



THE RA CONTACT

中英文對照版

Ra 接觸 - 教導一的法則

基於 2018 年譯本，中英文對照學習

獻詞

即使沒有 Ra 通訊，跟著唐與卡拉一起工作對我即是一種榮耀。我們三人之間的和諧是那麼明顯和容易，以致於我感覺這像是老朋友爲了另一次意識中的冒險、而再次相聚。我們所做的任何事情、感覺就像是我們應該做的事情、以自己內心最知曉的方式來服務。唐就像是一個知道這些秘密、如何玩人生遊戲、的大哥，而卡拉和我才剛開始學習。

在 Ra 通訊結束、唐過世之後，卡拉和我做為夫妻一起分享了長達 28 年的人生，她成爲我生命中最親愛、最甜蜜的愛人。既然她也走了，我就和我現在的同伴，蓋瑞·比恩(Gary Bean)和奧斯丁·布裏奇斯(Austin Bridges)，繼續她和唐於 1968 年開始的工作：愛與光研究中心。

出於所有這些原因，這本書獻給唐納德·艾爾金斯(Donald T. Elkins)和卡拉·魯科特(Carla L. Rueckert)，唐的聰明、直覺、以及超自然方面的經驗，完美地將他準備好，以從事一個令人驚奇的、和 Ra 群體的對話，而卡拉則在擔當 Ra 通訊的器皿時、無所畏懼地在服務中將她的生命提供給行星地球。唐的智慧與卡拉的愛，爲任何願成爲真理尋求者的人燃起一條穿越遺忘罩紗的(火焰)小徑。

吉姆·麥克卡提(Jim McCarty)

前言

從未有過、也永遠不可能有一個對於「尋求真理意味著什麼」、毫無問題的單一定義。通往知識和人類完美的道路就如繁星一樣眾多，並且同樣抵抗綜觀的特徵描述。因此，如果一個人可以講說真理的統一性、單一的真理，這個人必定已經打開一扇門戶、通往他關聯到這個問題的一條途徑；該問題超越了所有已知的界限，實際上把知識本身易於描述的所有要求都留在了後面。從經驗上可獲得的任何觀點來看，這樣的一扇門戶只能是被艱難贏來的；而贏得去消化並整合這樣的經驗的道路，肯定更爲艱難。

因此，當圍繞我們人類意識的厚重罩紗即便是變薄了一點點、而提供對於榮光的最短暫的一瞥時，這總是一件攸關奇蹟的事、不管怎樣都必定是一個鼓舞。而當一束細密聚集的光綫穿過那層罩紗，如此明亮，以致於它以離散接合的點，明確地穿透人之投生存在的整個迷霧時，那便是一個值得最大關注的場合。對於數量不斷增長的尋道者而言，《Ra 接觸》就是這樣一道光。

誠然，這個工作所包含的這些通訊有著一種它們早已適應的文化體裁。它們屬通靈溝通的類別。對於真理尋求者而言，確實有大量的通靈資料早已可得，而且更有辨識力

的尋求者早已認識到，當考察有何信息被提供時，大量的小心辨別是必需的。不過，僅以我自己的經驗來報告：做為一個經受得住每一個我所能施加給它的考驗之源頭，《Ra 接觸》在這類體裁的作品中是獨一無二的。就範圍、一致性、深度以及不可窮盡性而言，它是無與倫比的。但所有這些判斷都僅僅是一個讀者的評估。我們每個人必須抵達自己的結論。所以，就讓我單純地把文本推薦給你，向任何真摯的讀者送上我誠摯的祝福。從外部來觀看，對於一的法則有著既深且持久興趣的人、他們的聚會是有些非凡並值得注意的。幾乎沒有任何其他地方確實找到科學家、工程師、哲學家、詩人、神秘主義者、經濟學家、農夫、和業務經理聚集到同一個尋求圈，而且大家能够在所提出來探討的話題中、找到共同基礎。這表明了這份資料的多重價值性，這是相當引人注目的。我不知道其他進入這個多重價值性的方法，除了仔細地閱讀文本，一個接一個地沉思那麼多的語句轉折：它們提供了通往一個視野驚人的宇宙景觀的多個開口，甚至在同時、它們給予進一步探索之可能性的綫索。

三位勇敢冒險者的共同努力使得這個通訊成為可能，他們的故事本身就相當值得傾聽。在蓋瑞·比恩的《直刺風車》(Tilting at Windmills)一書中，這個故事以詳盡的細節被講述，而且它對事件真相的保真度跟我所知道的一樣完全。必須承認的是，這個故事是名副其實地尖銳深刻。從中可以瞭解到，帶來《一的法則》需要一種承擔，這種承擔並非沒有代價。而且對於所有關係人而言，這個代價確實是巨大的。所以，我想望憑藉表達我對這些無畏旅者的感激、來結束這個簡短的前言，他們先於我走過，並且在開闢一個充滿愛與光的林間空地中、扮演了一個決定性的角色。在這個林間空地中，我已經學會跟有著相似心智和人靈、同樣投身於尋求真理的他人站在一起，那真理始終從恰好超過掌控性頭腦的可及範圍、却又離開放的心一點也不遠的地方向我們招手。

斯蒂芬·泰曼(Stephen Tyman)博士 伊利諾伊州，
墨菲斯伯勒 2016 年 10 月 10 日

致謝

有一些人，如果沒有他們，這本書的存在將是不可能的；還有一些人，如果沒有他們，這本書將無法實現它的全部潛能。

向太一無限造物者致謝可能看起來不太尋常，但正如 Ra 多次提到過的，太一造物者已經從祂自己當中創造出了一切萬有，所以這裡就是我開始的地方。謝謝你，無限創造者。本書中的每個字都談到你，以超越我們想像的、神秘而令人敬畏的方式，做為一切事物、每個人、所有地方的作者。

謝謝你，Ra，構成你們統合意識的所有六百五十萬個靈魂。感謝你們足夠關心我們地球上的每個人，在我們移動進入愛與理解的第四密度時，帶著這樣的愛、智慧、力

量、和精確度來回應我們對於協助的呼求。你們的話語在我生命中的每一天都鼓舞、告知著我。

當我把注意力轉移回人類領域時，有兩位巨人每天都穿過我內心的殿堂。他們聽到了 Ra 接觸的呼喚，接著竭盡全力、冒著一切危險而把自己獻給服務，只為了進行這場對話，只為了給充滿渴望的尋求者和這個經常飽受困擾的世界帶來一點點清晰、光照、視角。

唐·艾爾金斯擁有廣闊的智慧、異乎尋常的直覺，以及數十年研究超自然現象各個方面的經驗，這使他成為了跟社會記憶複合體 Ra 進行對話的完美發問者。他是我遇過的人當中、最睿智的人。每次當我讀到他向 Ra 提出的問題時，我未曾發現我感到的驚奇會有盡頭。

卡拉·魯科特有著令人驚嘆的無畏精神，每次當她離開肉身以打開通往宇宙的大門、(進而)接收一種在人類歷史上可能是獨一無二的視角或哲學時，都冒著遠超過她生命的危險。為了你帶給世界的一切，尤其是為了妳親自帶著每個微笑而給予我的一切、以及跟我分享妳生命中的每一刻，我感謝並欽佩你，超過言語所能表達的。我難以相信我有這樣的榮幸成為你在 Ra 通訊期間的同伴，以及此後在我們共處的多年歲月中、做妳的丈夫。雖然妳已經不在這裏了，但我每天都和妳一起走過。

對於許多年前發起「重聽計畫」的托比·韋洛克(Tobey Wheelock)，我欠他一份巨大的感激之情。在這個努力過程中，他花了好幾年時間傾聽 Ra 接觸的所有 106 場卡帶錄音，抄寫、編輯、精煉，最終跟一些志願者在「再次重聽計畫」上一同工作，直到他為這個世界製作了「輕微校訂版」為止，該版本是本書的文本基礎。他對該資料完整度的奉獻是完全的。如果沒有托比的重聽計畫，這本書將不會存在。如果沒有他不懈的努力，我們就不會擁有這個世界上最佳的、用以研讀一的法則的工具，它是蓋瑞·奧斯丁和我在我們自己的研讀中曾無數次訪問過的：www.lawofone.info。

談到那些參與「再次重聽計畫」的志願者，我向泰瑞·徐以及其他一些想望保持匿名的朋友寄送我的感激。我知道你們在這個計畫上所花費的冗長時間，從而製作出了一個更為完美的文本呈現、關於錄製在那些卡帶上的偉大對話。

我對於蓋瑞·比恩為了本書之實現而做的一切感激不盡。始於「輕微校訂版」，最終抵達《Ra 接觸》，他帶領我們團隊一起製作、協調、編輯、貢獻，接著護送這份資料通過其旅途的每個階段。要不是蓋瑞·比恩，愛/光研究中心就不會運作於今日。你不會驚訝於聽到我非常愛他，正如在我之前、卡拉對他的愛一樣。

要把長長的一串感謝與愛送給奧斯丁·布裏奇斯，他是愛/光研究中心及本書之旅程的一

個不可分割的重要組成部分。從所需做出的上千項決定，到貢獻創意與著作，跟蓋瑞和我一起進行長達數月的最終密集編輯，再到為整個工作排版、處理印刷並編排索引格式，奧斯丁的能量對於《Ra 接觸》的發展來說是一種無價的、指導性的協助。

感謝斯蒂芬·泰曼在編輯本書的引言、撰寫其前言並幫助我在卡拉過世後重新開始通靈服務上提供了幫助。

萬分感謝約瑟夫·達特茲(Joseph Dartez)，他將自己有條不紊的心智轉向了對於 106 場集會的系統閱讀，接著製作了一個包含 202 個術語的列表。這些術語連同卡拉和我自己的術語，構成了伴隨這份資料的非凡索引之基礎。

哦，那壯觀的索引，超過 9000 個問答已被編目分類！基於最初的術語列表，蓋瑞協調了一個最大的志願者行動，這項努力毫不誇張地跨越了全球：從肯塔基州、華盛頓州、俄亥俄州、科羅拉多州、弗吉尼亞州和田納西州的朋友，到中國、德國和意大利的朋友。要不是潔德·諾比(Jade Norby)，約亨·布盧門塔爾(Jochen Blumenthal)，肖恩·徐(Sean Hsu)，福克斯·赫特(Fox Hutt)，約瑟夫·達特茲(另一輪的貢獻)，埃雷茲·巴塔(Erez Batat)，詹盧卡·默塞克(Gianluca Mosaico)，拉娜·奧蒂(Lana Autio)與肯·文特(Ken Wendt)之真正密集的努力，這個研讀的寶藏將不會成功出現。也感謝杰裏米·維蘭德(Jeremy Weiland)，他提供了技術上的幫助，使該過程中的一部分工作得以自動化。還要向奧斯丁深深地鞠躬，他花費了大量的精力，革新了格式，並構建了結構，使索引達到了目前的清晰度、精確度和完美狀態。

我要向肖恩·徐表示衷心的雙重感謝。除了他在索引方面的工作，他以某種方式還找到時間來為 106 場集會提供有洞見的編輯，還貢獻於另一個項目。那時在第 11 個小時，我發現了一個可能性，即在 Ra 或唐提到「先前已涵蓋的」信息的場合添加註腳，標識出先前已涵蓋的信息位於哪裏。不知疲倦的肖恩欣然地接下這個項目，找到了我們所確定的 17 個實例的正確問答，接著又找了另外 94 個實例，其中 Ra 或唐指向先前提到的資料。

我最為感激亞倫·馬雷(Aaron Maret)(阿什維爾市、一的法則學習小組的領導)，他為《Ra 接觸》的三本書都創作了可引起強力共鳴的封面。什麼圖像能最好地跟 Ra 的話語聯繫起來？或者，一個無圖的純色封面是最合適的？亞倫做了藝術家最擅長的事情來幫助回答這些問題：從看似的空無中顯化出美麗的事物，並喚起一些主題以表現出這個哲學之普遍性以及宇宙的、但以地球為中心的視野。他還慷慨地對書籍內部布局做了一些修改，使其煥發光彩。

我還要將感激獻給我親愛的朋友，比阿特麗斯·岡薩雷斯(Beatriz Gonzales)，因她對蓋瑞、奧斯丁和我所寫的引言做出了貢獻，給了我一些重要建議，關於如何組織我想

論述的思想內容；以及有天賦的戴安娜·羅伊(Diana Roy)，因她對同篇文章做了最後一刻的、却關鍵的編輯。

然後，還有這一隊存有，包括福克斯·赫特、瑪麗·艾倫(Mary Allen)、潔德·諾比、杰裏米·維蘭德、肖恩·徐、加里·馮(Garry Fung)，他們慷慨地審閱了本書的校樣。

蓋瑞、奧斯丁和我不可能有更好的人來完成這些最冗長和耗時的工作了，所有工作都是伴著愛以及對服務他人的奉獻而完成的。你可以說，多虧許多志願者的努力，這本書才得以存在。對於我們忘記列入上述名單的任何個人，請接受我們的道歉和誠摯的感激。

最後，感謝所有曾帶著疑問以及可能改進文本的想法而寫信給愛/光研究中心或托比、但這裏未提及的人。雖然 106 場集會的大部分工作是由上述少數人完成的，但整個項目本質上是群眾外包的。是你，讀者，讓卡拉和我在唐離世後繼續前進。是你，讀者，分享著你的熱情以及對於這份資料所帶來的蛻變性和療癒性效果的個人見證，一直鼓舞並推動著我們的工作，使它可供所有人使用。

吉姆·麥克卡提
肯塔基州，路易斯維爾市

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與其他許多忠實于這份信息的學生一起，我們的生活都被 Ra 的視角徹底且不可逆轉地轉變了。一的法則之哲學已經成為了我們的世界觀及靈性尋求的基礎和架構。實際上，蓋瑞喜歡說，要不是這項工作，他將會是一個未開化的原始人、手指關節還拖在地上*行走。（*譯註：詢問蓋瑞後得知，原文 scraping his knuckles 是種幽默的說法，像大猩猩一樣彎著身子、手指關節拖在地上擦著行走，大猩猩象徵原始的、未開化的、粗野的印象。）

我們顯然要為了 Ra 的獨特洞察力而感謝他們，但我們要轉向的是唐·艾爾金斯，卡拉·魯科特，還有吉姆·麥克卡提，儘管他抗議。我們跟這三個人中的兩位已經一起生活、並且一起工作。我們深知他們的往事、他們的性格與能量。我們知道，唐、卡拉和吉姆全然地把自己獻給與 Ra 通訊，不是出於名聲、地位、財富或個人權力的獲取，而是完全出於服務的目的。他們只是渴望把光明帶到這個黑暗的地方，讓愛擁有一個對我們內心說話的空間。

考慮以下這問題仍然是強烈影響心緒的：卡拉冒著怎樣的危險以執行這項服務。終極地說，欠債不是一個切實可行的概念，但因為這份平息了多生多世之探究、尋求熱望的禮物，我們和其他許多靈性尋求者仍然虧欠他們。謝謝卡拉、唐、吉姆，以這樣正

直、堅定的奉獻與純潔的心、而承擔起了你們此生的使命。

儘管卡拉參與了本書的早期階段，但當這項工作真正啓程時，她已經離開此生、走向更大的生命。所以是吉姆，為了製作(並命名)《Ra 接觸：教導一的法則》的目的，讀了全部的 106 場集會，整個次數比我們的手指還多。在上述的、本書發展的每一步中，吉姆·麥克卡提都慷慨地給予他的投入、洞察力、支持、和喜悅。而最值得注意的是他的友誼。

蓋瑞·比恩 奧斯丁·布裏奇斯
肯塔基州，路易斯維爾市

這些書是如何產生的？

始於 2004 年秋天，托比·韋洛克(Tobey Wheelock)啓動了日後被稱爲的「重聽計畫」。正如這個名稱所表明的，連同一些志願者的幫助，他有條不紊地重聽了三遍 106 場 Ra 通訊集會的原始錄音，爲時長達八年。從這份努力中產生了一個嶄新的文字抄本，隨後成爲了這本書的基礎。

2012 年三月，在完成了這個計畫之後，托比寫了一份「重聽報告」，細緻地對許多文本上的變化進行了編目分類，並分享了一些他在這段旅途中的事情；在該旅途中，他以巨大的努力製作了他稱爲的重聽版和輕微校訂版(Lightly Edited Version)。前者是對於音頻中內容的精確抄本，所有音節和聲音都包括在內。後者是這個精確抄本經過輕微校訂後的版本。重聽版和輕微校訂版並非衍生自或建基於起初的五本已出版書籍；而是直接取自源頭資料(即錄音帶)的全新抄本。

《Ra 接觸》的文本直接來自輕微校訂版。因此，絕大多數在重聽版和輕微校訂版中的變化(詳細列舉在「重聽報告」中)已經加入這本書中。然而，《Ra 接觸》的文本還有進一步的改進。所以，在該報告所編目的變化與這本書所呈現的資料之間，讀者可能會發現少量輕微的不同之處。

《Ra 接觸》旨在延續輕微校訂計畫。在這方面，其使命是盡可能好地提供一個對於真實音頻的精確抄本，伴隨一些細微的、大多是語法上的校訂，以增加可讀性。《Ra 接觸》的這兩卷書既沒有否定，也沒有取代起初的五本已出版書籍。這兩套書各自有其優點，它們將繼續被並肩提供，供讀者選擇自己的閱讀形式。

在此書末尾，你可以閱讀到托比的「重聽報告」以及一個總結了我們額外的改進的附錄。他的網站，www.lawofone.info，是這個工作獨一無二的最佳研讀工具。爲了托比對這個計畫的非凡貢獻以及開出這本書的道路，謹將我們無限而由衷的感激獻給他。

引言

從 1981 年 1 月 15 日一直到 1984 年 3 月 15 日，三位專注奉獻的真理尋求者接收到這本書中的口頭通訊。如你將發現的，這些訊息來自一個地外文明，該文明的存有將他們自己識別為 Ra。《Ra 接觸：教導一的法則》包含了這三年期間與 Ra 通訊的全部記錄，它經過修訂，現在是統合一致的紀錄。

這個引言並不打算徹底地解釋該接觸或其哲學。這一部分的目的是單純地給讀者提供一點關於這個接觸如何發生的來龍去脈，一些關於唐·艾爾金斯、卡拉·魯科特、吉姆·麥克卡提所通訊的源頭的背景，以及對於這個源頭、就形而上實相所說內容的極短概述。這個介紹對於閱讀和理解這本書並非必要的；它被提供為一個途徑，為這段將來的旅程做好定向與準備。

關於 Ra

在地球的古代歷史中，Ra 被知曉為埃及的太陽神。然而，他們聲明，當他們造訪埃及人時，他們以兄弟姐妹、而非眾神的身份到來。他們到來是因為那個文明已經發展出一種文化和信仰系統，將其準備好去領會一的法則之概念。這種對一的法則準備好的狀態將 Ra 群體吸引了過來、做為這些原則的老師而服務。

Ra 報導過，他們協助那個特定文化的努力被誤解和扭曲了。埃及人，尤其是那些將訊息僅僅保留給自己的王室精英，奪走了該訊息所固有的悲憫心，扭曲了關於一切事物之一體性的哲學。結果是、Ra 將他們自己從埃及人的經驗中移除，但從那時起、直到現在，他們繼續從遠處觀察地球的發展。更正在那段時期被引介到一的法則的那些扭曲是 Ra 長期存在的渴望，那使得他們和我們小組接觸。

但那不是他們唯一的原因。Ra 和我們小組接觸也因為地球正接近一個進化之大師周期 [共 75000 年] 的盡頭，並且許多人群已準備好畢業到下一個進化階段，Ra 稱為的第四密度、即愛與理解的密度。他們想望在這個過渡期有所協助、因此回應了從這個行星發出的服務呼求。

Ra 說他們來自第六密度，用他們的話來講，他們是一個「社會記憶複合體」。這即是一顆行星上的人群當進化到我們之上的密度時、所成爲的(狀態)。在這個協議中，每一個個體的思維、記憶、經驗對於整個群體都是已知與可得的。那麼，整個社會體包含了許多獨特的個體，他們也可以存取這個儲藏著記憶和身份之共享群體寶庫。

據 Ra 所言，在進入第四密度的畢業完成之後，地球人群將誕生它自己的社會記憶複合體。正如個體會沿著時間而進化，社會記憶複合體同樣會進化：隨著進化中每個更高密度的課程被成功掌握，而不斷地轉變並變得更統合。對於做為社會記憶複合體的 Ra，一個個體與整個群體之間並不存在區別。因此，當我們與 Ra 群體通訊時，我們

跟該社會記憶複合體的個體化的一位實體談話。由於這個群體中的每一個體都取用一個共享的心智，我們彷彿正在跟 Ra 社會記憶複合體的所有 650 萬個實體溝通。

Ra 也是一個更大群體的一部分，該群體被稱為服務於太一無限造物者的眾星球之邦聯，由來自本銀河系中、我們本區域其他星球的許多社會記憶複合體組成。據 Ra 所言，邦聯成員已經長期透過通靈和其他途徑提供他們的服務給這世界上各種不同的個體和團體，他們與這個星球的互動往後延伸至我們深遠的史前時代。我們小組自從 1962 年開始接觸以來，一直與這個邦聯各式各樣的成員有聯繫。

(星際)邦聯的主要訊息始終是：我們生活在合一的宇宙之中，我們感知到的世界是一個幻象，我們在這裏是來學習如何給予愛和接受愛，以及冥想是發現存在於我們所有人之中的造物者的主要途徑之一。

在這個對話期間，Ra 當然為他們的視角負責，但放棄做為任何權威；這表明他們勢必分享的東西只是他們的視角——他們將之描述為「對於那永遠相同、始終相同的信息、一個稍微不同的偏向觀點」。他們並不想望被識別為這個信息的源頭，反而明確要求自己被描述為「一的法則之謙卑使者」。在這個聲明中，他們承認自己的局限性，並榮耀自己與該單一真理的關係，該真理超越(但包括)了貫穿宇宙的本體之表面上的每一個部分：

[我們鼓勵尋求者不要]將焦點從愛與光的太一無限源頭中移除；我們全都是該源頭的信使，謙卑並知曉我們自己不過是造物者最微小的部分，那無限智能之宏偉整體的一小部分。

一的法則及其宇宙論

這是 Ra 對一的法則之描述：

事實上，沒有對或錯。沒有極性，因為一切將在你們憑藉心/身/靈複合體舞蹈中的某一點達成，以你們的說法，和解，你們在此時以各式各樣的方式扭曲該複合體，藉此娛樂自己。這個扭曲(變貌)在任何情況下都不是必須的，而是由你們每一位所選擇，做為一種替代的方式，去理解那結合所有事物的思維之完整合一。你不是在說一個類似或有點像的實體或東西。你是每一個東西、每一個存有、每一種情緒、每一個事件、每一個處境。你是合一。你是無限。你是愛/光、光/愛。你是。這就是一的法則。

在此書中，Ra 帶我們跟這相同的基本真理面對面，該真理自古以來已經被世界各地的神秘主義者所報導，即這個令人震驚的了悟：太一無限造物者位於我們之內，位於一切事物之內，無所不在。事實上，一的法則主張，沒有東西不是造物者；沒有任何東西位於這個根本的合一之外。Ra 報導、造物者已從祂自己當中締造了無限的造物，目

的是知曉並體驗祂自己。這個「智能無限」，如 Ra 所稱，從其自己的存在當中生成了星系、恆星、行星、如我們這樣的實體，黑暗與光明，愛與恐懼，意義與經驗的每一細微差別，思維與活動的每一模式，以及每一存在層面上或真實或想像出來的其他每一事物。並且祂已經賦予這個受造物之每一個表面上的部分、一個自由意志的基礎：有能力去學習、成長、去打算、適應、做出進化的選擇、去繪製一條返回造物者的經驗道路。

當我們行旅在自己的靈性旅途上，我們使用自由意志、選擇逐漸更清楚地認識我們自己，並且或早或晚、我們將成長進入與太一造物者的合一。當無限造物中的無限實體全都在這條道途上行旅，太一造物者便透過受造物各部分、在任何時候所做出的每個自由意志選擇、以無法想像和無窮無盡的方式知曉祂自己。

據 Ra 所言，每個靈魂所選取的旅途都移動通過一個「八度音程」的無限系統，每個八度音程可以劃分為七個依序上升的光之密度(或濃度)。在我們當前八度音程的第一密度，火與風教導地與水以那樣一種方式而成形，好為隨後的動植物生命創造基礎。

第二密度是由較低階段的細菌和單細胞生物、至較高階段的動植物所居住的意識水平。這個密度的課程涉及從第一密度的隨機變化，轉變到一個促進成長和定向移動的、更連貫一致的覺知。隨著實體們進展通過第二密度，它們開始朝著下一個含有自我意識的密度而努力；當靈性複合體變得覺醒，畢業至第三密度就成為可能。

據邦聯所言，地球及其人類群體當前正接近第三密度周期的盡頭。在這第三密度中，即選擇的密度，我們擁有一個更為高度發展的自我覺知，它包含了心智、身體以及首次充分啟動的靈性。該密度的功能是極化我們的意識，並選擇我們的愛之形式、我們的服務形式。極性光譜的一端是服務自我：一種排外的自我之愛，它拒絕普世愛，並為了自我利益而尋求控制、操縱、剝削甚至奴役他人。該光譜的另一端是服務他人：一種不只是對於自我、也是對於所有其他自我的愛。服務他人尋求並擁抱普世的無條件之愛，在一切事物中看見造物者，並支持所有實體的自由意志。然而，當我們朝著意識內極性之光譜的任何一端而努力時，我們所過的生活並非那麼黑白分明。

與地球上很多的智慧傳統一致，Ra 在通訊中說，我們正移動前往一個「新時代」，或 Ra 會稱為的一場進入愛與理解之第四密度的收割。這是社會記憶複合體所誕生的地方，在這裡，思維變成東西，愛變得可見，並且正面與負面極性彼此分離、(好讓他們)居住在更適合各自進化路綫的相異環境。

第五密度是光的密度，智慧在這裡成為畢業進入下個密度的焦點和標準。第六密度平衡並統合在第四密度學到的愛、和在第五密度學到的光(智慧)，並產生一種服務他人的力量、要比單獨的愛或智慧之力量更有效力。第七密度抵達一個更難描述的經驗領

域。據 Ra 所言，這是「永恒」的密度，我們於此開始移動進入與太一造物者的完全和諧當中。第八密度代表所有受造物完全與太一造物者合成一體，並可以被視為一個新八度音程的第一密度，在排列上與音階上的音符相似。這個八度音程的果實將最終產生另一個由多個密度組成的八度音程，其果實又將產生另一個由多個密度組成的八度音程，以此類推，直至無限。

Ra 接觸是如何產生的

唐·艾爾金斯在初中時就開始詢問一些關於生命的大哉問。在做每天的閱讀、寫作、算術期間，他心中思索著：什麼是生命的意義？宇宙有多大，它如何運作？我們還不知道什麼？那種對於理解的渴望、把謎題碎片拼接起來的渴望，毫不減弱地、持續貫穿了他的一生。在其職業生涯中，艾爾金斯進而成為了一位機械工程學和物理學的教授，在其私人生活中，他成為了一位有決心的調查者，針對 UFO、輪回轉世以及或可粗略地一起歸入超自然類目下的其他調查領域。他認識到現代科學未能揭示出宇宙的根本運作方式和目的，於是他為了科學無法提供的答案、而轉向了這些領域。

