的理由。一个人能侍奉两个主人吗？不能！同样的，一个人也不能同时对追求奥义学和满足妻子投入精力。如果他想两全，那么他肯定那样都做不好。而且我想提醒你，实用奥义学对一个人来说是一项很严肃和危险的学问，除非他真诚到了极点，并且愿意牺牲一切，而且是首先自我牺牲，才能达到目的。这并不是对我们内圈成员的要求，我指的是那些下定决心要踏上成为真师弟子的道路并达到最高目的的人。大多数加入内圈的成员只是刚刚开始，在今世为来世准备上路的。

## THEOSOPHY AND EDUCATION. 证道学与教育

ENQUIRER –One of your strongest arguments for the inadequacy of the existing forms of religion in the West, as also to some extent the materialistic philosophy which is now so popular, but which you seem to consider as an abomination of desolation, is the large amount of misery and wretchedness which undeniably exists, especially in our great cities. But surely you must recognise how much has been, and is being done to remedy this state of things by the spread of education and the diffusion of intelligence.

问：你们认为西方的宗教形式不合时宜，当今世界可憎的物欲泛滥，你们最强烈的论点基于那些不可否认地存在着的大量的苦难和不幸，尤其是在大城市里。但是你们应该承认，通过教育和普及知识，这种状况已经大量得到改善，或者正在被改善。

THEOSOPHIST –The future generations will hardly thank you for such a "diffusion of intelligence," nor will your present education do much good to the poor starving masses.

答：下一代的人不会感谢这种“知识的普及”，现在的教育也不会对那些饥饿的大众带来什么好处。

ENQUIRER –Ah! but you must give us time. It is only a few years since we began to educate the people.

问：啊！可是这需要时间。我们普及教育才刚刚做了几年。

THEOSOPHIST –And what, pray, has your Christian religion been doing ever since the fifteenth century, once you acknowledge that the education of the masses has not been attempted till now -- the very work, if ever there could be one, which a *Christian, i. e.*, a Christ-following church and people, ought to perform?

答：如果你承认大众教育才刚刚开始，那么请问，自从十五世纪以来，基督教都做了些什么？这难道不是一个自称是基督徒的人——也就是追随基督的教会和人们，应该做的吗？

ENQUIRER –Well, you may be right; but now --

问：嗯，你可能是对的，可是现在。。。

THEOSOPHIST –Just let us consider this question of education from a broad standpoint, and I will prove to you that you are doing harm not good, with many of your boasted improvements. The schools for the poorer children, though far less useful than they ought to be, are good in contrast with the vile surroundings to which they are doomed by your modern Society. The *infusion* of a little practical Theosophy would help a hundred times more in life the poor suffering masses than all this infusion of useless intelligence.

答：让我们从一个较宽的角度看教育问题，我会证实你们所谓的进步，其实是有害无益的。穷人孩子们的学校虽然没什么用，但是比起他们在所谓的现代社会所处的生活环境来说要好。如果教授一些实用证道学，对于那些苦难中的大众来说，要比传播无用的知识好得多。

ENQUIRER –But, really --

问：可是。。。

THEOSOPHIST –Let me finish, please. You have opened a subject on which we Theosophists feel deeply, and I must have my say. I quite agree that there is a great advantage to a small child bred in the slums, having the gutter for playground, and living amid continued coarseness of gesture and word, in being placed daily in a bright, clean school-room hung with pictures, and often gay with flowers. There it is taught to be clean, gentle, orderly; there it learns to sing and to play; has toys that awaken its intelligence; learns to use its fingers deftly; is spoken to with a smile instead of a frown; is gently rebuked or coaxed instead of cursed. All this humanises the children, arouses their brains, and renders them susceptible to intellectual and moral influences. The schools are



not all they might be and ought to be; but, compared with the homes, they are paradises; and they slowly are reacting on the homes. But while this is true of many of the Board schools, your system deserves the worst one can say of it.

答：请让我说完。你说的话对于证道学非常重要，我必须要把它讲明白。我同意对于那些生长在贫民窟里的小孩子来说，比起在阴沟里玩耍，生活在粗俗的行为和言语环境中，让他们每天在一个明亮，清洁，墙上挂着画，满是花的教室里要好得多。他们被教育要整洁，礼貌，有秩序；在学校里学唱歌，玩耍；能够用玩具来促进智力发展；学会巧用双手；人们对他们面带笑容地讲话，而不是皱着眉头；他们被友善地批评或者哄着，而不是被骂着。这些都会使孩子们人性化，激活他们的大脑，使他们能够受知识和道德的影响。学校虽然没有十全十美，但是比起他们的家来说，就像天堂一样；渐渐地，孩子们对家庭也会有影响。虽然很多的寄宿学校是这样的，可是你们的体系糟糕透了。

ENQUIRER –So be it; go on.

问：就算是这样吧；请继续。

THEOSOPHIST –What is the *real* object of modern education? Is it to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life allotted them by Karma; to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life? Not a bit of it. And yet, these are undeniably the objects of all true education. No one denies it; all your educationalists admit it, and talk very big indeed on the subject. But what is the practical result of their action? Every young man and boy, nay, every one of the younger generation of schoolmasters will answer: "The object of modern education is to pass examinations," a system not to develop right emulation, but to generate and breed jealousy, envy, hatred almost, in young people for one another, and thus train them for a life of ferocious selfishness and struggle for honours and emoluments instead of kindly feeling.

答：现代教育的真正目的是什么？是为了培养人的头脑并且使其向正确的方向发展；教导那些一无所有和无助的人们坚韧不拔地承担起因果报应分配给他们的生活重担；坚强他们的意志；向他们灌输爱世人，互相依存和世人皆兄弟的概念；是为了训练并培养能够实际生活的性格。现代教育完全不是为了这个。但是，以上几点是真正的教育的目的。没人否认这些，所有的教育家都承认，并且都能高谈阔论。可是实际上教育的结果是什么呢？每个年轻人和孩子，或者，年轻一代的校长们都会说“现代教育的目的是为了考试”，这个教育系统不是为了树立正确的榜样，而是培养并且造就年轻人之间的嫉妒，羡慕，甚至憎恨，培养他们一生强烈的自私并且为了争夺荣誉和报酬而争斗，而不是培养善良的情感。

ENQUIRER –I must admit you are right there.

