

上帝手书

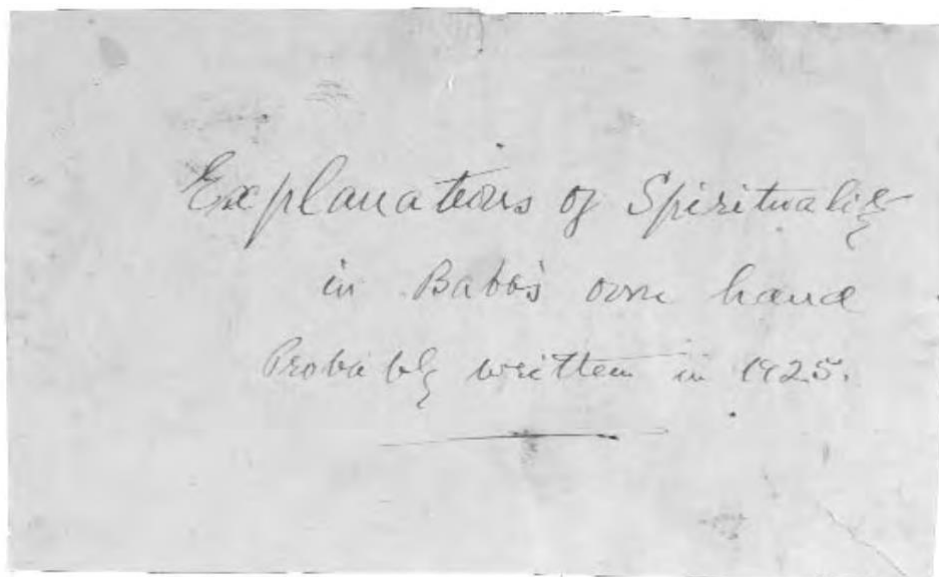
美赫巴巴 亲笔手稿

影印及译文

中文翻译：田心

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Explanations of Spirituality
in Baba's Own Hand
Probably Written in 1925

巴巴亲笔书写的灵性解释。
写作时间很可能是 1925 年。

(i.e. mind stopped i.e. self) Lit.
Real १ = Light natural
False १ (i.e. mind working, egoism) = darkness unnatural

The existence of natural Light = darkness natural

The existence of unnatural darkness = unnatural Light
Light (i.e. The universe, maya, all that
the unnatural darkness (i.e. false १ i.e.
egoism, sees, hears, smells, eats and
experiences throughout

Because we have seen where there is
Light there must be darkness. As that
darkness proves the existence of Light
So ~~darkness~~ because darkness is
Light is. Thus

Because natural darkness is natural Light

Because ^{un}natural darkness is unnatural Light

Real I (i.e. Mind Stopped, i.e. Self) = Light Natural.

False I (i.e. mind working, egoism) = darkness unnatural.

The Existence of Natural Light = Darkness Natural.

The existence of unnatural darkness = unnatural light (i.e. the universe, Maya, all that the unnatural darkness - i.e. false I, i.e. egoism - sees, hears, smells, eats, and experiences throughout).

[This is so] because, [as] we have seen, where there is Light there must be Darkness. As that Darkness proves the existence of Light, so because Darkness is, Light is. Thus:

because Natural Darkness is, Natural Light is; because unnatural darkness is, unnatural light is.

真我（即心止息，即大我）＝自然光。

假我（即心作用，自我）＝不自然黑暗。

自然光的存在＝自然黑暗

不自然黑暗的存在＝不自然光（即宇宙，摩耶，不自然黑暗——即假我，即自我——所见、闻、嗅、吃和体验的一切）。

这是因为，如前所述，哪里有光，哪里就一定有黑暗。由于该黑暗证明光的存在，所以，因黑暗是，光才是。因此：

因为自然黑暗是，所以自然光是；

因为不自然黑暗是，所以不自然光是。

So if there were no unnatural darkness
there would be no unnatural light

~~i.e. if there was no mind working~~

As long as mind is working (unnatural
darkness:) so long there is universe
(unnatural light) & its experiences.

Once the mind stops (i.e. unnatural
darkness disappears) the experiences
of the Universe (unnatural light)
also stop.

So in the ordinary awake state
(i.e. unnatural darkness)
the mind working the universe
(unnatural light)
& its experiences exist. But in the
sound sleep the mind not working
(here the mind is ~~stopped~~) the universe

So if there were no unnatural darkness, there would be no unnatural light. As long as mind is working (unnatural darkness), so long there is universe (unnatural light) and its experiences. Once the mind stops (i.e. unnatural darkness disappears), the experiences of the universe (unnatural light) also stop.

So in the ordinary awake state [where] the mind [is] working (i.e. unnatural darkness), the universe and its experiences (unnatural light) exist. But in the sound sleep [where] the mind [is] not working ([for] there the mind is stopped), the universe

因此，若没有不自然黑暗，就没有不自然光。只要心在作用（不自然黑暗），就会有宇宙（不自然光）及其体验。一旦心止息（即不自然黑暗消失），对宇宙（不自然光）的体验亦停止。

因此，在一般的醒状态，心作用（即不自然黑暗），宇宙及其体验（不自然光）存在。但在酣眠状态，心不作用（心止），宇宙

& its experiences vanish. There only
 nothingness i.e. natural darkness
 prevails. There only light & its
 external darkness remain.

Thus the nothingness of Sound Sleep
 is natural darkness.

We in the very beginning said

God in the Sound Sleep (natural darkness)
 is vri EI

& in the dream & awake state (unnatural
 darkness) is vi EI

So now God's two EIG ! -

God ^{ie} in ^{light} the natural darkness.

God in the Unnatural Darkness

and its experiences vanish. There only Nothingness, i.e. Natural Darkness, prevails.

There only Light and Its *Existence* - Darkness - remain. Thus the Nothingness of Sound Sleep is Natural Darkness.

We in the very beginning said:

God in the Sound Sleep (Natural Darkness) is Khodaa and in the dream and awake state (unnatural darkness) is bandaa.

So now God's two states [are]:

God, i.e. Light, in the Natural Darkness;

God in the unnatural darkness.

及其体验消失。只有空性（Nothingness），即自然黑暗，遍在。只有光及其存在（Astitva）——黑暗——保留。

因此酣眠的空性即自然黑暗。

我们在开始时说：

神在酣眠（自然黑暗）中是库达（Khodaa，主），在梦和醒状态（不自然黑暗）是绊达（bandaa，仆）。

所以神的两个状态是：

自然黑暗中的神，即光；

不自然黑暗中的神。

4.

Natural Light

Natural darkness
unnatural darkness

unnatural light i.e.

The whole universe

i.e. The whole
maya.

i.e. Light i.e. Natural darkness
where only Self is only nothingness is
from this natural darkness (i.e. nothingness)
unnatural darkness (i.e. mind working,
the false I, egoism) is produced.
From unnatural darkness (i.e. egoism)
unnatural light (i.e. universe is produced) is produced.

Natural Light

.....
Natural Darkness

unnatural darkness

unnatural light, i.e. the whole universe, i.e. the whole Maya

Where only Self - i.e. Light - is, only Nothingness - i.e. Natural Darkness - is.
 From this Natural Darkness (i.e. Nothingness), unnatural darkness (i.e. mind working,
 the false I, egoism) is produced. From unnatural darkness, i.e. egoism, unnatural light
 (i.e. universe) is produced.

自然光

.....
 自然黑暗

不自然黑暗

不自然光，即整个宇宙，即整个摩耶

哪里只有大我——即光，哪里就只有空性——即自然黑暗。从这个自然黑暗（即空性）中，产生不自然黑暗（即心作用，假我，自我）。从不自然黑暗（即自我）中，产生不自然光（即宇宙）。

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Thus from, Nothingness ~~all~~ This
universe comes out
Natural darkness ^{see} v.e. Nothingness
comes out
unnatural darkness ^{v.e. egoism = mind.} & from it
comes out
unnatural light universe, maya

So the whole of maya comes
out from nothingness!