卡拉·魯科特從童年以來就是一個擁有天賦的人，不僅携帶著高聳的智力，還携帶著極其深刻的個人信仰。關於後者，她稱呼自己為「搖籃裡的聖公會教徒」，最終是，一個神秘主義的基督徒。關於前者，卡拉是一個早熟的兒童，在學校裡表現突出，精通任何被提供給她的測驗。最重要的是，儘管成長環境艱苦，卡拉充滿著熱愛生命的振動。她活躍於跳舞、唱歌、跟自然互動，並具體表現一個虔誠與服務的人生。她是那麼致力於充滿愛的觀點，以致於人們經常把她視為單純或天真的，促使有些人渴望去保護卡拉，讓她免於遭受這個他們覺得比她不純的世界的傷害。

1961 年晚期，有人給了唐一小本、被創意地被題名為《棕皮筆記本》(The Brown Notebook)的棕色書卷，這本書是由密西根州、底特律的沃爾特·羅杰斯(Walt Rogers)彙編的，他以前曾與一個 UFO 實體面對面接觸過。在該接觸之後，羅杰斯先生表現出了與這個實體「持續逗留的心電感應接觸」，這一現象在 20 世紀的 50 年代、一些類似接觸中經常被報導。羅杰斯彙編的棕皮筆記本包含了宣稱來自外星源頭的、關於實相之形而上本質的信息。它還描述了一群經常一起冥想的人怎樣透過和外星實體的心靈感應接觸來接收這類信息。艾爾金斯對該筆記本中的通靈材料與他自己的工作之間的關聯是完全地印象深刻，以致於他決定根據這一信息，跟他在肯塔基州、路易斯維爾市的十幾名物理學生嘗試一項實驗。

這新聞傳到了其中一個學生的女友耳中。她最近已發展出對靜默的強烈興趣、以及對於冥想的熱愛，所以她請求參加。她的名字是卡拉·魯科特。

唐並沒有告訴該小組可能會發生什麼，只是說如果他們一起冥想，可能會發生一些有趣的事情。他實際上正在嘗試進行一項科學實驗，看看學生們是否會在沒有提示的情

況下接收到外星心靈感應接觸。過了一段時間，並沒有產生明確的結果，隨後沃爾特·羅杰斯訪問了該小組，並從他的信息源頭，Hatonn，即是曾與他面對面接觸的實體，進行了通靈傳訊。Hatonn 說，他們一直在嘗試、透過唐的一些小組成員而傳訊，但這些學生並未覺察到，他們曾一直接收到、但沒說出來的那些印象來自外星實體。艾爾金斯覺得這一事件使該實驗失去了科學有效性，但它確實開始產出結果。在這次訪問之後，除了卡拉之外，小組中的每個人都學會了如何通靈傳訊；她則更喜歡靜默冥想。

在這次相遇之後，卡拉和唐各自的人生走向使他們在一段時間內踏上了不同的道路，但他們于 1968 年最終重聚在一起，並正式加入到一個共同的研究與尋求使命當中。兩年後，他們成立了愛/光公司，並於 1976 年將其更名爲愛/光研究中心(L/L Research)。1974 年，在卡拉參加唐的首次通靈實驗的十二年後，唐請求卡拉開始自己從事通靈服務。並非巧合的是，就在同一年，艾爾金斯開始確實保存(而不是丟棄或循環利用)通靈的磁帶記錄。多虧卡拉的通靈才能，加上她對唐的基本通靈協議所做的改進，這些訊息取得了質的飛躍。在這些改進中，卡拉開發出了、對器皿調頻以及挑戰該接觸的關鍵步驟，這成爲了愛/光研究中心通靈風格的正字標誌。

1978 年，吉姆·麥克卡提正在一個他所建造的小木屋裏脫離電網而生活，地點位於他在肯塔基州中部樹林的 132 英畝土地上。一天晚上，當他用電池供電的收音機收聽來自肯塔基州、列克星敦市的 WKQQ 廣播電臺時，他聽到一場訪談：唐·艾爾金斯和卡拉·魯科特談關於 UFO 的主題。吉姆很著迷，希望有一天能見到他們。一年後，他的願望成真，認識唐和卡拉的一些農場朋友把吉姆引介給他們。吉姆每周日晚上都開車去路易斯維爾市參加他們的通靈冥想，經過一年後，唐和卡拉邀請吉姆加入他們，以幫助他們的研究。吉姆便於 1980 年 12 月 23 日搬了家過來與他們同住。

二十三天之後，即 1981 年一月 15 日，當卡拉在教導學生如何通靈時，一個聲音透過卡拉發聲說：「我是 Ra。」在這場集會之前，卡拉的所有通靈都是有意識地進行的，但當做爲一個器皿、為 Ra 傳訊而服務時，她完全進入無意識狀態。以一種唐、卡拉、吉姆從未完全理解的方式，她爲 Ra 通訊而離開了自己的身體。然後，Ra 便能遠程和機械式地操作卡拉的聲帶，以產生對唐所提問題的回答。在第一場集會之後的 105 場集會中，卡拉每次都會滑入無意識狀態，完全不知道透過她而說出的是什麼。直到第 23 場集會，唐才開始給她看 Ra 之話語的文字抄本。他先前避免給她看這些信息是爲了保持該接觸在科學上的可行性。

Ra 接觸在洞察力深度和視野廣度上、是一個如此量子式的飛躍，以致於唐、卡拉、吉姆在接下來的三年又三個月期間、完全將他們自己奉獻給這個通訊。1

與 Ra 的對話

Ra 的通訊風格只有問答式。他們覺得這種格式是最好的、確保該小組中每個人的自由意志不受刪減。Ra 將他們的通訊描述為「窄波段」的，這意味著幾件事：第一，維持他們的通訊需要大量的專注和修為；第二，相比於透過有意識通靈而可得的信息，該信息的品質具有高許多的精度與深度；第三，他們想望主要聚焦於哲學和永恆的靈性原則，這意味著要避免那些只有表面價值的短暫信息。

Ra 選擇了唐、卡拉、吉姆來通訊，當然是因為唐和卡拉已經練習並精煉通靈過程很多年了。但 Ra 群體選擇這三位尋求者來通訊的更根本原因是：他們做為一個小組享受著顯著的、持久的、幾乎不費力的和諧。同樣重要的是卡拉對於服務太一無限造物者的絕對純粹的渴望與完全的奉獻，特別是透過溝通、更為特別的是：透過通靈。這些因素以穩定的方式支持著 Ra 通訊，最終產生了探索一的法則之 106 場集會。

與 Ra 通訊的準備工作是在舉行每場集會的前一天晚上開始的。唐、卡拉、吉姆會一起冥想，然後回顧上一場集會，形成要向 Ra 提出的新問題。由於性能量轉移被發現可以藉由增加卡拉的生命能而延長 Ra 集會，已發展出親密關係的卡拉和吉姆會把這(能量)轉移奉獻給太一造物者和 Ra 通訊。在該集會的早晨，唐、卡拉、吉姆會吃一頓清淡的早餐，然後吉姆會給卡拉做背部按摩，以延緩因她持續一小時左右躺著不動、而終究會產生的關節炎疼痛。

在早餐和集會之間，他們會一起在客廳冥想，在這個冥想期間，唐經常會獲得另外一或兩個問題來問 Ra。然後他們會退回到 Ra 集會的房間，使卡拉就位於房間中央的床上。吉姆將安置三台卡帶錄音機，以確保錄音成功。唐會測量 Ra 稱為的「附屬物」，即聖經、熏香、盛水的聖杯與蠟燭，以確保它們按照 Ra 的指示處於最佳位置。(這些物品因其對卡拉的個人意義而被 Ra 選擇；因為她在教會之聖壇公會供職，並且每周日都給聖壇布置這些物品。當她離開身體時，它們對她來說是極大的安慰。)

Ra 給了該小組一個叫做「太一圓圈」的保護儀式，在該儀式中，唐和吉姆會繞著卡拉行走，同時重複著反映他們服務他人之渴望的話語。然後唐會坐在他的椅子上，檢閱一下要問 Ra 的問題；吉姆會坐上自己的椅子，並開始一段將持續整場集會的冥想。他會觀想光從卡拉的頭頂移動穿過她的能量中心，往下一直穿過她的腳底。在完成太一圓圈後的一到兩分鐘內，Ra 就會開始該集會。

在與 Ra 通訊的三年多期間，唐能夠向 Ra 提出了 2600 多個問題。Ra 群體的回答允許他能夠把許多謎題碎片拼接在一起，那些碎片是他所需的、最終可回答他最大的、最迫切的那些問題。

尋求者尋求太一

Ra 說我們每個人都是一位真理尋求者。隨著我們增強了自己尋求真理的意志、以及我們的信心：我們將在自己和周圍的世界中找到愛，我們也一定會發現我們的真實本性，另一種說法即是：太一無限造物者。如 Ra 所說：

尋求者尋求太一。如同我們說過的，平衡且自我接納的自我，既覺察到它明顯的扭曲、又覺察到它全然的完美，要去尋求太一。歇息在這個平衡的覺知中，該實體便開啓自我朝向如其所是的宇宙。於是一切事物的光能量被這個劇烈的尋求所吸引，並且無論這個內在尋求與被吸引的宇宙性普拉那在何處相遇，太一的領悟便發生了。

在我們的通靈集會期間，(星際)邦聯於每次集會開始之前、幾乎總是建議尋求者要小心地考慮信息，並運用他們自己的辨別力來確定什麼對自己是有益和真實的，而把其餘的拋在腦後。我們將此意見迴響給這本書的讀者，鼓勵所有閱讀 Ra 之話語的讀者、以一個開放卻具有辨別力的心智去靠近它們。我們在上面用了「真實」這個字彙，但提醒你：你即是你所尋求的真理；從來沒有任何的訊息、哲學、或言語組合可以等同或代替你之所是。

在你尋求太一無限造物者的旅途中，祝福你；祂在你自己之中、在你的朋友和家人之中、並且在你周圍的世界之中。

給讀者的短信

當唐、卡拉和我在 1980 年代初期與 Ra 進行這些集會時，我們知道自己正過著自己生命中最美好的日子。我們知道這項工作是我們在這地球上的主要原因。我們幾乎無法相信自己的好運氣，得以和這些外星實體密切聯繫，而且他們如此動人、精確、深刻地談論了宇宙造物的本質，我們如何全都通過它而進化，生命的意義，以及愛、光、合一如何是所有事物的基本構成要素。相當單純地，Ra 說著屬於我們內心與靈魂的語言，並且我們跟他們必須說的一切和諧地共振著。

多年來，我們已經發現，有一個真理尋求者的小型社群，他們也跟 Ra 的信息有著强有力的共鳴振動。如果你是這些人當中之人，歡迎來到我們的家族。即使我們從未見過面，也高興於知道你在這裡。不管我們的物質實相看起來是什麼樣子，在對太一無限造物者的共享服務中、我們總是在一起。所以，我們將我們的愛與光傳送給你，接著請求你將你的愛與光分享給你在目前和未來人生經歷中、遇到的每個人。

吉姆·麥克卡提(Jim McCarty)

(中文版-譯註：在力求忠於原著與保持語意流暢的過程中，我們賦予頓號有一個新的意義：就是為較長的原文句子斷句、卻沒有並列同類詞彙的意義；另外，原文中有些

字句、譯者認為可能會影響閱讀，故字號減小或加上方括號，用法近似於插入語。不便之處，請各位讀者海涵。)

第 001 場集會-1981 年一月 15 日

1.0 ▶

1.0 Ra: I am Ra. I have not spoken through this instrument before. We had to wait until she was precisely tuned, as we send a narrow-band vibration. We greet you in the love and in the light of our Infinite Creator.

1.0 RA: 我是 Ra。我以前沒有透過這個器皿說話。我們必須等待、直到她被精準地調頻，因為我們傳送一個窄波段振動。在我們的無限造物者的愛與光中、我們向你們致意。

We have watched your group. We have been called to your group, for you have a need for the diversity of experiences in channeling which go with a more intensive, or as you might call it, advanced approach to the system of studying the patterns of the illusions of your body, your mind, and your spirit, which you call seeking the truth. We hope to offer you a somewhat different slant upon the information which is always and ever the same.

我們已經觀察你們團體。我們已被你們團體呼叫而來，因你們需要多樣性的通靈經驗，伴隨著一個更精深的或如你們的說法更先進的方法，用以研讀你們的身體、心智、靈性的幻象之樣式，你們稱之為尋求真理。我們希望能提供你們一個稍微不同的偏向觀點解讀那永遠相同、始終相同的資訊。

The Confederation of Planets in the Service of the Infinite Creator has only one important statement. That statement, my friends, as you know, is "All things, all of life, all of the creation is part of one original thought."

服務於無限造物者的眾星球之邦聯只有一個重要的聲明。那聲明，我的朋友，如你們所知的，就是：「所有事物、所有的生命、所有的創造物都是單一起初思維的部分。」

We will exercise each channel if we are able to. The reception of our beam is a somewhat more advanced feat than some of the more broad vibration channels opened by other members for more introductory and intermediate work.

如果我們能夠，我們將運用每一個管道。比起一些由其他成員開啟的、較寬波段振動的管道提供的初階與中階工作，接收我們的光束是多少比較先進的技藝。

Let us for a moment consider thought. What is it, my friends, to take thought?

Took you then thought today? What thoughts did you think today? What thoughts were part of the original thought today? In how many of your thoughts did the creation abide? Was love contained? And was service freely given? You are not part of a material universe. You are part of a thought. You are dancing in a ballroom in which there is no material. You are dancing thoughts. You move your body, your mind, and your spirit in somewhat eccentric patterns for you have not completely grasped the concept that you are part of the original thought.

讓我們花一會兒來考量思維。我的朋友，什麼是仔細思考？那麼，你今天仔細思考了嗎？你今天想了什麼思維？今天的哪些思維是起初思維的部分？在你的思想之中、有多少可以讓宇宙造物逗留？有沒有包含愛？是不是自由地給予服務？

你不是一個物質宇宙的部分，你是一個思維的部分。你正舞動在一個沒有物質的舞廳裡，你是舞動的思維。你以有些古怪的樣式移動你的身體、心智、和靈，因為你還沒有完全掌握這個概念，即你是起初思維的一部分。

We would at this time transfer to an instrument known as Don. I am Ra.

我們願在此時轉移到被知曉為唐的器皿。我是 Ra。

[Two-minute pause.]

[暫停兩分鐘]

I am Ra. I am again with this instrument. We are close to initiating a contact but are having difficulty penetrating a certain mental tension and distraction that is somewhat characteristic of this channel. We will therefore describe the type of vibration which is being sent. The instrument will find us entering the energy field at a slight angle towards the back of the top of the head in a narrow but strong area of intensity. We are not able to offer any conditioning due to our own transmitting limitations. Therefore, if the instrument can feel this particular effect he may then speak our thoughts as they come to him. We will again attempt this contact. I am Ra.

我是 Ra。我再次和這個器皿同在。我們接近發起通訊的邊緣，但我們在穿透一個特定的心理緊張與散亂過程中遭遇困難，那多少是該管道的特徵。因此，我們要描述這個正在被傳送的振動類型：這個器皿會發現我們從一個微小的角度進入能量場，是在頭頂部位的後方的一個狹窄但強度很大的區域。因為我們自己傳輸上的限制，我們無法提供任何的調節效應。因此，如果這個器皿能夠感覺到這個特殊的效應，當我們的想法來到他當中，他可以把它說出來。我們將再次嘗試這種接觸。我是 Ra。

[Ninety-second pause.]

[暫停九十秒]

This instrument is resisting our contact. However, we assure her that we are satisfied that contact with the one known as Don is not at this time preferable to that instrument. We will, therefore, move on to the one known as Leonard. Again we caution the instrument that it is a narrow-band communication which is felt as a vibration entering the aura. We will now transfer this contact. I am Ra.

這個器皿正在抗拒我們的接觸。無論如何，我們向她保證我們確信這種通訊對於名為唐的器皿在此時不很合適。因此我們將前往被知曉為倫納德的實體。再次地、我們告誡該器皿，這是一個窄波段通訊，被感覺為一個振動進入靈光圈。我們現在要轉移這個通訊。我是 Ra。

[Ninety-second pause.]

[暫停九十秒]

I am Ra. We greet you once more in the love and the light of our Infinite Creator. We ask that you be patient with us, for we are a difficult channel to receive. However, we may perhaps add some dimensions to your understanding.

我是 Ra。我們再一次於我們無限造物者的愛與光中向你們致意。我們請求你對我們要有耐心，因為我們是一個難以接收的通道。無論如何，我們或許可以給你們的理解增添一些維度。

At this time we would be glad to attempt to speak to any subject or question which those entities in the room may have potential use in the requesting. 此時，我們很樂意談任何主題或問題，在該房間中的各位實體覺得潛在有用而提出的(問題)。

1.1 ▶

1.1 Questioner: It seems members of the Confederation have a specific purpose. Is this true with you, and if so, what is your purpose?

1.1 發問者：星際邦聯的成員們似乎都有個特定的目標。如果你們也是如此，你們的目標是什麼？

Ra: I am Ra. We communicate now. We, too, have our place. We are not those of the Love or of the Light. We are those who are of the Law of One. In our vibration the polarities are harmonized, the complexities are simplified, and

the paradoxes have their solution. We are one. That is our nature and our purpose.

RA: 我是 Ra。我們現在(開始)通訊。我們也有我們的位置。我們不屬於愛或光[的密度]*。我們屬於一的法則。在我們的振動中、(兩種)極性是和諧的、複雜的事物被簡化、(各種)矛盾有其解答。我們為一。這就是我們的本質與目標。

{ 這裡增加密度這個字彙，我們相信對於 Ra 要表示的意義可增添清晰度。第四密度是愛與理解的密度。第五密度是光的密度。Ra 是屬於第六密度、愛與光在那兒獲得統合。}*

We are old upon your planet and have served with varying degrees of success in transmitting the Law of One, of Unity, of Singleness to your peoples. We have walked your earth. We have seen the faces of your peoples. This is not so with many of the entities of the Confederation. We found it was not efficacious. However, we then felt the great responsibility of staying in the capacity of removing the distortions and powers that had been given to the Law of One. We will continue in this until your, shall we say, cycle is appropriately ended. If not this one, then the next. We are not a part of time and, thus, are able to be with you in any of your times.

我們在你們星球上是古老的，並且曾數次傳遞一的法則給你們的人群；該法則屬於合一、單一性，雖然以此服務的成功程度不一。我們曾經在你們的土壤上行走。我們看過你們人群的面孔。許多邦聯的實體沒有這麼做。(但)我們發現這個做法不是有效的。

無論如何，我們那時覺得有巨大的責任要待在這裡、盡我們所能地去除曾經加諸在一的法則上的權力和扭曲。我們將會繼續這(工作)，直到你們的、容我們說、週期適切地結束。如果不是這一週期，那就下一個。我們不是時間的一部分，從而可以在任何你們的時間中、與你們同在。

Does this give you enough information from which to extract our purpose, my brother?

這是否給了你足夠的資訊、可從中萃取我們的目的，我的兄弟？

1.2 ▶

1.2 Questioner: Yes, it does. Thank you.

1.2 發問者：是的，確實給了。謝謝你。

Ra: We appreciate your vibration. Is there another query?

RA：我們欣賞你的振動。是否有另一個詢問？

1.3 ▶

1.3 Questioner: I' ve heard of the name "Ra" in connection with the Egyptians. Are you connected with that Ra in any way?

1.3 發問者：我曾聽過「Ra」這個名字與埃及人的關聯。你們是否以任何方式跟那個Ra有連結？

Ra: I am Ra. Yes, the connection is congruency. May we elucidate?

RA：我是 Ra。是的，這連結是一致的。我們可以闡明嗎？

1.4 ▶

1.4 Questioner: Please do.

1.4 發問者：請開始。

Ra: What do you not understand?

RA：你有什麼不理解的？

1.5 ▶

1.5 Questioner: Could you give me a little more detail about your role with the Egyptians?

1.5 發問者：和埃及人在一起時、關於你的角色，你能否給我多一點細節？

Ra: I am Ra. The identity of the vibration Ra is our identity. We as a group, or what you would call a social memory complex, made contact with a race of your planetary kind which you call Egyptians. Others from our density made contact at the same time in South America, and the so-called "lost cities" were their attempts to contribute to the Law of One.

RA：我是 Ra。這個振動 Ra 之身分是我們的身分。我們做為一個群體，或者你會稱為一個社會記憶複合體，曾與你們稱之為埃及人的種族、屬於你們的行星、接觸過。在相同時間，來自我們密度的其他一些實體在南美洲進行接觸，所謂的「失落的城市」就是他們嘗試對一的法則有所貢獻(的成果)。

We spoke to one who heard and understood and was in a position to decree the Law of One. However, the priests and peoples of that era quickly distorted our message, robbing it of the, shall we say, compassion with which unity is informed by its very nature. Since it contains all, it cannot abhor any.

我們對一個人說話、他聽見並理解了，接著在(他的)位置上頒布一的法則。然而，那個時代的祭司與人群快速地扭曲我們的訊息，剝奪了一的法則原本蘊含的、容我們說、悲憫心以及它本質所告知的合一性。因它包含一切、它無法憎惡任何(存有)。

When we were no longer able to have appropriate channels through which to enunciate the Law of One, we removed ourselves from the now hypocritical position which we had allowed ourselves to be placed in. And other myths, shall we say, other understandings having more to do with polarity and the things of your vibrational complex, again took over in that particular society complex.

當我們不再能夠擁有適當的管道、透過它們清晰地發表一的法則，我們離開我們曾允許自己被放置的位置、因為它現在變得偽善。而其他的神話、容我們說、其他的理解比較多和極性以及你們的振動複合體的事物有關，（它們）再次接管了那個特殊的社會複合體。

Does this form a sufficient amount of information, or could we speak further?
這是否構成足夠的資訊，或者我們可以進一步講說？

1.6 ▶

1.6 Questioner: [Inaudible]

1.6 發問者: [聽不見]

Ra: Is there another query?

RA: : 是否有另一個詢問？

1.7 ▶

1.7 Questioner: [The question was lost because the questioner was sitting too far from the tape recorder to be recorded.]

1.7 發問者: [這個問題遺失了，因為發問者坐的位置離用於錄音的錄音機太遠。]

Ra: I am Ra. Consider, if you will, that the universe is infinite. This has yet to be proven or disproven, but we can assure you that there is no end to your selves, your understanding, what you would call your journey of seeking, or your perceptions of the creation.

RA: 我是 Ra。如果你願意，考量宇宙為無限的，這點尚未被證明或被反駁(證偽)，但我們可以對你保證，你的自我、你的理解、你會稱為的尋求旅程、或你對造物的感知都沒有盡頭。

That which is infinite cannot be many, for many-ness is a finite concept. To have infinity you must identify or define that infinity as unity; otherwise, the term does not have any referent or meaning. In an Infinite Creator there is

only unity. You have seen simple examples of unity. You have seen the prism which shows all colors stemming from the sunlight. This is a simplistic example of unity.

那個是無限的東西不能是眾多的，因為眾多性是一個有限的概念。要有無限，你必須辨識或定義那無限為合一；否則這個詞彙就沒有任何參考對象或意義。在一個無限造物者之中、只有合一。你們已看過合一的簡單例子。你們已見過一個三稜鏡展現所有顏色源自於陽光。這是個關於合一的簡化範例。

In truth there is no right or wrong. There is no polarity for all will be, as you would say, reconciled at some point in your dance through the mind/body/spirit complex which you amuse yourself by distorting in various ways at this time. This distortion is not in any case necessary. It is chosen by each of you as an alternative to understanding the complete unity of thought which binds all things.

事實上，沒有對或錯。沒有極性，因為一切將在你們憑藉心/身/靈複合體舞蹈中的某一點、達成和解，以你的說法，你們在此時以各式各樣的方式扭曲該複合體，藉此娛樂自己。這個扭曲(變貌)在任何情況下都不是必須的，而是由你們每一位所選擇的、做為一種替代的方式、去理解那結合所有事物的完整合一之思維。

You are not speaking of similar or somewhat like entities or things. You are every thing, every being, every emotion, every event, every situation. You are unity. You are infinity. You are love/light, light/love. You are.

你不是在說一個類似或有點像的實體或東西。你是每一個東西、每一個存有、每一種情感、每一個事件、每一個處境。你是合一、你是無限。你是愛/光、光/愛。你是。這就是一的法則。

This is the Law of One. May we enunciate this law in more detail?

我們可否更詳細地闡釋這個法則？

1.8 ▶

1.8 Questioner: [Inaudible]

1.8 發問者：[聽不見]

Ra: Is there another query at this time?

RA：此時有另一個詢問嗎？

1.9 ▶

1.9 Questioner: Can you say anything about the coming planetary changes?

[Background noise.]

1.9 發問者：關於即將來臨的全球改變、你能說點什麼？

Ra: I am Ra. I preferred to wait until this instrument had again reached the proper state of depth of singleness or one-pointedness before we spoke.

RA：我是 Ra。我寧願等到這器皿再次達到一個合適的專一或單點狀態之深度、我們再說話。

The changes are very, very trivial. We do not concern ourselves with the conditions which bring about harvest.

這些改變是非常、非常微不足道的。我們自己對於帶來收割的狀態並不關切。

1.10 ▶

1.10 Questioner: Another question. Is it possible to create any acceleration of understanding [in] other entities [or are] all efforts... efforts by the individual on himself accelerating his understanding? In other words, if an individual tries to act as a catalyst in general to increase the awareness of planetary consciousness, is he doing nothing but acting upon himself or is it possible [inaudible]?

1.10 發問者：另一個問題。是否可能為其他實體創造任何理解的加速，或者所有努力... 個體的努力都作用在他自己上頭、加速他的理解？換句話說，如果一個人嘗試做為一般的催化劑以增進全球意識的覺知，這個人是否什麼也沒做、除了對自己有用？或者有可能[聽不見]？

Ra: I am Ra. We shall answer your question in two parts, both of which are important equally.

RA：我是 Ra。我們將分兩部分回答你的問題，這兩部分都同樣地重要。

Firstly, you must understand that the distinction between yourself and others is not visible to us. We do not consider that a separation exists between the consciousness-raising efforts of the distortion which you project as a personality and the distortion which you project as an other-personality. Thus, to learn is the same as to teach unless you are not teaching what you are learning, in which case you have done you/they little or no good. This understanding should be pondered by your mind/body/spirit complex, as it is a distortion which plays a part in your experiences at this nexus.

首先，你必須理解，在你們與他人的區別、對於我們是不可見的。我們不認為提升意識的努力有一個分別：即你投射為一個人格的變貌(之努力)，或你投射為另一個人格的

變貌(之努力)。從而，學習與教導是相同的，除非你沒有教導你正在學習的東西；如果在這種情況下、你對於你/他們就只有很少或沒有益處。這個理解應該讓你們的心/身/靈複合體思索，因為它在你們目前這個鏈結的經驗中、扮演一個角色。

To turn to the second part of our response may we state our understanding, limited though it is. [The remainder of the original audio recording of Session 1 was not available for the Relistening Project. (The audiotape was reused for another purpose after transcription.) Therefore, the following is a lightly edited version of the rest of Session 1 as published in the original volume of The Law of One, Book I.] Group-individuated consciousness is that state of sharing understanding with the other distortions of mind/body/spirit complexes which are within the evident reach of the mind/body/spirit complex individual or group. Thus, we are speaking to you and accepting both our distortions and your own in order to enunciate the laws of creation, more especially the Law of One.

在轉向我們第二部分的回覆之前、容我們陳述我們的理解，雖然它是有限的。群體-個體化的意識即是一個狀態：和其他一群心/身/靈複合體的其他變貌分享理解；而該理解處於該心/身/靈複合體個體或群體明顯可觸及的範圍之內。因此，我們對你們說話、並且同時接受我們的變貌與你們自己的變貌、好清晰地詮釋造物的一些法則，尤其是一的法則。

We are not available to many of your peoples, for this is not an easily understood way of communication or type of philosophy. However, our very being is hopefully a poignant example of both the necessity and the near-hopelessness of attempting to teach.