问：我不得不说你这点是对的。

THEOSOPHIST –And what are these examinations -- the terror of modern boyhood and youth? They are simply a method of classification by which the results of your school teaching are tabulated. In other words, they form the practical application of the modern science method to the *genus homo, qua* intellection. Now science teaches that intellect is a result of the mechanical interaction of the brain-stuff; therefore it is only logical that modern education should be almost entirely mechanical -- a sort of automatic machine for the fabrication of intellect by the ton. Very little experience of examinations is enough to show that the education they produce is simply a training of the physical memory, and, sooner or later, all your schools will sink to this level. As to any real, sound cultivation of the thinking and reasoning power, it is simply impossible while everything has to be judged by the results as tested by competitive examinations. Again, school training is of the very greatest importance in forming character, especially in its moral bearing. Now, from first to last, your modern system is based on the so-called scientific revelations: "The struggle for existence" and the "survival of the fittest." All through his early life, every man has these driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that "self," the lower, personal, animal self, is the end-all, and be-all, of life. Here you get the great source of all the after-misery, crime, and heartless selfishness, which you admit as much as I do. Selfishness, as said over and over again, is the curse of humanity, and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hot-beds of such selfishness.

答：这些给当今儿童和青年时期带来恐怖的考试到底是什么？它们只是一种分类方法，将你的学校教学成果制成表格。换句话说来说，它们是将现代科学方法在人类身上的应用，即智能化。今天的科学认为智能是大脑物质机械性相互作用的结果，所以现代教育几乎是完全机械性的，似乎很合乎逻辑，它成了一个制造成吨智能的自动生产机。只要稍微加以审视就足以展示教育只不过是一个物质记忆的训练，迟早，所有的学校都会跌落到这个程度。至于培养真正的，扎实的思考和推理能力，通过竞争性的考试是

不可能达到的。我再重复一遍，学校是培养人品的最重要的一环，尤其在道德方面。可是，从头至尾，你们的现代教育体系是建立在所谓的科学启示上的：“生存斗争”和“适者生存”论。人在很小的时候，就被灌输这些理论的实际例子和经验，加之直接的教授，以致不可能从他的头脑中清除“我”的概念，那个低级的，个性化的，动物性的我，成了生命所有的一切。这是以后所有苦难，罪恶和无情的自私的根源，你也承认这是事实。我再重复一遍，自私是人类的诅咒，是所有邪恶与罪行的根源；你们的学校是自私的温床。

ENQUIRER –That is all very fine as generalities, but I should like a few facts, and to learn also how this can be remedied.

问：这种说法总体上过得去，但是我想了解一些实例，并且想知道有没有纠正的方法。

THEOSOPHIST –Very well, I will try and satisfy you. There are three great divisions of scholastic establishments, board, middle-class and public schools, running up the scale from the most grossly commercial to the idealistic classical, with many permutations and combinations. The practical commercial begets the modern side, and the ancient and orthodox classical reflects its heavy respectability even as far as the School Board pupil teacher's establishments. Here we plainly see the scientific and material commercial supplanting the effete orthodox and classical. Neither is the reason very far to seek. The objects of this branch of education are, then, pounds, shillings, and pence, the *summum bonum* of the nineteenth century. Thus, the energies generated by the brain molecules of its adherents are all concentrated on one point, and are, therefore, to some extent, an organized army of *educated* and speculative intellects of the minority of men, trained against the hosts of the ignorant, simple-minded masses doomed to be vampirised, lived and sat upon by their intellectually stronger brethren. Such training is not only *untheosophical*, it is simply UNCHRISTIAN. Result: The direct outcome of this branch of education is an overflowing of the market with money-making machines, with heartless selfish men -- animals -- who have been most carefully trained to prey on their fellows and take advantage of the ignorance of their weaker brethren!

答：很好，我尽力满足你的要求。学校分三大类：寄宿学校，中产阶级学校和公校，其中有赤裸裸商业化的，也有理想古典主义的，以及其他各式各样的。实用商业化学校比较现代，古老而正统的古典主义甚至在学校董事会的学生教师机构中，也反映出其沉重的可敬性。在这里，我们清楚地看到科学和物质商业取代了传统的正统派和古典派。原因很简单。这类学校的目的是为了钱，钱，还是钱，钱是十九世纪的最高价值。因此，所有这个目标的追随者都将脑力集中在一点上，培养了一支受过教育的投机的小部队，那些无知的，头脑简单的大众必定是会被这些智能更高的同胞们吸血并且欺诈。这种教育不仅与证道学相悖，而且完全反基督教的。结果呢，这种教育的直接效应是向市场上大批输入造钱机器，输入无情的自私的人 — 就像被精心训练的野兽一样，捕捉同类，利用弱势者的无知。

ENQUIRER –Well, but you cannot assert that of our great public schools, at any rate?

问：但是，你无论如何不能对我们伟大的公校做这样的评论吧？

THEOSOPHIST –Not exactly, it is true. But though the *form* is different, the animating spirit is the same: *untheosophical* and *unchristian*, whether Eton and Harrow turn out scientists or divines and theologians.

答：确实不能完全这么评论。虽然两者的形式不一样，但是内在的精神动力是一样的，既不符合证道学，也不符合基督教的教义，无论伊顿和哈罗培养出来的是科学家还是神学家。

ENQUIRER –Surely you don't mean to call Eton and Harrow "commercial"?

问：你总不能说伊顿和哈罗是充满“商业气”的学校吧？

THEOSOPHIST –No. Of course the Classical system is above all things *respectable*, and in the present day is productive of some good. It does still remain the favourite at our great public schools, where not only an intellectual, but also a social education is obtainable. It is, therefore, of prime importance that the dull boys of aristocratic and wealthy parents should go to such schools to meet the rest of the young life of the "blood" and money classes. But unfortunately there is a huge competition even for entrance; for the moneyed classes are increasing, and poor but clever boys seek to enter the public schools by the rich scholarships, both at the schools themselves and from them to the Universities.

答：我不会。当然了，古典主义的学制向来是值得尊敬的，在当今是能够创造一些公益的。在今天伟大的公校，不仅能够得到智育发展，社会教育也在进行。所以，那些贵族和富裕家庭的笨孩子们应该去这些学校上学，以便能够遇到其他社会阶层的孩子们。可是不幸的是，因为有钱的学生比率在增加，而那些穷人家的聪明孩子只能靠奖学金去进入这些学校然后进大学，所以入学竞争太激烈了。

ENQUIRER –According to this view, the wealthier "dullards" have to work even harder than their poorer fellows?

问：以你的观点，那些有钱人家的笨孩子的要比穷人家的孩子勤奋才行？

THEOSOPHIST –It is so. But, strange to say, the faithful of the cult of the "Survival of the fittest" do not practice their creed; for their whole exertion is to make the naturally unfit supplant the fit. Thus, by bribes of large sums of money, they allure the best teachers from their natural pupils to mechanicalise their naturally unfit progeny into professions which they uselessly overcrowd.

答：是的。可是，奇怪的是，那些“适者生存论”的信仰者并不依教奉行；因为他们的全部努力都是为了使自然界中不适合的人取代适合的人。因此，通过贿赂大量的钱财，他们把最好的老师从的学生中引走，以便把他们天生不适合的后代机械地安排到过于拥挤的毫无用处的职业中。

ENQUIRER –And you attribute all this to what?