So what can that be but
> nothing which comes out
of nothing.
So the whole of maya is Nothing P.T.O

Thus from Nothingness this universe comes out. See [now]:

[from] Natural Darkness (i.e. Nothingness)

comes out

unnatural darkness (i.e. egoism = mind); and from it

comes out

unnatural light (universe, Maya).

So the whole of Maya comes out from Nothingness! So what can that be but nothing which comes out of Nothing?1 So the whole of Maya is Nothing. P.T.O.

因此从空性中产生这个宇宙。见下：

从自然黑暗（即空性）中

产生

不自然黑暗（即自我＝心）；从中

产生

不自然光（宇宙，摩耶）

所以整个摩耶皆来自于空性！所以产生于空性的那除了什么都不是之外，还能是什么？所以整个摩耶都是乌有。

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So when the mind is working
all this is, & when the mind is
stopped all is nothing.

So now unnatural ~~light~~
darkness means mind &
unnatural light means the
body & the universe.

As long as mind is working
there is this body & the universe;
Once the mind is stopped,
no body & no universe.

Thus in the dream & awake.

So when the mind is working, all this is, and when the mind is stopped, all [this] is nothing.

So now unnatural darkness means mind, and unnatural light means the body and the universe. As long as mind is working, there is this body and the universe; once the mind is stopped, [there is] no body and no universe. Thus in the dream and awake

所以心作用时，所有这一切皆是；心止息时，所有这一切皆不是。

所以不自然黑暗意味着心，不自然光意味着身体和宇宙。只要心作用，就有这个身体和宇宙；一旦心止息，就没有身体和宇宙。因此在梦与醒

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state there is mind, body,
universe etc. But in the
sound sleep state no mind
no body no universe

Thus mind, body, universe
all nothing, all false
all ~~that~~ men.

mind stopped is natural
light (with natural darkness)
along side

mind working is unnatural
darkness (with unnatural light)
along side.

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state, there is mind, body, universe, etc. But in the sound sleep state, [there is] no mind, no body, no universe.

Thus mind, body, universe [are] all nothing, all false, all illusion.

Mind Stopped is Natural Light (with Natural Darkness alongside).

Mind working is unnatural darkness (with unnatural light alongside).

状态，有心、身、宇宙等。但在酣眠状态，则没有心，没有身，没有宇宙。

因此身、心、宇宙皆是乌有，皆是假，皆是幻相（bhaas）。

心止息即自然光（连同自然黑暗）。

心作用即不自然黑暗（连同不自然光）。

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Thus mind stopped is Light
and Self.

mind working is false
I, or I.

Thus in every one of you there
is natural light (i.e. your real self)
& natural darkness (i.e. the
absence of light i.e. spirit) &
unnatural darkness (i.e. mind)
& unnatural light (i.e. body,
& the whole universe).

~~Now natural darkness is~~

Thus Mind Stopped is Light, God, Self.

Mind working is false I, slave.

Thus in every one of you there is Natural Light (i.e. your Real Self) and Natural Darkness (i.e. the Existence of Light, i.e. Spirit), and unnatural darkness (i.e. mind) and unnatural light (i.e. body, and the whole universe).

因此心止息即光，神，大我。

心作用即假我，奴隶。

因此在你们每个人里都有自然光（即你的真我）和自然黑暗（即光的存在（Astitva），即大灵），以及不自然黑暗（即心）和不自然光（即身体和整个宇宙）。

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Now The natural light, through
the natural darkness experiences
(i.e. sees) unnatural darkness,
through the unnatural darkness
experiences (i.e. sees) unnatural
light. i.e.

Self through the spirit
experiences mind & through the
mind experiences the body &
the universe. Thus Self
experiences as long as there
is mind & body & does
not experience when there is
no mind & body. Thus Self.

Now the Natural Light, through the Natural Darkness, experiences (i.e. sees) unnatural darkness, [and] through the unnatural darkness experiences (i.e. sees) unnatural light.

i.e. Self through the Spirit experiences mind and through the mind experiences the body and the universe. Thus Self experiences as long as there is mind and body and does not experience when there is no mind and body. Thus Self

自然光通过自然黑暗体验（即看见）不自然黑暗，并通过不自然黑暗体验（即看见）不自然光。

也就是说，大我通过大灵体验心，并通过心体验身体和宇宙。因此只要有心和身体，大我就进行体验；没有心和身体，大我就不体验。因此大我

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is aloof^{from everything} & yet in everything.

The same light is in
natural darkness, unnatural
darkness & unnatural light
i.e. The same ~~God~~ self
is in spirit, mind & the
body (a universe)

I Self (i.e. God is in
aloof from everything, ^{anywhere} ~~anywhere~~)
II Spirit (which is everywhere being natural
or nothingness ^{darkness})
i.e. ^{or nothingness} ~~or nothingness~~ meaning everywhere.

III mind (which is limited, in every
body)

IV body (which is more limited ^{etc etc etc})

is aloof from everything and yet in everything. The same Light is in Natural Darkness, unnatural darkness, and unnatural light; i.e. the same Self is in Spirit, mind, and the body (and universe).

I. I.e. God is in:

II. Self ([which is] aloof from everything, *aloof from the three worlds*);

III. II. Spirit (which is everywhere, being Natural Darkness) or Nothingness, i.e. all-pervading, meaning everywhere;

IV. III. mind (which is limited, in every body);

V. IV. body (which is more limited, *the home of Dasrath*).

超然万物外又在万物中。同一个光在自然黑暗、不自然黑暗和不自然光里；即同一个大我在大灵、心与身体（及宇宙）里。

也就是说，神存在于：

I. 大我（超出万物，超出三界）；

II. 大灵（作为自然黑暗，它无处不在）或空性，即遍及一切，意思是无处不在；

III. 心（它是有限的，在每个身体中）；

IV. 身体（它更有限，十车王的家）。

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So Kabir says

ਮੇਰੇ ਦਿਨ ਕਾਨਕਾ ਦਾ ਸਿਰਾ (body)

ਮੇਰੇ ਦਿਨ ਕਾਨਕਾ ਦਾ ਮੀਰਾ (mind)

ਮੇਰੇ ਦਿਨ ਤਿ ਕਾਨਕਾ ਦਾ ਸਿਰਾ (Spirit)

ਮੇਰੇ ਦਿਨ ਕਾਨਕਾ ਦਾ ਮੀਰਾ (self)

now natural darkness sees
natural light every second.
and unnatural darkness
sees unnatural light
every second.

~~In sound sleep:~~
(i.e. the spirit sees the self
& the mind sees the body & universe)

So Kabir says:

One Ram is being rocked in the cradle in Dasrath's home; (body)

One Ram speaks through each [and every] mind; (mind)

It is one Ram's entire spread [of creation]; (Spirit)

One Ram is aloof from the three worlds. (Self)

Now Natural Darkness sees Natural Light every second, and unnatural darkness sees unnatural light every second. (I.e. the Spirit sees the Self, and the mind sees the body and universe.)