對於你們許多人而言、我們(的訊息)不是可利用的，因為這不是一個容易理解的通訊方式或哲學類型。無論如何，我們真實的存在有希望可以成為一個尖銳深刻的範例，同時關於一種基於需要以及接近絕望的教導嘗試。

Each of those in this group is striving to use, digest, and diversify the information which we are sending this instrument, into the channels of the mind/body/spirit complex, without distortion. The few whom you will illuminate by sharing your light are far more than enough reason for the greatest possible effort. To serve one is to serve all.

在這個團體的每一位都努力去使用、消化、多樣化這資訊，即我們正在給這器皿傳遞的資訊、沒有扭曲地進入該心/身/靈複合體的多個管道。藉由分享你們的光、你們將照亮(啟發)少數人，這就是你們盡最大努力的非常充分之理由了。服務一個實體就是服務全體。

Therefore, we offer the question back to you to state that indeed it is the only activity worth doing: to learn/teach or teach/learn. There is nothing else which is of aid in demonstrating the Original Thought except your very being, and the distortions that come from the unexplained, inarticulate, or mystery-clad being are many. Thus, to attempt to discern and weave your way through as many group mind/body/spirit distortions as possible among your peoples in the course of your teaching is a very good effort to make. We can speak no more valiantly of your desire to serve.

因此，我們把這問題拋回給你，我們聲明，的確，唯一值得做的活動就是：去學習/教導或教導/學習。除了你真實的存在，再沒有其他事物可協助展現那起初思維，同時來自那無可解釋、無以言喻、或被神秘覆蓋的存在的變貌是眾多的。因此，在你們的教導過程中，盡可能地在你們人群當中、嘗試穿越大量群體心/身/靈之變貌、去辨別與編織你的道路；做這個努力是非常好的。關於你們對服務的渴望，我們不能說出比這更英勇的事了。

May we speak in any other capacity upon this subject?

在這主題、我們可否以任何其他能力來談論？

1.11

1.11 Questioner: Will you be available for communication? Can we call on you in the future?

1.11 發問者：你將來還可以通訊嗎？我們未來可以呼叫你嗎？

Ra: I am Ra. We have good contact with this instrument because of her recent experiences with trance. She is to be able to communicate our thoughts in your future. However, we advise care in disturbing the channel for a few moments, and then the proper procedure for aiding an instrument who has, to some extent, the need of re-entering the mind/body/spirit complex which the instrument has chosen for the life experience of this time/space. Do you understand how to nurture this instrument?

RA：我是 Ra。我們和這器皿有良好的接觸、因為她最近有幾次出神的體驗。在你們的未來、她能夠溝通我們的思想。然而，我們建議在一小段時間內要小心(不要)打擾到該管道，然後採用適當的程序來協助該器皿，她在某種程度上需要重新進入其心/身/靈複合體、該器皿在這個時間/空間已為了人生經驗選擇該複合體。你理解如何滋養這個器皿嗎？

1.12

1.12 Questioner: No. Could you explain it?

1.12 發問者：不。你可以解釋嗎？

Ra: We suggest first a brief period of silence.

RA：我們首先建議一段簡短的靜默時期。

Then the repetition of the instrument' s vibratory complex of sound in your density which you call name. Repeat until an answer is obtained.

然後重複該器皿的聲音振動複合體，你們在這個密度中稱為名字。重複(它)、直到得到一個回應。

Then the laying on of the hands at the neck region for a brief period so that the instrument may recharge batteries which are not, shall we say, full of the essence of this particular field at this time.

然後，短暫地將雙手放在其頸部區域，好讓該器皿重新充飽電池它們在這個時間並未，容我們說，充滿這個特殊場域的精華。

And finally, a gift of water into which the love of all present has been given.

This will restore this entity, for her distortions contain great sensitivity towards the vibrations of love, and the charged water will effect comfort.

最後，將在場所有人的愛灌注在一杯水之禮物中。這杯水將會復元這個實體(器皿)，因為她的變貌對於愛的振動有很大的敏感度，接著充能之後的水將帶來舒適。

Do you now understand?

你現在理解嗎？

1.13

1.13 Questioner: Not completely.

1.13 發問者：不完全。

Ra: I am Ra. We search your mind to find the vibration Alrac. It is this vibration from you which contains the largest amount of what you would call love.

Others would call this entity Carla.

RA：我是 Ra。我們搜索你的心智、發現該振動 Alrac。從你發出的這個振動含有最大量的、你會稱為的愛。其他人會叫該個體 Carla。

The charging of the water is done by those present placing their hands over

the glass and visualizing the power of love entering the water. This will charge that very effective medium with those vibrations.

將水充能的過程：那些在場的人都把他們的手放在玻璃杯上、並且腦中觀想愛的力量進入水中。這樣就會把那很有效的媒介充滿那些(愛的)振動。

This instrument is, at this time, quite fatigued. However, her heart is such that she continues to remain open to us and useful as a channel. This is why we have spent the time/space explaining how the distortions of what you may call fatigue may be ameliorated.

這個器皿此時相當地疲倦。然而，她的心是如此這般、以致於她持續向我們敞開、並且做為一個有用的管道。這就是為什麼我們會花費時間/空間解釋、如何改善這些變貌、你們稱之為疲倦。

Under no circumstances should this instrument be touched until she has responded to her name. I do not wish to take this instrument beyond her capacity for physical energy. It grows low. Therefore, I must leave this instrument.

不管在任何情況下、直到她已回應她的名字之前、都不應該碰觸這個器皿。我不希望帶這個器皿越過她肉體能量的容量。目前能量逐漸降低。因此，我必須離開這器皿。I leave you in the glory and peace of unity. Go forth in peace, rejoicing in the power of the One Creator. I am Ra.

我在合一的榮光與和平中離開你們。在和平中向前走，在太一造物者的大能中歡慶。我是 Ra。

第 002 場集會-1981 年一月 20 日

2.0 ▶

2.0 Ra: I am Ra. I greet you in the love and the light of our Infinite Creator. I am with this mind/body/spirit complex which has offered itself for a channel. I communicate with you.

2.0 RA：：我是 Ra。在我們無限造物者的愛與光中、我向你們致意。我與這個已奉獻自己為管道的心/身/靈複合體同在。我現在與你們通訊。

Queries are in order in your projections of mind distortion at this time/space. Thusly would I assure this group that my own social memory complex has one particular method of communicating with those few who may be able to harmonize their distortions with ours, and that is to respond to queries for information. We are comfortable with this format. May the queries now begin. 在這個時間/空間，於你的心智變貌的投射中、已經依序排列一些詢問。因此，我可以對這個小組擔保：我自己的社會記憶複合體有一種特殊的通訊方法、就是針對那些能夠將他們的變貌與我們的相調和的少數人，回應他們要求資訊的詢問。我們對於這種(溝通)格式感到舒適。現在讓詢問開始吧。

2.1 ▶

2.1 Questioner: I' m guessing that there are enough people who would understand what you are saying, interested enough, for us to make a book of communications with it and I wondered if you would agree to this, us making a book, and if so, I was thinking that possibly a bit of historical background on yourself would be in order. [Inaudible] question.

2.1 發問者：我猜想會有足夠的人會理解你所說的、並且有足夠的興趣讓我們出一本書、內容是這些通訊，我不知你是否會同意這點：我們來製作一本書。如果確實如此，我在想、可能先從你的一點歷史背景開始談起。

Ra: I am Ra. The possibility of communication, as you would call it, from the One to the One through distortion acceptable for meaning is the reason we contacted this group. There are few who will grasp, without significant distortion, that which we communicate through this connection with this mind/body/spirit complex.

RA：我是 Ra。如你稱為的通訊之可能性，從一傳到一、透過意義上可接受的扭曲，即是我們接觸這個團體的原因。我們透過這個心/身/靈複合體之連結所溝通的東西、只有很少人能在沒有顯著扭曲的情況下領會。

However, if it be your desire to share our communications with others we have the distortion towards a perception that this would be most helpful in regularizing and crystallizing your own patterns of vibration upon the levels of experience which you call the life. If one is illuminated, are not all illuminated? Therefore, we are oriented towards speaking for you in whatever supply of speakingness you may desire. To teach/learn is the Law of One in one of its most elementary distortions.

然而，如果和他人分享我們的通訊是你們的渴望，就我們的感知變貌、最有幫助的方式為規則化與結晶化你們自己在各個經驗層次上的振動樣式，你們稱這些層次為人生。如果一個人被啟發(光照)，難道不是所有人都被啟發？因此，我們的導向為述說任何你們渴望的談話內容。教導/學習是一的法則中、最初步的變貌之一。

2.2 ▶

2.2 Questioner: Could you tell us something of your historical background, your earlier times in the illusion and the time state[?] contact, possibly your incarnation on this planet that you spoke of before, and contact with earlier races on this planet? Then we would have something to start with in writing this book.

2.2 發問者：可否告訴我們關於你們的歷史背景，你們在這個幻象的較早時期，可能包括你先前說過的，在這個星球上的化身；以及你們與這個星球早期民族接觸的過程？然後我們會有一個開始寫這本書的依據。

Ra: I am Ra. We are aware that your mind/body is calculating the proper method of performing the task of creating a teach/learning instrument. We are aware that you find our incarnate, as you call it, state of interest. We waited for a second query so as to emphasize that the time/space of several thousand of your years creates a spurious type of interest. Thus in giving this information, we ask the proper lack of stress be placed upon our experiences in your local space/time. The teach/learning which is our responsibility is philosophical rather than historical. We shall now proceed with your request which is harmless if properly evaluated. We are those of the Confederation who eleven thousand of your years ago came to two of your planetary cultures which were at that time closely in touch with the creation of the One Creator. It was our naïve belief that we could teach/learn by direct contact and the free will distortions of individual feeling or personality were in no danger, we thought, of being disturbed as these cultures were already closely aligned with a[n] all-embracing belief in the live-ness or consciousness of all.

RA: 我是 Ra。我們察覺到你的心智/身體正在估算適當的方法好執行該任務：創造出一個教導/學習工具。我們察覺到你們對於我們的化身、如你的稱呼、狀態感到興趣。我們等到你再次發問這問題才回答，藉此強調你們數千年的時間/空間創造出一種似是而非的興趣。因此在給予這類資訊時，我們要求，我們在你們區域空間/時間的經驗不要被強調，這是恰當的。教導/學習是我們的責任、在於哲學方面而非歷史方面。若適當地評估，你的請求是無害的、我們現在將繼續(回答)。我們屬於(星際)邦聯，在你們的一萬一千年前，來到你們地球上的兩個文化族群當中，他們當時與太一造物者的造物有密切的接觸。我們那時天真地相信，我們可以藉由直接的接觸來教導/學習，同時個體感覺或人格的自由意志變貌不會遭受被打擾的危險，我們這麼以為，因為這些文化原本就密切地對準一個包羅萬象的信仰，相信萬物皆有生氣或意識。

We came and were welcomed by the peoples whom we wished to serve. We attempted to aid them in technical ways having to do with the healing of mind/body/spirit complex distortions through the use of the crystal, appropriate to the distortion, placed within a certain appropriate series of ratios of time/space material. Thus were the pyramids created.

我們來臨，並且受到人群、即我們想望服務的對象、的歡迎。我們試著以科技的方式透過水晶的使用、協助他們治療心/身/靈複合體的各種扭曲，並且把個體放入特定適當的比例序列的時間/空間物質也有療效，於是幾個金字塔被創造。

We found that the technology was reserved largely for those with the effectual mind/body distortion of power. This was not intended by the Law of One. We left your peoples. The group that was to work with those in the area of South America, as you call that portion of your sphere, gave up not so easily. They returned. We did not. However, we have never left your vibration due to our responsibility for the changes in consciousness we had first caused and then found distorted in ways not relegated to the Law of One. We attempted to contact the rulers of the land to which we had come, that land which you call Egypt, or in some areas, the Holy Land.

我們發覺這科技大部分被保留給那些有效掌握心智/身體權力變貌的實體使用。這不是一的法則之原意。我們離開你們人群。另一組在南美洲、如你對地球那個部分的稱呼、工作的團隊，則沒有那麼輕易放棄。他們返回，我們沒有。然而，我們從未離開你們的振動(範圍)，因為我們要對起初造成(人類)意識的改變、與一的法則無關之扭曲、負起責任。我們嘗試與當地的領導者聯繫，那兒是我們曾來到的、你們稱為的埃及土地，或聖地的某些區域。

In the Eighteenth Dynasty, as it is known in your records of space/time distortions, we were able to contact a pharaoh, as you would call him. The

man was small in life-experience on your plane and was a... what this instrument would call, Wanderer. Thus, this mind/body/spirit complex received our communication distortions and was able to blend his distortions with our own.

在第十八王朝、根據你們空間/時間變貌的已知紀錄，我們能夠接觸到一位你們稱為的法老，這個人在你們(次元)平面上的生活經驗是少的，那時是... 這個器皿會稱為的流浪者。因此，這個心/身/靈複合體接收到我們的通訊變貌，他的變貌能夠與我們的變貌調和。

This young entity had been given a vibratory complex of sound which vibrated in honor of a prosperous god, as this mind/body complex, which we call instrument for convenience, would call "Amun." The entity decided that this name, being in honor of one among many gods, was not acceptable for inclusion in his vibratory sound complex. Thus, he changed his name to one which honored the sun disc. This distortion, called "Aten," was a close distortion to our reality as we understand our own nature of mind/body/spirit complex distortion. However, it does not come totally into alignment with the intended teach/learning which was sent. This entity, Akhenaten, became convinced that the vibration of One was the true spiritual vibration and thus decreed the Law of One.

這個年輕的實體曾被給予一個聲音振動複合體、以榮耀一位繁榮之神，這個器皿會稱為「阿蒙」，為了方便之故，我們稱呼該心/身複合體為器皿。後來，該實體覺得這個名字是為了榮耀眾多神明之一，不適合被包括在它的聲音振動複合體中。於是他把名字改為一個榮耀太陽圓盤的名字，叫做「阿頓」，以我們對自己的心/身/靈複合體變貌之本質的理解，這個「阿頓」變貌是一個接近我們實相的變貌。然而，它沒有與我們意圖傳送的教導/學習完全校準。這個實體，阿肯那頓，開始確信太一振動是真正的靈性振動，因此頒布一的法則。

However, this entity's beliefs were accepted by very few. His priests gave lip service only, without the spiritual distortion towards seeking. The peoples continued in their beliefs. When this entity was no longer in this density, again the polarized beliefs in the many gods came into their own and continued so until the one known as Muhammad delivered the peoples into a more intelligible distortion of mind/body/spirit relationships. Do you have a more detailed interest at this time?

然而，這個實體的信仰只被極少數人所接受，他的祭司們口惠而不實，無心尋求該靈性變貌。民眾們繼續他們的信仰。當這個實體不復存在於這個密度之後，多神的極化信仰再次興起。直到穆罕默德將人群帶領到一個更明白易懂的心/身/靈關係之變貌。

現在，你有更詳細的興趣嗎？

2.3 ▶

2.3 Questioner: We are very interested in the entire story that you have to tell and in getting into the Law of One in quite some detail. There will be several questions that I'll ask as we go along that may or may not be related directly to understanding the Law of One. However, I believe that the proper way of presenting this as a teach/learning vehicle to the population of the planet that will read it at this time is to investigate different facets of what you tell us.

2.3 發問者：我們對於你所說的這整個故事很感興趣，也獲得一的法則之某些細節。我隨後將提出幾個問題，或許不直接與理解一的法則相關。然而，我相信要呈現它為一個學習/教導載具、給予此時願意閱讀它的地球人群、一個適當的方式是從各個面向來探究你的話語。

You spoke of crystal healing. (One other thing I might mention is that when the instrument becomes fatigued we want to cut off communication and resume it at a later time after the instrument is recharged.) And if the instrument is suitable at this time I would like a little discussion of the crystal healing that you mentioned.

你提到水晶治療。[我想提出另一件事：當器皿變得疲倦時、我們想要切斷通訊、等器皿充能之後再繼續發問。] 如果器皿此時還能勝任的話、我想要討論一點關於你提到的水晶治療。

Ra: I am Ra. The principle of crystal healing is based upon an understanding of the hierarchical nature of the structure of the illusion which is the physical body, as you would call it. There are crystals which work upon the energies coming into the spiritual body; there are crystals which work upon the distortions from spirit to mind; there are crystals which balance the distortions between the mind and the body. All of these crystal healings are charged through purified channels. Without the relative crystallization of the healer working with the crystal, the crystal will not be properly charged.

RA：我是 Ra。水晶治療的原則是基於理解你們稱為肉體、幻象的結構、的階層特質。有的水晶作用於進入靈性體的能量；有的水晶作用於靈性到心智的過程；有的水晶平衡心智與身體之間的變貌。所有這些水晶都透過純淨的管道充能。若沒有相當結晶化的醫者與水晶一同工作，水晶將不會被適當地充能。

The other ingredient is a proper alignment with the energy fields of the planet upon which you dwell and the holistic or cosmic distortions or streamings

which enter the planetary aura in such a manner that an appropriate ratio of shapes and placement within these shapes is of indicated aid in the untangling or balancing process.

另一個要素是與你們居住的地球能量場的適當排列校準，以及全面的或宇宙之變貌或能量流以一種方式進入地球靈光圈，以適合的形狀比例與擺設位置，在這些形狀之內、對(能量)清理或平衡的過程有所協助。

To go through the various crystals to be used would be exhaustive to this instrument, although you may ask us if you wish in another session. The delicacy, shall we say, of the choosing of the crystal is very critical and, in truth, a crystalline structure such as a diamond or ruby can be used by a purified channel who is filled with the love/light of One in almost any application.

要詳細解說不同水晶用途上的差異、會耗竭這個器皿(的能量)，你可以在往後的聚會中詢問。選擇水晶是個很精密的技藝，容我們說，事實上，結晶體的結構還包括鑽石或紅寶石，上述兩種礦石可以被一個純淨且充滿太一之愛/光的管道使用，幾乎在任何狀況都適用。

This, of course, takes initiation, and there have never been many to persevere to the extent of progressing through the various distortion leavings which initiation causes.

當然，這需要入門，從過去到現在，沒有多少實體能堅忍不拔地、通過入門(過程)造成的各種扭曲殘渣。

May we further inform you in any fairly brief way upon this or another subject?
在這個或另一個主題上，容我們以相當簡短的方式、進一步告知你？

2.4 ►

2.4 Questioner: Yes. You mentioned that the pyramids were an outgrowth of this. Could you expand a little bit on— Were you responsible for the building of the pyramid, and what was the purpose of the pyramid?

2.4 發問者：是的，你曾提到金字塔是為了這目的之自然產物。你能不能更詳細地說明嗎？你是否負責建造金字塔，以及金字塔的目的是什麼？

Ra: I am Ra. The larger pyramids were built by our ability using the forces of One. The stones are alive. It has not been so understood by the mind/body/spirit distortions of your culture.

RA：我是 Ra，一些較大的金字塔是我們用太一原力所建造，這些石頭是活生生的。你們文化中的心/身/靈(複合體)變貌一直不大理解的事。

The purposes of the pyramids were two: Firstly, to have a properly oriented place of initiation for those who wished to become purified or initiated channels for the Law of One.

金字塔的目的有兩個：

首先，有個適當方位的啟蒙場所給那些想要被淨化或被啟蒙成為一的法則管道的實體。

Two, we wished then to carefully guide the initiates in developing a healing of the people whom they sought to aid and the planet itself. Pyramid after pyramid charged by the crystal and initiate were designed to balance the incoming energy of the One Creation with the many and multiple distortions of the planetary mind/body/spirit. In this effort we were able to continue work that brothers within the Confederation had effected through building of other crystal-bearing structures and thus complete a ring, if you will, of these about the Earth' s, as this instrument would have us vibrate it, surface.

第二，我們希望能小心地引導這些入門者發展治療他們尋求去協助的人群，以及治療地球本身。一個接著一個的金字塔被水晶與入門者充能，它們被設計的目的是平衡來自太一造物的能量與該全球心/身/靈的眾多與多重的扭曲。因著這方面的努力，我們能夠接續邦聯(其他)兄弟們的工作、他們曾在地球的表面[依這個器皿要我們振動的方式]上、建築其他可承載水晶的建築物，完成一個環形連結，如果你願意這麼說。

This instrument begins to lose energy. We ask for one more query or subject and then we shall take our leave for this time/space.

這器皿開始流失能量。我們還可以接受一個詢問或主題，然後我們就該離開這個時間/空間了。

2.5 ▶

2.5 Questioner: You might mention— there was originally a capstone on the pyramid at the top, what was it made of and how you moved the heavy blocks to build the pyramid. What technique was used for that?

2.5 發問者：你可能提到... 原先金字塔頂端上頭有個冠石，那是用什麼材質做的？還有你們如何移動那些笨重的石塊以建造金字塔？你們用了什麼技巧？

Ra: I am Ra. I request that we be asked this question in our next worktime, as you would term the distortion sharing that our energies produce.

RA: 我請求你在我們下次的工作時間[依你對我們能量所生產的變貌分享之稱呼]問這個問題。

If you have any questions about the proper use of this mind/body/spirit, we would appreciate your asking them now.

如果你對於適當地使用這個心/身/靈(複合體)有任何問題，我們會感激你現在問。

2.6 ▶

2.6 Questioner: Consider them asked. I mean, I don't have anything to go on. What is the proper use of this instrument? What should we do to maximize her ability to... comfort, rejuvenation, etc.?

2.6 發問者：就當作問完了，我的意思是，我目前沒有任何要繼續(討論的)。怎樣算是適當地使用這個器皿？我們應該做什麼以最大程度地增進她的能力去... 舒適、恢復活力，等等？

Ra: I am Ra. We are pleased that you asked this question for it is not our understanding that we have the right/duty to share our perceptions on any subject but philosophy without direct question. However, this mind/body/spirit is not being correctly used and therefore is experiencing unnecessary distortions of body in the area of fatigue.

RA：我是 Ra。我們很高興你問了這個問題，因為就我們的理解，除了分享我們對哲學的認知、若沒有(你的)直接問題、我們沒有權利/義務在任何主題上分享。無論如何，這個心/身/靈(複合體)目前並沒有被正確地使用，因此她經歷到不必要的身體扭曲、在疲倦的區域中。

The vibrations may well be purified by a simple turning to the circle of One and the verbal vibration while doing so of the following dialogue:

Question: "What is the Law?"

Answer: "The Law is One."

Question: "Why are we here?"

Answer: "We seek the Law of One."

Question: "Why do we seek Ra?"

Answer: "Ra is an humble messenger of the Law of One."

Both together: "Rejoice then and purify this place in the Law of One. Let no thought-form enter the circle we have walked about this instrument, for the Law is One."

單純地轉向太一的圓圈，同時依照以下的對話發出聲音振動，可以淨化這些振動：

問：「什麼是法則？」

答：「法則是太一。」

問：「為什麼我們在這裡？」

答：「我們尋求一的法則。」

問：「為什麼我們尋求 Ra？」

答：「Ra 是一的法則之謙卑使者。」

兩人一起：「在一的法則中，歡慶並潔淨這場所，不讓思想形態進入我們在這器皿周圍行走的圓圈，因為法則是太一。」

The instrument at this time should be in trance. The proper alignment is the head pointed twenty degrees north-by-northeast. This is the direction from which the newer or New Age distortions of love/light, which are less distorted, are emanating from, and this instrument will find comfort therein. This is a sensitive instrument, by which we mean the distortions which enter her mind/body/spirit complex come from any of her senses.

該器皿此時應該在出神狀態中，適當的對準角度是頭部指向 20 度北北東，這是新時代或較新的愛/光變貌之方向，其扭曲程度較少，這個器皿將在其中找到舒適感。這是一個敏感的器皿，我們的意思是各種扭曲可以從她任何一個感官進入其心/身/靈複合體。

Thus, it is well to do the following:

Place at the entity' s head a virgin chalice of water.

To the center, the book most closely aligned with the instrument' s mental distortions which are allied most closely with the Law of One, that being the Bible that she touches most frequently.

To the other side of the Bible, a small amount of cense, or incense, in a virgin censer.

To the rear of the book symbolizing One, opened to the Gospel of John, Chapter One, a white candle.

The instrument would be strengthened by the wearing of a white robe.

The instrument shall be covered and prone, the eyes covered.

因此，我們建議做以下的事：

在她的頭部(後方)放一個未用過的盛水聖杯。

到(桌子)中心放一本聖經、那是她最常接觸的書本，與該器皿的心智變貌最為一致，同時這些變貌也跟一的法則有最密切的關聯。

走到聖經的另一邊，(放)一小束馨香於純潔全新的香爐內。到達該書本、象徵太一、的後方，打開到約翰福音第一章

(放)一根白蠟燭。

該器皿穿上一件白袍可以增強氣力。

該器皿的身體應該被遮蓋並平躺，雙眼被覆蓋。

We feel that, though this is a complex of activity/circumstance and may seem very distorted from a purposeful teach/learning experience, these elaborations on the technique of trance will ease the mind distortions of those about the instrument as they perceive improvement in the instrument' s distortions with regard to fatigue. We add only that if these teach/learning sessions are held during time/space during which your sun-body does not light your room that it is best to call the instrument before the lighting of the illuminatory mechanism.

我們感覺雖然這樣一個活動/排場之複合體似乎相當扭曲、偏離一個目標明確的教導/學習經驗，(但)這些關於出神技巧的詳盡細節可以放鬆該器皿周圍實體之心智變貌，因為他們感知到該器皿的相關疲倦變貌改善了。我們只再補充一點、如果在我們的教導/學習集會進行的時間/空間(期間)，你們的太陽體沒有照亮這房間、最好在點亮照明器具之前，呼喚該器皿。

I am Ra. I leave you in the glory and the peace of the One Creator. Rejoice in the love/light, and go forth in the power of the One Creator. In joy, we leave you. Adonai.

我是 Ra。我在太一造物者的榮光與和平中離開你們。歡慶在愛/光之中，在太一造物者的大能中向前邁進。在喜悅中 我們離開你們。Adonai。

第 003 場集會-1981 年一月 21 日

3.0 ▶

3.0 Ra: I am Ra. I greet you in the love and the light of the One Infinite Creator. I communicate with you now.

3.0 RA：我是 Ra，我在太一無限造物者的愛與光中向你們致意。我現在與你們通訊。

3.1 ▶

3.1 Questioner: My first question is, did we correctly perform the ritual for starting the communication?

3.1 發問者：我第一個問題是：在開始該通訊之前、我們是否正確地執行該儀式？

Ra: I am Ra. The placement of the artifacts designed to balance the instrument should be placed at the instrument' s head for the least distortion of effect. The remainder of the beginning account of purpose is quite acceptable, for those speaking desire to serve. Otherwise, the attendant emphasis in mind complexities would not have been effected properly.

RA：我是 Ra。被設計來平衡器皿的各項神器應朝著器皿的頭部擺設，以達到最小扭曲的效果。接下來，開始說明目標的部分相當可以接受，因為那些說話的實體渴望去服務。否則，(他們)心智複合體中附帶的強調無法適當地造成影響。

We caution you to guard against those who are not wishing to serve others above all else from taking part in the beginning or in lending their distortions of mind/body/spirit complex to any session as we should then be unable to properly blend our distortions with those of this instrument.

