



Religious Gatheka Nr. 42
The God-Ideal, Part 1 by Hazrat Inayat Khan

神-理念-自我

节选自《Gatheka》因纳雅堪著

42. The God- Ideal - I

神-理念-自我

The existence of God is a question that arises in every mind, whether in the mind of the believer in God or in the mind of the unbeliever. And there are moments when the greatest believer in God questions His existence - whether there really is a God. He finds it, at the second thought, sacrilegious to have a notion such as this; and he tries to get rid of it. But often this question rises in the heart of the unbeliever: if it is really true; if there is such a thing as God. The idea of God is inborn in man. The God-Ideal is the flower of the human race; and this flower blooms in the realization of God.

不论是不是信仰神的人，都对神的存在充满疑惑。在信仰者心中，他们有时也会质疑神的存在，是不是真的有神？当他发现自己在怀疑神时，就会紧接着谴责自己这种褻渎的想法，尝试消灭这些疑惑。无神论者心中也经常会产生这些想法：真的有神？真有所谓神这回事？人天生就能意识到神的存在，有神论是人类的花朵，这种花朵在认识神的过程中盛开。

As everything in the objective world has its tendency to rise upwards, so the tendency of the soul can be seen in human aspiration, which always soars upwards, whatever be the sphere of man's consciousness. The man who is only conscious of the material life, his aspirations reach as far as they can reach in material gains. And yet he proceeds higher and higher and remains discontented with all he achieves through life, owing to the immensity of life in every phase. This craving for the attainment of what is unattainable gives the soul a longing to reach life's utmost heights. It is the nature of the soul's constant longing to climb such heights which are beyond its power; it is the desire of the soul to see something that it has never seen; it is the constant longing of the soul to know something it has never known. But the most wonderful thing about it is that the soul already knows that there is something behind this veil, the veil of perplexity; that there is something to be sought for in the highest spheres of life; that there is some beauty to be seen; that there is someone to be known who is unknowable. This desire, this longing is not acquired. This desire is a dim knowledge of the soul which it has in itself.

正如客观世界的每种事物都在不断地进步，而灵魂的进步则由发自内心的渴望而推动，不论你的意识境界如何，灵魂总是不断上升的。如果某人只意识到他的物质生命，他们的渴望就仅是达到他们能企及的物质满足。他们总是想收益更大，对漫长人生的每个阶段所取得的成就总是不满意，因为这种对于物质的渴求难以促进灵魂达到生命的最高度。不断的攀登灵魂的难以企及的高峰是灵魂的本性，期望看到灵魂所看不到的事物是灵魂的欲求，不断的领悟那些无法领悟的东西是灵魂的渴望。但是最奇妙的是灵魂已经领悟了隐藏在令人困惑的面纱之后的东西，这才是灵魂真正应探求的最高的生命目的。面纱背后的东西是美妙的，面纱背后的东西是难测的。这种欲求，并不是后天获得的。这种欲求是灵魂自身本有的未彰显的知识。

Therefore disbelief in the God-Ideal is nothing but a condition which is brought about by the vapours arising from the material life of illusion and covering as clouds the light of the soul, which is its life. It is therefore that the unbeliever is not satisfied with his disbelief. yes, sometimes his vanity is fed by it, to think that he is wise in not believing in someone whose existence is believed in by numberless blind beings. So he begins to think: after all, to believe in God is not a difficult thing; any simpleton can believe in the God-Ideal. He takes, therefore, the opposite direction, of refusing to believe. He is not honest, and yet he is like someone who stands before a wall, which hinders his path of progress.

因此，无神论除了是一种由物质生活的幻觉所引发的、像一种能遮蔽灵魂之光的水蒸气以外什么也不是。实际上无神论者对他们自己疑惑也不满意。不错，有时他们的虚荣心因此得到了满足，他们认为自己是智慧的，不用去信仰那些只有眼睛的人才信的东西。他们这样想：信神不是个难事，傻子都会信神。于是他们不要跟傻子一样，拒绝信神。他们是不坦诚的，而且他们将自己置于障碍物之前，从而看不到后面还有一条前进的道路。

If this world offered to one person all it possesses, even then the soul will not be satisfied. because its satisfaction is in its higher aspiration. And it is this higher aspiration that leads to God. The question: 'Has man an aspiration because it is his nature, but at the end of the journey he may perhaps not find anything?' may be answered: there is no question that has no answer, and there is no desire the object of which is a miss. There is appetite and there is food; there is thirst and there is water; there is sight and there is something to be seen.