所以卡比尔说：

同一个罗摩在十车王家的摇篮里被摇动（身）

同一个罗摩通过每一个心讲话（心）

是同一个罗摩的整个造物铺展（大灵）

同一个罗摩超然于三界之外。（大我）

自然黑暗每时每刻都看见自然光，不自然黑暗每时每刻都看见不自然光。（即大灵看见大我，心看见身体和宇宙。）

In The Sound Sleep The
 Natural Darkness (Spirit)
 Sees Natural Light (Self)
 & in the awake state
 the ~~same~~ natural darkness
 (i.e. spirit) becomes The
 unnatural darkness (i.e. mind)
 So to say in The awake state
 the spirit & mind are
 linked & the body & senses
 exist; But in The Sound Sleep
 state the body ~~body~~ & the

In the Sound Sleep the Natural Darkness (Spirit) sees Natural Light (Self), and in the awake state the same Natural Darkness (i.e. Spirit) becomes the unnatural darkness (i.e. mind).

So to say, in the awake state the Spirit and mind are linked, and the body and universe exist; but in the sound sleep state the body and the

在酣眠中自然黑暗（大灵）看见自然光（大我），在醒状态同一个自然黑暗（即大灵）成为不自然黑暗（即心）。

也就是说，在醒状态大灵与心联系，身体和宇宙便存在；但在酣眠状态身体和

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universe do not exist (because)
the mind is merged in the spirit.

So in the sound sleep state
the mind is merged in the
spirit (no realization)

But if in the awake state the
mind be merged in the spirit
then the universe & the body
exist & but mind does not
exist.

we have seen before that
when the mind exists the
body & the universe exist.

That ~~the~~ when the universe and the

universe do not exist (because) the mind is merged in the Spirit.

So in the sound sleep state the mind is merged in the Spirit (no Realization). But if in the awake state the mind be merged in the Spirit, then the universe and the body exist, but mind does not exist.

We have seen before that, when the mind exists, the body and the universe exist. That is, when the universe and the

宇宙则不存在，（因为）心融入了大灵。

所以，在酣眠状态，心融入大灵（不是证悟）。但如果在醒状态心融入大灵，那么宇宙身体便存在，而心不存在。

如前所述，心存在时，身体和宇宙就存在。也就是说，当宇宙和

body exist the mind exists.

But here. (when in the
awake state the mind is merged
in the spirit) the universe
& the body exist but the
mind does not exist i.e.
the mind & spirit united
& this is realization
in

~~That is the unnatural light
must remain & the unnatural
darkness~~

Thus the mind (false I,
egoism) becomes the spirit

body exist, the mind exists.

But here (when in the awake state the mind is merged in the Spirit), the universe and the body exist, but the mind does not exist; i.e. the mind and Spirit [are] unlinked, and this is Realization.

Thus the mind (false I, egoism) becomes the Spirit,

身体存在时，心便存在。

但在这里（在醒状态心融入大灵时），宇宙和身体存在，心却不
存在；也就是说，心与大灵脱离，这就是证悟。

因此心（假我，自我）成为大灵，

& the spirit seeing Self
 every second the mind
 (egoism false I) which
 has now become the spirit
 sees the Self & says I
 have seen God, I have
 realized Self.

Thus the mind i.e. the
 false I egoism when
 not the spirit (i.e. merged
 in the spirit) sees the body
 & the world & when the
 spirit (merged in the spirit)

and, the Spirit seeing Self every second, the mind (egoism, false I), which has now become the Spirit, sees the Self and says, “I have seen God, I have realized Self.”

Thus the mind (i.e. the false I, egoism), when not the Spirit (i.e. [not] merged in the Spirit), sees the body and the world; and when [it is] the Spirit ([i.e.] merged in the Spirit),

大灵每时每刻都看见大我，现已成为大灵的心（自我，假我）看见大我并且说，“我已看见神，我已证悟大我。”

因此心（即假我，自我）不是大灵时（即未融入大灵），看见身体和世界；当它成为大灵时（即融入大灵）时，

Sees the self. Thus the
 mind when becomes the spirit
 (i.e. nothingness, natural darkness
 which is Universal it being
 the ~~universe~~ are Area of Universal
 Light) is Universal
 (satpurush ^{being}) & when mind
 is limit (ordinary being)

And thus the limited
 mind, that is the limited
 egoism now becomes the
 unlimited i.e. Universal
 (9) egoism & says "I am

[mind] sees the Self. Thus the mind, when [it] becomes the Spirit (i.e. Nothingness, Natural Darkness, which is universal, It being the Existence of Universal Light), is universal ([a] Satpurush-being), and when mind is limited, [it is an] ordinary being. And thus the limited mind, that is the limited egoism, now becomes the unlimited, i.e. universal, (I) Egoism and says, "I am

它便看见大我。因此心成为大灵（即空性，自然黑暗，它作为普遍光的存在，是普遍性的）时，它是普遍性的（赛特普如希，存在）；心受限时，它是正常人。因此受限心，即受限的自我，现在成为不受限的，即普遍的、（我）自性，并且说，“我

everywhere" {2026 23
 22 45m. 4

Thus the false I when working
 is limited & the false I
 when stopped is universal.
 That is the mind when working
 feels I am this body only
 & when stopped feels I
 am unlimited.

So it all comes that
 the spirit when working

everywhere,” “Anal Haq,” “Aham Brahmaasmi.”

Thus the false I when working is limited, and the False I when stopped is universal. That is, the mind when working feels, “I am this body only,” and when stopped feels, “I am unlimited.”

So it all comes [down to this,] that the Spirit when working

无处不在，” “阿那尔-哈克（Anal Haq），” “阿哈姆-卜若玛斯弥（Aham Brahmaasmi）。”

因此作用时假我是受限的；止息时假我是普遍的。也就是说，作用时心感到，“我只是这个身体，”止息时则感到，“我是不受限的。”

所以总而言之，大灵作用时

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is mind & the mind when
working is body & the
universe.

~~In~~ // now therefore.

(pro14) The real I, ^{unlimited} (natural light
(pro15) The false I, ^{limited} (natural darkness)
& (pro16) The false I, limited (unnatural light)

unnatural light =
body &
universe.

is mind, and the mind when working is body and the universe.

Now therefore:

(Infinite): The Real I Unlimited (Natural Light)

(Infinite): The False I Unlimited (Natural Darkness)

(finite): The false I limited (unnatural da[rkness])

unnatural light =

body and universe

是心；心作用时是身体和宇宙。

因此：

无限（anant）：不受限的真我（自然光）

无限（anant）：不受限的大假我（自然黑暗）

有限（ant）：受限的假我（不自然黑暗）

不自然光＝

身体和

宇宙

~~18~~

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The unlimited egoism (^{real} false I)
sees the unlimited self
& the limited egoism (The
false I) sees the body &
the universe.

Now the body & the universe
must exist ^(i.e. the awake state) & the false
I ~~be~~ limited, must become
the false I unlimited; &
~~Thus~~ So it realizes (sees)
the self.

So in the awake state
the limited false I

The Unlimited Egoism (False I) sees the Unlimited Self, and the limited egoism (the false I) sees the body and the universe.

Now the body and the universe must exist (i.e. the awake state), and the false I limited must become the False I Unlimited; and so It realizes (sees) the Self.