我們告誡你們要戒備那些不想望把服務他人置於一切之上的個體、在開始的時候加入或將他們心/身/靈複合體的變貌添加在任何一場集會中。因為這樣我們將無法適當地將我們的變貌與這個器皿的變貌相調合。

3.2 ▶

3.2 Questioner: Should I move the Bible, candle, and incense at this time?

3.2 發問者：我在此時應該移動聖經、蠟燭、馨香嗎？

Ra: I am Ra. This would be appropriate.

RA：我是 Ra。這會是合宜的。

3.3 ▶

3.3 Questioner: [After moving the items.] Is this the proper position?

3.3 發問者：[移動物品之後] 這樣是合適的位置嗎？

Ra: I am Ra. Please correct the angle of the incense so that it is perpendicular to the plane of twenty degrees north-by-northeast.

RA：我是 Ra。請更正馨香的角度、好讓它從垂直位置到達北北東 20 度的平面。

3.4 ▶

3.4 Questioner: [After making the correction.] Is this satisfactory?

3.4 發問者：[更正之後] 這樣是否符合要求？

Ra: Please check your eye to make fine correction. We will explain the process by which this becomes a significant distortion balancer.

RA：請檢查你的眼睛、以做細部的更正。我們將解釋該過程(如何) 由此成為一個顯著的扭曲平衡器。

The incense acts as energizer to the physical body of this instrument, signifying its humanity. This is, therefore, a necessity that the wafted smoke is perceived from the same relative angle as the instrument perceives the opened Bible balanced by the lighted candle signify love/light and light/love and, therefore, give the mental and emotional, shall we call it, distortion complex of this instrument the sight of paradise and peace which it seeks. Thus energized from the lower to the higher, the instrument becomes balanced and does not grow fatigued. We appreciate your concern, for this will enable our teach/learning to proceed more easily.

馨香扮演供能給器皿的肉體的角色，表示其人性。因此，從器皿的眼中看過去，搖曳的煙霧需要與打開的聖經呈現相同的相對角度，並藉由意味愛/光與光/愛的已點燃蠟燭達成平衡，這三者給予這個器皿的心理與情感變貌複合體、容我們如此稱呼、一種她所尋求的天堂與和平的景象；於是將該器皿從低點到高點予以充能，該器皿變得平衡、而不容易變得疲倦。我們感激你的關切，因為這過程將致使我們的教導/學習進行得更容易些。

3.5 ▶

3.5 Questioner: Does it appear correctly aligned now?

3.5 發問者：現在整體看起來是否都正確地排列？

Ra: I judge it within limits of acceptability.

RA: 我判斷它在可接受的範圍內。

3.6 ▶

3.6 Questioner: At the last session we had two questions we were saving for this session: one having to do with the possible capstone of the Great Pyramid at Giza; the other [inaudible] heavy blocks. I know these questions are of no importance at all with respect to the Law of One, but it was my judgment, which you may correct, that this would provide an easy entry for the reader of the material. We are very grateful for your contact and will certainly take suggestions about how we should proceed with this. This is just one guess.

3.6 發問者：在上次集會中，我們有兩個問題留到這次集會問：一個跟吉沙的大金字塔的冠石有關；另一個是你們如何移動厚重的石材來建造金字塔。就一的法則而言、我知道這些問題完全不重要。但這是我的判斷，我覺得這些問題對於這份資料的讀者而言、會是個簡易的入口，但那只是我的判斷、你可以更正我。我們非常感激你的聯繫，並且願意接受任何建議、關於我們應該如何進行這個(通訊)。這只是一個猜測。

Ra: I am Ra. I will not suggest the proper series of questions. This is your prerogative as free agent of the Law of One having learn/understood that our social memory complex cannot effectually discern the distortions of the societal mind/body/spirit complex of your peoples. We wish now to fulfill our teach/learning honor/responsibility by answering what is asked. This only will suffice for we cannot plumb the depths of the distortion complexes which infect your peoples.

RA：我是 Ra。我不會建議適當的問題序列。做為一的法則之自由代理人、這是你們的專屬權利；(我們)已經學習/理解到：我們的社會記憶複合體無法有效地辨別你們人群[社會的心/身/靈複合體]的變貌。我們現在想望藉由回答(你的)問題、實踐我們教導/學習的榮耀/責任。這樣就夠了，因為我們無法衡量哪些變貌複合體會感染你們人群。

The first question, therefore, is the capstone. We iterate the unimportance of this type of data.

因此，第一個問題是冠石，我們重申這類資料的不重要性。

The so-called Great Pyramid had two capstones. One was of our design and was of smaller and carefully contrived pieces of the material upon your planet which you call "granite." This was contrived for crystalline properties and for the proper flow of your atmosphere via a type of what you would call "chimney."

所謂的大金字塔曾有兩個冠石，一個出自我們的設計，比較小、並且經過精心設計，

採用你們地球、你們稱為的「花崗石」。這設計是為了其結晶體的屬性、以及你們空氣的適當流通、透過一種東西、你們稱為「煙囪」。

At a time when we as a people had left your density, the original was taken away and a more precious one substituted. It consisted, in part, of a golden material. This did not change the properties of the pyramid, as you call it, at all, and was a distortion due to the desire of a few to mandate the use of the structure as a royal place only.

在一個時間、當我們族群離開你們的密度時，原本的(冠石)被拿走，換上一顆更貴重的冠石，它的一部分由黃金材質組成，這點完全不會改變金字塔[如你所稱]的屬性，而是一個扭曲，由於少數人渴望將該建築物規範為專屬的皇家建築。

Do you wish to query further upon this first question?

關於第一個問題、你是否想要進一步詢問？

3.7 ▶

3.7 Questioner: What did you mean by chimney? What was its specific purpose?

3.7 發問者：你提到煙囪的意思是什麼？它有什麼特定的用途？

Ra: There is a proper flow of your atmosphere which, though small, freshens the whole of the structure. This was designed by having air-flow ducts, as this instrument might call them, situated so that there was a freshness of atmosphere without any disturbance or draft.

RA：有一股你們空氣的適當流動，它雖然小、卻使得整棟建築變得清爽。它被設計為具備空氣-流動導管[該器皿可能如此稱呼]、於是那兒有新鮮的空氣、沒有任何擾動或冷氣流。

3.8 ▶

3.8 Questioner: How were the blocks moved?

3.8 發問者：那些石塊是如何被移動的？

Ra: I am Ra. You must picture the activity within all that is created. The energy is, though finite, quite large compared to the understanding/distortion of your peoples. This is an obvious point well known to your peoples, but little considered.

RA：我是 Ra。你必須想像、在一切受造物之內的活動。該能量雖然是有限的、跟你們人群的理解變貌相比卻是相當大的。你們人群雖然相當知曉這點、卻很少考慮它。

This energy is intelligent. It is hierarchical. Much as your mind/body/spirit

complex dwells within an hierarchy of vehicles and retains, therefore, the shell, or shape, or field, and the intelligence of each ascendingly intelligent or balanced body, so does each atom of such a material as rock. When one can speak to that intelligence, the finite energy of the physical, or chemical, rock/body is put into contact with that infinite power which is resident in the more well-tuned bodies, be they human or rock.

這股能量是智能的。它是階層性的，相當於你們的心/身/靈複合體居住在一組階層性的載具之內，因此保有軀殼、或形狀、或力場，以及各個依序上升的智能或平衡的(光)體，於是這類材質、如岩石裡頭的每個原子也是如此。當一個實體能夠跟那智能講話，即物質界的有限能量，或化學的岩石/體，然後它就會跟居住在更良好調頻的(光)體中的無限力量溝通，不管是人類或岩石。

With this connection made, a request may be given. The intelligence of infinite rock-ness communicates to its physical vehicle and that splitting and moving which is desired is then carried out through the displacement of the energy field of rock-ness from finity to a dimension which we may conveniently call, simply, infinity.

當這種連結產生之後，(我們)可以對它提出要求。無限岩石性的智能對其物理載具溝通，接著(岩石)就會開始分割與移動、依照被渴望的目標執行，藉由岩石能量場從有限(空間)位移到一個次元、為了方便說明，我們簡單稱它為無限。

In this way, that which is required is accomplished due to the cooperation of the infinite understanding of the Creator indwelling in the living rock. This is, of course, the mechanism by which many things are accomplished which are not subject to your present means of physical analysis of action at a distance. 以這個方式，透過與居住在活石中的造物者之無限理解合作，達成被要求的目標。當然，這個機制也是許多事物得以完成的關鍵，(雖然)你們目前對於遠距離作用的物理分析的方式、尚未包括這方面。

3.9 ▶

3.9 Questioner: I am reminded of the statement, approximately, if you had enough faith, you could say to a mountain to move and the mountain would move. I assume this is approximately what you are saying, and I am assuming that if you are fully aware of the Law of One, then you are able to do these things. Is that correct?

3.9 發問者：我想起一句聲明，大意是：如果你有足夠的信心，你能夠叫一座山移動、那座山就會移動。我假設這近似你正在說的東西。我假設，如果你充分地覺察一的法則，你就能做這些事，那是否正確？

Ra: I am Ra. The vibratory distortion of sound, faith, is perhaps one of the stumbling blocks between those of what we may call the infinite path and those of the finite proving/understanding.

RA: 我是 Ra。信心，該發聲振動變貌，或許是橫亙在 那些屬於[我們會稱為]無限道路的實體與那些屬於有限證明/理解的實體之間的絆腳石之一。

You are precisely correct in your understanding of the congruency of faith and intelligent infinity; however, one is a spiritual term, the other more acceptable perhaps to the conceptual framework distortions of those who seek with measure and pen.

你理解到信心與智能無限之間存在一致性，你是精準地正確。然而，前者是靈性的用語，後者對於那些拿著尺規與筆尋求的人[的概念架構變貌]而言、或許比較可以接受。

3.10 ▶

3.10 Questioner: Then if an individual is totally informed with respect to the Law of One and lives, and is the Law of One, such things as the building of a pyramid by direct mental effort would be commonplace. Is that what I am to understand? Am I correct?

3.10 發問者：那麼，如果一個人完全地通曉一的法則、並且活出一的法則、就是一的法則，那麼憑藉直接的心智效應建造一座金字塔，這對他來說會是尋常的一件事。我可以這樣去理解嗎？我是否正確？

Ra: I am Ra. You are incorrect in that there is a distinction between the individual power through the Law of One and the combined, or societal memory complex mind/body/spirit understanding of the Law of One.

RA: 我是 Ra。你是不正確的、因為透過一的法則(產生)的個人力量與聯合或社會記憶複合體[由心/身/靈組成]理解一的法則(產生)的力量有一個差別。

In the first case only the one individual, purified of all flaws, could move a mountain. In the case of mass understanding of unity, each individual may contain an acceptable amount of distortion and yet the mass mind could move mountains. The progress is normally from the understanding which you now seek to a dimension of understanding which is governed by the laws of love, and which seeks the laws of light. Those who are vibrating with the Law of Light seek the Law of One. Those who vibrate with the Law of One seek the Law of Foreverness.

以前者為例，唯有一個人，淨化所有的瑕疵，方能移動一座山。而後者，以群體來理

解合一，即使每個人含有一些可接受的扭曲量，不過，該群體心智(還是)能移動群山。該進展通常從尋求理解愛的法則[掌管你們現在尋求的理解次元]開始，接著尋求光的法則。那些與光的法則共振的實體尋求一的法則，那些與一的法則共振的實體尋求永恆的法則。

We cannot say what is beyond this dissolution of the unified self with all that there is, for we still seek to become all that there is, and still are we Ra. Thus our paths go onward.

我們無法講述：與一切萬有統合的自我溶解之後的事情，因為我們還在尋求成為一切萬有，我們還是 Ra。從而，我們的道途繼續向前(延伸)。

3.11 ▶

3.11 Questioner: Was the pyramid then built by the mutual action of many of your people?

3.11 發問者：那麼，該金字塔是由你們族群的許多人共同行動建造的？

Ra: I am Ra. The pyramids which we thought/built were constructed from thought-forms created by our social memory complex.

我是 Ra。一些金字塔是我們所思想/建造出來的、建材採用我們社會記憶複合體創造的思想形態。

3.12 ▶

3.12 Questioner: Then the rock was created by thought in place rather than moved from somewhere else? Is that correct?

3.12 發問者：那麼，你們是就地以思想創造出岩石、而非從別的地方運來？那是否正確？

Ra: I am Ra. We built with everlasting rock the Great Pyramid, as you call it. Other of the pyramids were built with stone moved from one place to another.

RA：我是 Ra，我們以不朽的岩石建造大金字塔、如你所稱。其他被建造的金字塔、其石頭是由另外的地方運來的。

3.13 ▶

3.13 Questioner: What is everlasting rock?

3.13 發問者：什麼是不朽的岩石？

Ra: I am Ra. If you can understand the concept of thought-forms you will realize that the thought-form is more regular in its distortion than the energy

fields created by the materials in the rock which has been created through thought-form from thought to finite energy and beingness in your, shall we say, distorted reflection of the level of the thought-form.

RA: 我是 Ra。如果你能理解思想形態的概念，你會了解思想形態的變貌相比於岩石中的材質創造出的能量場而言、是比較規則的；該岩石是透過從思維到有限能量的思想形態所創造，容我們說，它的存在性處於你們對思想形態層級的扭曲反射中。

May we answer you in any more helpful way?

我們可否以任何更有幫助的方式回答你？

3.14 ▶

3.14 Questioner: This is slightly trivial, but I was wondering why, in that case, the pyramid was made of many blocks rather than the whole thing being created at once.

3.14 發問者：這問題稍微有點瑣碎，但我不懂為什麼在那情況中、該金字塔要用許多石塊來製成、而非以一整塊東西、一次創造好？

Ra: I am Ra. There is a law which we believe to be one of the more significant primal distortions of the Law of One. That is the Law of Confusion. You have called this the Law of Free Will. We wished to make an healing machine, or time/space ratio complex which was as efficacious as possible. However, we did not desire to allow the mystery to be penetrated by the peoples in such a way that we became worshiped as builders of a miraculous pyramid. Thus it appears to be made, not thought.

RA: 我是 Ra。有一個法則，我們相信是一的法則當中一個較為顯著的原初變貌。那就是混淆法則，你們曾稱之為自由意志法則。我們想望製作一具治療機器或時間/空間比例複合體、盡可能使它發揮效用。無論如何，我們不渴望這神秘被人群穿透，以致於我們被崇拜為神奇金字塔的建造者。因此它看起來像是被製作，而非被想出來的。

3.15 ▶

3.15 Questioner: Well, then you speak of the pyramid, especially the Great Pyramid, I assume, as primarily a healing machine and also spoke of it as a device for initiation. Are these one and the same concepts?

3.15 發問者：嗯，你剛才談到金字塔，特別是大金字塔，我假設，主要目的是做為一個治療機器，也談到它是入門(啟蒙)的裝置，這些是同一個概念嗎？

Ra: They are part of one complex of love/light intent/sharing. To use the healing aspects properly it was important to have a purified and dedicated

channel, or energizer, for the love/light of the Infinite Creator to flow through; thus the initiatory method was necessary to prepare the mind, the body, and the spirit for service in the Creator' s work. The two are integral.

RA：它們是愛/光 意圖/分享複合體的一部分。為了適當地使用治療的層面、找到一個純淨且投入的管道、或充能者是重要的，好讓無限造物者的愛/光可以流過；因此，一個入門的方法是必須的、好準備該心智、身體、靈性在造物者的事工中服務。這兩者是整體必須的。

3.16 ▶

3.16 Questioner: Does the shape of the pyramid itself— is that a key function in the initiation process?

3.16 發問者：金字塔本身的形狀... 是否在入門過程中具有關鍵的功能？

Ra: This is a large question. We feel that we shall begin and ask you to re-evaluate and ask further at a later session, this somewhat, shall we say, informative point.

RA：這是個龐大的問題。我們感覺現在要開始講解、並要求你重新評估(之後)、在往後的集會中深入提問、容我們說、這個有些教育性的論點。

To begin. There are two main functions of the pyramid in relation to the initiatory procedures. One has to do with the body. Before the body can be initiated, the mind must be initiated. This is the point at which most adepts of your present cycle find their mind/body/spirit complexes distorted from. 首先，關於入門程序、金字塔有兩個主要的相關功能。一個與身體有關。在身體被啟蒙之前，心智必定要被啟蒙，在你們目前的週期中、這是你們大多數的行家發現其心/身/靈複合體被扭曲的起點。

When the character and personality that is the true identity of the mind has been discovered, the body then must be known in each and every way. Thus, the various functions of the body need understanding and control with detachment. The first use of the pyramid, then, is the going down into the pyramid for purposes of deprivation of sensory input so that the body may, in a sense, be dead and another life begin.

當心智的真正身分、也就是品性與人格、被發現之後，身體必定要在每一個方面都被知曉。因此，需要以超然(的態度)去理解與控制身體的各種機能。那麼，金字塔的第一個用途就是(讓人)走下去、進入其中、目的是剝奪其感官輸入，於是在某種程度上，使得肉體得以死亡、接著開始另一個生命。

We advise, at this time, any necessary questions and a fairly rapid ending of this session. Have you any query at this time/space?

我們建議在此時(提出)任何必要的問題、接著相當快速地結束這場集會。在這個時間/空間、你有沒有任何的詢問?

3.17 ▶

3.17 Questioner: The only question is, is there anything that we have done wrong, or anything that we could do to make the instrument more comfortable?

3.17 發問者：唯一的問題是：我們是否已做錯任何事？或我們能夠做任何事好使該器皿更舒適？

Ra: We scan this instrument. This instrument has been much aided by these precautions. We suggest only some attention to the neck which seems in this body/distortion to be distorted in the area of strength/weakness. More support, therefore, to the neck area may be an aid.

RA：我們掃描這個器皿。

這個器皿透過這些預防措施、這器皿得到許多協助。我們只建議多注意其頸部，似乎這個身體/變貌的氣力/虛弱區域受到扭曲。因此，給予頸部區域更多支撐會是個協助。

3.18 ▶

3.18 Questioner: Should we have her drink the water from the chalice behind her head after we charge it or should we use a different glass of water?

3.18 發問者：我們應該讓她喝放在她頭後面、聖杯裡的水[在我們充能之後]，或者我們應該使用不同的一杯水？

Ra: That and only that chalice shall be the most beneficial as the virgin material living in the chalice accepts, retains, and responds to the love vibration activated by your beingness.

RA：那唯一的聖杯是最有助益的，因為活在聖杯中的純淨物質(水)接受、保持、並回應你們存有狀態所活化之愛振動。

I am Ra. I will now leave this group rejoicing in the power and peace of the One Creator. Adonai.

我是 Ra，我在太一造物者的大能與和平中、現在歡欣地離開這個小組。Adonai。

第 004 場集會-1981 年一月 22 日

4.0 ▶

4.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

4.0 RA 我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

4.1 ▶

4.1 Questioner: Finishing the last session, I had asked a question that was too long to answer. It had to do with the shape of the pyramid and its relationship to the initiation. Is this an appropriate time to ask this question?

4.1 發問者：結束上一場集會之際，我問了一個太長的問題而無法回答。主題是金字塔的形狀以及它與入門的關係。現在是問這問題的適當時間嗎？

Ra: I am Ra. Yes, this is an appropriate time/space to ask that question.

RA：我是 Ra。是的，這是問那個問題的適當時間/空間。

4.2 ▶

4.2 Questioner: Does the shape of the pyramid have effect upon the initiation?

4.2 發問者：金字塔的形狀是否對於入門有作用？

Ra: I am Ra. As we began the last session question, you have already recorded in your individual memory complex the first use of the shape having to do with the body complex initiation. The initiation of spirit was a more carefully designed type of initiation as regards the time/space ratios about which the entity to be initiated found itself.

RA：我是 Ra。當我們開始上次集會的問題之際，你的個人記憶複合體已經紀錄了該形狀第一個用途跟身體複合體的入門有關。靈的入門是一種被更仔細設計的入門類型，和一些時間/空間比率有關、要被啟蒙的實體藉此找到自己。

If you will picture with me the side of the so-called pyramid shape and mentally imagine this triangle cut into four equal triangles, you will find the intersection of the triangle which is at the first level on each of the four sides forms a diamond in a plane which is horizontal. The middle of this plane is the appropriate place for the intersection of the energies streaming from the infinite dimensions and the mind/body/spirit complexes of various interwoven

energy fields.

如果你願意、跟著我一起畫出所謂金字塔的(每個)側面、並在心裡想像這個三角形被劃分成四個相等的三角形，你將發現這個三角形之中的橫斷線位於四個側面的第一層(高度)，形成一個鑽石在一個水平的層面上。在這層面的中央就是一個適當的場所、讓從無限次元流入的能量以及心/身/靈複合體各式各樣交織在一起的能量場在此相交。

Thus it was designed that the one to be initiated would, by mind, be able to perceive and then channel this, shall we say, gateway to intelligent infinity.

This, then, was the second point of designing this specific shape. May we provide a further description of any kind to your query?

因此它被設計的目的是：一個要被啟蒙的實體可以藉由心智去感知，然後傳導這個、容我們說、門戶通往智能無限。那麼，這就是設計該特定形狀的第二個要點。

關於你的詢問，我們可否提供你任何種類的、更進一步的描述？

4.3 ▶

4.3 Questioner: As I understand it then, the initiate was to be on the center line of the pyramid, but at an altitude above the base as defined by the intersection of the four triangles made by dividing each side into four triangles. Is that correct?

4.3 發問者：那麼、就我的了解，入門者要位於金字塔的中心線，但高於地基，高度則由那條橫斷線[由切分各個面的四個三角形形成]所決定，這是否正確？

Ra: This is correct.

RA：這是正確的。

4.4 ▶

4.4 Questioner: Then at this point there is a focusing of energy that is extra-dimensional in respect to our dimensions. Am I correct?

4.4 發問者：那麼在這個點、有一個能量的聚焦過程，(那能量)相對於我們的次元、它是額外的次元，我是否正確？

Ra: You may use that vibratory sound complex. However, it is not totally and specifically correct as there are no "extra" dimensions. We would prefer the use of the term "multi" dimensions.

RA：你可以使用那個聲音振動複合體。然而，它並不全然地正確、因為沒有「額外」的次元。我們比較喜歡用該術語：「多重」次元。

4.5 ▶

4.5 Questioner: Is the size of the pyramid a function in effectiveness of the initiation?

4.5 發問者：金字塔的大小是否為啟蒙的效力之一個函數？

Ra: I am Ra. Each size pyramid has its own point of streaming in of intelligent infinity. Thus, a tiny pyramid that can be placed below a body or above a body will have specific and various effects depending upon the placement of the body in relationship to the entrance point of intelligent infinity.

RA：我是 Ra。每種尺寸的金字塔都有它自己的智能無限流入點，因此、一個微小的金字塔可以放在身體下方或上方，以達成特定與不同的效果，(該效果)則取決於所放置的身體部位與智能無限之進入點的關係。

For the purposes of initiation, the size needed to be large enough to create the expression of towering size so that the entrance point of multi-dimensional intelligent infinity would completely pervade and fill the channel, the entire body being able to rest in this focused area. Furthermore, it was necessary for healing purposes that both channel and the one to be healed be able to rest within that focused point.

為了啟蒙的目的，該尺寸需要大到足以創造出某種高聳的視覺表達，好讓智能無限的多重次元進入點足以完整地瀰漫與充滿該傳導者、整個身體得以安歇在這聚焦區域。再者，為了治療的目的，傳導者與需要被治療的實體都要能安歇在這焦點之內。

4.6 ▶

4.6 Questioner: Is the large pyramid at Giza still usable for this purpose, or is it no longer functioning?

4.6 發問者：吉沙的龐大金字塔是否還能用於這個目的、或它不再有作用？

Ra: I am Ra. That, like many other pyramid structures, is like the piano out of tune. It, as this instrument would express, plays the tune but, oh, so poorly. The disharmony jangles the sensitive. Only the ghost of the streaming still remains due to the shifting of the streaming points which is in turn due to the shifting electromagnetic field of your planet; due also to the discordant vibratory complexes of those who have used the initiatory and healing place for less compassionate purposes.

RA：我是 Ra。跟許多其他金字塔結構一樣，它像是失去音準的鋼琴：如這個器皿會表達的，它可以彈出音調、但是、喔好糟糕。那刺耳的不和諧音干擾了敏感度。只有能量流的鬼魂還殘留著，這是由於(能量)流入點的移轉，接著是由於你們星球的電磁

場的移轉；另一方面是因為以前有些實體曾把這個啟蒙與治療的場所用在比較少悲憫的用途上。

4.7 ▶

4.7 Questioner: Would it be possible to build a pyramid and properly align it and use it today [with] materials we have available?

4.7 發問者：有沒有可能使用我們今日現有的材料、建造一個金字塔，並且適當地校準它，接著使用它？

Ra: I am Ra. It is quite possible for you to build a pyramid structure. The material used is not critical, merely the ratios of time/space complexes. However, the use of the structure for initiation and healing depends completely upon the inner disciplines of the channels attempting such work.

RA：我是 Ra。你們相當有可能建造一個金字塔結構。使用的材料不是關鍵，僅僅(在於)時間/空間複合體的比例。無論如何，使用金字塔結構來啟蒙與治療，(效果)完全取決於嘗試這類工作的傳導者之內在修為。

4.8 ▶

4.8 Questioner: My question then would be, are there individuals incarnate upon the planet today who would have the necessary inner disciplines to, using your instructions, construct and initiate in a pyramid they built and then possibly do it again? Is this within limits of what anyone can do on the planet today, or is there no one available for this?

4.8 發問者：那麼，我的問題會是：投胎到今日世界的人類，誰會擁有必須的內在修為，使用你的指導，建造金字塔、接著在其中受到啟蒙，然後可能再次做到？現今地球上、有沒有任何人能夠做到？或者無人有資格做到這點？

Ra: I am Ra. There are people, as you call them, who are able to take this calling at this nexus. However, we wish to point out once again that the time of the pyramids, as you would call it, is past. It is indeed a timeless structure. However, the streamings from the universe were, at the time we attempted to aid this planet, those which required a certain understanding of purity. This understanding has, as the streamings revolve and all things evolve, changed to a more enlightened view of purity. Thus, there are those among your people at this time whose purity is already one with intelligent infinity. Without the use of structures, healer/patient can gain healing. May we further speak to some specific point?

RA：我是 Ra。在這個鏈結點上，有些人[如你所稱]能夠承接這呼求。然而，我們要再

次指出 金字塔[以你的稱呼]的時代已經過去了。它的確是個永恆的建築。然而，在我們過去嘗試協助這個行星之際，當時來自宇宙的能流需要特定的、對於純度的理解。這個理解隨著(宇宙)能流的運轉與所有事物的演進，已經改變到一個對純度更為開明的視野。因此，你們有些人的純淨程度已經與智能無限合一。無須使用這些建築物，醫者/病患可以獲得療癒。

針對某個特定點、要我們進一步講說嗎？

4.9 ▶

4.9 Questioner: Is it possible for you to instruct healing techniques if we could make available these individuals that have the native ability?

4.9 發問者：如果我們找到有該天賦能力的個體，你可能指導他治療的技術嗎？

Ra: I am Ra. It is possible. We must add that many systems of teach/learning the healing/patient nexus are proper given various mind/body/spirit complexes. We ask your imagination to consider the relative simplicity of the mind in the earlier cycle and the less distorted, but often overly complex, views and thought/spirit processes of the same mind/body/spirit complexes after many incarnations.

RA：我是 Ra。這是可能的。我們必須補充說明，有許多教導/學習該治療/病人鏈結的系統、被適當地給了各式各樣的心/身/靈複合體。我們要求你以想像力考量，在較早的週期中，(人類)心智的相對單純性，以及經過許多次轉世後，這些相同的心/身/靈複合體的觀點與思維/靈性過程變得較少扭曲，但通常過度複雜。

We also ask your imagination to conceive of those who have chosen the distortion of service and have removed their mind/body/spirit complexes from one dimension to another, thus bringing with them in sometimes totally latent form many skills and understandings which more closely match the distortions of the healing/patient processes.