即便这个世界提供给你一切所需，你从心里还是不会觉得满足，因为物质的满足不是灵魂的最终需要，灵魂的最终需要是神。问题是：欲求是人的本性，但是这种追索的最终会不会一无所获？也许可以回答：没有“无解”的问题，没有欲望就没有什么渴求，有胃口才会想吃东西，渴了就会想起喝水，有眼睛才能看到东西。

So there is aspiration and there is God. Man knows not, what is not. There is no such thing that one knows and which does not exist. For one cannot know what does not exist; something must exist first in order that one may know it.

因此有求索就有神。人们不知道，都是虚幻的。没有人不能理解的东西，人能理解的东西就是有意义的。

But there is a question: everyone does not know God, he only believes in some idea. - The answer is: what is the idea? The idea is that out of which all is born.

但是有一个问题是：每个人都不了解神，他们只是信仰某些理念。回答是：什么是理念？理念能催生出所有东西。

Science and art and music and poetry and religion and nation, all are born of the idea. If the idea is the source from which all comes, then why is the idea something insignificant, and why is God, Who is the Source and Goal of all, not found in the idea?

科学、艺术、音乐、诗歌、宗教和国家，所有都是由这理念而出。如果理念是所有东西的最根本来源，为什么有些理念是不彰显的？什么是神？谁是一切的来源和目标？谁创建了这些理念呢？

Seeking for God is a natural outcome of the maturity of the soul. There is a time in life when passion is awakened in the soul, which gives the soul a longing for the unattainable. And if the soul does not take that direction, then it is certainly misses something in life which it its innate longing and in which lies its ultimate satisfaction.

探求神是灵魂成熟的自然结果，那时灵魂的激情被唤醒，这种激情推动灵魂朝向难以到达的目的前进。如果灵魂没有听从这种激情的指引，那么灵魂就会错失掉生命中很多东西，这些东西是先天而来的，并且能带领灵魂得到最终的满足。

Daily reflections on the following points in Religious Gatheka 42

日常冥思：

Point One: Pir-o-Murshid Hazrat Inayat Khan in the lecture says: *The existence of God is a question, which arises in every mind, whether in the mind of the believer in God or in the mind of the unbeliever.*

Contemplation: Consider the logic of the mind versus the “knowing” of the soul.

1、因纳雅堪在演讲中说：不论是不是信仰神的人，都对神的存在充满疑惑。

冥思：思考心意的逻辑性如何能“认识”灵魂？

Point Two: Pir-o-Murshid Hazrat Inayat Khan in the lecture says: *Disbelief in the God-Ideal is nothing but a condition which is brought about by the vapours arising from the material life of illusion and covering as clouds the light of the soul, which is its life.*

Contemplation: From the Prayer Khatum, “Disclose to us Thy Divine Light, which is hidden in our [my] soul[s].”

2、因纳雅堪在演讲中说：因此，无神论除了是一种由物质生活的幻觉所引发的、像一块遮盖了灵魂之光的乌云以外什么也不是。

冥思：卡坤祷文中说：向我们显示你神圣之光，这光隐藏在我们的灵魂中。

Point Three: Pir-o-Murshid Hazrat Inayat Khan in the lecture says: *Seeking for God is a natural outcome of the maturity of the soul. There is a time in life when passion is awakened in the soul, which gives the soul a longing for the unattainable. And if the soul does not take that direction, then it is certainly misses something in life which it its innate longing and in which lies its ultimate satisfaction.*

Contemplation: From the Prayer Salat, “Draw us [me] closer to Thee every moment of our [my] life, until in us be reflected Thy Grace, Thy Glory, Thy Wisdom, Thy Joy, and Thy Peace.”

三、因纳雅堪在演讲中说：探求神是灵魂发育成熟的自然结果，那时灵魂的激情被唤醒，这种激情推动灵魂朝向难以到达的目的前进。如果灵魂没有听从这种激情的指引，那么灵魂就会错失掉生命中很多东西，这些东西是先天而来的，并且能带领灵魂得到最终的满足。

冥思：萨拉特祷文中说：在生命的每一刻都将我们引至你，直到我们已反射你的恩宠，你的智慧，和你的平安。

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