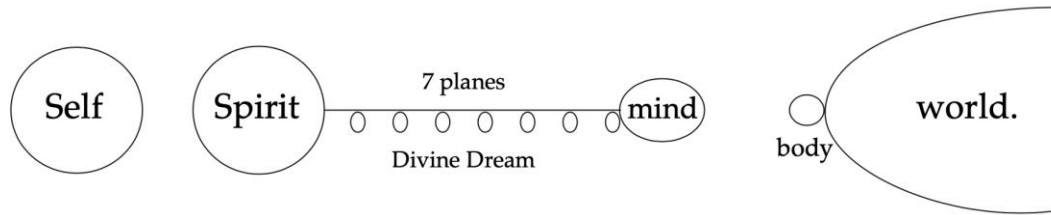
So in the awake state the limited false I

不受限的自性（大假我）看见不受限大我，受限的自我（假我）看到身体和宇宙。

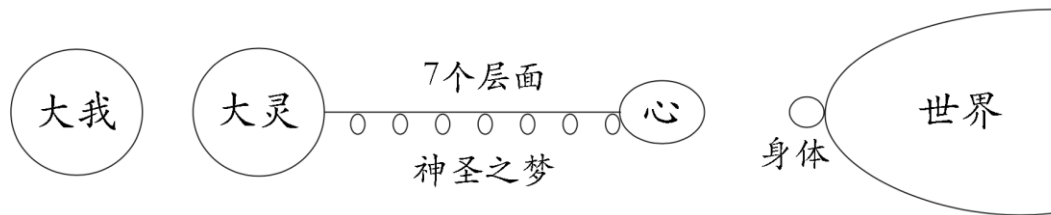
身体和宇宙必须存在（即醒状态），受限的假我必须成为不受限的大假我；才能证得（看见）大我。

因此在醒状态，受限的假我

must become the Unlimited False I, i.e. the Mind Stopped (as in the sound sleep state) in the awake state, i.e. [it must have] the experience of Sound Sleep in the Awake State.



必须成为不受限的大假我，即心在醒状态止息（如在酣眠状态），即它必须在醒状态体验酣眠。



7 个层面

大我 大灵 ————— 心 身体 世界

神圣之梦

So we have thus far understood
 that mind working i.e. limited, ^{egoism (false)}
 sees the body & the mind and mind
 unlimited (i.e. unlimited egoism (false))
 sees the self.

~~Limited mind~~ mind working says
 I am (this body) finite, and
 mind unlimited says I am infinite.
 & mind working is limited & mind
 stopped is unlimited, & so the
 mind to realize the infinite self must
 stop in the awake state.

Now between the working mind &
 the stopped mind i.e. between false
 limited I and false unlimited I i.e.

So we have thus far understood that mind working, i.e. limited egoism ([limited] false I), sees the body and the mind, and Mind Unlimited, i.e. Unlimited Egoism ([Unlimited] False I), sees the Self.

Mind working says, “I am (this body) finite,” and Mind Unlimited says, “I am infinite.” And mind working is limited, and Mind Stopped is unlimited; and so the mind, to realize the infinite Self, must stop in the awake state.

Now between the working mind and the Stopped Mind, i.e. between false limited I and False Unlimited I, i.e.

至此我们认识到，作用的心，即受限的自我（假我），看见身体和宇宙；不受限的心，即不受限的自性（大假我），看见大我。

心作用时说：“我是有限的（这个身体）。”心不受限时说“我是无限的。”心作用时是受限的，心止息时是无限的；所以心为了证得无限大我，就必须在醒状态止息。

在作用的心与止息的心之间，即在受限的假我与不受限的大假我之间，即

between the mind & The spirit, there
are 7 stages, 7 planes, 7, 3407.

when the ^{working limited} mind has to become unworking,
unlimited mind it has to undergo the
process of Concentration. By gradual
Concentration the limited mind gradual
breaks of its limit and as the limit is
gradually broken the planes are gradually
experienced by it. The more the mind
is concentrated the more it advances
in the planes. And when concentration
reaches its highest state the mind is
entirely stopped; i.e. all its limits
have been broken i.e. it has now
become unlimited, & the mind stopped
i.e. unlimited is realizing God every
moment. So the mind now realizes

between the mind and the Spirit, there are seven stages, seven planes, seven *worlds*.

When the working limited mind has to become unworking, Unlimited Mind, it has to undergo the process of concentration. By gradual concentration the limited mind gradually breaks off its limit, and as the limit is gradually broken, the planes are gradually experienced by it. The more the mind is concentrated, the more it advances in the planes. And when concentration reaches its highest state, the mind is entirely stopped; i.e. all its limits have been broken, i.e. it has now become unlimited, and the Mind Stopped, i.e. unlimited, is realizing God every moment. So the Mind now realizes

在心与大灵之间，有七个阶段，七个层面，七个世界（bhuvan）。

当作用的受限心必须成为不作用的不受限心时，它必须经历专注的过程。通过逐渐的专注，受限心逐渐地摆脱它的局限，而随着局限被逐渐地打破，诸层面也被它逐渐地体验。心越是专注，它在层面上就越是进步。当专注达到最高状态时，心完全止息；也就是说，它的所有局限都被打破，也就是说，它现在变得不受限；止息的心，即不受限，每时每刻都亲证上帝。因此心证悟了

self. The yogis have different
 methods of making the mind stop
 but it all comes to Concentration.

So by the process of Concentration
 is the goal gained. But the concentra-
 tion must reach such a stage as to make
 the mind stop. This is a very difficult
 process and it takes a very very long
 time. Because the mind if it
 succeeds in concentrating a little, to it
 is manifested the 1st plane, which so
 interests it that it gets concentrated
 on that only. & if it (by the grace of the
 guru, or its own) concentrates more.
 the 2nd plane is manifested & here the
 chances of its concentrating further

Self. The yogis have different methods of making the mind stop, but it all comes to concentration. So by the process of concentration is the Goal gained. But the concentration must reach such a stage as to make the mind stop. This is a very difficult process, and it takes a very, very long time: because the mind - if it succeeds in concentrating a little - to it is manifested the first plane, which so interests it, that it gets concentrated on that only. And if it (by the grace of the Guru, or [by] its *sanskaras*) concentrates more, the second plane is manifested, and here the chances of its concentrating further

大我。瑜伽士们有不同的止息心的方法，但说到底就是专注。因此通过专注过程目的被达到。但是专注必须达到让心止息的阶段。这是一个极其艰难的过程，并且需要很长很长的时间：因为心若是成功地获得一点专注，第一层面便向它显现，因而吸引它，以至于它仅仅专注于该层面。如果它（因古鲁的恩典，或者自己的业相）获得更大专注，第二层面就会显现，这里心进一步专注的机会甚至

become less. And also in each plane
~~but~~ either scenes, or surroundings or
 persons are so manifested to the mind
 that it becoming attached there, does
 not want to concentrate more.

Only ⁱⁿ a rare case (by the throughout
 help of a perfect realized Sahaj Gurm)
 is a mind made to cross all the stages
 of concentration i.e. it is experiencing
 all the planes & finally made to
 stop and realize self. In
 realizing self, no planes, no experiences
 no manifestation but the one infinite
 viz. i.e. self.

Now if a perfect realized Sahaj

become [even] less. And also in each plane, either scenes or surroundings or powers are so manifested to the mind that it - becoming attached there - does not want to concentrate more.

Only in a rare case (by the throughout help of a Perfect Realized Salik Guru) is a mind made to cross all the stages of concentration, i.e. its experiencing all the seven planes, and finally made to stop and realize Self. In realizing Self, no planes, no experiences, no manifestation [remain], but [only] the one, infinite Light, i.e. Self.

Now if a Perfect Realized Salik,

更少。而且在每一个层面，景色、环境或能力对心如此地显现，以至于它迷恋于此，不想进一步专注。

只有在罕见的情况下（凭靠一位完美证悟者撒里克古鲁的自始至终的帮助），才能使得心跨越所有的专注阶段，也就是说，体验所有的七个层面，最终被止息并证悟大我。证悟大我时，不再有层面、体验和显现，只有唯一的、无限的光，即大我。

如果一个完美证悟者撒里克，

by his own steps a limited mind,
 the limited mind becomes unlimited
 & the same moment realizes self.
 (Muni Kalpa Samadhi)

~~I when that mind~~ i.e. unconsciously
 (for the limited mind) the limited mind
 is made to cross all the 7 planes & its
 manifestations (in a second) & made to
 stop & thus the limited mind is
 not aware of it. But when it returns
 to its limited state it passes through
 (experiences) these planes & their
 manifestations & knows it has
 realized.