问：你认为原因在哪里呢？

THEOSOPHIST –All this is owing to the perniciousness of a system which turns out goods to order, irrespective of the natural proclivities and talents of the youth. The poor little candidate for this progressive paradise of learning, comes almost straight from the nursery to the treadmill of a preparatory school for sons of gentlemen. Here he is immediately seized upon by the workmen of the materio-intellectual factory, and crammed with Latin, French and Greek Accidence, Dates and Tables, so that if he have any natural genius it is rapidly squeezed out of him by the rollers of what Carlyle has so well called "dead vocables."

答：所有这些都是由于这种制度的弊端，它不顾年轻人的天性和才能，按部就班地生产商品。可怜的小孩子们，在这个所谓的学习进步的天堂里，一出托儿园就被送到绅士的儿子的预备学校的跑步机上。一到了那里他就被攥进了物质知识工厂工人的手心，满脑子塞满拉丁文，法语和希腊的纪事，日期和表格，如果孩子有一点天生的才华，很快地就会被Carlyle称为“死亡词汇”的东西取代了。

ENQUIRER –But surely he is taught something besides "dead vocables," and much of that which may lead him direct to *Theosophy*, if not entirely into the Theosophical Society?

问：可是，学生们学的不仅是“死亡词汇”，他学到的其他东西会直接把他引向证道学，甚至证道学会。

THEOSOPHIST –Not much. For of history, he will attain only sufficient knowledge of his own particular nation to fit him with a steel armour of prejudice against all other peoples, and be steeped in the foul cess-pools of chronicled national hate and blood-thirstiness; and surely, you would not call that -- *Theosophy*?

答：没什么这样的东西。比如历史吧，他会学到的那一点关于本国的知识足够他充满偏见地看待其他民族，让他踏进污浊的国家之间仇恨与血腥的编年史；你肯定不会称这些为证道学吧？

ENQUIRER –What are your further objections?

问：你对教育体制还有其他反对意见吗？

THEOSOPHIST –Added to this is a smattering of selected, so-called, Biblical facts, from the study of which all intellect is eliminated. It is simply a memory lesson, the Why of the teacher being a Why of circumstances and not of reason.

答：除此之外，还有一堆所谓的“圣经事实”，学了这个以后所有智能都被抹杀了。它只是死记硬背，所有的问题都不是关于理性的，而是关于环境的。

ENQUIRER –Yes; but I have heard you congratulate yourself at the ever-increasing number of the Agnostics and Atheists in our day, so that it appears that even people trained in the system you abuse so heartily *do* learn to think and reason for themselves.

问：是的；可是我听到过你庆祝说现在的不可知论者和无神论者的数目在增加，这就是说在被你这么狠狠批判的系统中人们还是可以学习理性地思考的。

THEOSOPHIST –Yes; but it is rather owing to a healthy reaction from that system than due to it. We prefer immeasurably more in our Society Agnostics, and even rank Atheists, in our society, to bigots of whatever religion. An Agnostic's mind is ever opened to the truth; whereas the latter blinds the bigot like the sun does an owl. The best -- *i. e.*, the most truth-loving, philanthropic, and honest -- of our Fellows were, and are, Agnostics and Atheists, in the sense of disbelievers in a *personal* God. But there are no *free*-thinking boys and girls, and generally early training will leave its mark behind in the shape of a cramped and distorted mind. A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and

accurate thought, and not in blind faith. How can you ever expect good results, while you pervert the reasoning faculty of your children by bidding them believe in the miracles of the Bible on Sunday, while for the six other days of the week you teach them that such things are scientifically impossible?

答：是的，但是原因是出于对于这个系统的一个健康的反应，而不是归功于这个系统本身。我们协会更喜欢不可知论者，甚至将无神论者放在任何宗教的偏执者之上。不可知论者的头脑永远是对真理开放的；可是真理对于宗教偏执者来说，就像太阳让猫头鹰瞎了一样。最好的，也就是说，最热爱真理，慈善和诚实的成员是不可知论者和无神论者，也就是那些不相信一个人性化的上帝的人。但是孩子天生是不自由思考的，早期的教育往往都会充塞或者扭曲孩子的头脑。一个正确健康的教育系统应该培养最活跃和自由的头脑，严格地训练逻辑和正确思维，而不是灌输盲目信仰。如果你在星期日教孩子们用变态的理性思维能力去相信圣经里的奇迹，然后在其余六天里教他们这些从科学角度讲都是不可能的，这样你怎么能期待有好的结果呢？

ENQUIRER –What would you have, then?

问：那你们有什么呢？

THEOSOPHIST –If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

答：如果我们有钱的话，我们会创办学校，教出那些与可以读书写字却会饿死的人不同的人。孩子们首先要学会自力更生，爱天下人，无私，互助慈善，最重要的是，有独立的理性思考能力。我们会将死记硬背降到最低程度，用通常花在这上面的时间去开发内在感知，能力和潜能。我们会尽力去培养每一个孩子，通过教育使他和谐平衡地开发他的能力，并使他的特长能够最自然的发展。我们的目的在于培养自由人，智力上的自由人，道德上的自由人，不带任何偏见的人，最重要的是，不自私的人。我们相信全部的或者是大多数以上几点都可以通过正确和真正的证道学教育达到。

### WHY, THEN, IS THERE SO MUCH PREJUDICE AGAINST THE T. S.?

那么，为什么有这么多对于证道学会的偏见呢？

ENQUIRER –If Theosophy is even half of what you say, why should there exist such a terrible ill-feeling against it? This is even more of a problem than anything else.

问：如果证道学有象你说的一半这样好，为什么有这么多反对证道学的思想呢？这个问题比其他问题都严重。

THEOSOPHIST –It is; but you must bear in mind how many powerful adversaries we have aroused ever since the formation of our Society. As I just said, if the Theosophical movement were one of those numerous modern crazes, as harmless at the end as they are evanescent, it would be simply laughed at -- as it is now by those who still do not understand its real purport -- and left severely alone. But it is nothing of the kind. Intrinsicly, Theosophy is the most serious movement of this age; and one, moreover, which threatens the very life of most of the time-honoured humbugs, prejudices, and social evils of the day -- those evils which fatten and make happy the upper ten and their imitators and sycophants, the wealthy dozens of the middle classes, while they positively crush and starve out of existence the millions of the poor. Think of this, and you will easily understand the reason of such a relentless persecution by those others who, more observant and perspicacious, do see the true nature of Theosophy, and therefore dread it.