我們也要求你的想像力去設想那些選擇服務變貌的實體，他們可以離開其心/身/靈複合體，從這一個次元到達另一個次元，因此有些時候，他們帶回許多技能與理解的完全潛在形式，以更密切地符合治療/病人過程的各種變貌。

4.10 ▶

4.10 Questioner: [I would] very much like to continue investigation into the possibility of this healing process, but I' m a little lost as to where to begin. Can you tell me what my first step would be?

4.10 發問者：我很想繼續探查治療過程的可能性，但我對要從哪裡開始有點迷惑。你可否告訴我、第一步會是什麼？

Ra: I am Ra. I cannot tell you what to ask. I may suggest that you consider the somewhat complex information just given and thus discover several avenues of inquiry. There is one "health," as you call it, in your polarized environment, but there are several significantly various distortions of types of mind/body/spirit complexes. Each type must pursue its own learn/teaching in this area.

RA: 我是 Ra。我不能告訴你要問什麼。我可以建議你考量剛剛給予的、有些複雜的資訊、從中尋找幾個詢問的途徑。其中一個是在你們的極化環境中、你們稱為的「健康」，還有其他幾個顯著不同的心/身/靈複合體變貌類型，每一個類型在這個領域都有它自己必須追尋的學習/教導。

4.11 ▶

4.11 Questioner: [I] would assume that the first step would be to find an individual with ability brought with him into this incarnation? Is this correct?

4.11 發問者：我會假設第一步會是找到一個帶著能力進入此生的個體？這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

4.12 ▶

4.12 Questioner: Once I have selected an individual to perform healing, it would be helpful to receive instruction from you. Is this possible?

4.12 發問者：一旦我挑選了一個人來執行治療(工作)，若他接收你的指導會有幫助的。這是否可能？

Ra: I am Ra. This is possible given the distortions of vibratory sound complexes.

RA: 我是 Ra。根據這些聲音振動複合體的變貌、這是可能的。

4.13 ▶

4.13 Questioner: I'm assuming, then, that the selected individual would necessarily be one who was very much in harmony with the Law of One. Though he may not have any intellectual understanding of it, he should be living the Law of One. Is this correct?

4.13 發問者：那麼我假設，這個被挑選的人會是與一的法則十分和諧相處的人。雖然他可能對它沒有智力上的理解，他應該活出一的法則。這是否正確？

Ra: I am Ra. This is both correct and incorrect. The first case, that being

correctness, would apply to one such as the questioner itself who has the distortion towards healing, as you call it.

RA：我是 Ra。這點既正確又不正確，正確的情況適用於好比發問者這樣的人，擁有朝向治療[依你的稱呼]的變貌。

The incorrectness which shall be observed is the healing of those whose activities in your space/time illusion do not reflect the Law of One, but whose ability has found its pathway to intelligent infinity regardless of the plane of existence from which this distortion is found.

可以觀察到的、不正確的(部分)是：有些人在你們的空間/時間幻象之活動沒有反映出一的法則，(卻)可以治療，他們的能力已經找出一條通往智能無限的途徑，不管是在哪一個存在(次元)平面中找到這個變貌。

4.14 ▶

4.14 Questioner: [Aside: Jim, did you understand?] I' m a little confused. I partially understood you; I' m not sure that I fully understood you. Could you restate that in another way?

4.14 發問者：[對一旁的 Jim 說：你理解嗎？] 我有點困惑，我部分理解你；不確定是否完全理解你。你能夠用另一種方式重新敘述嗎？

Ra: I can restate that in many ways, given this instrument' s knowledge of your vibratory sound complexes. I will strive for a shorter distortion at this time.

RA：我能夠以許多方式重新敘述，如果它在該器皿的振動聲音複合體的知識(範圍)內。這一次、我會努力給出使扭曲變少。

Two kinds there are who can heal: those such as yourself who, having the innate distortion towards knowledge-giving of the Law of One, can heal but do not; and those who, having the same knowledge, but showing no significant distortion consciously towards the Law of One in mind, body, or spirit, yet and nevertheless have opened a channel to the same ability. The point being that there are those who, without proper training, shall we say, nevertheless, heal.

有兩種人可以治療：一種好比你自己，天生就傾向給予關於一的法則的知識，可以治療卻不這麼做；另一種人擁有同樣的知識，卻在心智、身體或靈(方面)並未有意識地展現顯著的變貌朝向一的法則，雖然如此，還是開啟了一個相同能力的管道。重點在於那些雖然沒有經過適當訓練、容我們這麼說、依然(可以)治療的人。

It is a further item of interest that those whose life does not equal their work may find some difficulty in absorbing the energy of intelligent infinity and thus become quite distorted in such a way as to cause disharmony in themselves and others and perhaps even find it necessary to cease the healing activity. Therefore, those of the first type, those who seek to serve and are willing to be trained in thought, word, and action are those who will be able to comfortably maintain the distortion towards service in the area of healing.

這是個令人進一步感興趣的事項，他們的生命無法同等於他們的工作，在吸收智能無限的能量上、會有些困難，從而變得相當扭曲，以致於自己體內產生不和諧、也造成他人的不和諧，或許，甚至發現必須停止其治療活動。因此，那些屬於第一種的人，他們尋求服務，也願意在思維、言語、行動上接受訓練；他們將能舒適地維持在治療領域中服務的變貌。

4.15 ▶

4.15 Questioner: Then would it [be] possible for you to train us in healing practice?

4.15 發問者：那麼，你是否有可能在治療的練習方面、訓練我們？

Ra: I am Ra. It is possible.

RA：我是 Ra。這是可能的。

4.16 ▶

4.16 Questioner: Will you train us?

4.16 發問者：你會訓練我們嗎？

Ra: We will.

RA：我們會。

4.17 ▶

4.17 Questioner: I have no idea of how long this would take or if you can even tell anything about that. Is it possible for you to give me a synopsis of the program of training required? I have no knowledge of what questions to ask at this point. I'll ask that question in the hopes that it makes sense.

4.17 發問者：我不知道這要花多少時間，或你甚至可以講述任何相關的東西。你是否可能給我一個必修的訓練計畫大綱嗎？目前在這點，我沒有知識、知道該問那些問題。我將問該問題、希望它有點意義。

Ra: I am Ra. We consider your request for information, for as you noted, there

are a significant number of vibratory sound complexes which can be used in sequence to train the healer.

RA: 我是 Ra。我們考量你對資訊的請求，如你所知，有顯著數量的聲音振動複合體可以依序被用來訓練醫者。

The synopsis is a very appropriate entry that you might understand what is involved. Firstly, the mind must be known to itself. This is perhaps the most demanding part of healing work. If the mind knows itself then the most important aspect of healing has occurred, for consciousness is the microcosm of the Law of One.

一個大綱是很合宜的入口，好讓你可以理解(治療)牽涉的東西。

首先，心智必須被它自己知曉。這或許是治療工作中、最吃力的部分。如果心智知曉它自己，那麼治療最重要的層面就發生了，因為意識是一的法則之小宇宙。

The second part has to do with the disciplines of the body complexes. In the streamings reaching your planet at this time, these understandings and disciplines have to do with the balance between love and wisdom in the use of the body in its natural functions.

第二個部分是關於身體複合體的鍛鍊。以目前抵達你們地球的能量流而言，這些理解和修煉跟在使用身體的自然機能之中、愛和智慧的平衡有關。

The third area is the spiritual, and in this area the first two disciplines are connected through the attainment of contact with intelligent infinity.

第三個領域是靈性的，在這個領域，透過與智能無限的接觸，將前兩個學科連結起來。

4.18 ▶

4.18 Questioner: I believe I have some idea of the accomplishment— a little idea, anyway, of the accomplishment— [of the] first step. Can you elaborate the steps... the other two steps I am not at all familiar with.

4.18 發問者：我相信我對於達成第一步有些概念... 一點點概念。其他兩個步驟我完全不熟悉，你可以詳述這些步驟嗎？

Ra: I am Ra. Imagine the body. Imagine the more dense aspects of the body. Proceed therefrom to the very finest knowledge of energy pathways which revolve and cause the body to be energized. Understand that all natural functions of the body have all aspects from dense to fine, and can be transmuted to what you may call sacramental. This is a brief investigation of

the second area.

RA: 我是 Ra。想像身體。想像身體較稠密的層面。由此開始、逐漸進入(各個)能量路徑的最精細知識, (它們)環繞並促使身體被充能。理解身體所有的自然機能都懷有全部的層面、從稠密到精細、並且能夠被質變為你們稱為的聖禮。這是對於第二個領域的簡要探究。

To speak to the third: imagine, if you will, the function of the magnet. The magnet has two poles. One reaches up. The other goes down. The function of the spirit is to integrate the upreaching yearning of the mind/body energy with the downpouring and streaming of infinite intelligence. This is a brief explication of the third area.

說到第三項: 如果你願意, 想像磁鐵的功能。磁鐵有兩極, 一個向上, 另一個向下。靈性的機能在於整合心智/身體能量向上探尋的熱望與無限智能傾盆而下的內流。這是對於第三個領域的簡要闡述。

4.19 ▶

4.19 Questioner: Then would this training program involve specific things to do, specific instructions and exercises?

4.19 發問者: 那麼這個訓練計畫是否涉及特定要做的事情、明確的指令與練習?

Ra: I am Ra. We are not at this time incarnate among your peoples; thus, we can guide and attempt to specify, but cannot, by example, show. This is an handicap. However, there should indeed be fairly specific exercises of mind, body, and spirit during the teach/learning process we offer.

RA: 我是 Ra。我們並未在此刻以肉身處在你們人群當中; 因此、我們只能導引, 嘗試詳細說明, 但無法現身示範。這是個障礙。無論如何, 在教導/學習過程中、我們的確會給予相當明確的心智、身體、靈的練習。

It is to be once again iterated that healing is but one distortion of the Law of One. To reach an undistorted understanding of that law, it is not necessary to heal or, indeed, to show any manifestation but only to exercise the disciplines of understanding. We would ask that one or two more questions be the ending of this session.

(我們)再一次重申、治療只是一的法則之中的一項變貌。要獲致對該法則無扭曲的理解, 並不必須要去治療或、確實地展現任何顯化、只要練習理解的修為即可。在這次集會結束之前、我們願再接一或兩個問題。

4.20 ▶

4.20 Questioner: My objective is primarily to discover more of the Law of One, and [it would] be very helpful to discover techniques of healing. I am aware of your problem with respect to free will. Can you make... You cannot make suggestions, so I will ask you if you can state the Law of One and the laws of healing to me?

4.20 發問者：我的目標主要在於發現更多屬於一的法則的東西，發現治療的技術將會很有幫助。我覺察到你在自由意志方面的問題。你可否... 你無法給予建議，所以我要請求你向我陳述一的法則與治療法則(複數)？

Ra: I am Ra. The Law of One, though beyond the limitations of name, as you call vibratory sound complexes, may be approximated by stating that all things are one, that there is no polarity, no right or wrong, no disharmony, but only identity. All is one, and that one is love/light, light/love, the Infinite Creator.

RA：我是 Ra。一的法則，雖然超越任何名字[如你對聲音振動複合體的稱呼]的限制，可以近似地陳述：所有事物為一，沒有極性，沒有對或錯，沒有不和諧，只有本體(identity)。一切為一，而那個一是愛/光、光/愛、無限造物者。

One of the primal distortions of the Law of One is that of healing. Healing occurs when a mind/body/spirit complex realizes, deep within itself, the Law of One; that is, that there is no disharmony, no imperfection; that all is complete and whole and perfect. Thus, the intelligent infinity within this mind/body/spirit complex re-forms the illusion of body, mind, or spirit to a form congruent with the Law of One. The healer acts as energizer or catalyst for this completely individual process. 一的法則的原初變貌之一屬於治療。當一個心/身/靈複合體從自己的內在深處了解到一的法則；也就是，沒有不和諧，沒有不完美；一切都是完整、健全、完美的。於是療癒就發生了。從而，在這心/身/靈複合體之內智能無限重組身體、心智、或靈的幻象，到達一個和一的法則調和一致的形體。為了這個完全個別化的過程、醫者扮演充能者或催化劑(的角色)。

One item which may be of interest is that a healer asking to learn must take the distortion understood as responsibility for that ask/receiving, thus healing. This is a[n] honor/duty which must be carefully considered in free will before the asking.

一個值得關注的項目是：要求學習的醫者必定要拿取該變貌：理解那個要求/領受為一種責任，從而治療。在要求之前，這是一個榮譽/義務、必須謹慎地在自由意志之中考量。

4.21 ▶

4.21 Questioner: I assume that we should continue tomorrow.

4.21 發問者：我假定我們應該明天繼續(討論)。

Ra: I am Ra. Your assumption is correct unless you feel that a certain question is necessary. This instrument is best nurtured by approximately this length of work.

RA：我是 Ra。你的假定是正確的，除非你感覺有個特定問題是必要的。在大約這個工作長度中，這個器皿可獲得最佳的滋養。

4.22 ▶

4.22 Questioner: One short question. Is this instrument capable of two of these sessions per day, or should we remain with one?

4.22 發問者：一個簡短的問題。這器皿有能力一天進行兩場集會，或我們應該維持一場？

Ra: I am Ra. This instrument is capable of two sessions a day. However, she must be encouraged to keep her bodily complex strong by the ingestion of your foodstuffs to an extent which exceeds this instrument' s normal intake of your foodstuffs, this due to the physical material which we use to speak.

RA：我是 Ra。這器皿有能力一天進行兩次集會。然而，她必須被鼓勵保持其身體複合體的強健，藉由攝取你們的食材、超過她平常吸收的食材量，這是由於我們使用其肉體的材料講話。

Further, this instrument' s activities must be monitored to prevent overactivity, for this activity is equivalent to a strenuous working on the physical level. If these admonitions are considered, the two sessions would be possible. We do not wish to deplete this instrument.

再者，這器皿的活動必定要被監督，避免過度活動，因為這個活動(集會)相當於在肉體水平上一次費力的工作。

如果這些忠告都獲得考量，(一天)兩次集會會是可能的。我們不想望耗盡這個器皿。

4.23 ▶

4.23 Questioner: Thank you, Ra.

4.23 發問者：謝謝你，Ra。

Ra: I am Ra. I leave you in the love and the light of the one Infinite Intelligence

which is the Creator. Go forth rejoicing in the power and the peace of the One.
Adonai.

RA: 我是 Ra。我在太一無限智能，即造物者，的愛與光中離開你們。向前去吧、在太一的大能與和平中歡慶。Adonai。

第 005 場集會-1981 年一月 23 日

5.0 ▶

5.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

5.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

5.1 ▶

5.1 Questioner: The last time we communicated we were speaking of learning of healing. It is my impression that from what you gave to us in the earlier session that it is necessary to first purify the self by certain disciplines and exercises. Then in order to heal a patient, it is necessary, by example, and possibly certain exercises, to create a mental configuration in the patient that allows him to heal himself. Am I correct?

5.1 發問者：上一次、在我們通訊的過程中、我們討論到學習治療的過程。根據早先集會你給我們的材料，我的印象是：首先必須透過特定的修練與練習來潔淨自我。然後為了治療病人，必須以身示範，以及可能有些特定的練習，在病人的心智中創造一個配置，允許他可以治療自己。我是否正確？

Ra: I am Ra. Although your learn/understanding distortion is essentially correct, your choice of vibratory sound complex is not entirely as accurate as this language allows.

RA：我是 Ra。雖然你的學習/理解變貌、本質上是正確的，你選用的聲音振動複合體卻尚未抵達語言允許的完整準確(上限)。

It is not by example that the healer does the working. The working exists in and of itself. The healer is only the catalyst, much as this instrument has the catalysis necessary to provide the channel for our words, yet by example or exercise of any kind can take no thought for this working.

醫者並不是透過以身示範來做這個工作。該工作自身獨立地存在。醫者只是催化劑，就好比這個器皿擁有必須的催化作用以提供該管道傳遞我們的話語，不過，在這個(治療)工作中，不能有任何練習或示範的想法。

The healing working is congruent in that it is a form of channeling some distortion of the intelligent infinity.

治療工作是一致的，因為它(也)是傳導智能無限的某個變貌的一種形式。

5.2 ▶

5.2 Questioner: We have decided to accept, if offered, the honor/duty of learning/teaching the healing process. I would ask as to the first step which we should accomplish in becoming effective healers.

5.2 發問者：我們已經決定接受學習/教導治療過程之榮譽/職責[如果你可以提供的話]。我會問：我們第一步應該完成甚麼、以成為一個有效用的醫者？

Ra: I am Ra. We shall begin with the first of the three teachings/learnings.

RA：我是 Ra。有三種教導/學習方式，我們將從第一種開始。

We begin with the mental learn/teachings necessary for contact with intelligent infinity. The prerequisite of mental work is the ability to retain silence of self at a steady state when required by the self. The mind must be opened like a door. The key is silence.

我們從心智的學習/教導開始，(這是)與智能無限接觸所必須的。心智工作的前提是當自我需要的時候、能夠穩定地保持自我的靜默。心智必須像是一扇敞開的門，鑰匙是靜默。

Within the door lies an hierarchical construction you may liken unto geography and in some ways geometry, for the hierarchy is quite regular, bearing inner relationships.

在這扇門之內蘊含著一個階層式的建構，你可以比擬為地理學或某種幾何學，該階層是相當規律的，承載著內在的關係。

To begin to master the concept of mental discipline it is necessary to examine the self. The polarity of your dimension must be internalized. Where you find patience within your mind you must consciously find the corresponding impatience and vice versa. Each thought that a being has, has in its turn an antithesis. The disciplines of the mind involve, first of all, identifying both those things of which you approve and those things of which you disapprove within yourself, and then balancing each and every positive and negative charge with its equal. The mind contains all things. Therefore, you must discover this completeness within yourself.

要開始精通心智鍛鍊的概念、就必須要檢驗自我。你們次元的極性必須被內化。當你找到心智之內的耐心，你必須有意識地發現相對應的沒耐心，反之亦然。每一個思想都有一個相反的對立面。心智的鍛鍊首先必須在你的自我之內：同時辨別出哪些事情

是你贊同的、哪些事情是你不贊同的，然後以同等物平衡每一個正與負的電極。心智包含一切事物。因此，你必須在你自己裡面發現這完整性。

The second mental discipline is acceptance of the completeness within your consciousness. It is not for a being of polarity in the physical consciousness to pick and choose among attributes, thus building the roles that cause blockages and confusions in the already-distorted mind complex. Each acceptance smoothes part of the many distortions that the faculty you call judgment engenders.

第二個心智鍛鍊是接受你意識內在的完整性。一個極性的存有、處於肉體意識中、無法在各種屬性中精挑細選，從而在建構角色的過程中、造成一些阻塞與困惑在早已扭曲的心智複合體中。每一個接受都舒緩一部分由你們稱為的批判機能產生的許多扭曲。

The third discipline of the mind is a repetition of the first but with the gaze outward towards the fellow entities that it meets. In each entity there exists completeness. Thus, the ability to understand each balance is necessary. When you view patience, you are responsible for mirroring in your mental understanding, patience/impatience. When you view impatience, it is necessary for your mental configuration of understanding to be impatience/patience. We use this as a simple example. Most configurations of mind have many facets, and understanding of either self polarities, or what you would call other-self polarities, can and must be understood as subtle work.

第三個心智鍛鍊是第一個的重複、但向外凝視它遇見的同伴實體們。在每一個實體中存在完整性。因此，有能力去理解每一個平衡是必須的。當你觀看耐心，你有責任在你的心智理解中鏡射出耐心/沒耐心。當你觀看沒耐心，你的理解之心智配置必須是沒耐心/耐心。我們用這個做為一個簡單的例子。大多數的心智配置有許多面向，理解自我與其他自我的極性可以是、並且必定要被理解為微妙的工作。

The next step is the acceptance of the other-self polarities, which mirrors the second step.

下一步是接受其他自我的極性，它映射到第二步。

These are the first four steps of learning mental discipline. The fifth step involves observing the geographical and geometrical relationships and ratios of the mind, the other mind, the mass mind, and the infinite mind.

這些是學習心智鍛鍊的前四個步驟。第五個步驟涉及觀察(個體) 心智、其他心智、大眾心智、與無限心智的地理與幾何關係，及其比例。

The second area of learn/teaching is the study/understanding of the body complexes. It is necessary to know your body well. This is a matter of using the mind to examine how the feelings, the biases, what you would call the emotions, affect various portions of the body complex. It shall be necessary to both understand the bodily polarities and to accept them, repeating in a chemical/physical manifestation the work you have done upon the mind bethinking the consciousness.

學習/教導的第二個領域是研讀/理解身體複合體。善加知曉你的身體是必須的。這關乎使用(你的)心智去檢視感覺、偏好、你們稱為的情感，如何影響身體複合體的各個部分。同時理解身體的極性並接受它們、這是必須的，你已在心智上頭、思量著意識所做的功、它將在化學/肉體的顯化中重複一次。

The body is a creature of the mind' s creation. It has its biases. The biological bias must be first completely understood and then the opposite bias allowed to find full expression in understanding. Again, the process of acceptance of the body as a balanced, as well as polarized, individual may then be accomplished.

身體是心智所創造的產物。它有其各種偏好，必須先完全了解(你在)生物上的偏好、然後允許相反面的偏好在理解中找到完整的表達。再次地，在接納身體是平衡的、也是極化的過程中，然後個人得到完成。

It is then the task to extend this understanding to the bodies of the other-selves whom you will meet. The simplest example of this is the understanding that each biological male is female; each biological female is male. This is a simple example. However, in almost every case wherein you are attempting the understanding of the body of self or other-self, you will again find that the most subtle discernment is necessary in order to fully grasp the polarity complexes involved.

接下來的任務是將這樣的理解延伸到你所遇到的所有其他自我的身體上。最簡單的例子是理解每個生物男性是女性；每個生物女性是男性。這是個簡單的例子。然而，幾乎在每一個案例之中，當你嘗試去理解自我或其他自我的身體，你將再次發覺需要最微細的辨別以充分掌握涉及其中的極性複合體。

At this time we would suggest closing the description until the next time of work so that we may devote time to the third area commensurate with its importance.

此時，我們會建議結束這個敘述、直到下次的工作時間，好讓我們得以投注時間給第三個領域，具有相稱的重要性。

We can answer a query if it is a short one before we leave this instrument.

我們在離開這個器皿之前，我們還可以回答一個詢問、如果它是簡短的。

5.3 ▶

5.3 Questioner: Is the instrument comfortable? Is there any other thing that would increase the instrument' s comfort? That' s all.

5.3 發問者：這個器皿是否舒適？有沒有任何其他事會好增加這個器皿的舒適度？就這些了。

Ra: I am Ra. The candle could be rotated clockwise approximately 10° each session to improve the flow of spiraled energy through the being' s receiving mechanisms. This particular configuration is well otherwise. But we ask that the objects described and used be centered with geometric care and checked from time to time. Also that they not be exposed to that space/time in which work is not of importance.

RA：我是 Ra。在每次集會中、蠟燭可以順時鐘轉動約 10 度左右、好改善螺旋能量流動通過該存有之接收機制的過程。除此之外、這個特殊配置是好的。但我們要求所有描述過的、被使用的物品透過幾何學定於中心，並不時加以檢查。另外，在從事不重要的工作之際、不要將它們暴露在那個空間/時間中。

I am Ra. I leave this instrument in the love and light of the One Infinite Creator. Go forth rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開這個器皿。向前去吧、在太一造物者的大能與和平中欣喜。Adonai。

第 006 場集會-1981 年一月 24 日

6.0 ▶

6.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

6.0 RA: 我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

6.1 ▶

6.1 Questioner: We would like to continue the material from yesterday. We had to cease before [inaudible].

6.1 發問者：我們希望繼續昨天的資料。我們先前在[聽不見]之前必須終止。

Ra: I am Ra. This is well with us.

We proceed now with the third area of teach/learning concerning the development of the energy powers of healing.

RA: 我是 Ra。這於我們是適當的。

我們現在繼續(講述)關於發展治療的能源力量之第三個教導/學習領域。

The third area is the spiritual complex which embodies the fields of force and consciousness which are the least distorted of your mind/body/spirit complex. The exploration and balancing of the spirit complex is indeed the longest and most subtle part of your learn/teaching. We have considered the mind as a tree. The mind controls the body. With the mind single-pointed, balanced, and aware, the body comfortable in whatever biases and distortions make it appropriately balanced for that instrument, the instrument is then ready to proceed with the great work.

第三個領域是靈性複合體、就心/身/靈複合體而言、它體現扭曲程度最少的力場與意識場。探索與平衡靈性複合體確實是在你們學習/教導過程中，最漫長、最微細的部分。我們已經將心智考量為一棵樹。心智控制身體。隨著心智單點地聚焦、保持平衡，並覺察，身體舒適地處於不管是什麼的偏好或扭曲之中、使得身體保持在適當的平衡狀態，那麼該器皿便準備好進行那偉大的工作。

That is the work of wind and fire. The spiritual body energy field is a pathway, or channel. When body and mind are receptive and open, then the spirit can become a functioning shuttle or communicator from the entity's individual

energy of will upwards, and from the streamings of the creative fire and wind downwards.

那就是風與火的工作。靈性體能量場是一條路徑，或管道。當身體與心智是敞開的並樂於接納時，靈變成一個發揮功能的穿梭載具或通訊者，從該實體的個體意志能量上升，接著從創造性的火與風之能流下降。

The healing ability, like all other, what this instrument would call paranormal abilities, is effected by the opening of a pathway or shuttle into intelligent infinity. There are many upon your plane who have a random hole or gateway in their spirit energy field, sometimes created by the ingestion of chemicals such as, what this instrument would call LSD, who are able, randomly and without control, to tap into energy sources. They may or may not be entities who wish to serve. The purpose of carefully and consciously opening this channel is to serve in a more dependable way, in a more commonplace or usual way, as seen by the distortion complex of the healer. To others there may appear to be miracles. To the one who has carefully opened the door to intelligent infinity this is ordinary; this is commonplace; this is as it should be. The life experience becomes somewhat transformed and the great work goes on.

治療的能力，如同所有其他的[該器皿稱之為]超自然的能力，都是藉由開啟一條路徑或穿梭載具進入智能無限得以實現。在你們的(次元)平面上，有許多人在他們的靈性能量場中有一個隨機的洞口或入口；有些時候，攝取化學藥品，比方說這個器皿稱之為的LSD，能夠隨機且無法控制地，接上能量的(各種)源頭。他們不一定是想要服務的人。謹慎且有意識開啟這個管道的目的、是以一種更可靠的方式去服務，以一種更普通或尋常的方式去服務，就醫者的變貌複合體之觀點而言。對其他人而言，那看起來是奇蹟。對於謹慎開啟通往智能無限大門的人而言，這是平常的；這是普通的；事物本來應是的面貌。生命的經驗被轉變了一些，偉大的工作進行著。

At this time we feel these exercises suffice for your beginning. We will, at a future time, when you feel you have accomplished that which is set before you, begin to guide you into a more precise understanding of the functions and uses of this gateway in the experience of healing.

此時、我們覺得這些練習對於你們的起始已經足夠。在一個未來的時間，如果你們覺得已經完成你們眼前的練習，我們將開始指引你們進入一個更精確的理解，關於在治療經驗中、各項機能與這個門戶的各項用途。

6.2 ▶

6.2 Questioner: I' ve been asked if it is possible for Tom Flaherty to attend

one of these communication sessions tomorrow. Are you familiar with the entity, Tom Flaherty?