~~As you know I am from here~~

by His nazar, stops a limited mind, the limited mind becomes unlimited and [at] the same moment realizes Self ([i.e. attains] Nirvikalpa Samadhi).

I.e. unconsciously (for the limited mind), the limited mind is made to cross all the seven planes and its manifestations (in a second) and made to stop; and thus the limited mind is not aware of it. But when It returns to Its limited state, It passes through (experiences) these planes and their manifestations and knows It has realized [Self].

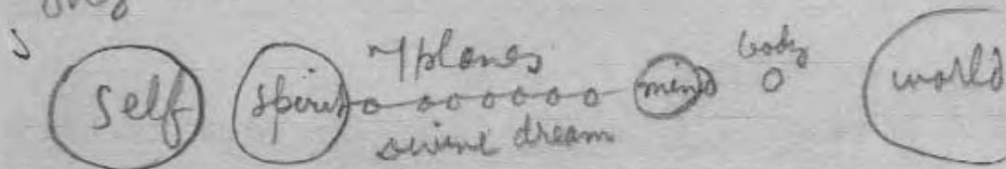
用他的纳扎（nazar）让某个受限心止息，那么这个受限心就变得不受限，同时证悟大我（涅槃卡帕三昧）。

也就是说，让受限心不自觉地（在一瞬间）穿过所有的七个层面及其显现，并且止息；因而受限心对此没有觉知。但当它返回到其受限状态时，它则经过（体验）这些层面及其显现，并且知道它已证悟。

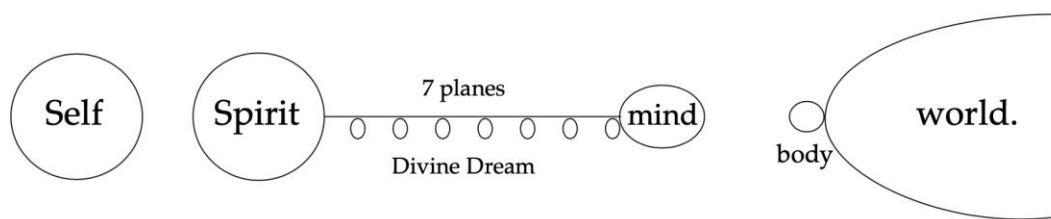
26.

So in the case of a realized
mind the following is the case:-

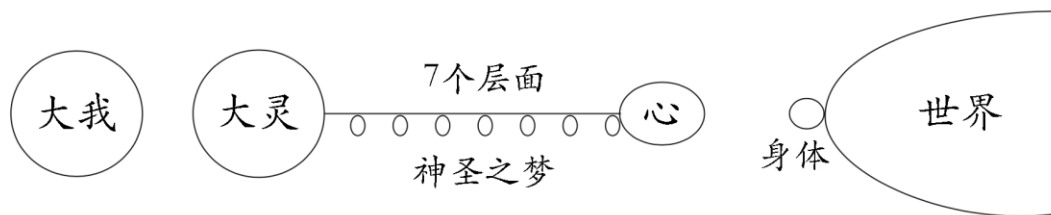
when it becomes spirit i.e. stops it
realizes ^{sees} the self & when it returns
to its working limit it sees the body
& the world when it likes or the
planes & their manifestations when it
likes. But when it stops it
neither sees the body & the universe
nor the planes & the universe!
And in ordinary case (not realized the mind)
the mind sees the body & the universe
only but can not see the 7 planes



So in the case of a Realized Mind, the following is the case: when It becomes Spirit, i.e. stops, It sees the Self; and when It returns to Its working limit, It sees the body and the world when It likes, or the planes and their manifestations when It likes. But when It stops, It neither sees the body and the universe, nor the planes and the universe! And in [the] ordinary case ([of] the not-realized mind), the mind sees the body and the universe only but cannot see the seven planes.



因此对一个已证悟的心是这样的情况：它成为大灵，即止息时，看见大我；当它返回到其作用局限时，它只要愿意，随时能看见身体和宇宙；它只要愿意，随时能看见诸层面及其显现。但当它止息时，它既看不见身体和宇宙，又看不见诸层面及宇宙！正常的（未证悟的心的）情况是，心只看见身体和宇宙，却看不见七个层面。



As you know ^{the} dreams prone to us.
(when we awake) that we were
asleep & the dreams in the
awake state are remembered (i.e.
seen). So the realized mind
when ~~the~~ becoming limited mind
remembers i.e. sees the planes & their
manifestations; when we are awake
whenever we wish to remember our dream
we have think over it & the dream is
there. So for a realized mind in its
limited state it has to think of the
planes & their they are exact &
actual before its eyes.

The ^{infinite} mind's returning (from the
unlimited to the limited) to its

As you know, dreams prove to us (when we awake) that we were asleep, and the dreams in the awake state are remembered (i.e. seen). So the Realized Mind, when becoming limited mind, remembers, i.e. sees, the planes and their manifestations; when we are awake, whenever we wish to remember our dream, we have [to] think over it and the dream is there. So for a Realized Mind in Its limited state, It has to think of the planes and there they are, exact and actual before Its eyes.

The Infinite Mind's returning (from the Unlimited to the limited) to Its

你们知道，梦（在我们醒时）向我们证明我们曾睡过，在醒状态梦被记起（看见）。所以当已证悟的心成为受限心时，它也记得，即看见，诸层面及其显现；我们醒着时，无论何时希望记起梦，只需要想一下，梦就在眼前。所以对一个在受限状态的已证悟的心来说，它只需要想一下诸层面，它们就在那里，准确真实地在它眼前。

无限心（从不受限到受限）返回其

28

finite state passes through the
dream (the 7 planes & its
manifestations) & this dream
state is termed the divine dream
state or the *gyu sut-gu*!

And now we will explain in short
the sleep dream & awake state
by which this will be clear!

Because the mind's ordinary ^{working} state,
its passing through the planes (through
concentration) & its extraordinary
stopped state all correspond to

> The sleep, dream & awake
state

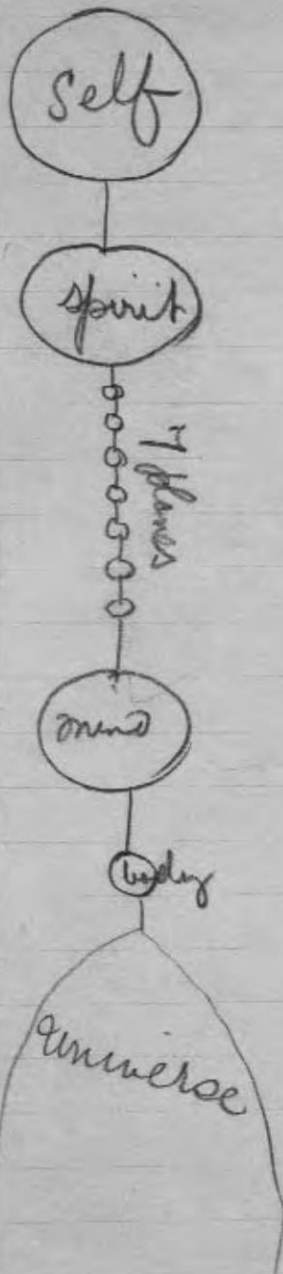
finite state passes through this dream (the seven planes and its manifestations), and this dream state is termed “the Divine Dream state” or the *Turiyaa Avasthaa*!

And now we will explain in short the sleep, dream, and awake states,³ by which this will be clear: because the mind’s ordinary working state, its passing through the planes (through concentration), and its extraordinary Stopped State all correspond to the sleep, dream, and awake states.