答：是的。你必须知道自从学会成立以来我们引出了多少强大的对手。正如我说过，如果证道学不过是现代社会无数小狂潮之一，不痛不痒转瞬即逝，别人只会对它一笑了之 — 那些到现在还没明白它的真正目的的人确实是这样做的 — 会对它置之不理。但是证道学不属于这种性质。从本质上讲，证道学是当代最重要的运动，并且，直接威胁到长期的愚昧、偏见和社会弊端 — 这些滋养和取悦着上层社会以及他们的模仿者和奉承者，以及中产阶级的富裕者，而使百万人在贫困中受罪挨饿。你如果知道这个原因，你就会很容易明白为什么那些有敏锐观察力的人，看清了证道学的本质并且害怕它，所以对它发动毫不留情的进攻。

ENQUIRER –Do you mean to tell me that it is because a few have understood what Theosophy leads to, that they try to crush the movement? But if Theosophy leads only to good, surely you cannot be prepared to utter such a terrible accusation of perfidious heartlessness and treachery even against those few?

问：你是说有少数人明白了证道学是什么，所以去阻止证道学运动？但是如果证道学带来的只是好的，你是不会对这少数几个明白人做这种背信弃义的无情的指控吧？

THEOSOPHIST –I am so prepared, on the contrary. I do not call the enemies we have had to battle with during the first nine or ten years of the Society's existence either powerful or "dangerous"; but only those who have arisen against us in the last three or four years. And these neither speak, write nor preach against Theosophy, but work in silence and behind the backs of the foolish puppets who act as their visible *marionnettes*. Yet, if *invisible* to most of the members of our Society, they are well known to the true Founders and the protectors of our Society. But they must remain for certain reasons unnamed at present.

答：恰恰相反，我会的。学会成立初九到十年间的敌人并不有力和危险；但是最近三四年冒出来的人才才是真正的危险。他们不说，不写也不声称反对证道学，但是在那些愚蠢的傀儡背后默默地操作。证道学会大多数会员可能不知道他们是谁，可是真正的创建人和学会的保护人对他们很熟悉。但是出于各种原因我们不透漏他们的姓名。

ENQUIRER –And are they known to many of you, or to yourself alone?

问：很多人知道他们还是只是你知道？

THEOSOPHIST –I never said *I* knew them. I may or may not know them -- but I know *of them*, and this is sufficient; and *I defy them to do their worst*. They may achieve great mischief and throw confusion into our ranks, especially among the faint-hearted, and those who can judge only by appearances. *They will not crush the Society*, do what they may. Apart from these truly dangerous enemies -- dangerous, however, only to those Theosophists who are unworthy of the name, and whose place is rather *outside* than *within* the T. S. -- the number of our opponents is more than considerable.

答：我从没说过我认识他们。我可能认识他们，但是我知道他们是什么人，这就足够了；我不相信他们会做最坏的事。他们可能会捣乱并且制造混乱，尤其是针对那些胆小的和只看表象的人。他们无论做什么都不会摧毁证道学会。除了这几个真正危险的敌人以外——当然，他们的危险性只是针对那些不够格的证道人的，他们的实际位置应该在学会以外——我们的对手的数量是非常多的。

ENQUIRER –I have heard many Theosophists speak of a "power behind the Society" and of certain "Mahatmas," mentioned also in Mr. Sinnett's works, that are said to have founded the Society, to watch over and protect it.

问：我听说很多证道人说到学会“背后的一股力量”，听说有“真师”，这些在Sinnett先生的书中都提到过，听说是这些真师创建了证道学会并且观察保护着它。

THEOSOPHIST –You may laugh, but it is so.

答：你可能会笑，但这是真的。

## XIV THE "THEOSOPHICAL MAHATMAS" ARE THEY "SPIRITS OF LIGHT" OR "GOBLINS DAMN'D"?

### 第十四章

#### “证道学真师”

他们是“光明之灵”还是“被诅咒的妖精”？

ENQUIRER – Who are they, finally, those whom you call your "Masters"? Some say they are "Spirits," or some other kind of supernatural beings, while others call them "myths."

问：你们称为“真师”的到底是什么人？有些人说他们是“灵”，或者是其他的超自然的生灵，还有一些人称他们为“神话”。

THEOSOPHIST – They are neither. But if you listen to what people say, you will never have a true conception of them. In the first place they are *living men*, born as we are born, and doomed to die like every other mortal.

答：以上全都不是。如果你只是听人们说，那么你会永远不会对他们有正确的认知。首先他们是活着的人，像我们一样出生，也会像我们一样注定要死去。

ENQUIRER – Yes, but it is rumoured that some of them are a thousand years old. Is this true?

问：可是，传言说他们有些人一千岁了。这是真的吗？

THEOSOPHIST – As true as the miraculous growth of hair on the head of Meredith's Shagpat. The more we try to set people right, the more absurd do the inventions become. I have heard of Methuselah being 969 years old; but, not being forced to believe in it, have laughed at the statement, for which I was forthwith regarded by many as a blasphemous heretic.

答：这就像 Meredith 写的 Shagpat 头上神奇的头发一样，这都是虚构的。我们越是辟谣，人们的想象就越离奇。我也听说 Methuselah 有 969 岁；可是，我没有相信这个，并且嘲笑这种说法，为此我立即被许多人视为一个亵渎神明的异教徒。

ENQUIRER – Seriously, though, do they outlive the ordinary age of men?

问：言归正传，这些真师们活得比一般人都长吗？

THEOSOPHIST – What do you call the ordinary age? I remember reading in the *Lancet* of a Mexican who was almost 190 years old; but I have never heard of mortal man, layman, or Adept, who could live even half the years allotted to Methuselah. Some Adepts do exceed, by a good deal, what you would call the ordinary age; there is nothing miraculous in it, and very few of them care to live very long.

答：你指的一般寿命是什么？我记得在 *Lancet* 里读到过一个墨西哥人活了差不多 190 岁；但是我从没听说过常人，无论是普通人还是得道的人，能够活到 Methuselah 一半岁数的。有些得道的人确实比你所说的一般寿命要长；但这也沒什麼神奇的，而且他们中很少有人会在意自己能活多长。

ENQUIRER – But what does the word "Mahatma" really mean?

问：“Mahatma”这个词的意义究竟是什么？

THEOSOPHIST – Simply a "great soul," great through moral elevation and intellectual attainment. If the title of great is given to a drunken soldier like Alexander, why should we not call those "Great" who have achieved far greater conquests in Nature's secrets, than Alexander ever did on the field of battle? Besides, the term is an Indian and a very old word.

答：就是“伟大的灵魂”的意思，伟大之处在于他们崇高的道德和智慧成就。如果象亚历山大这样的醉醺醺的大兵都被称作伟大的亚历山大，那么为什么我们不能用“伟大”来称呼那些征服了自然的秘密的，比亚历山大在战场上的功绩要显著得多的人呢？这个词来自印度并且十分古老。

ENQUIRER – And why do you call them "Masters"?