6.2 發問者：有人問我，湯姆•弗萊厄蒂是否可能參加明天的一場通訊集會。你熟悉該實體嗎，湯姆•弗萊厄蒂？

Ra: I am Ra. This mind/body/spirit complex, sound vibration of "Tom Flaherty," is acceptable. We caution you to carefully instruct this entity in the frame of mind and various appurtenances which it must understand before it is conducted into the circle.

RA：我是 Ra。這個心/身/靈複合體，聲音振動為「湯姆•弗萊厄蒂」，是可接受的。我們告誡你在心境和各種附屬物方面，要小心地指導這個實體，在它被引導入這個圈子前、必須理解這些。

6.3 ▶

6.3 Questioner: I' m not quite sure what you meant by appurtenances.

6.3 發問者：我不大確定這些附屬物、你的意思是什麼？

Ra: I was referring to the symbolic objects which trigger this instrument' s distortions towards love/light. The placement and loving acceptance of them by all present is important in the nurturing of this instrument. Therefore, the appurtenances involved must be described and their presence explained in your own words of teach/learning, for you have the proper attitude for the required results.

RA：我剛才指的是：觸發該器皿的變貌趨向愛/光的象徵物體。這些物體的放置以及所有出席者以愛接受它們，這兩點對於滋養這個器皿是重要的。因此，你們必須以自己教導/學習的話語描述並解釋相關的附屬物，因為你們擁有適當的態度以獲致必需的結果。

6.4 ▶

6.4 Questioner: He' ll understand me. We' ll be very careful to totally inform Tom before he attends. Thank you very much.

It seems to me that it might be an appropriate time to include a little more historical background of yourself, possibly information having to do with where you came from prior to involvement with planet Earth, if this is possible.

6.4 發問者：他會懂我的，在湯姆參加前，我們將會非常小心、完整地告知他。非常感謝你。

在我看來、這是個適當的時間、納入多一點你自己的歷史背景，如果可能的話，是否可以說你涉入行星地球事務之前、來自何方的資訊？

Ra: I am Ra. I am, with the social memory complex of which I am a part, one of those who voyaged outward from another planet within your own solar system, as this entity would call it. The planetary influence was that you call Venus. We are a race old in your measures. When we were at the sixth dimension our physical beings were what you would call golden. We were tall and somewhat delicate. Our physical body complex covering, which you call the integument, had a golden luster.

RA：我是 Ra。我是該社會記憶複合體的一部分，我們從你們自己的太陽系[這個實體對它的稱呼]中的另一顆行星開始向外旅行、我是其中一員。這個行星影響(圈)是你們稱為的金星。以你們的量度而言，我們是古老的種族。當我們過去在第六次元的時候、我們的肉體存有被你們稱為黃金(身)，我們很高且有些纖細。我們的肉體複合體覆蓋物，你們稱為外皮，有著金色的光澤*。

{ 有若干線索似乎指出：Ra 原本意圖說第三次元、而非第六，包括 6.7 給出的資訊，接著因為他們說到「肉體複合體」與「外皮」，我們在其他場的資料傳輸知道，他們在第六第度已經變成光(例如：8.20)。}*

In this form we decided to come among your peoples. Your peoples at that time were much unlike us in physical appearance, as you might call it. We, thus, did not mix well with the population and were obviously other than they. Thus, our visit was relatively short, for we found ourselves in the hypocritical position of being acclaimed as other than your other-selves. This was the time during which we built the structures in which you show interest.

以這種形態，我們決定來到你們人群當中，在那個時候、你們人類在肉體外觀[以你們的稱呼]上、跟我們有很大的不同。因此，我們並沒有良好地融入該族群當中，我們(的外觀)與他們明顯地不同。因此，我們的造訪相對地短暫，因為我們發覺自己處於一個虛偽的高位，受到歡呼，被認為跟你們的其他自我不同。就在那個時候，我們建造了一些你正表示興趣的建築物。

6.5 ▶

6.5 Questioner: How did you journey from Venus to this planet?

6.5 發問者：你們如何從金星旅行到這個星球？

Ra: We used thought.

RA：我們使用思想。

6.6 ▶

6.6 Questioner: Then you... Would it be possible to take one of the people at

that time from our planet and place him on Venus? Would he survive? Were conditions much [inaudible]?

6.6 發問者：在那個時候，如果把我們星球上的一個人放置在金星上，是否可能？他會存活嗎？當時的狀態相當 [聽不見*]？ (*譯註:1984 年的商業版寫道- 適宜居住)

Ra: The third-density conditions are not hospitable to the life-forms of your peoples. The fifth and sixth dimensions of that planetary sphere are quite conducive to growing/learning/teaching.

RA：該第三密度的狀態並不適宜你們人群[生命形態]居住。那個星球的第五與第六次元對於成長/學習/教導 則很有助益。

6.7 ▶

6.7 Questioner: How were you able to make the transition from Venus, and I assume the sixth dimension, which— would that be invisible when you reached here? Did you have to change your dimensions to walk on the Earth?

6.7 發問者：你們那時如何能夠從金星轉移到這裡，我假設在第六次元，當你們抵達這裡是隱形的？你們是否需要改變你們的次元以行走在地球上？

Ra: You will remember the exercise of the wind. The dissolution into nothingness is the dissolution into unity, for there is no nothingness. From the sixth dimension, we are capable of manipulating, by thought, the intelligent infinity present in each particle of light or distorted light so that we were able to clothe ourselves in a replica visible in the third density of our mind/body/spirit complexes in the sixth density. We were allowed this experiment by the Council which guards this planet.

RA：你記得風的練習吧。消融到空無之中就是消融到合一之中，因為沒有空無。來自第六次元，我們能夠以思想操縱存在於每個光粒子或受扭曲光之中的智能無限，所以我們能夠複製一件第三密度可見的外衣、包裹我們第六密度的心/身/靈複合體。我們得到守衛這個行星的議會的允許、進行這項實驗。

6.8 ▶

6.8 Questioner: Where is this Council located?

6.8 發問者：這個議會坐落於何處？

Ra: This Council is located in the octave, or eight[h] dimension, of the planet Saturn, taking its place in an area which you understand in third-dimensional terms as the rings.

RA：這個議會位於土星的第八音程、或第八次元中，以你理解的第三次元詞彙，位於

(土星)環的區域中。

6.9 ▶

6.9 Questioner: Are there any people such as you find on Earth on any of the other planets in this solar system?

6.9 發問者：你們在這個太陽系之中、除了地球、有沒有在其他行星上發現任何如同人類的族群？

Ra: Do you request space/time present information or space/time continuum information?

RA：你要求空間/時間目前的資訊、或空間/時間連續體的資訊？

6.10 ▶

6.10 Questioner: Both.

6.10 發問者：兩者。

Ra: At one time/space, in what is your past, there was a population of third-density beings upon a planet which dwelt within your solar system. There are various names by which this planet has been named. The vibratory sound complex most usually used by your peoples is Maldek. These entities, destroying their planetary sphere, thus were forced to find room for themselves upon this third density which is the only one in your solar system at their time/space present which was hospitable and capable of offering the lessons necessary to decrease their mind/body/spirit distortions with respect to the Law of One.

RA：在你們過往的某一個時間/空間，有第三密度的人口居住在你們太陽系內的某個行星上，這個行星曾有許多名字，最常被你們人群使用的聲音振動複合體是馬爾戴克。這些實體毀滅了他們的星球，於是被迫在這個第三密度(星球)上尋找一個居住空間，在其(過去)時間/空間的當下、你們的太陽系只有一個星球是可居住的、並且能夠提供必要的課程、好減少他們相對於一的法則之心/身/靈扭曲。

6.11 ▶

6.11 Questioner: How did they come here?

6.11 發問者：他們如何來到這裡的？

Ra: They came through the process of harvest and were incarnated through the processes of incarnation from your higher spheres within this density.

RA：他們透過收割的過程來臨，並且從這個密度內的較高境域出發、藉由投胎的過程

誕生。

6.12 ▶

6.12 Questioner: How long ago did this happen in our years?

6.12 發問者：以我們的紀年，這是多久以前發生的事？

Ra: I am having difficulty communicating with this instrument. We must deepen her state.

This occurred approximately five hundred thousand [500,000] of your years ago.

RA：我目前跟這個器皿溝通有困難。我們必得深化她的狀態。以你們的紀年，這大約發生在五十萬年前。

6.13 ▶

6.13 Questioner: Thanks. Is all of the Earth' s population then, human population of the earth, are all of them originally from Maldek?

6.13 發問者：感謝。那麼，目前所有的地球人、他們全都起源於馬爾戴克？

Ra: I am Ra. This is a new line of questioning, and deserves a place of its own. The ones who were harvested to your sphere from the sphere known before its dissolution as other names, but to your peoples as Maldek, incarnated, many within your Earth' s surface rather than upon it. The population of your planet contains many various groups harvested from other second-dimension and cycled third-dimension spheres. You are not all one race or background of beginning. The experience you share is unique to this time/space continuum.

RA：我是 Ra。這是一條新的詢問路線、值得有它自己的地方，該星球在溶解之前有其他的名字，但對你們人群而言，稱為馬爾戴克。那些從該星球被收割到你們星球的人種，有許多人投生在你們的地球裡面，而非地表上。你們的星球包含許多不同的族群，有的是從其他第二次元收割來的，有的是在第三次元星球重複循環著。你們並不是都來自同樣背景或起始的單一種族。你們在此分享的經驗對這個時間/空間連續體是獨一無二的。

6.14 ▶

6.14 Questioner: I think it would be appropriate to discover how the Law of One acts in this transfer of beings to our planet and the action of harvest?

6.14 發問者：我想現在會是個恰當的(時機)、來探討一的法則在轉移(許多)生命到我們星球的過程、以及在收割行動上所扮演的角色。

Ra: I am Ra. The Law of One states simply that all things are one, that all beings are one. There are certain behaviors and thought-forms consonant with the understanding and practice of this law. Those who, finishing a cycle of experience, demonstrate various grades of distortion of that understanding of thought and action will be separated by their own choice into the vibratory distortion most comfortable to their mind/body/spirit complexes.

RA：我是 Ra。一的法則單純地陳述所有事物皆為一，所有生命為一。有特定的行為與思想形態與對這個法則的理解、實踐相調和。那些完成一個週期經驗的實體，他們對那思想與行動的理解變貌展現不同的成績、然後因著他們自己的選擇而分別進入一個對他們的心/身/靈複合體最舒適的振動性變貌。

This process is guarded or watched by those nurturing beings who, being very close to the Law of One in their distortions, nevertheless have the distortion towards active service.

這個過程受到那些照顧培育的存有(生命)所守衛或看顧著，這些存有的變貌與一的法則非常地靠近，儘管如此，仍具有朝向主動服務的變貌。

Thus, the illusion is created of light, or more properly but less understandably, light/love. This is in varying degrees of intensity. The spirit complex of each harvested entity moves along the line of light until the light grows too glaring, at which time the entity stops. This entity may have barely reached third density or may be very, very close to the ending of the third-density light/love distortion vibratory complex. Nevertheless, those who fall within this octave of intensifying light/love then experience a major cycle during which the opportunities are many for the discovery of the distortions which are inherent in each entity and, therefore, the lessening of these distortions.

於是該幻象是以光創造的，或更適切地說，以光/愛所創造，雖然比較難以理解。這(幻象)有不同程度的強度，每一個被收割的實體之靈性複合體沿著光的線路前進，直到光強到過於耀眼刺目的時候，才停下來。這個實體有可能是勉強抵達第三密度，或非常、非常接近第三密度[光/愛變貌振動複合體]的盡頭。儘管如此，那些掉入這個強化光/愛之音階的生命，就會經歷到一個主要週期，在此期間、有很多機會發現自身天生固有的扭曲，因而(能夠)減少這些扭曲。

6.15 ▶

6.15 Questioner: What is the length, in our years, of one of these cycles currently?

6.15 發問者：以我們的年代為單位，目前一個這類週期的長度是多少？

Ra: One major cycle is approximately twenty-five thousand [25,000] of your years. There are three cycles of this nature during which those who have progressed may be harvested. At the end of three major cycles, that is, approximately between seventy-five and seventy-six thousand [75–76,000] of your years, all are harvested regardless of their progress, for during that time the planet itself has moved through the useful part of that dimension and begins to cease being useful for the lower levels of vibration within that density.

RA：一個主要週期大約是二萬五千年。有三個這種性質的週期，在每個主要週期的盡頭，進展順利的生命得以被收割。大約在七萬五千與七萬六千年之間，所有(實體)都將被收割，不管他們的進展為何，因為到那個時候，該星球本身已經穿越過那個次元的有用部分，並開始停止該密度中較低振動水平的效用。

6.16 ▶

6.16 Questioner: What is the position of this planet with respect to progression of the cycle at this time?

6.16 發問者：以該週期的進程而言，此時這個行星的位置在哪裡？

Ra: I am Ra. This sphere is at this time in fourth-dimension vibration. Its material is quite confused due to the society memory complexes embedded in its consciousness. It has not made an easy transition to the vibrations which beckon. Therefore, it will be fetched with some inconvenience.

RA：我是 Ra。這個星球此時在第四次元的振動中。它的素材感到相當地困惑、由於嵌入它意識中的社會記憶複合體之故。過渡到向它招手的振動的過程並不容易，因此，它在被接引的過程中將伴隨著某種不便。

6.17 ▶

6.17 Questioner: Is this inconvenience imminent within a few years?

6.17 發問者：這個不便是否在幾年後就會發生？

Ra: I am Ra. This inconvenience, or disharmonious vibratory complex, has begun several of your years in the past. It shall continue unabated for a period of approximately three oh, thirty [30], of your years.

RA：我是 Ra。這個不便，或不和諧的振動複合體，已經在你們的幾年前就開始了。它會持續下去、強度不減地持續大約你們的三〇、三十年。

6.18 ▶

6.18 Questioner: After this thirty-year period I am assuming we will be a

fourth-dimension or fourth-density planet. Is this correct?

6.18 發問者：在這三十年時期之後、我假設、我們將是一個第四次元或第四密度的行星*。這是否正確? (*譯註: 依照最新原文直譯)

Ra: I am Ra. This is so.

RA: 我是 Ra。是這樣的。

6.19 ▶

6.19 Questioner: [Is it] possible to estimate what percentage of [the] present population will inhabit the fourth-density planet?

6.19 發問者：就目前人口而言、是否可能估計有多少百分比將會居住在這個第四密度的行星上?

Ra: The harvesting is not yet, thus, estimation is meaningless.

RA: 該收割還沒發生，因此，估計是無意義的。

6.20 ▶

6.20 Questioner: Does the fact that we are in this transition period now have anything to do with the reason that you have made your information available to the population?

6.20 發問者：現在我們處於過渡時期的事實、這是否跟你們已經把這些資訊帶給人類的原因有關?

Ra: I am Ra. We have walked among your people. We remember. We remember sorrow. We have seen much. We have searched for an instrument of the proper parameters of distortion in mind/body/spirit complex and supporting and understanding group of mind/body/spirit complexes to accept this information with minimal distortion and maximal desire to serve for some of your years.

RA: 我是 Ra。我們曾行走在你們人群當中。我們記得。我們記得憂傷。我們已看過許多。我們一直在搜尋一個具有適當變貌參數的心/身/靈複合體做為器皿，以及支持與理解的小組[由心/身/靈複合體組成]，一起以最小的扭曲程度、最大的服務渴望接受這份資訊，並且能持續服務你們的好些年。

The answer, in short, is yes. However, we wished you to know that in our memory we thank you.

簡短的答案：是的。無論如何，我們想望你知道，在我們的記憶中、我們感謝你們。

6.21 ▶

6.21 Questioner: The disc-shaped craft we call UFOs have... some have been said to come... possibly from the planet Venus. Would any of these be your craft?

6.21 發問者：圓盤形狀的飛行載具、我們稱為 UFOs... 有些被指稱可能來自金星。在它們當中、有沒有任何一架是你們的飛行器？

Ra: I am Ra. We have used crystals for many purposes. The craft of which you speak have not been used by us in your space/time present memory complex. However, we have used crystals and the bell shape in the past of your illusion.

RA：我是 Ra。我們曾使用水晶於許多用途。在你們目前的空間/時間記憶複合體中，你所說的飛行器、並不是我們在使用的。然而，在你們幻象的過去時期、我們曾經使用水晶及鐘型(飛行器)。

6.22 ▶

6.22 Questioner: How many years ago in the past did you use the bell-shaped craft to come here?

6.22 發問者：你們在多少年以前、曾使用鐘型的飛行器來到這裡？

Ra: I am Ra. We visited your peoples eighteen thousand [18,000] of your years ago and did not land; again, eleven thousand [11,000] years ago.

RA：我是 Ra。我們曾在一萬八千年前造訪你們，並沒有降落；第二次，在一萬一千年以前。

6.23 ▶

6.23 Questioner: The photographs of the bell-shaped craft and reports of contact from Venus [exist from] less than thirty years ago. Do you have any knowledge of these reports?

6.23 發問者：鐘型飛行器的照片、以及來自金星的接觸報告是近 30 年才有的。你知悉這些報告嗎？

Ra: I am Ra. We have knowledge of Oneness with these forays of your time/space present. We are no longer of Venus. However, there are thought-forms created among your peoples from our time of walking among you. The memory and thought-forms created therefrom are a part of your society-memory complex. This mass consciousness, as you may call it, creates the experience once more for those who request such experience. The present Venus population is no longer sixth-density.

RA: 我是 Ra。我們擁有太一性的知識、知道你們時間/空間中的一些短暫訪問。我們不再屬於金星。然而，在我們行走於你們人群當中的年代，有些思想形態在你們人群中被創造出來。從那裡被創造的記憶和思想形態成為你們社會的、記憶複合體的一部分。這個群體意識[你或許會這麼稱呼]再一次創造了該經驗給那些要求這類經驗的實體。目前，金星的全體居民不再是第六密度了。

6.24 ▶

6.24 Questioner: Do any of the UFOs that are presently reported come from other planets here at this time, or do you have this knowledge?

6.24 發問者：目前在此被報導的 UFOs 是否來自其他行星，或你有這方面的知識嗎？

Ra: I am one of the members of the Confederation of Planets in the Service of the Infinite Creator. There are approximately fifty-three civilizations, comprising approximately five hundred planetary consciousness complexes in this Confederation. This Confederation contains those from your own planet who have attained dimensions beyond your third. It contains planetary entities within your solar system, and it contains planetary entities from other galaxies. It is a true Confederation in that its members are not alike, but allied in service according to the Law of One.

RA：我是服務無限造物者的眾行星邦聯的成員之一，目前大約有五十三個文明，包含大約五百個行星意識複合體在這個邦聯之中。這個邦聯包含那些來自你們自己的地球、超越你們第三次元的實體，太陽系內(其他)一些行星實體，以及來自其他星系*的實體們。它是一個真正的邦聯，因為成員彼此不相似，卻為了依據一的法則去服務而結盟在一起。(*譯註：依據 Ra 的習慣用語，這很可能是指其他的恆星系統)

6.25 ▶

6.25 Questioner: Do any of them come here at this time in spacecraft? In the past, say, thirty years?

6.25 發問者：此時、他們是否有任何實體位於太空船裡面？好比說，過去三十年來(發生過)？

Ra: I am Ra. We must state that this information is unimportant. If you will understand this, we feel that the information may be acceptably offered. The Law of One is what we are here to express. However, we will speak upon this subject.

RA：我是 Ra。我們必須聲明：這種資訊是不重要的，如果你願意理解這點，我們覺得提供該資訊是可接受的。一的法則才是我們在此要表達的(主題)。無論如何，我們即將談論這個主題。

Each planetary entity which wishes to appear within your third-dimensional space/time distortion requests permission to break quarantine, as you may call it, and appear to your peoples. The reason and purpose for this appearance is understood and either accepted or rejected. There have been as many as fifteen of the Confederation entities in your skies at any one time; the others available to you through thought.

每一個想望出現在你們的第三次元空間/時間變貌中的行星級實體，必須要求許可以打破隔離狀態[如你所稱]，然後對你們人群顯現。這個顯現的理由與目標被理解後、接著獲得採納或拒絕。在任一個時點、你們的天空上最多曾經有十五個邦聯實體；其他對你們的顯現透過思想達成。

At present there are seven which are operating with craft in your density. Their purposes are very simple: to allow those entities of your planet to become aware of infinity which is often best expressed to the uninformed as the mysterious or unknown.

目前、有七個實體正在操作飛行器、於你們的密度中。他們的目的很單純：允許你們星球的實體們開始察覺到無限、對於缺乏資訊的(群眾)、通常以神秘或未知的方式表達是最好的。

6.26 ▶

6.26 Questioner: I am fully aware that you are primarily interested in disseminating the Law of One. However, it is my judgment, could be wrong, that in order to disseminate this material it will be necessary to include questions such as the one I have just asked [for the] purpose of creating the widest possible dissemination of the material. If this is not the objective, I could limit my questions only to the application of the Law of One. But I understand that at this time it is the objective to widely disseminate this material. Is this correct?

6.26 發問者：我充分覺察到、您主要的興趣在於散播一的法則。然而，就我個人的判斷、可能是錯的、為了散播這份資料，包括一些這類的問題[好比我剛才問的]是必要的、目的是盡可能地廣傳這份資料。如果這不是目的，我可以將這些問題限制在一的法則的應用上。但我此時的理解是：將這些資料廣為傳播即是目標。這是否正確？

Ra: I am Ra. This perception is only slightly distorted in your understand/learning. We wish you to proceed as you deem proper. That is your place. We, in giving this information, find our distortion of understanding of our purpose to be that not only of the offering of information, but the

weighting of it according to our distorted perceptions of its relative importance. Thus, you will find our statements, at times, to be those which imply that a question is unimportant. This is due to our perception that the given question is unimportant. Nevertheless, unless the question contains the potential for answer-giving which may infringe upon free will, we offer our answers.

RA：我是 Ra。在你的理解/學習中、這個感知只有些微的扭曲。我們想要你繼續你認為適當的行動。那是你的職位。我們、在給予這份資訊的過程中、發現我們對目標的理解變貌不只是提供資訊，也會根據我們扭曲的感知來權衡其相對重要性。因此你偶爾會發現我們暗示某一個問題是不重要的。這是由於我們感知到(你) 給予的問題是不重要的。雖然如此，除非該問題包含侵犯自由意志的潛能，我們提供我們的答案。

6.27 ▶

6.27 Questioner: Thank you very much. We do not want to overtire the instrument. It' s now considerably over the normal working time. Could you tell me the condition of the instrument?

6.27 發問者：非常感謝你。我們不想要使該器皿過於勞累。現在已經明顯超過一般正常的工作時間。您可否告訴我、該器皿的狀態？

Ra: The instrument is balanced due to your care. However, her physical vehicle is growing stiff.

RA：由於你們的照顧，該器皿目前是平衡的。然而，她的肉體載具逐漸變得僵硬。

6.28 ▶

6.28 Questioner: In that case perhaps we should continue at a later time.

6.28 發問者：在那種情況下、或許我們應該在以後的時間繼續(討論)。

Ra: We shall agree. Therefore, unless you have a short question we will take our leave.

RA：我們同意，我們即將離開、除非你有個簡短的問題。

6.29 ▶

6.29 Questioner: The only question I have is that I must assume since Leonard was here when you first made contact, [it' d] be as suitable for him to be here as Tom. Is this correct?

6.29 發問者：我唯一的問題是：我必然假設、當你們首次接觸之際、因為倫納德也在這裡，他和湯姆一樣適合待在這裡。這是否正確？

Ra: This is correct and completes the number of those at this time able to come who are suitable. Again, remember the instructions given for the preparation of the vibratory sound complex, Tom.

RA: 這是正確的，此時能夠來到這裡的合適人選的數目便齊全了。再次地，記得要給聲音振動複合體，湯姆，的預備指導。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。向前去吧、在太一造物者的大能與和平中歡慶吧。Adonai。

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7.0 ▶

7.0 Ra: I am Ra. I greet you in the love and the light of our Infinite Creator. I communicate now.

7.0 RA：我是 Ra。在我們的無限造物者的愛與光中、我向你們致意。我現在開始通訊。

7.1 ▶

7.1 Questioner: You mentioned that you were a member of the Confederation of Planets. What avenues of service, or types of service, are available to members of the Confederation? Would you describe some of them?

7.1 發問者：你曾提到、你是眾星球之邦聯的一員。有哪些服務途徑，或服務類型提供給該邦聯的成員？你可願描述一些？

Ra: I am Ra. I am assuming that you intend the service which we of the Confederation can offer, rather than the service which is available to our use.

RA：我是 Ra。我假設你指的是：我們邦聯可以提供的服務，而非可供我們使用的服務。

The service available for our offering to those who call us is equivalent to the square of the distortion/need of that calling divided by, or integrated with, the basic Law of One in its distortion indicating the free will of those who are not aware of the unity of creation.

我們所能提供給那些呼叫我們的實體的服務、相等於那個呼求的變貌/需求之平方除以或整合 [由基本一的法則之變貌指出]那些尚未覺察造物合一性的自由意志。

7.2 ▶

7.2 Questioner: From this, I am assuming that the difficulty you have contacting this planet at this time is the mixture of people here, some being aware of the unity, some not, and for this reason you cannot come openly or give any proof of your contact. Is this correct?

7.2 發問者：出自這點、我假設你此時接觸這個星球的困難來自於這裡混雜的人種，有些覺察到合一、有些則沒有，為了這個原因，你不能公開來臨或給予任何你們的接觸的證據。這是否正確？

Ra: I am Ra. As we just repeated through this instrument, we must integrate all of the portions of your social memory complex in its illusory disintegration form. Then the product of this can be seen as the limit of our ability to serve.

RA：我是 Ra。如我們剛才透過這個器皿重述的，我們必須整合你們社會的記憶複合體[以其幻象的分解形式呈現]的所有部分。這(整合的)結果可以視為我們所能服務的極限。

We are fortunate that the Law of Service squares the desires of those who call. Otherwise, we would have no beingness in this time/space at this present continuum of the illusion. In short, you are basically correct. The thought of not being able is not a part of our basic thought-form complex towards your peoples but rather is a maximal consideration of what is possible.

我們是幸運的、(因為)服務法則對那些呼求者的渴望乘以平方。否則，我們在目前幻象連續體的這個時間/空間中不會有存在狀態。簡短地說，你基本上是正確的。不能夠的想法並不是我們對你們人群的基本思想形態複合體的一部分、毋寧說是考慮最大的可能性。

7.3 ▶

7.3 Questioner: By squared, do you mean that if ten people call you can count that, when comparing it to the planetary ratio of people, as 100 people, squaring ten, getting 100? Is that correct?

7.3 發問者：乘以平方，你的意思是，依照比例、好比整個星球有 100 個人，其中有十個人呼叫你們，十的平方得到 100。那是否正確？

Ra: I am Ra. This is incorrect. The square is sequential — one, two, three, four, each squared by the next number.

RA：我是 Ra。這並不正確，平方(總合)是依序從一、二、三、四，每個數字被下個數字開平方。

7.4 ▶

7.4 Questioner: [Inaudible] use an example. If ten, only ten, entities on earth required your services how would you compute their call using this square rule?

7.4 發問者：[聽不見] 使用一個例子，如果十個、地球上只有十個實體需要你的服務，使用這個平方公式，你會如何計算他們的呼叫？

Ra: We would square one ten sequential times, raising the number to the tenth square.