有限状态时，要经过这个梦（七个层面及其显现），这个梦状态被称作“神圣之梦状态”，或者说“第四状态”（*Turiyaa Avasthaa*）！

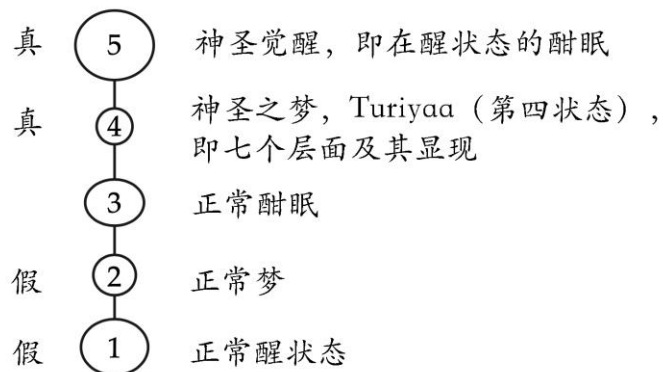
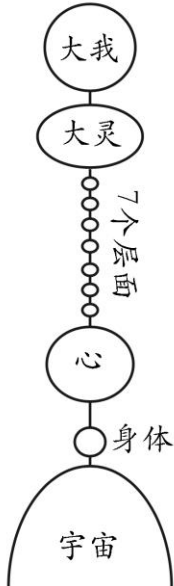
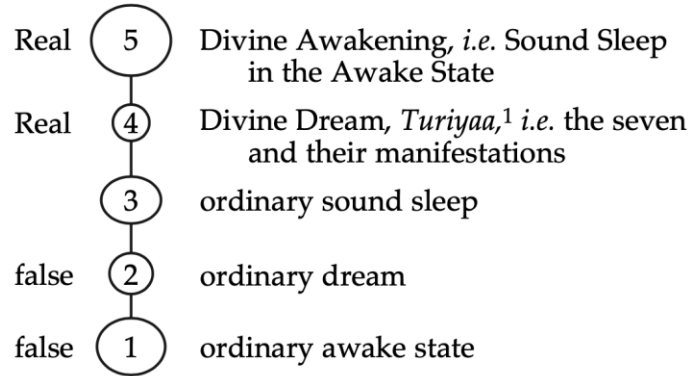
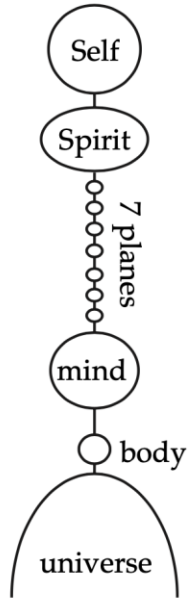
现在我们简略解释一下睡、梦和醒状态，以澄清下面一点：由于心的正常作用状态，它（通过专注）经过这些层面及它的非常止息状态，分别对应于睡，梦和醒状态。

29



- Real (5) divine awakening
i.e. sound sleep in
the awake state
- Real (4) Divine dream, (3, 2, 1),
i.e. the 7 planes & their
manifestations
- (3) Ordinary sound sleep
- False (2) ordinary dream
- False (1) ordinary awake
state

P.T. 6.



when mind from the awaking state no 1, enters
 the sleep state no 3 he has to pass through
 the dream state no 2 which is in the
 middle state. In this dream state (The middle
 of 1 & 3) some of the 1 (awake) & some of the
 3 (sleep) is experienced; and ^{when} the pulling of
 the awake state is more (i.e. when the mind
 is in the awake state, without rest is entangled much
 in worldly affairs) and of sleep (i.e. mind
 to stop rest & forget worldly affairs) less,
 it remains in dream more accordingly,
 & so the dream is remembered, but ^{when} the
 pulling of the awake state is less & of sleep
 more it remains less in the dream state
 accordingly & so one does not remember
 the dream; & ~~some~~ sometimes does not
 even know that it has been in the dream
 state. } Although before acquiring the
 second sleep state it must pass through the
 dream state

When mind from the awakening state (no. 1) enters the sleep state (no. 3), he has to pass through the dream state (no. 2), which is in the middle state. In this dream state (the middle of 1 and 3), some of the 1 (awake) [state] and some of the 3 (sleep) [state] is experienced. And when the pulling of the awake state is more (i.e. when the mind is in the awake state, [when] without rest [it] is entangled much in worldly affairs), and [when the pulling] of sleep (i.e. mind to stop, rest, and forget worldly affairs) [is] less, it remains in dream more accordingly, and so the dream is remembered. But when the pulling of the awake state is less and of sleep more, it remains less in the dream state accordingly, and so one does not remember the dream; and sometimes [it] does not even know that it has been in the dream state (although before acquiring the sound sleep state it must pass through the dream state).

心从醒状态（1）进入睡眠状态（3）时，必须要经过梦状态（2），即中间状态。在这个梦状态（1 与 3 之间），一部分 1（醒）和一部分 3（睡）被体验。当醒状态的牵拉较大（即心在醒状态无休止地深陷于世俗纠葛）而睡眠的牵拉较小（即心停止作用、休息并忘记世俗事务）时，它便相应地在梦中停留较长时间，人因而记得梦。但是，当醒状态的牵拉较小而睡眠的牵拉较大时，它则相应地在梦中停留较短时间，人因而不记得梦；有时候它甚至不知道它曾经在梦状态（虽然在达到酣眠状态之前，它必须经过梦状态）。

And if the pulling of the awake state (no 1) is continual, it remains in the dream state only, and does not reach the state of sound sleep, but returns to the awake state without going to the sound sleep state at all.

Remark:- Yogis err on in the planes & not reaching the spirit to realize self i.e. sound sleep.

On entering the sound sleep state and whilst remaining there it experiences nothing and whilst returning from the sound sleep state to the awakening state it has again to pass in the dream state; and returning whilst in the dream state, if the pulling of sound sleep is more. (And this ~~usually~~ generally does happen it having just returned from sound sleep)

And if the pulling of the awake state (no. 1) is continual, it remains in the dream state only and does not reach the state of sound sleep, but returns to the awake state without going to the sound sleep state at all.

{Remark: [this case is similar to that of] yogis stuck in }

{the planes and not reaching the Spirit to realize Self, i.e. }

{Sound Sleep. }

On entering the sound sleep state and whilst remaining there, it [mind] experiences nothing, and whilst returning from the sound sleep state to the awakening state, it has again to pass in the dream state. And returning whilst in the dream state, if the pulling of sound sleep is more (and this generally does happen, it having just returned from sound sleep),

如果醒状态（1）的牵拉持续下去，它就仅仅停留在梦状态，达不到酣眠状态，而是在根本不进入酣眠状态的情况下就回到醒状态。

「注意：这种情况类似于瑜伽士搁浅在层面上，不能达到大灵以证悟大我，即酣眠」

进入酣眠状态并停留在那里时，心什么都体验不到；从酣眠状态返回觉醒状态时，它必须再次经由梦状态。在梦状态心返回时，如若酣眠的牵拉较大（这通常会发生，因为它刚从酣眠中返回），

it remains in the dream state longer
 & so remembers it; and if the pulling
 of ^{sound} sleep is less (~~in the dream state~~)

This happens in the case of those who remain
 longer in the dream state & less in the sound sleep
 state whilst) and that of the awakening.
 more it remains not long in the
 dream state. ~~the~~ This all about
 the ordinary mind

⋮
 Now about the Saint's mind.

It passes upwards from the sound
 sleep state to the real awakening (and not
 downwards to the false awakening) ⋮ This
 upward & downward etc is only illustration
 for the understanding ⋮ & has to pass
 a dream state. This dream state is

it [mind] remains in the dream state longer and so remembers it [the dream]. And if the pulling of sound sleep is less (this happens in the case of those who remain longer in the dream state and less whilst in the sound sleep state) and [if] that [i.e. the pulling] of the awakening [is] more, it remains not long in the dream state. This [is] all about the ordinary mind.