问：你们为什么称他们“真师”呢？

THEOSOPHIST – We call them "Masters" because they are our teachers; and because from them we have derived all the Theosophical truths, however inadequately some of us may have expressed, and others understood, them. They are men of great learning, whom we term Initiates. They are not ascetics in the ordinary sense, though they certainly remain apart from the turmoil and strife of your western world.

答：我称他们“真师”是因为他们是我们的老师；因为我们从他们那里得到了所有的证道学的真理，虽然我们有些人对这些真理表达不确切或者理解得不全面。他们是学识渊博的人，我们称为“得道”的人。他们不是通常说的苦行者，虽然他们肯定是远离你们西方世界的动荡与纷争的。

ENQUIRER – But is it not selfish thus to isolate themselves?

问：他们与世隔绝，这不是很自私吗？

THEOSOPHIST – Where is the selfishness? Does not the fate of the Theosophical Society sufficiently prove that the world is neither ready to recognise them nor to profit by their teaching? Of what use would Professor Clerk Maxwell have been to instruct a class of little boys in their multiplication-table? Besides, they isolate themselves only from the West. In their own country they go about as publicly as other people do.

答：自私在哪里？证道学会的命运难道还没有证明当今世界没有准备好接受他们或者受益于他们的教诲吗？我们需要 Clerk Maxwell 教授去教一帮还在练乘法口诀的小孩子吗？并且，他们只是与西方隔绝的。在他们自己的国家他们是公开露面的，就像其他人一样。

ENQUIRER – Don't you ascribe to them supernatural powers?

问：你不是说他们有超自然能力吗？

THEOSOPHIST – We believe in nothing supernatural, as I have told you already. Had Edison lived and invented his phonograph two hundred years ago, he would most probably have been burnt along with it, and the whole attributed to the devil. The powers which they exercise are simply the development of potencies lying latent in every man and woman, and the existence of which even official science begins to recognise.

答：我们不相信任何超自然的东西，我已经说过了。如果爱迪生在 200 年前发明了电话，可能他会和他的电话一起被烧死了，而且说他是魔鬼派来的。这些真师的能力只不过是所有人都有的潜能罢了，这些能力的存在甚至官方科学界也开始承认了。

ENQUIRER – Is it true that these men *inspire* some of your writers, and that many, if not all, of your Theosophical works were written under their dictation?

问：这些人给了很多证道学作者们灵感，而且很多证道学的作品，如果不是全部的作品，都是经他们口授完成的，这是真的吗？

THEOSOPHIST – Some have. There are passages entirely dictated by them and *verbatim*, but in most cases they only inspire the ideas and leave the literary form to the writers.

答：有些作品是他们口授的。有一些段落完全是由他们口述的，而且是逐字逐句的，但是大多数情况下他们只是给人启示，让作者用自己的文学形式表达。

ENQUIRER – But this in itself is miraculous; is, in fact, a *miracle*. How can they do it?

问：但是这本身就是很神奇的，事实上，就是一个奇迹。他们是怎么做到的呢？

THEOSOPHIST – My dear Sir, you are labouring under a great mistake, and it is science itself that will refute your arguments at no distant day. Why should it be a "miracle," as you call it? A miracle is supposed to mean some operation which is supernatural, whereas there is really nothing above or beyond NATURE and Nature's laws. Among the many forms of the "miracle" which have come under modern scientific recognition, there is Hypnotism, and one phase of its power is known as "Suggestion," a form of thought transference, which has been successfully used in combating particular physical diseases, etc. The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact. When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE. So if this latter hindrance is overcome, where is the "miracle" of *thought transference*, at whatever distance.

答：我亲爱的先生，你犯了一个大错，而且不久的将来科学就会推翻你的言论。为什么你称之为一个“奇迹”呢？奇迹意味着超自然的操作，可是没有任何事物是可以高于或超越自然和自然法则的。很多“奇迹”已被科学承认，比如说催眠，催眠的力量之一是“建议”，是思想的一种形式转移，已经成功地运用在治疗某些疾病。在不久的将来，科学会承认人与人之间的心之间有很多交流，无论实际距离如何，象面对面一样。如果两颗心心心相应，而且交流的载体在电磁场里调到了同一个频率，那么人与人思想

的交流是没有障碍的，能够自如地传递；因为人的心灵不具有形的性质，距离也不能将思考的对象分开。两颗心之间的唯一差别在于状态。如果这个阻碍被克服了，远距离思想转移有什么“奇迹”可言呢？

ENQUIRER – But you will admit that Hypnotism does nothing so miraculous or wonderful as that?

问：但是你应该承认催眠做不到这样奇迹般或者神奇的事情？

THEOSOPHIST – On the contrary, it is a well-established fact that a Hypnotist can affect the brain of his subject so far as to produce an expression of his own thoughts, and even his words, through the organism of his subject; and although the phenomena attaching to this method of actual thought transference are as yet few in number, no one, I presume, will undertake to say how far their action may extend in the future, when the laws that govern their production are more scientifically established. And so, if such results can be produced by the knowledge of the mere rudiments of Hypnotism, what can prevent the Adept in Psychic and Spiritual powers from producing results which, with your present limited knowledge of their laws, you are inclined to call "miraculous"?

答：恰恰相反，一个催眠师可以通过影响催眠对象的大脑，用他来自表达自己的思想甚至言语，这是一个不争的事实。虽然通过催眠进行思想传递的案例还是少数，但是没人能预计在未来，当支配思想传递的规律得到更科学的确立时，它们的作用可能会扩展到什么程度。如果这样的结果通过初级的催眠就能达到，有什么能够阻止那些真师用心理和灵性的力量创造你们称之为“奇迹般”的现象呢？

ENQUIRER – Then why do not our physicians experiment and try if they could not do as much?

问：那么为什么我们的医生们不去实验和尝试同样的事情呢？

THEOSOPHIST – Because, first of all, they are not Adepts with a thorough understanding of the secrets and laws of psychic and spiritual realms, but materialists, afraid to step outside the narrow groove of matter; and, secondly, because they *must fail* at present, and indeed until they are brought to acknowledge that such powers are attainable.

答：因为，首先他们不是那些通透心理和灵性境界秘密和法则的真师，他们是唯物主义者，害怕踏出物质的狭小空间；其次，他们现在必定失败，直到他们哪天承认这样的能力是可以得到的。

ENQUIRER – And could they be taught?

问：能有人教他们吗？

THEOSOPHIST – Not unless they were first of all prepared, by having the materialistic dross they have accumulated in their brains swept away to the very last atom.

答：在他们没准备好之前是不可能的，他们要把脑子里积累的唯物主义的渣滓彻底清除干净才行。

ENQUIRER – This is very interesting. Tell me, have the Adepts thus inspired or dictated to many of your Theosophists?