RA：我們會從一開始、連續做十次平方運算，提升總數到第十平方。

7.5 ▶

7.5 Questioner: What would be the result of this calculation?

7.5 發問者：這個計算的結果會是多少？

Ra: [24-second pause] The result is difficult to transmit. It is one thousand and twelve [1,012], approximately. The entities who call are sometimes not totally unified in their calling and, thus, the squaring is slightly less. Thus, there is a statistical loss over a period of call. However, perhaps you may see by this statistically corrected information the squaring mechanism.

RA： [24 秒的停頓] 結果有些難以傳遞。大約是一千加十二(1012)。因為呼叫的實體有時候並未完全統合在他們的呼叫中，因此平方的總數會稍微減少。從而，經過一段時間，會產生統計上的損失。然而，藉由統計上的更正資訊、你或許可以看出該平方(運算)的機制。

7.6 ▶

7.6 Questioner: About how many entities at present are calling from planet Earth for your services?

7.6 發問者：目前在行星地球上，有多少實體目前正呼求你們的服務？

Ra: I am called personally by three hundred fifty-two thousand [352,000]. The Confederation, in its entire spectrum of entity-complexes, is called by six hundred thirty-two millions [632,000,000] of your mind/body/spirit complexes. These numbers have been simplified.

RA：(目前)我個人被三十五萬兩千個(實體)呼求。在整個實體-複合體的光譜範圍內，邦聯則被六億三千兩百萬個心/身/靈複合體所呼求。這些是簡化過的數字。

7.7 ▶

7.7 Questioner: Can you tell me what the result of the application of the Law of Squares is to those figures?

7.7 發問者：對於那些數字、你能告訴我應用平方法則的結果是什麼？

Ra: The number is approximately meaningless in the finite sense as there are many, many digits. It, however, constitutes a great calling which we of all creation feel and hear as if our own entities were distorted towards a great and overwhelming sorrow. It demands our service.

RA：就有限的觀點，該數字大約是無意義的，因為有許多、許多個數位。無論如何，它構成一個巨大的呼叫，我們全體造物都能感覺到和聽到，彷彿我們自己的實體受到

扭曲朝向一股巨大和壓倒性的憂傷。它急切需要我們的服務。

7.8 ▶

7.8 Questioner: At what point would this calling be enough for you to openly come among the people on Earth? How many entities on Earth would have to call the Confederation?

7.8 發問者：這種呼叫要大到什麼程度、才足以使你們公開地來到地球人群當中？需要多少地球上的實體呼叫邦聯？

Ra: I am Ra. We do not calculate the possibility of coming among your peoples by the numbers of calling, but by a consensus among an entire societal-memory complex which has become aware of the infinite consciousness of all things. This has been possible among your peoples only in isolated instances.

RA：我是 Ra。我們並不以呼叫的數量來計算來到你們人群當中的可能性，而是以整個社會的記憶複合體覺察到萬事萬物之無限意識的共識來決定。迄今，只有孤立的情況曾發生。

In the case wherein a social memory complex which is servant of the Creator sees this situation and has an idea for the appropriate aid which can only be done among your peoples, the social memory complex desiring this project lays it before the Council of Saturn. If it is approved, quarantine is lifted.

在該情況中，一個社會記憶複合體，造物者的僕人，看到這個情況，並對於只能在你們人群當中執行的適當協助有個構想，然後渴望這個計畫的社會記憶複合體就在土星議會上提出，如果它獲得通過，隔離的狀態會被(暫時)解除。

7.9 ▶

7.9 Questioner: I have a question here, I believe, about that Council from Jim. Who are the members, and how does the Council function?

7.9 發問者：我這裡有個問題，來自 Jim 的問題，我相信是關於那個議會。誰是那些成員，以及該議會是如何運作的？

Ra: I am Ra. The members of the Council are representatives from the Confederation and from those vibratory levels of your inner planes bearing responsibility for your third density. The names are not important because there are no names. Your mind/body/spirit complexes request names and so, in many cases, the vibratory sound complexes which are consonant with the vibratory distortions of each entity are used. However, the name concept is

not part of the Council. If names are requested, we will attempt them.

However, not all have chosen names.

RA: 我是 Ra。該議會的成員有的是來自邦聯的代表，有的來自你們的內在次元[對你們的第三密度負有責任]。這些名字並不重要，因為沒有名字。你們的心/身/靈複合體要求名字，因此在許多情況，(成員)會使用與每個實體[的振動變貌]調和的振動聲音複合體當作名字。然而，名字這概念並非議會中一部分。如果你們要求名字，我們會嘗試說。無論如何，並非所有成員都有選定的名字。

In number, the Council that sits in constant session, though varying in its members by means of balancing, which takes place, what you would call irregularly, is nine. That is the Session Council. To back up this Council, there are twenty-four entities which offer their services as requested. These entities faithfully watch and have been called the Guardians.

在數量上，恆常參與議會集會的主要成員有九位，但其中人選不定期[以你們的用語]會更換以保持平衡，這是開庭議會。為了支援這個議會，有二十四位實體在需要的時候提供他們的服務，這些個體信實地看顧著議會，他們已被稱為守護者。

The Council operates by means of, what you would call, telepathic contact with the oneness or unity of the nine, the distortions blending harmoniously so that the Law of One prevails with ease. When a need for thought is present, the Council retains the distortion-complex of this need, balancing it as described, and then recommends what it considers as appropriate action.

該議會的運作方式透過[你們會稱之為的]心電感應，九位成員與太一性或合一接觸，彼此的變貌和諧地調和在一起，好讓一的法則能輕易地蔓延。當一個思考的需求升起，議會保持這需求的變貌複合體，然後加以平衡，最後建議應該採行的適當行動。

This includes: One, the duty of admitting social memory complexes to the Confederation; Two, offering aid to those who are unsure how to aid the social memory complex requesting aid in a way consonant with both the call, the Law, and the number of those calling (that is to say, sometimes the resistance of the call); Three, internal questions in the Council are determined.

These are the prominent duties of the Council. They are, if in any doubt, able to contact the twenty-four who then offer consensus/judgment/thinking to the Council. The Council then may reconsider any question.

這包括：

一、准許社會記憶複合體加入邦聯的義務；

二、提供協助給那些不確定如何協助其他群體的實體，這裡的群體指的是一個要求援助的社會記憶複合體，前提是他們的呼求符合法則，同時有足夠的呼求數量[也就是

說，有時要考量關於該呼求的阻力]；

三、議會內部需要裁決的問題。

上述是議會顯著的任務，如果他們有任何的懷疑，可以連絡特定的二十四位，然後他們會提供共識/判斷/思考(過程)給議會。然後該議會可以重新考量任何問題。

7.10 ▶

7.10 Questioner: Is the Council of Nine the same nine that was mentioned in this book? [Questioner gestures to Uri.]

7.10 發問者：這個九的議會是否跟這本書提到的九是相同的？[發問者手指向 Uri 一書、亨利撰寫的]

Ra: I am Ra. The Council of Nine has been retained in semi-undistorted form by two main sources, that known in your naming, as Mark and that known in your naming as Henry. In one case, the channel became the scribe. In the other, the channel was not the scribe. However, without the aid of the scribe, the energy would not have come to the channel.

RA：我是 Ra。九的議會的資訊、以半純粹的形式存在於兩個主要來源：一個名為馬克，另一個名為亨利。在前一個例子，該管道變成了抄寫員；另一個例子，該管道不是抄寫員。無論如何，若沒有抄寫員的協助，該能量不會來到該管道身邊。

7.11 ▶

7.11 Questioner: The names you spoke of, are they Mark Probert and Henry Puharich?

7.11 發問者：你說到的兩個名字，全名是否為馬克·普羅伯與亨利·普哈里契？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

7.12 ▶

7.12 Questioner: I am interested in the application of the Law of One as it pertains to free will and what I would call the advertising done by UFO contact with the planet. That is, the Council has allowed the quarantine to be lifted many times over the past thirty years. This seems to me to be a form of advertising for what we are doing right now, so that more people will be awakened. Am I correct?

7.12 發問者：我對於一的法則之應用感興趣，只要它符合自由意志；關於 UFO 與地球的接觸、我會稱為一種廣告。也就是說，在過去三十年間，議會似乎曾多次解除隔離狀態，這似乎是針對我們正在做的事的一種廣告形式，好讓更多人得以覺醒。我是

否正確?

Ra: I am Ra. It will take a certain amount of untangling of conceptualization of your mental complex to reform your query into an appropriate response.

Please bear with us.

RA: 我是 Ra。我們需要一些時間解開你心智複合體的概念化(狀態), 將你的詢問重組為適當的形式, 請忍耐我們一下。

The Council of Saturn has not allowed the breaking of quarantine in the time/space continuum you mentioned. There is a certain amount of landing taking place. Some of these landings are of your peoples. Some are of the entities known to you as the group of Orion.

在你所提到的時間/空間連續體之中, 土星議會並沒有多次允許隔離狀態之解除。有一些降落事件發生, 有些降落屬於你們的人群, 有些來自你們知曉的獵戶集團。

Secondly, there is permission granted, not to break quarantine by dwelling among you, but to appear in thought-form capacity for those who have eyes to see.

其次, 土星議會並未藉由打破隔離狀態、允許(ET)居住在你們之間, 但曾允許一些思想形態出現在一些有眼看見的人面前。

Thirdly, you are correct in assuming that permission was granted at the time/space in which your first nuclear device was developed and used for Confederation members to minister unto your peoples in such a way as to cause mystery to occur. This is what you mean by advertising and is correct.

第三, 你假設我們在打廣告的想法是正確的, 當你們的第一個核子裝置被開發使用的時間/空間, (星際)邦聯的成員獲得允許看顧你們人類, 因此引發神秘(現象)。

The mystery and unknown quality of the occurrences we are allowed to offer have the hoped-for intention of making your peoples aware of infinite possibility. When your peoples grasp infinity, then and only then, can the gateway be opened to the Law of One.

我們被允許提供這些神秘和未知的事件, 希望它們使你們人群覺察到無限的可能性, 唯有當你們人群領會無限, 那麼通往一的法則之大門方會開啟。

7.13 ►

7.13 Questioner: You mentioned both our people and those of Orion coming here. Can you expand on that?

7.13 發問者：你剛才提到我們人群和那些獵戶實體都來到這裡。你可以詳述那點嗎？

Ra: I am Ra. Your thought complexes did not match your vibratory sound complexes. We are unable to respond. Please restate your query.

RA：我是 Ra。你的思想複合體與聲音振動複合體並不匹配。我們無法回應。請重述你的詢問。

7.14 ▶

7.14 Questioner: I'll just ask about Orion. You mentioned Orion as a source of some of the contacts of UFOs. Can you tell me something of that contact, its purpose?

7.14 發問者：我現在只問關於獵戶的事情，你剛才說獵戶是某些 UFO 接觸的源頭，你能告訴我一些這類接觸的事情，及其目的？

Ra: I am Ra. Consider, if you will, a simple example of intentions which are bad/good. This example is Adolf. This is your vibratory sound complex. The intention is to presumably unify by choosing the distortion complex called elite from a social memory complex and then enslaving, by various effects, those who are seen as the distortion of not-elite. There is then the concept of taking the social memory complex thus weeded and adding it to a distortion thought of by the so-called Orion group as an empire. The problem facing them is that they face a great deal of random energy released by the concept of separation. This causes them to be vulnerable as the distortions amongst their own members are not harmonized.

我是 Ra。如果你願意，考量一個簡單的例子來說明壞/好的動機，依據你們的振動聲音複合體，這個例子是阿爾道夫。(他的)意圖是選擇社會中所謂的精英份子[一種變貌複合體]，然後透過各種效應，來奴役那些他們視為的非精英份子，這是他假定的統一方式。這個概念是將一個社會記憶複合體的雜草去除，然後添加所謂獵戶集團設想的變貌，即一個帝國。

他們所面臨的問題是由分離之概念所引發的、大量隨機能量的釋放。這情況造成他們容易受傷，因為他們自己的成員之間的變貌並不和諧。

7.15 ▶

7.15 Questioner: What is the density of the Orion group?

7.15 發問者：獵戶集團的密度是什麼？

Ra: I am Ra. Like the Confederation, the densities of the mass consciousnesses which comprise that group are varied. There are a very few third density, a

larger number of fourth density, a similarly large number of fifth density, and very few sixth-density entities comprising this organization. Their numbers are perhaps one-tenth ours at any point in the space/time continuum as the problem of spiritual entropy causes them to experience constant disintegration of their social memory complexes.

RA: 我是 Ra。如同邦聯，組成那個集團的大眾意識的密度各有不同。在這個組織中，非常少數是第三密度，有大量的第四與第五密度[兩者數量相近] *，以及非常少數的第六密度實體，共同構成這個組織。在空間/時間連續體的任何一點上，他們的數目或許是我們的十分之一，因為靈性熵的問題導致他們的社會記憶複合體恆常地崩解。
{* 這段是不清楚的並且依照詮釋而定，但該資訊、獵戶集團包含的第五密度實體的數量、可能和 48.6 給出的資訊相矛盾。}

Their power is the same as ours. The Law of One blinks neither at the light or the darkness, but is available for service to others and service to self. However, service to others results in service to self, thus preserving and further harmonizing the distortions of those entities seeking intelligent infinity through these disciplines.

他們的力量跟我們是相同的，一的法則並不漠視光明或黑暗，同時提供給服務他人與服務自我。無論如何，服務他人導致對自我的服務，因此透過這些鍛鍊，保守並進一步調和那些尋求智能無限的實體之變貌。

Those seeking intelligent infinity through the use of service to self create the same amount of power but, as we said, have constant difficulty because of the concept of separation which is implicit in the manifestations of the service to self which involve power over others. This weakens and eventually disintegrates the energy collected by such mind/body/spirit complexes who call the Orion group and the social memory complexes which comprise the Orion group.

那些透過使用服務自我來尋求智能無限的人創造出等量的力量，但如我們方才說的，由於分離的概念導致他們面臨恆常的困難，因為服務自我的顯化隱含著以權力凌駕他人的想法，這過程削弱，最終分解了獵戶集團[包含多個社會記憶複合體]收集到的能量。

It should be noted, carefully pondered, and accepted, that the Law of One is available to any social memory complex which has decided to strive together for any seeking of purpose, be it service to others or service to self. The laws, which are the primal distortions of the Law of One, then are placed into operation and the illusion of space/time is used as a medium for the

development of the results of those choices freely made. Thus all entities learn, no matter what they seek. All learn the same, some rapidly, some slowly.

我們提醒你注意，並仔細地思索與接受這件事：一的法則提供給任何社會記憶複合體使用，只要他們決定共同為某個目標奮鬥，不管是服務他人或服務自我。這些法則，一的法則的原始變貌，開始運行後，空間/時間幻象被當做一種媒介以發展這些自由選擇的結果。因此，所有實體都在學習，不管他們尋求什麼，所有實體學到相同的東西，有的(進度)很快，有的緩慢。

7.16 ▶

7.16 Questioner: Using as an example a fifth-density group or social memory complex of the Orion group, what was their previous density before they became fifth density?

7.16 發問者：以獵戶團體中的一個第五密度群體或社會記憶複合體為例，他們在成為第五密度之前，處於哪一個密度？

Ra: I am Ra. The progress through densities is sequential. A fifth-density social memory complex would be comprised of mind/body/spirit complexes harvested from fourth density. Then the conglomerate or mass mind/body/spirit complex does its melding and the results are due to the infinitely various possibilities of combination of distortions.

RA：我是 Ra。通過這些密度的進程是序列的。第四密度已收割的心/身/靈複合體組成一個第五密度的社會記憶複合體。然後許多群聚的、或大眾心/身/靈複合體進行結合，其結果基於無限變化的組合變貌的可能性。

7.17 ▶

7.17 Questioner: I' m trying to understand how a group such as the Orion group would progress. I was of the opinion that a closer understanding of the Law of One created the condition of acceptability moving say from our third density to the fourth in our transition now, and I' m trying to understand how it would be possible, if you were in the Orion group, and pointed toward self-service, how you would progress, say, from the third density to the fourth. What learning would be necessary for that?

7.17 發問者：我試圖理解像獵戶集團這樣的團體是如何進步的？我的意見是：更密切地理解一的法則創造出一種可接受的狀態，好比現在從第三密度進入第四密度的過渡狀態，那麼，如果你處於獵戶群體中，並且指向服務自我，要如何從第三密度進展到第四密度？那需要怎樣的學習？

Ra: I am Ra. This is the last question of length for this instrument at this time.

RA: 我是 Ra。這是給該器皿的、最後一個完整長度的問題。

You will recall that we went into some detail as to how those not oriented towards seeking service for others yet, nevertheless, found and could use the gateway to intelligent infinity. This is true at all densities in our octave. We cannot speak for those above us, as you would say, in the next quantum or octave of beingness.

你可記得我們曾經提到一些不朝向尋求服務他人的個體依舊能找到、並使用通往智能無限的大門。這點在我們八度音程的所有密度中都是真的，我們無法為那些[如你會說的]在我們之上的實體說話；他們位於下個八度音程或量子階的存在狀態。

This is, however, true of this octave of densities. The beings are harvested because they can see and enjoy the light/love of the appropriate density. Those who have found this light/love, love/light without benefit of a desire for service nevertheless, by the Law of Free Will, have the right to the use of that light/love for whatever purpose.

無論如何，在這個[由各個密度組成的]八度音程中、這是真實的。這些生命會被收割是因為他們能看到並享受所在密度的光/愛。那些找到這光/愛、愛/光的個體，縱使沒有渴望服務(他人)，依據自由意志法則，有權將這光/愛使用在任何目的上。

Also, it may be inserted that there are systems of study which enable the seeker of separation to gain these gateways.

This study is as difficult as the one which we have described to you, but there are those with the perseverance to pursue the study just as you desire to pursue the difficult path of seeking to know in order to serve.

此外，補充說明，有些研究系統允許分離的尋求者進入這些大門。這種研究跟我們先前描述過的方法同樣困難，但還是有實體以堅忍不拔的精神追尋這條路徑，就好像你渴望追求的困難路徑：知曉是為了服務。

The distortion lies in the fact that those who seek to serve the self are seen by the Law of One as precisely the same as those who seek to serve others, for are all not one? To serve yourself and to serve other is a dual method of saying the same thing, if you can understand the essence of the Law of One. At this time we would answer any brief questions you may have.

該變貌基於一個事實，對於一的法則而言，它精準地看待服務自我與服務他人是一樣的，因為所有一切不都為一？如果你能理解一的法則之菁華，服務你自己和服務他人、其實是述說同一件事的雙重方法。此時，我們願回答你可能有的任何簡短問題。

7.18 ▶

7.18 Questioner: Is there anything we can do to make the instrument more comfortable?

7.18 發問者：有沒有什麼我們可以做的事、好使該器皿更舒適？

Ra: I am Ra. There are small adjustments you may make. However, we are now able to use this instrument with minimal distortion and without depleting the instrument to any significant extent.

Do you wish to ask further?

RA：我是 Ra。你可以做一些小的調整。然而，我們現在能以最小的扭曲程度使用這器皿、並且不會耗竭該器皿到任何顯著的程度。

你想要更進一步發問嗎？

7.19 ▶

7.19 Questioner: We do not wish to overly tire the instrument. Thank you very much. That was very helpful. We will continue in the next session taking up this point. [I] believe that I' m beginning to understand the progression.

Thank you very much.

7.19 發問者：我們不願使該器皿過度勞累，非常感謝你。那是很有幫助的。我們下次集會將從這個點繼續。我相信、我正開始理解該進展。非常感謝你。

Ra: I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth then rejoicing in the power and the peace of the One Creator. Adonai.

RA：我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼、向前去吧、在太一造物者的大能與和平中歡慶。Adonai。

第 008 場集會-1981 年一月 26 日

8.0 ▶

8.0 Ra:I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

8.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

8.1 ▶

8.1 Questioner: I have a question about [what] I call the advertising of the Confederation. It has to do with free will. There have been certain contacts allowed, as I understand, by the Council, but this is limited because of free will of those who are not oriented in such a way that they could maybe want contact. This material that we are doing now will be disseminated.

Dissemination of this material will be dependent upon the wants of [a] relatively small number of people on the planet. Many people on the planet now want this material, but even though we disseminate it they will not be aware it is available. Is there any possibility of creating some effect which I would call advertising, or is this against the principle of free will?

8.1 發問者：關於我稱為的：星際邦聯之廣告、我有一個問題。它跟自由意志有關。就我的理解，目前已經有些特定的接觸被議會允許，但是由於自由意志的緣故，接觸的數量被限制了，因為有些人並不想要這類的接觸。我們現在製作的這份資料將被散佈，散佈的成果將仰賴這星球上一些相對少數的人群的需求。這個星球上現在有許多人要這份資料，但縱使我們將它傳播出去，也會有許多人不知道這個消息。是否有可能製造一些我所謂的廣告效果，或者這樣做違反自由意志的原則？

Ra: I am Ra. Consider, if you will, the path your life-experience complex has taken. Consider the coincidences and odd circumstances by which one thing flowed to the next. Consider this well.

RA：我是 Ra。如果你願意，考慮你的生活經驗複合體已經採取的路徑。考慮在許多巧合和奇特的環境中，一件事流向到下一件事。好好地考慮這點。

Each entity will receive the opportunity that each needs. This information source-beingness does not have uses in the life-experience complex of each of those among your peoples who seek. Thus the advertisement is general and not designed to indicate the searching out of any particular material, but only to suggest the noumenal aspect of the illusion.

每個實體都將接收到各自需要的機會。這份資料的來源存在性對於每位尋求者的生活

經驗複合體並沒有用處。因此所謂的廣告是一般性的，而不是被設計來指示(人們)尋找任何特殊的資料，而只是暗示幻象的本體層面。

8.2 ▶

8.2 Questioner: There was a portion of the material yesterday which I will read where you say “there is a certain amount of landing taking place. Some of these landings are of your peoples; some are of the entities known to you as the group of Orion.” My first question is what did you mean by the landings are of your peoples?

8.2 發問者：這裡有昨天的一部分材料，我朗讀一下你說的：「有一定數量的降落事件發生。有些來自你們的人群；有些實體來自獵戶集團。」我首先的問題是：「來自你們人群的降落」，你們意指什麼？

Ra: I am Ra. Your peoples have, at this time/space present, the technological achievement, if you would call it that, of being able to create and fly the shape and type of craft known to you as unidentified flying objects. Unfortunately for the social memory complex vibratory rate of your peoples, these devices are not intended for the service of mankind, but for potential destructive use. This further muddles the vibratory nexus of your social memory complex, causing a situation whereby neither those oriented towards serving others nor those oriented towards serving self can gain the energy/power which opens the gates to intelligent infinity for the social memory complex. This in turn causes the harvest to be small.

RA：我是 Ra。在這個時間/空間的當下，你們的人群有些科技上的成就[如果你願意那麼稱呼]，有能力製造和駕駛這種形狀和類型的飛行器，你們稱為不明飛行物(UFO)。這對於你們人群的社會記憶複合體振動率是不幸的，這些裝置不是被用來服務人類的，而是用於潛在的破壞用途。這進一步攪亂你們社會記憶複合體的振動鏈結，導致服務他人和服務自我雙方都不能為該社會記憶複合體獲得開啟通往智能無限大門的能量/力量。接著，這導致收割量是少的。

8.3 ▶

8.3 Questioner: Are these craft that are of our peoples from what we call planes that are not incarnate at this time? Where are they based?

8.3 發問者：我們族群的這些飛行器是否來自那些我們稱為沒有肉身的(次元)平面？他們的基地在那裡？

Ra: I am Ra. These of which we spoke are of third density and are part of the so-called military complex of various of your peoples' societal divisions or

structures.

RA: 我是 Ra。我們說到的這些屬於第三密度，它們是你們族群中各式各樣的社會部門或社會結構的、所謂軍事複合體的一部分。

The bases are varied. There are bases, as you would call them, undersea in your southern waters near the Bahamas as well as in your Pacific seas in various places close to your Chilean borders on the water. There are bases upon your moon, as you call this satellite, which are at this time being reworked. There are bases which move about your lands. There are bases, if you would call them that, in your skies. These are the bases of your peoples, very numerous and, as we have said, potentially destructive.

那些你稱為的基地分別位於不同的地方，有的在你們的南方水域中、靠近巴哈馬，以及分布在太平洋海域的幾個地方，靠近智利的海上邊界。你們的月球[你們對這個衛星的稱呼]上頭也有基地，此時正在整修。有些基地在你們地面上四處移動。還有的基地[如果你願意這樣稱呼它們]位於你們的天空中。這些是你們人群的基地，為數眾多，並且如我們先前所說，具有潛在的破壞性。

8.4 ▶

8.4 Questioner: Where do the people who operate these craft come from? Are they affiliated with any nation on Earth? What is their source?

8.4 發問者：運轉這些飛行器的人群是從哪裡來的？他們是否和地球上的任何國家結盟？他們的來源是什麼？

Ra: These people come from the same place as you or I. They come from the Creator.

RA: 這些人群，如同你或我，來自同樣的地方。他們來自造物者。

As you intend the question, in its shallower aspect, these people are those in your and other-selves' governments responsible for what you would term national security.

你想問的問題，就其比較淺薄的層面，這些人群位於你們的、和其他自我的政府[複數]，負責你們稱為的國家安全。

8.5 ▶

8.5 Questioner: Am I to understand then that the United States has these craft in undersea bases?

8.5 發問者：那麼、就我的理解，合眾國的海底基地停放這些飛行器？

Ra: I am Ra. You are correct.

RA: 我是 Ra。你是正確的。

8.6 ▶

8.6 Questioner: How did the United States learn of the technology to build these land [inaudible]?

8.6 發問者：合眾國如何學習到建造這些地上[聽不見]*的科技？（*譯註：1984 年的商業版寫道-飛行器）

Ra: I am Ra. There was a mind/body/spirit complex known to your people by the vibratory sound complex, Nikola. This entity departed the illusion and the papers containing the necessary understandings were taken by mind/body/spirit complexes serving your security of national divisional complex. Thus your people became privy to the basic technology.

RA：我是 Ra。過去有一個你們人群認識的心/身/靈複合體，其聲音振動複合體是尼可拉。這個實體離開幻象了，其研究文件包含必要的理解，一些心/身/靈複合體、服務於你們國家分部複合體的安全機構、取走了這些文件，於是你們族群私密地擁有該基本科技。

In the case of those mind/body/spirit complexes which you call Russians, the technology was given from one of the Confederation in an attempt, approximately twenty-seven of your years ago, to share information and bring about peace among your peoples. The entities giving this information were in error, but we did many things at the end of this cycle in attempts to aid your harvest from which we learned the folly of certain types of aid. That is a contributing factor to our more cautious approach at this date, even as the need is power upon power greater, and your people' s call is greater and greater.

你們稱為俄羅斯人的那些心/身/靈複合體，在該個案中，大約在你們的 27 年前一個(星際)邦聯成員給予他們該科技，它試圖分享訊息，給你們人群帶來和平。這些實體給出這份資訊是個差錯，但我們在這週期的末尾做了很多事情、試圖協助你們的收割，我們從中學到某些協助型態是愚蠢的。那點促使我們在這個時日採取更謹慎的措施，縱使該需求是：一個比一個大的力量，而你們人群的呼求也越來越大。

8.7 ▶

8.7 Questioner: I' m puzzled by these craft that we have undersea bases for. They are [inaudible]. Is this technology sufficient to overshadow all other armaments? Do we have just the ability to fly in these craft or are there any

weapons like there are... Were they given to us [inaudible] or are they just craft for transport? What is the basic mechanism of their [inaudible]? It's really hard to believe is what I'm saying.