Now about the saint's mind:

It passes upwards from the sound sleep state to the Real Awakening (and not downwards to the false awakening) (this upward and downward etc. is only [an] illustration for the understanding) [and It] has to pass [through] a dream state. This dream state is

它就在梦状态停留较长时间，因而记得梦。如若酣眠的牵拉较小（这发生在那些在梦状态停留较长时间而在酣眠状态停留较短时间的人身上），并且觉醒的牵拉更大，它则不在梦状态停留很长时间。这些都是指正常的心。

现在谈圣人的心：

它从酣眠状态向上进入真觉醒（而不是向下进入假觉醒）（这里的向上和向下等等仅仅是举例以便于理解），它必须经过某个梦状态。这个梦状态是

the middle point of two kinds of sound sleep i.e. nos. 3 & 5 (both being states of sound sleep) ; but no 3 means (95) sound sleep in the awake state.

So the crossing point between the two i.e. no 4 is the state of experiencing divine dream & is called the 7241 state.

Summary :- If the ordinary mind in the awake state, disattaches itself (i.e. turns back from i.e. forgets) from the body & the world (i.e. for that time gives up enjoying & experiencing the world through the body) and concentrates on the divine it is said to have started from the ordinary sound sleep (no 3) to the divine sound sleep (no 5). And from its going from 3 to 5 i.e.

the middle point of two kinds of sound sleep, i.e. nos. 3 and 5 (both being states of sound sleep); but no. 5 means Sound Sleep in the Awake State.

So this crossing point between the two, i.e. no. 4, is the state of experiencing Divine Dream and is called the Turiyaa State.

Summary: if the ordinary mind in the awake state disattaches itself (i.e. turns back from, i.e. forgets) from the body and the world (i.e. for that time gives up enjoying and experiencing the world through the body) and concentrates on the Divine, it is said to have started from the ordinary sound sleep (no. 3) to the Divine Sound Sleep (no. 5). And from its going from 3 to 5

两类酣眠（即 3 和 5，二者皆是酣眠状态）的中点，；但第 5 则意味着在醒状态的酣眠。

因此这两点之间的交叉点（即第 4）是体验神圣之梦的状态并被叫做第四（Turiyaa）状态。

总结：如果正常的心在醒状态脱离（即背离，即忘却）身体和世界（即在此期间放弃用身体享受与体验世界）并且专注于神圣，可以说它已经开始从正常酣眠（3）向神性酣眠（5）过渡。它在从 3 向 5 的过渡中

34.

(i.e. from its advancement in the Concentration) it has to pass through the divine dream state (i.e. 7 planes) till it reaches the awakening sound sleep (no 5), where no dreams. Only sound sleep = 4/3/2/1.

[Faint handwritten notes, possibly bleed-through from the reverse side.]

(i.e. from its advancement in the concentration), it has to pass through the Divine Dream state (i.e. seven planes) till it reaches the Awakening Sound Sleep (no. 5), where [there are] no dreams, only Sound Sleep = Light.

[English translation of the crossed-out passage in Gujarati]

By this process 3 it is almost impossible [to become Realized].

Nevertheless, some rare ones have become so, and such persons could be considered to be Saliks, who can make others proceed from one plane into the next. But these [Saliks] cannot be counted amongst the Sadgurus, who can make [others perfect] in a second.

（即从它的逐步专注中），它必须经过神圣之梦状态（即七个层面），直到抵达觉醒的酣眠（第 5），那里无梦，只有酣眠＝光。

「在手稿中被巴巴划掉的部分」

通过该过程几乎是不可能的。

然而，有些罕见者仍然做到了，这种人可被视作撒里克，他们能够让其他人从一个层面到达下一个层面。但却不能把这些撒里克视作赛古鲁，后者能够在一刹那间让他人达到完美。

૩૬
 જુઓ અંતરે Realization એટલે શું ?
 જુઓ અંતરે મન (mind), શરીર (body)
 એ જગત (world) ને જુઓ છે. એ એક
 જગતી પ્રાણી અંતરે એક જગતી
 એક જગતી એક જગતી એક જગતી એક જગતી
 જગતી એક જગતી એક જગતી એક જગતી
 Subject ની નામ રાખીએ. જુઓ એક જગતી
 Subject નામ રાખીએ ની (જુઓ ૩૫
 ૫૦૧ Start રાખીએ. Start રાખીએ
 Planes જુઓ છે. નમ્ર શરીર એ જગતી
 એ એક જગતી એક જગતી એક જગતી
 જગતી એક જગતી એક જગતી Sound sleep ની
 Sound sleep ની એક જગતી એક જગતી
 એક જગતી એક જગતી એક જગતી Concentrate
 એક જગતી એક જગતી એક જગતી Planes જુઓ છે
 એક જગતી એક જગતી એક જગતી dream = જુઓ એક જગતી
 ના શોર રાખીએ એક જગતી એક જગતી એક જગતી
 નમ્ર શરીર એ જગતી એક જગતી એક જગતી

[English translation:]

Now let us consider here what is meant by Realization. Right now you (i.e. mind) are seeing the body and world. Now in this same awake state, shutting your eyes, try to concentrate the mind by shifting the focus of your mind from the body and world and engaging it on a single divine subject. When a single divine subject thus engages the mind, this can be considered as the start in its progress from no.(3) to no.(5). Now once this process starts, the planes become visible. Your body and the world are still there, which means that you are awake; but the mind does not see the body and world, which means [a state resembling the] sound sleep state. Hence, sound sleep could be reckoned as the starting point. Now as you concentrate the mind more and more, gradually and progressively all the planes become visible (this is the dream-in-awake state = Turiyaa); and at the end, the stopping of the mind means the Sound-Sleep-in-Awake State, because your body and the world are there but the mind is not there.

现在我们看看“证悟”的意思。就在此刻，你（也就是说，心）在看见身体和世界。在这同一个醒状态，闭上你的眼睛，将你的注意力从身体和世界上移开，并集中在一个神圣主题上，从而努力让心专注。当一个神圣主题如此占据着心时，这可被视为从第3向第5前进的开端。这个过程一旦开始，层面就可被视见。你的身体和世界仍在那儿——这意味着你在醒着；心却看不见身体和世界——这意味着酣眠状态。因此，酣眠可被视作起点。随着你的心越来越专注，逐渐地所有的层面都可被视见（此乃“在醒状态做梦”=Turiyaa）；最后，心的止息意味着‘在醒状态酣眠’，因为你的身体和世界在那儿，心却不在那儿。

૨૨૮ Mind's Concentration = Sound sleep ૨૦૩
 Mind's Advancement = ~~Ordinary~~ ૨૦૪
 Mind's Stopping = Awakening ૨૦૫

(This must happen in ordinary awake state)

૨૦૩ નો સુત્રો એકે કિંચિત્ (imagination =
 impression) બાંધે એ કિંચિત્ નિદ્રામાં નથી
 શરીરથી બાંધે શરીર નથી હોય. એકે કિંચિત્
 છે ને શરીરથી બાંધે હોય છે. કિંચિત્ (imagi-
 nation) (કે અનુભવ, મેલ મરેલ, કૃત્રિમ)
 આ પ્રકારે ને શરીર બાંધે હોય ૩૪૬ થી.
 એકે શરીર બાંધે હોય ૩૪૭ imagination
 ૩ creation છે. Concentration ને નો
 કિંચિત્ એકે શરીરથી એકે હોય
 એકે અનુભવ બાંધે ૩૪૮, બાંધે બાંધે
 Concentration ને final stage એકે
 બાંધે કિંચિત્ ૨૦૨૮ શરીર, હોય "૦૧" થી ૨૧

[English translation:]

This means:

mind's concentration = sound sleep (no. 3);

mind's advancement = dream (no. 4);

mind's stopping = Awakening (no. 5).