问：这很有意思。请你告诉我，那些真师激发了很多证道人的灵感或者向他们口授什么吗？

THEOSOPHIST – No, on the contrary, to very few. Such operations require special conditions. An unscrupulous but skilled Adept of the Black Brotherhood -- "Brothers of the Shadow," we call them - has far less difficulties to labour under. For, having no laws of the Spiritual kind to trammel his actions, such a sorcerer will most unceremoniously obtain control over any mind, and subject it entirely to his evil powers. But our Masters will never do that. They have no right – if they would escape falling into "Black Magic", to obtain full mastery over anyone's immortal Ego, and can therefore act only on the physical and psychic nature of the subject, leaving thereby the free will of the latter wholly undisturbed. Hence, unless a person has been brought into psychic relationship with the Masters, and is assisted by virtue of his full faith in, and devotion to, his Teachers, the latter, whenever transmitting their thoughts to one with whom these conditions are not fulfilled, experience great difficulties in penetrating into the cloudy chaos of that person's sphere. But this is no place to treat of a subject of this nature. Suffice it to say, that if the power exists, then there are Intelligences (embodied or disembodied) which guide this power, and living conscious instruments through whom it is transmitted and by whom it is received. We have only to beware of "*black magic*."

答：没有，只是对寥寥无几的人。这样的操作需要特殊条件。当然了，那些肆无忌惮但是法力高的“暗影兄弟”的黑道真师们更容易操作，因为他们不受灵性法则的约束，这样的巫师会毫无顾忌地操纵人的思想并且将它置于自己邪恶力量之下。可是我们的真师从不会这样做。他们没有这样的权利去掌控任何人的不朽的自我，一 否则他们会堕入黑道，所以他们最多在身体和心理方面去影响人，让人的自由意志不受影响。所以说，除非一个人被引入与真师的心理接触，并且有他对真师完全的信心和崇拜作为辅



助，如果这些条件不具备，真师们要穿透这个人嘈杂混乱的头脑去传递自己的思想是有很大的困难的。我们在这里要谈的不是这个。简短捷说，如果这样的能力存在的话，那么那么宇宙中存在智能的灵体（有身体的或者是没有身体的）去引导这样的力量，也有能够传导并且接受它的有生命的意识工具。我们只需小心“黑巫术”就是了。

ENQUIRER – But what do you really mean by "black magic"?

问：你说的“黑巫术”指的是什么？

THEOSOPHIST – Simply *abuse of psychic powers*, or of any *secret of nature*; the fact of applying to selfish and sinful ends the powers of Occultism. A hypnotiser, who, taking advantage of his powers of "suggestion," forces a subject to steal or murder, would be called a *black magician*

答：简单的说就是对心理力量或者对自然秘密的滥用；利用密义科学达到自私和罪恶的目的。比如说一个催眠师利用他“建议”的力量去迫使催眠对象去偷盗或者杀人，那么他就是个“黑巫术师”。

ENQUIRER – But this is mediaeval belief in witchcraft and sorcery! Even Law itself has ceased to believe in such things?

问：但这是中世纪对邪术和巫术的相信！现在连法律都不承认这些了！

THEOSOPHIST – So much the worse for law, as it has been led, through such a lack of discrimination, into committing more than one judiciary mistake and crime. It is the term alone that frightens you with its "superstitious" ring in it. Would not law punish an abuse of hypnotic powers, as I just mentioned?

Nay, it has so punished it already in France and Germany; yet it would indignantly deny that it applied punishment to a crime of evident *sorcery*. You cannot believe in the efficacy and reality of the *powers of suggestion* by physicians and mesmerisers, or hypnotisers, and then refuse to believe in the same powers when used for evil motives. And if you do, then you believe in *Sorcery*. You cannot believe in good and disbelieve in evil, accept genuine money and refuse to credit such a thing as false coin. Nothing can exist without its contrast, and no day, no light, no good could have any representation as such in your consciousness, were there no night, no darkness, no evil to offset and contrast them.

答：所以对法律更加不好了，因为法律对这方面的判断缺失，导致它犯了不止一个执法错误甚至犯罪。用这个词本身就让你被它“迷信”的光环吓坏了。难道法律不应该惩罚对催眠能力的滥用吗？在法国和德国这样的罪行是会遭到惩罚的，可是法院会很愤怒地否认是因为使用“巫术”而判的罪。如果你相信医生和催眠师的“建议”的有效性和现实性，就不能反过来否认当它被罪恶动机使用时就不属于同类的能力了。如果你相信它们属于同一种能力范畴，那么你就是相信“巫术”的。你不能只相信好的而不相信坏的，只接受真钞但是不承认有伪币。任何事物没有对立面是不能够存在的，没有日就没有夜，在你的意识里如果没有夜，黑暗，罪恶等等，好的概念就不可能存在。

ENQUIRER – Indeed, I have known men, who, while thoroughly believing in that which you call great psychic, or magic powers, laughed at the very mention of Witchcraft and Sorcery.

问：确实，我知道有人完全相信超级心理能力或者魔术的能力，但是却耻笑有巫术和魔法的存在。

THEOSOPHIST – What does it prove? Simply that they are illogical. So much the worse for them, again. And we, knowing as we do of the existence of good and holy Adepts, believe as thoroughly in the existence of bad and unholy Adepts.

答：这只能说明这些人缺乏逻辑性。并且对他们本人也会更不好。我们因为知道有好的，神圣的真师的存在，也相信坏的和罪恶的真师的存在。

ENQUIRER – But if the Masters exist, why don't they come out before all men and refute once for all the many charges which are made against Mdme. Blavatsky and the Society?

问：如果真师们存在，那他们为什么不站出来替对 Blavatsky 女士的指控进行辩护？

THEOSOPHIST – What charges?

答：哪些指控？

ENQUIRER – That *they* do not exist, and that she has invented them. Does not all this injure her reputation?

问：有人说真师们不存在，是她编造的。所有这些对她的名声不是很有伤害吗？

THEOSOPHIST – In what way can such an accusation injure her in reality? Did she ever make money on their presumed existence, or derive benefit, or fame, therefrom? I answer that she has gained only insults, abuse, and

calumnies, which would have been very painful had she not learned long ago to remain perfectly indifferent to such false charges. For what does it amount to, after all? Why, to an *implied compliment*, which, if her accusers were not carried away by their blind hatred, they would have thought twice before uttering. To say that she has invented the Masters comes to this, that She must have invented every bit of philosophy that has ever been given out in Theosophical literature. She must be the author of the letters from which "Esoteric Buddhism" was written; the sole inventor of every tenet found in the "Secret Doctrine," which, if the world were just, would be recognised as supplying many of the missing links of science, as will be discovered a hundred years hence. By saying what they do, they are also giving her the credit of being far cleverer than the hundreds of men, (many *very* clever and not a few scientific men,) who believe in what she says -- inasmuch as she must have fooled them all! If they speak the truth, then she must be several Mahatmas rolled into one

答：这些指控能真正对她造成伤害吗？她说真师存在，因此而获取任何利益，得到任何好处或者声名了吗？她得到的只是侮辱，虐待和谣言。如果她没有在很久以前就学会对这一切都无动于衷的话，那她肯定会很痛苦的。这一切到头来说明了什么？这其实是一种隐含的赞美。如果她的指控者不是被他们盲目的憎恨冲昏了头脑，他们会在说出这些话之前三思而行。如果指控她编造了真师的存在，就等于承认她创造了所有证道学著作中的哲学。她肯定是“密义佛教”中那些信件的作者，“秘密教义”一书中所有章节的创造者，如果世界是公正的话，必定会承认这些著作补充了当今科学的许多空白，未来的几百年里必定会被证实。如果他们对她的指控成立，那么也就是承认了她比成百的人还要聪明（他们之中已经有很聪明的，并且有相当的科学家），因为他们都相信了她所说的——他们都被她骗倒了！如果他们的指控成立，那她肯定是集几个真师于一身的。

ENQUIRER – They say that from beginning to end they were a romance which Madame Blavatsky has woven from her own brain?

问：他们说这些真师是 Blavatsky 女士从头到尾自我想象出来的。

THEOSOPHIST – Well, she might have done many things less clever than this. At any rate, we have not the slightest objection to this theory. As she always says now, she almost prefers that people should not believe in the Masters. She declares openly that she would rather people should seriously think that the only Mahatmaland is the grey matter of her brain, and that, in short, she has evolved them out of the depths of her own inner consciousness, than that their names and grand ideal should be so infamously desecrated as they are at present. At first she used to protest indignantly against any doubts as to their existence. Now she never goes out of her way to prove or disprove it. Let people think what they like.

答：她可能做过其他比这不聪明的事情。不过我们也不反对这种理论。她本人现在也常说，她宁愿人们不相信真师的存在。她公开声明她情愿人们相信她的大脑是唯一的真师所在地，她将他们从自己的内层意识深处创造了出来，这样他们名字和伟大的主义就不会象现在这样被臭名昭著地亵渎。最初她愤怒地驳斥任何关于他们存在的猜疑。现在她从不过份地证明或者反对什么。让人们随便想去吧。

ENQUIRER – But if you have such wise and good men to guide the Society, how is it that so many mistakes have been made?

问：如果你们有如此明智的好人来指导证道学会，那它为什么还会犯这么多错误呢？

THEOSOPHIST – The Masters do *not* guide the Society, not even the Founders; and no one has ever asserted that they did: they only watch over, and protect it. This is amply proved by the fact that no mistakes have been able to cripple it, and no scandals from within, nor the most damaging attacks from without, have been able to overthrow it. The Masters look at the future, not at the present, and every mistake is so much more accumulated wisdom for days to come. That other "Master" who sent the man with the five talents did not tell him how to double them, nor did he prevent the foolish servant from burying his one talent in the earth. Each must acquire wisdom by his own experience and merits. The Christian Churches, who claim a far higher Master, the very Holy Ghost itself, have ever been and are still guilty not only of "mistakes," but of a series of bloody crimes throughout the ages. Yet, no Christian would deny, for all that, his belief in *that* "Master,"

答：真师们没有指导证道学会，甚至连创立者都没有指导；也没有人承认过受他们的指导；他们只是观察并且保护它。没有错误可以折毁证道学会，没有内部的丑闻和外部的最具破坏性的攻击可以消灭它，这就是充足的证明。真师们放眼未来，不看现在，每个错误都是为了将来积攒的智慧。圣经里的“主人”没有教那个有五个本钱的人怎样翻倍，也没有阻止那个愚蠢的仆人将他自己的那份埋起来。每个人都必须通过自己的经验和成就来得到智慧。基督教会说他们有一个更高明的真师，他就是圣灵本身，可是教会不仅今天还在犯错误，而且在过去犯下了一系列的血腥的罪行。但是没有基督教徒否认那个真师的存在。

## THE ABUSE OF SACRED NAMES AND TERMS.

### 对神圣名字和术语的亵渎

ENQUIRER – Then, what I have heard, namely, that many of your Theosophical writers claim to have been inspired by these Masters, or to have seen and conversed with them, is not true?

问：那么，我听说你们很多证道学的作者声称受了这些真师的启迪，或者看到过他们或者与他们交谈过，难道这些不是真的吗？

THEOSOPHIST – It may or it may not be true. How can I tell? The burden of proof rests with them. Some of them, a few -- very few, indeed -- have distinctly either *lied* or were hallucinated when boasting of such inspiration; others were truly inspired by great Adepts. The tree is known by its fruits; and as all Theosophists have to be judged by their deeds and not by what they write or say, so *all* Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward.

答：或许是真的，或许不是。我怎么能知道是真是假？只有这些人自己才能证明。有些人，不多 — 或者说极少数 — 确实是撒谎或者是因为幻觉说了这些大话；其他的确实是受了伟大真师的启迪。看了果子会知道是什么树；因为所有的证道人都应该由他们的行为被评判，而不是他们所写的或者所说的被评判，所以所有的证道学的书籍都应该由他们的内容被判定，而不是因为作者自称的权威性。

ENQUIRER – But would Mdme. Blavatsky apply this to her own works -- the *Secret Doctrine*, for instance?

问：那么，Blavatsky 女士会将这个准则运用在她自己的“秘密教义”一书上吗？

THEOSOPHIST – Certainly; she says expressly in the PREFACE that she gives out the doctrines that she has learnt from the Masters, but claims no inspiration whatever for what she has lately written. As for our best Theosophists, they would also in this case far rather that the names of the Masters had never been mixed up with our books in any way. With few exceptions, most of such works are not only imperfect, but positively erroneous and misleading. Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not claimed to have seen them. Every bogus swindling Society, for commercial purposes, now claims to be guided and directed by "Masters," often supposed to be far higher than ours! Many and heavy are the sins of those who advanced these claims, prompted either by desire for lucre, vanity, or irresponsible mediumship. Many persons have been plundered of their money by such societies, which offer to sell the secrets of power, knowledge, and spiritual truth for worthless gold. Worst of all, the sacred names of Occultism and the holy keepers thereof have been dragged in this filthy mire, polluted by being associated with sordid motives and immoral practices, while thousands of men have been held back from the path of truth and light through the discredit and evil report which such shams, swindles, and frauds have brought upon the whole subject. I say again, every earnest Theosophist – regrets to-day, from the bottom of his heart, that these sacred names and things have ever been mentioned before the public, and fervently wishes that they had been kept secret within a small circle of trusted and devoted friends.