(This must happen in ordinary awake state.) Now when mind is working, sanskaras (imagination = impressions) are formed; for the sake of experiencing these sanskaras the body comes forth, and for the sake of the body comes forth the world. In other words, because sanskaras exist, the body and the world exist. If there are no sanskaras (which are the cause of all imagination and assertions like “I,” “that is mine,” “I and mine”), then there cannot be any body and world. This means that the body and world are only the creation of imagination. In concentration, the mind makes great effort to remain aloof from sanskaras, that is, aloof from body and from world, and when the final stage of concentration is attained, then the sanskaras - or body and world - become “nothing”

这意味着：

心的专注＝酣眠（第 3）

心的上升＝做梦（第 4）

心的止息＝觉醒（第 5）

（这必须发生在正常的醒状态。）心活动时，业相（想象＝印象）形成；为了体验这些业相，产生了身体；为了身体，产生了世界。换言之，因为业相存在，身体和世界才存在。如果没有业相（它们是一切想象与断言——诸如“我”、“那是我的”、“我和我的”——的起因），那么就不可能有任何身体和世界。这意味着身体和世界仅仅是想象的产物。在专注中，心尽力超然于业相，也就是说，超然于身体和世界；在达到专注的最后阶段时，业相——或者说身体和世界——则成为“没有”

૦ (vāṇī) એ એક જગ્યા છે. ૩૭
 હવે મને એ જગ્યા સંકલ્પે દેશ
 રૂંદે. એ સંકલ્પે એ સંકલ્પે નાંચે
 એ. ૩૧ સંકલ્પે એ નાંચે
 એ સંકલ્પે એ નાંચે એ સંકલ્પે
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[English translation:]

(i.e. vanish). For this to happen, many ages are required. But the Sadguru by a single nazar can destroy all sanskaras. And the absence of all sanskaras means the stopping of the mind. For when there are sanskaras, the mind functions, and when there are no sanskaras, the mind is stopped. The stopping and the functioning of the mind depend, [respectively,] upon the absence or existence of sanskaras.

Real Darkness, which means the Stopped Mind, sees the Real Light every second. And when that Real Darkness (Existence) is functioning, then the false darkness (mind) sees the false light every moment. Because your Existence just now is in the state of [working] mind, It sees the body and world. This same mind of yours, when it stops or becomes the Existence, that very second it sees the Light, because, as we have stated above, the Existence sees the Light every second. How can the Light by Itself experience Itself - the Light?

（即消失）。要做到到这个，则需要很多世纪。但赛古鲁的一个纳扎（nazar）就能消灭所有的业相。一切业相的没有，意味着心的止息。因为有业相时，心作用；无业相时，心止息。心的止息和作用取决于业相的没有或存在。

真黑暗（这意味着心止）每时每刻都看见真光。当那个真黑暗（存在）作用时，假黑暗（心）每时每刻都看见假光。因为你此刻的存在处于心状态，它看见身体和世界。当你的这同一个心止息或成为存在（Existence）时，它会在那一瞬间看见光，因为如前所述，存在每时每刻都看见光。光怎样能够通过自身来体验自身——光——呢？

એટલે અસાધારણ ^{સાધારણ} ૩૪
 હા, બધું nothingness ની (ઉદ્ધાર) ^{nd.}
 સાધારણ અસાધારણ બધું Consciousness એવું.
 પડાઈને અસાધારણ અસાધારણ Conscious
 અસાધારણ બધું Consciousness એવું (અસાધારણ)
 તેને બધું અસાધારણ અસાધારણ અસાધારણ
 અસાધારણ. એટલે બધું પડાઈને અસાધારણ
 Consciousness બધું બધું બધું પડાઈને અસાધારણ
 તે બધું ~~અસાધારણ~~ અસાધારણ પડાઈને અસાધારણ
 એ Consciousness ની એવું અસાધારણ. (૩૧) ૧૯
 બધું unconsciousness એવું અસાધારણ અસાધારણ
 એવું બધું અસાધારણ અસાધારણ બધું અસાધારણ
 અસાધારણ. એટલે તેને Consciousness એવું limited
 બધું એવું અસાધારણ બધું unlimited બધું
 અસાધારણ તેને બધું. એટલે અસાધારણ
 અસાધારણ limited બધું અસાધારણ બધું
 બધું unlimited બધું. બધું Consciousness

[English translation:]

This means that only in the state of Existence - of Darkness - can Light be experienced.

But in the state of Nothingness (of Sound Sleep) this state-of-being-Existence is not conscious. In order to see the Light, the Darkness did indeed become conscious; but no sooner did It become conscious - which is to say, functioning - than It became possessed of the world, body, etc., and It started seeing only these. This means, then, that It [the Darkness] never saw the Light. No doubt, It became conscious, but instead of seeing the Real Light, It began seeing the false light. Now, conscious It must remain (because when, in the beginning, It was unconscious, the Light was not to be seen); [but at the same time] It should not see the body and world. This means that It [the Darkness], while remaining conscious, should not be limited but should remain unlimited. Therefore, It reverses Itself; and gradually transcending Its own limit, after traversing the seven planes, it becomes unlimited. But now, being conscious,

这意味着只有在存在——黑暗——状态才能体验光。但在（酣眠的）空性状态这个‘存在性’是无意识的。为了看见光，黑暗确实获得了意识；但它一旦有了意识——也就是说，发挥作用——它就立刻拥有了世界和身体等，它仅仅看见这些。这就意味着，它（黑暗）从未看见光。毋庸置疑，它有了意识，但它不是看见真光，反而开始看见假光。现在，它必须保持有意识（因为在本初，它无意识时，是看不见光的）；同时又不应看见身体和世界。这意味着它在保持有意识的同时，不应被限制，而应保持不受限。因此，它反转自身；并逐渐超越自身的局限，它在经过七个层面后成为无限。现在，因为有意识

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The infimile ego, which is side
by side with infimile self - to
see self must be conscious. On
becoming conscious the infimile ego
became the finimile ego and so looked
towards body & the universe.

Now conscious it (i.e. infimile egoism)
must remain but not finite. So to
break its finite limit (the human
conscious at the same time) it
turned & bit by bit through the passing
in the seven planes it became
unlimited egoism as before, but
conscious, and so sees self.

In the beginning it was infinite egoism
but unconscious so all this (i.e. self) was to
be undergone to bring consciousness.

It [the Darkness] sees the Light.

The Infinite Ego - which is side by side with the Infinite Self - to see Self must be conscious. On becoming conscious, the Infinite Ego became the finite ego and so looked towards body and the universe.

Now conscious, It (i.e. Infinite Egoism) must remain, but not finite. So to break its finite limit (i.e. [to] remain conscious at the same time), it turned, and bit by bit through the passing in the seven planes, It became Unlimited Egoism as before, but conscious, and so sees Self. In the beginning It was Infinite Egoism but unconscious; so all this hassle was to be undergone to bring [forth] consciousness.

它（黑暗）看见光。

无限自我——它与无限大我并存——要见大我，就必须有意识。获得意识后，无限自我成为有限自我，因而转向身体和宇宙。

现在有了意识，它（无限自性）必须保留，但却不是有限的。所以要打破其有限的局限（即同时保持有意识），它转了过来，一点一点地经过七个层面，成为像以前一样的不受限的自性——但却是有意识的；并且因此看见大我。在本初它是无限自性，但却是无意识的；所以要经历所有这些折腾以便带来意识。

(完)