答：当然。她在前言中写到她所写的教义是自从真师那里学来的，但是对于她最近写的东西从没提到受到真师启迪。我们最好的证道人都宁愿真师的名字不跟书作混淆起来。除了少数的几本之外，大多数的书不仅欠缺完美，而且明显地错误和误导。两个真师的名字被如此地亵渎。几乎所有灵媒都说自己见到了他们。每一个虚假的诈骗协会出于商业目的，都声称自己被“真师们”指引并且操作，而且这些真师比我们的还要高明！做这些事的人造下很多和很重的罪行，都是为了利益，虚荣或者瞎胡搞的通灵所致。很多人因为这样的组织说可以用无用的金钱换取法力的秘密，知识和灵性的真理而倾家荡产。更糟的事，密义科学的神圣的名字和神圣的守卫者都被拽入了这个泥潭，被肮脏的动机和不道德的行为而玷污，同时成千的人因为这些骗局和欺诈行为导致的诋毁和邪恶的报告而不能踏上寻求真理和光明的道路。我再重复一遍，每一位热忱的证道人今天都发自内心地感到遗憾的是，这些神圣的名字被公之于众，而不是保留在一个秘密的可信的和虔诚的小圈子里。

## CONCLUSION

### THE FUTURE OF THE THEOSOPHICAL SOCIETY

#### 结论

#### 证道学会的未来

ENQUIRER – Tell me, what do you expect for Theosophy in the future?

问：请告诉我，你对证道学在未来有什么期望？

THEOSOPHIST – If you speak of THEOSOPHY, I answer that, as it has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with EVERLASTING TRUTH.

答：如果你指的是证道学，我的回答是，由于它在过去无尽的进化周期中一直是存在的，它将在无尽的未来继续存在，因为证道学是永恒真理的代名词。

ENQUIRER – Pardon me; I meant to ask you rather about the prospects of the Theosophical Society.

问：对不起，我想问的是证道学会的未来。

THEOSOPHIST – Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders.

答：它的将来取决于它的成员的无私，热忱，虔诚程度以及它的成员所拥有的知识和智慧量。成员们会继承并且在创立人去世后指引证道学会。

ENQUIRER – I quite see the importance of their being selfless and devoted, but I do not quite grasp how their *knowledge* can be as vital a factor in the question as these other qualities. Surely the literature which already exists, and to which constant additions are still being made, ought to be sufficient?

问：我理解他们无私和虔诚的重要性，但是我不明白为什么知识和其他的因素一样重要。现有的著作和不断增加的新作应该够了吧？

THEOSOPHIST – I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiassed and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

答：我指的不是关于隐秘教义的知识，当然这是最重要的；我指的是未来引领证道学会的继承人所具备的无偏执并且清晰的判断力。过去每一次努力的结果都是失败，因为或早或迟学会倒退成了一个派系，建立坚固不化的教条，就这样难以察觉地失去了

只有活生生的真理才能赋予它的活力。你必须记住，我们所有的成员，就像他们这一代人一样，无论从体质上还是思想上都有一个信仰或者宗教背景，其结果必定是他们的判断力都会因这些派系的影响而扭曲并且不自觉地偏离。如果他们不能从这些偏见中解脱出来，或者起码被告知要立即认识到这个危险以便不被它所影响，那么结果就会是证道学会会在某种思想的沙岸上搁浅，就像是一具尸骨一样动弹不得，发烂死去。

ENQUIRER – But if this danger be averted?

问：如果这种危险可以被避免呢？

THEOSOPHIST – Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us to-day.

答：那么证道学会会进入到二十世纪并且持续生存。它将以其宽广和崇高的宗教、责任和慈善事业的观念逐渐启发并渗透到广大有思想和有智慧的人士中。渐渐地，但是肯定地，它会打碎派系和教条的锁链，

以及社会和阶级的偏见；它会捣毁种族和国家之间的仇恨和隔阂，并且会为使天下一家成为现实开路。通过它的教义，它的哲学可以被现代的头脑所理解和掌握，西方将会理解东方并且因为它的真正价值而尊重它。并且，心理能力和功能的发展，这方面的前兆在美国已经显现，会健康正常地进行。人类的这种功能得到发展时，在一个自私自利和充满邪恶激情的温床上，不可避免地会在身心上都会有危险，但是人类将获救免受这种危险。人类的思想和心理成长会跟道德的提高同步，他所在的物质世界也会反映出他头脑中的和平和兄弟情谊，不像今天到处是混乱和纷争。

ENQUIRER – A truly delightful picture! But tell me, do you really expect all this to be accomplished in one short century?

问：这是一个美好的前景！请你告诉我，你真的认为这些都可以在短短一个世纪实现吗？

THEOSOPHIST – Scarcely. But I must tell you that during the last quarter of every hundred years an attempt is made by those Masters, of whom I have spoken, to help on the spiritual progress of each century you will invariably find that an outpouring or upheaval of spirituality -- or call it mysticism if you prefer -- has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend.

答：几乎不可能。但是让我告诉你，在每一百年的最后四分之一，那些真师们会做一个尝试，我前面说过的，你会发现有一股灵性的激发和涌现以便帮助每个世纪的灵性进步 — 你也可以称之为神秘主义潮流。一个或者多个他们的代言人会在世上出现，或多或少的密义知识会被传授。如果你愿意的话，你可以在每个有记录的世纪追溯这个现象。

ENQUIRER – But how does this bear on the future of the Theosophical Society?

问：那么这对证道学会的未来会有什么什么影响呢？

THEOSOPHIST – If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last few years, without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years -- tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!

答：这个世纪末真师们的尝试是通过证道学会来体现的，如果它比前面的尝试成功，当为二十世纪努力的时机到来时，证道学会就会是一个有序，有活力和健康的组织。那时大众的头脑和心灵会因它的教义而提高并且纯净，就像我前面所说的，他们的偏见和教条会在某种程度上减少。不仅如此，在大批大量并且普及的读物之外，下一个灵性思潮来时会有众多的、团结的机构准备好欢迎新的真理火炬手。那时人们的头脑已经准备好接受他的信息，他可以用一个普及的语言去表达新的真理，一个组织等待他的到来，这个组织会清除他的道路上机械和物质障碍。你可以想象被给予这个机会的人可以达到多大的成就。与今天的证道学会在尽管没有这些优势并且被层层困难包围所达到的成就相比，差别是可想而知的。如果你想到这些，如果我对你说证道学会能够生存下来，不负最初的使命，由 19 世纪末的灵性思潮进入到 20 世纪的一百年，21 世纪与今天相比将会是天堂，你不会说我过于乐观吧？