8.7 發問者：我對這些飛行器[我們為此建造水下基地]感到困惑。它們是 [聽不見]。這個科技是否足以使所有其他軍備相形失色？我們有能力駕駛這種飛行器嗎，或者任何武器像是... 我們獲得它們 [聽不見]，或它們只是用於運輸的飛行器？它們[聽不見*]的基本機制是什麼？我真的難以相信我正在說的這些。（*譯註：1984 年的商業版寫道- 動力來源）

Ra: I am Ra. The craft are perhaps misnamed in some instances. It would be more appropriate to consider them as weaponry. The energy used is that of the field of electromagnetic energy which polarizes the Earth sphere. The weaponry is of two basic kinds: that which is called by your peoples psychotronic and that which is called by your peoples particle beam. The amount of destruction which is contained in this technology is considerable and the weapons have been used in many cases to alter weather patterns and to enhance the vibratory change which engulfs your planet at this time.

RA：我是 Ra。該飛行器在某些場合或許不該被這麼稱呼。把它們看成武器是更恰當的。它們使用的能源是極化地球圈的電磁能量場。該武器有兩種基本種類：你們族群稱為 靈子的、以及粒子光束。這種科技蘊含的破壞力是相當可觀的，這些武器已在很多案例中被用在改變氣候模式，和增進目前正吞噬你們星球的振動改變上。

8.8 ►

8.8 Questioner: How have they been able to keep this a secret? Why aren't these craft in use for transport?

8.8 發問者：他們是怎樣保守這一個祕密的？為什麼這些飛行器不被用在運輸上？

Ra: The governments of each of your societal division illusions desire to refrain from publicity so that the surprise may be retained in case of hostile action from what your peoples call enemies.

RA：你們社會部門幻象(複數)的各個政府都渴望避免公眾注意，這樣一旦敵人[你們族群的稱謂]展開敵對行動，還保有一個驚奇。

8.9 ►

8.9 Questioner: How many of these craft does the United States have?

8.9 發問者：合眾國目前有多少這樣的飛行器？

Ra: I am Ra. The United States has five hundred seven three, five seven three

[573] at this time. They are in the process of adding to this number.

RA: 我是 Ra。合眾國此時擁有五百七十三、573 個。他們正在增加這個數目個過程中。

8.10 ▶

8.10 Questioner: What is the maximum speed of one of these craft?

8.10 發問者：這些飛行器的最大速度是多少？

Ra: I am Ra. The maximum speed of these craft is equal to the Earth energy squared. This field varies. The limit is approximately one-half the light speed, as you would call it. This is due to imperfections in design.

RA: 我是 Ra。這些飛行器的最大速度等同地球能量的平方。這個場是多變的。極限大約為光速的一半，如你所稱。這是由於設計的不完善。

8.11 ▶

8.11 Questioner: Wouldn't this type of craft totally solve, or come close to solving, a lot of the energy problems as far as transport goes? That we're used to transporting [inaudible]... transporting [inaudible].

8.11 發問者：難道這類型的飛行器不是可以完全解答，或很靠近解答，用以解決交通運輸衍生的大量能源問題？我們用來運輸的[聽不見]... 運輸 [聽不見]。

Ra: I am Ra. The technology your peoples possess at this time is capable of resolving each and every limitation which plagues your social memory complex at this present nexus of experience. However, the concerns of some of your beings with distortions towards what you would call powerful energy cause these solutions to be withheld until the solutions are so needed that those with the distortion can then become further distorted in the direction of power.

RA: 我是 Ra。你們族群此時擁有的科技，能夠解決每一個(能源)限制，即在目前的經驗鏈結中，折磨你們社會記憶複合體的限制。然而，你們當中一些存有懷有朝向權力能量的變貌，造成這些解決方案被扣留，直到人們迫切需要這些解決方案，這些存有便可以進一步朝權力的方向扭曲。

8.12 ▶

8.12 Questioner: At the same time you mentioned that some of the landings were of our peoples, you also mentioned that some were of the Orion group. [We] talked a little about the Orion group, but why do the Orion group land here? What is their purpose?

8.12 發問者：在相同的時間、你提到有些登陸和我們人群有關，你也提到有些和獵戶集團有關，我們過去談到一點關於獵戶集團的事，但為什麼獵戶集團在這裡登陸呢？他們的目的是什麼？

Ra: I am Ra. Their purpose is conquest, unlike those of the Confederation who wait for the calling. The so-called Orion group calls itself to conquest.

RA：我是 Ra。他們的目的是征服。不像那些等候呼叫的邦聯實體；所謂的獵戶集團呼叫自身去征服。

8.13 ►

8.13 Questioner: Specifically, what do they do when they land?

8.13 發問者：具體地說，他們登陸要做什麼？

Ra: There are two types of landings. In the first, entities among your peoples are taken on their craft and programmed for future use. There are two or three levels of programming. First, the level that will be discovered by those who do research. Second, a triggering program. Third, a second and most deep triggering program crystallizing the entity thereby rendering it lifeless and useful as a kind of beacon. This is a form of landing.

RA：有兩種類型的登陸。第一種類型，你們族群的實體被帶入他們的飛行器，加以編程以供未來使用。這裡有二或三種層級的編程：首先，這個層級將被那些做研究的實體發現。其次，一種觸發程式。第三，另一種，也是最深沉的觸發程式，結晶化該實體、藉以使它成為無生命的、接著用作一種信號燈。這是一種登陸形式。

The second form is that of landing beneath the Earth' s crust which is entered from water. Again, in the general area of your South American and Caribbean areas and close to the so-called northern pole. The bases of these people are underground.

第二種形態，從水裡降落到地殼底下。再次地，一般而言、位於南美洲與加勒比海地區，以及靠近所謂的北極。這些族群的基地在地底下。

8.14 ►

8.14 Questioner: What do the Orion group have— what' s the objective with respect to the conquest of the Orion group?

8.14 發問者：獵戶集團有什麼... 其目的和獵戶集團的征服有何關聯？

Ra: I am Ra. As we have said previously, their objective is to locate certain mind/body/spirit complexes which vibrate in resonance with their own

vibrational complex, then to enslave the un-elite, as you may call those who are not of the Orion vibration.

RA: 我是 Ra。如同我們先前說過的，他們的目的是要找出特定的心/身/靈複合體與他們自己的振動有共鳴，然後(一起)去奴役非精英份子、你可以稱呼他們為不屬於獵戶振動的實體。

8.15 ▶

8.15 Questioner: Was the landing at Pascagoula in 1973 when Charlie Hickson was taken [on board] this type of landing?

8.15 發問者：1973 年的帕斯卡古拉登陸事件，查理•希克森被帶到飛碟中，這事件跟這類型的降落有關嗎？

Ra: I am Ra. The landing of which you speak was what you would call an anomaly. It was neither the Orion influence nor our peoples in thought-form, but rather a planetary entity of your own vibration which came through quarantine in all innocence in a random landing.

RA: 我是 Ra。你所說的這個降落事件純粹是個異常事件。它既不是來自獵戶勢力，也不是我們族群的思想型態，而是一個屬於你們自己的振動(層級)之屬地實體天真地突破隔離狀態、隨機地降落。

8.16 ▶

8.16 Questioner: What did they do to Charlie Hickson when they took him on board?

8.16 發問者：當他們把查理•希克森帶進飛碟之後，他們對他做了什麼？

Ra: I am Ra. They used his mind/body/spirit complex' s life experience, concentrating upon the experience of the complexes of what you call war.

RA: 我是 Ra。他們使用了他[心/身/靈複合體]的生活經驗，專心在你們稱為戰爭的複雜經驗上。

8.17 ▶

8.17 Questioner: How did they use them?

8.17 發問者：他們如何使用那些經驗？

Ra: I am Ra. The use of experience is to learn. Consider a race who watches a movie. It experiences a story and identifies with the feelings, perceptions, and experiences of the hero.

RA: 我是 Ra。經驗的用途是學習。考慮一個種族在看一場電影。它體驗這個故事、

並參與該英雄的感覺、認知、經驗。

8.18 ▶

8.18 Questioner: Was Charlie Hickson originally of the same social memory complex as the ones who picked him up?

8.18 發問者：查理•希克森是否跟那些帶他上飛碟的實體屬於相同的社會記憶複合體？

Ra: I am Ra. This entity of vibratory sound complex did not have a connection with those who used him.

RA：我是 Ra。具備該振動聲音複合體的實體跟那些使用他(記憶)的實體沒有關聯。

8.19 ▶

8.19 Questioner: Did those who used him use his war experiences to learn more of the Law of One?

8.19 發問者：那些使用他的戰爭經驗的實體，是否學到更多關於一的法則的東西？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

8.20 ▶

8.20 Questioner: Were the entities that picked him— can you describe... is that the normal configuration of these entities? They [inaudible] rather unusual.

8.20 發問者：這些帶他上去的實體... 是這些實體的正常配置嗎？他們[聽不見]相當不尋常。

Ra: I am Ra. The configuration of their beings is their normal configuration. The unusualness is not remarkable. We ourselves, when we chose a mission among your peoples, needed to study your peoples for had we arrived in no other form than our own, we would have been perceived as light.

RA：我是 Ra。他們存在的配置是他們正常的配置。不尋常的地方並不顯著。以我們自己而言，當我們選擇在你的人群中進行一個任務時，需要研讀你們人群(的特徵)，如果我們不以其他形態、只以自己的樣子出現，你們會感知我們如同光。

8.21 ▶

8.21 Questioner: Well, what density did the entities who picked up Charlie Hickson come from? What was their density?

8.21 發問者：嗯，這些把查理•希克森帶進飛碟的實體來自哪個密度？他們的密度是什

麼？

Ra: I am Ra. The entities in whom you show such interest are third-density beings of a fairly high order. We should express the understanding to you that these entities would not have used the mind/body/spirit complex, Charlie, except for the resolve of this entity before incarnation to be of service.

RA：我是 Ra。這些你如此展現興趣的實體屬於第三密度中相當高等的階段。我們應該表達一個理解：這些實體如果不是因為查理[該心/身/靈複合體]在投胎前就決心有所服務，它們不會使用他。

8.22 ▶

8.22 Questioner: What was the home or origin of the entities that took Charlie?

8.22 發問者：這些撿起查理的實體的家鄉或起源在哪裡？

Ra: I am Ra. These entities are of the Sirius galaxy.

RA：我是 Ra。這些實體屬於天狼星系。

8.23 ▶

8.23 Questioner: The most startling information that you' ve given me, which I must admit I' m having difficulty believing, is that [the] United States has 573 craft like you describe. How many people in our government are aware that we have these... how many total people of United States designation are aware of this, including those who operate the craft?

8.23 發問者：在你曾給我的資訊當中，這是最令人驚嚇的。我必須承認、我難以相信，即合眾國擁有 573 架你所描述的飛行器。在我們的政府中、有多少人覺察我們擁有這些？有多少合眾國任命的人覺察此事、包括那些操作該飛行器的實體？

Ra: I am Ra. The number of your peoples varies, for there are needs to communicate at this particular time/space nexus so that the number is expanding at this time. The approximate number is one five oh oh [1,500]. It is only approximate for as your illusory time/space continuum moves from present to present at this nexus many are learning.

RA：我是 Ra。你們族群裡的人數是變化的，由於在這個特定的時間/空間鏈結有通訊的需要，所以此時這個數目正在擴大。大約的數目是一五〇〇(1500)。它只是大約的估計、因為隨著你們的時間/空間連續體幻象從當下移動到當下，在這個鏈結上、許多實體正在學習。

8.24 ▶

8.24 Questioner: Where are these craft constructed?

8.24 發問者：這些飛行器是在哪裡建造的？

Ra: These craft are constructed one by one in two locations: in the desert or arid regions of your so-called New Mexico and in the desert or arid regions of your so-called Mexico, both installations being under the ground.

RA：這些飛行器在兩個地方一架一架地被建造：在你所稱的新墨西哥的沙漠或乾燥地區，以及你稱為墨西哥的沙漠或乾燥地區，這兩處的設施都在地面下。

8.25 ▶

8.25 Questioner: Do you say the United States actually has a manufacturing plant in Mexico?

8.25 發問者：你說合眾國確實有個製造工廠在墨西哥境內？

Ra: I am Ra. I spoke thusly. May I, at this time, reiterate that this type of information is very shallow and of no particular consequence compared to the study of the Law of One. However, we carefully watch these developments in hopes that your peoples are able to be harvested in peace.

RA：我是 Ra。我是這樣講的。此時，容我重申，這一類的訊息是非常淺薄的，和研讀一的法則相比沒有特殊的重要性。無論如何，我們謹慎地觀看這些發展，希望你們族群能夠在和平中被收割。

8.26 ▶

8.26 Questioner: I am totally aware how this line of questioning is [of] no consequence at all, but this particular information is so startling to me that it makes me question your validity on this. Up until this point, I was in agreement with everything. This is very startling, and [it] does not seem possible that this secret could have been kept twenty-seven years, and that we are operating these craft. I apologize for my attitude, but I thought I would be very honest about this. It is unbelievable to me that we would operate a plant in Mexico, outside of the United States, to build these craft. Maybe I' m mistaken. These craft are physical craft built by our physical people? I could go get in one and ride in one? Is that correct?

8.26 發問者：我完全知道這個發問路線根本不重要，但這個特殊的訊息是如此使我吃驚，以致於我質疑你在這個問題上的正確性。直到這點之前，我同意(你說的)每一件事。這是非常令人吃驚地；在我看來，這個祕密不大可能被隱藏二十七年，而且我們正操縱這些飛行器。我為我的態度道歉，但我想、我必須對此十分誠實。我無法相

信、我們能在合眾國境外的墨西哥運轉一個工廠以製造這些飛行器。可能我弄錯了。這些飛行器是我們具肉身的人群製造的物理飛行器？我可以走進一個飛行器，然後駕駛它？那是否正確？

Ra: I am Ra. This is incorrect. You could not ride one. The United States, as you call your society divisional complex, creates these as a type of weapon.

RA：我是 Ra。這是不正確的。你不能駕駛它。合眾國 [如你對你們社會分部複合體的稱呼] 創造這些東西做為一種武器。

8.27 ▶

8.27 Questioner: There are no occupants then? No pilot, shall I say?

8.27 發問者：那麼沒有乘客？沒有飛行員，我該這麼說嗎？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

8.28 ▶

8.28 Questioner: How are they controlled?

8.28 發問者：它們怎樣被操控？

Ra: I am Ra. They are controlled by computer from a remote source of data.

RA：我是 Ra。它們被電腦控制、(接收)來自一個遠端的資料來源。

8.29 ▶

8.29 Questioner: Why do we have a plant in Mexico?

8.29 發問者：為什麼我們在墨西哥有一座工廠？

Ra: I am Ra. The necessity is both for dryness of the ground and for a near total lack of population. Therefore, your so-called government and the so-called government of your neighboring geographical vicinity arranged for an underground installation. The government officials who agreed did not know the use to which their land would be put, but thought it a governmental research installation for use in what you would call bacteriological warfare.

RA：我是 Ra。地面的乾燥性和附近幾乎沒有人煙，這兩方面是必須的。因此，你們所謂的政府以及你們地理上鄰接的所謂政府籌備了一個地下設施。同意這個安排的政府官員不知道他們的土地要被如何利用，只認為是用來進行細菌戰的政府研究設施。

8.30 ▶

8.30 Questioner: Is this the type of craft that Dan Frye was transported in?

8.30 發問者：丹•佛萊爾曾被傳送進入這種飛行器嗎？

Ra: I am Ra. The one known as Daniel was, in thought-form, transported by Confederation thought-form vehicular illusion in order to give this mind/body/spirit complex data so that we might see how this type of contact aided your people in the uncovering of the intelligent infinity behind the illusion of limits.

RA：我是 Ra。被知曉為丹尼爾的實體是在思想形態中，由邦聯的思想形態載具幻象傳送，為了給這個心/身/靈複合體一些資料，好讓我們看看這類的接觸可以如何協助你們人群，在許多限制的幻象背後、揭露智能無限。

8.31 ▶

8.31 Questioner: Would it be possible for any of us to have some type of contact with the Confederation in a more direct way?

8.31 發問者：我們當中是否有人可能以更直接的方式跟邦聯接觸？

Ra: I am Ra. In observing the distortions of those who underwent this experiential sequence we decided to gradually back off, shall I say, from direct contact in thought-form. The least distortion seems to be available in mind-to-mind communication. Therefore, the request to be taken aboard is not one we care to comply with. You are most valuable in your present orientation.

RA：我是 Ra。觀察那些經歷這類(接觸)經驗序列的人、觀察其間造成的扭曲，我們決定逐漸地退出思想形態中的直接接觸、容我說。最少的扭曲似乎存在於心智對心智的溝通。因此我們並不想要遵從(人們)乘坐(飛碟)的要求。你們目前的(溝通)導向是最珍貴的。

8.32 ▶

8.32 Questioner: The reason that I have questioned you so much upon the craft which you say the United States government operates is that if we include this in the book it will create numerous problems. It is something that I am considering leaving out of the book entirely, or I am going to have to question you in considerable detail about it. It's difficult to even question in this area, but I would like maybe to ask a few more questions about it [with] still the possible option of leaving it out of the book. What are the diameter of these craft the United States [inaudible]?

8.32 發問者：我這樣地質疑你、以及這種[你說合眾國政府在操作的]飛行器是因為：

如果我們把這段放在書裡會製造出很多麻煩。我認為這部份得完全從書裡刪除，否則我就要問些可觀的細節。在這個領域，即使發問都很難，但我想要多問一些這方面的問題，仍保留可能的選項、把這部份從書中刪除。合眾國[聽不見]的這種飛行器的直徑是多少？

Ra: I am Ra. I suggest that this be the last question for this session. We will speak as you deem fit in further sessions, asking you to be guided by your own discernment only.

RA：我是 Ra。我建議這是該集會的最後一個問題。在往後的集會、你認為合適的時候，我們再講，請求你只被自己的辨別力引導。

The approximate diameter, given several model changes, is twenty-three of your feet, as you measure.

大約的直徑，因著幾種模型的改變，目前是你們度量的 23 英尺。

May we ask at this time if you have a needed short query before we end this session?

此時、在我們結束這次集會前、容我們問、你有沒有必須的簡短詢問？

8.33 ▶

8.33 Questioner: Is there anything that we can do to make the instrument more comfortable?

8.33 發問者：有沒有我們可以做的任何事、好使該器皿更舒適？

Ra: I am Ra. The instrument is well balanced. It is possible to make small corrections in the configuration of the spine of the instrument that it be straighter. Continue also to carefully monitor the placement and orientation of the symbols used. This particular session, the censer is slightly off and, therefore, this instrument will experience a slight discomfort.

RA：我是 Ra。這器皿已經平衡良好。你可以做一些小的更正、使器皿的脊椎配置更直一些。繼續謹慎地監控各種使用的象徵物之擺設與方向。在這次集會中，馨香稍微偏離了，因此這個器皿將體驗到輕微的不適。

8.34 ▶

8.34 Questioner: [Is the] censer off with respect to angle or with respect to lateral displacement?

8.34 發問者：馨香的偏移與角度有關，或與水平移位有關？

Ra: There is an approximate three degree displacement from proper

perpendicularity.

RA: 以適當的垂直度為基準，大約偏移 3 度。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator.

Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們，所以，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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9.0 ▶

9.0 Ra: I am Ra. I greet you in the love and the light of our Infinite Creator. We communicate now.

9.0 RA：我是 Ra。在我們的無限造物者的愛與光中、我向你們致意。我們現在開始通訊。

9.1 ▶

9.1 Questioner: We [are] definitely going to make the Law of One the primary portion of this book. I apologize for getting sidetracked on these subjects. We' re in the position of, shall we say, beating around as to what direction to go with the book to begin with. For this reason I have asked a few questions and probably will ask a few more questions in the early part of these sessions that will be somewhat meaningless with respect to application of the Law of One because my own ignorance what I' m doing. However, I expect [to] become more proficient rapidly while we go on.

9.1 發問者：我們肯定要把一的法則做為這本書的主要部份。我對於在這些主題上轉到側線感到抱歉。容我們說，我們以旁敲側擊的方式開始這本書。為了這個原因，我已經問了一些問題，很可能在這些早期集會中，還要問一些沒什麼意義的問題，相對於一的法則之應用而言；因為我對自己的作為的無知。無論如何，當我們繼續下去，我期待自己快速地變得更加熟練。

There are a couple of questions that are probably meaningless but if I could get them out of the way. They' re bothering me a little bit.

有幾個問題很可能沒有意義，但如果我可以把它們丟出來以免擋路... 它們有點困擾我。

Is it possible for you to suggest a publisher for this book?

你有沒有可能為這本書建議一個出版商？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

9.2 ▶

9.2 Questioner: Is it possible for you to tell us of anything in our past

incarnations, our past experiences before this incarnation?

9.2 發問者：你是否可能告訴我們，一些有關我們的過去世，我們在此生以前的經驗？

Ra: I am Ra. It is possible. However, such information as this is carefully guarded by your mind/body/spirit being totality so that your present space/time experiences will be undiluted.

RA：我是 Ra。這是可能的。然而，這種資訊被你們的心/身/靈存有全體仔細地守護著，好讓你們目前的空間/時間經驗不會被稀釋。

Let us scan for harmless material for your beingness. [20-second pause.] I am, in the distortion of desire for your freedom from preconception, able to speak only generally.

讓我們掃描你們的存有狀態 找出無害的訊息。[20 秒停頓] 我有個渴望變貌、朝向使你們免於成見的自由，只能夠概要地講述。

There have been several times when this group worked and dwelt together. The relationships varied. There is balanced karma, as you call it; each thus the teacher of each. The work has involved healing, understanding the uses of the earth energy, and work in aid of civilizations which called just as your sphere has done and we have come. This ends the material which we consider harmless.

這個小組曾有好幾次住在一起與共同工作。這幾次的關係各有不同。業力是平衡的[如你所稱]；因此每位都是彼此的老師。該工作涉及了治療、理解大地能量的用途、以及協助各個發出呼求的文明；正如同你們星球曾發出呼求，接著我們來到這裡。我們認為無害的材料就到此結束。

9.3 ►

9.3 Questioner: The healing exercises that you gave to us are [of] such a nature that it is best to concentrate on [a] particular exercise at a time. I would like to ask at this time what exercise I should concentrate on... possibly a little exercise change... should concentrate on [inaudible], say tonight?

9.3 發問者：你所給我們的這些治療練習，由於其特質、最好是在一段時間專心於一個特定練習。我想要問，此時我應該專注個練習。可能一點練習的改變... 好比說，今晚應該專注在[聽不見]？

Ra: I am Ra. Again, to direct your judgment is an intrusion upon your space/time continuum distortion called future. To speak of past or present within our distortion/judgment limits is acceptable. To guide rather than

teach/learn is not acceptable to our distortion in regards to teach/learning. We, instead, can suggest a process whereby each chooses the first of the exercises given in the order in which we gave them, which you, in your discernment, feel is not fully appreciated by your mind/body/spirit complex.

RA: 我是 Ra。再次地，導引你的判斷是打擾你的[以空間/時間連續體而言]未來。談論過去或現在，則在我們容許的變貌/判斷範圍內。導引而不教導/學習，以我們的變貌而言，無法接受這種方式。因此，我們建議每個人依照我們當初給予的順序來練習，或依你的判斷，以你的心/身/靈複合體還未充分感受其益處的項目開始。

This is the proper choice, building from the foundation, making sure the ground is good for the building. We have assessed for you the intensity of this effort in terms of energy expended. You will take this in mind and be patient for we have not given a short or easy program of consciousness learn/teaching.

這是適當的選擇，從基礎紮根，確保地基是良好的，適合建築。我們已經為你評估這項努力的強度，以及所需耗費的能量。你們要記住這點、並且要有耐心，因為我們給予的意識學習/教導課表並不簡短，也不容易。

9.4 ▶

9.4 Questioner: The way I understand the process of evolution [of a] planetary population is that [a] population has a certain amount of time to progress. This is generally divided into three 25,000-year cycles. At the end of 75,000 years the planet progresses itself. What caused this situation to come about... preciseness of the years, 25,000 years, etc.? What set this up to begin with?

9.4 發問者：就我對進化過程的了解，一個行星的人口有一定的時間可以進展。這過程等分為三個 25000 年的週期，到了 75000 年的終點，該行星本身得到進展。什麼因素造成這情況發生？25000 年的精確性等等。什麼東西設置這過程的開始？

Ra: I am Ra. Visualize, if you will, the particular energy which, outward flowing and inward coagulating, formed the tiny realm of the creation governed by your Council of Saturn. Continue seeing the rhythm of this process. The living flow creates a rhythm which is as inevitable as one of your timepieces. Each of your planetary entities began the first cycle when the energy nexus was able in that environment to support such mind/body experiences. Thus, each of your planetary entities is on a different cyclical schedule as you might call it. The timing of these cycles is a measurement equal to a portion of intelligent energy.

RA: 我是 Ra。如果你願意，觀想這個特別的能量，向外流動、向內凝結，形成宇宙

造物的該微小領域，由你們的土星議會所管理。繼續看著這過程的韻律。這活生生的流動創造一股無可避免的節奏、就如同你們的計時器一般。當能量鏈結點能夠支持心/身體驗時，你們的每一個行星實體開始第一個週期。但每個行星實體之週期時程[如你所稱]並不相同。這些週期的時序等同於一部分智能能量的量度。

This intelligent energy offers a type of clock. The cycles move as precisely as a clock strikes your hour. Thus, the gateway from intelligent energy to intelligent infinity opens regardless of circumstance on the striking of the hour.

這個智能能量提供一種時鐘。這些週期的移動如同你們時鐘的正點報時一般精準。因此，從智能能量到智能無限的大門會準時開啟，不管當時週遭的情況為何。

9.5 ▶

9.5 Questioner: The original, the first entities on this planet— what was their origin? Where were they before they were on this planet?

9.5 發問者：這個地球上起出，首先的實體... 他們的起源是什麼？當他們來到這個星球之前，他們在何處？

Ra: I am Ra. The first entities upon this planet were water, fire, air and earth.

RA：我是 Ra。在這地球上、首先的實體是：水、火、風、地(土壤)。

9.6 ▶

9.6 Questioner: The people that we now have— the first people, [inaudible] like us— where did they come from? How did they evolve?

9.6 發問者：我們現有的人群... 首先的人群[聽不見]、像我們的... 他們從哪裡來？他們如何演化？

Ra: I am Ra. You speak of third-density experience. The first of those to come here were brought from another planet in your solar system called by you the Red Planet, Mars. This planet's environment became inhospitable to third-density beings. The first entities, therefore, were of this race, as you may call it, manipulated somewhat by those who were guardians at that time.

RA：我是 Ra。你談論到第三密度的體驗。首先的人群從你們太陽系的另一個星球被帶過來、你們稱之為紅色星球、火星。該行星的環境變得無法給第三密度的生物生存。因此首先的實體屬於這人種[如你可能的稱呼]，在當時多少被那些守護者所改造。

9.7 ▶

9.7 Questioner: What race is that, and how did they get from Mars to here?

9.7 發問者：那是什麼人種？他們是如何從火星來到這裡？

Ra: I am Ra. The race is a combination of the mind/body/spirit complexes of those of your so-called Red Planet and a careful series of genetical adjustments made by the guardians of that time. These entities arrived, or were preserved, for the experience upon your sphere by a type of birthing which is non-reproductive, but consists of preparing genetic material for the incarnation of the mind/body/spirit complexes of those entities from the Red Planet.

RA: 我是 Ra。該人種是綜合體：[你們所謂的]紅色星球之心/身/靈複合體，加上一系列由守護者們細心執行之基因調整。為了你們的星球上的體驗，這些實體抵達，或者被保存、透過一種非繁殖的誕生方式，但包含投胎所需之遺傳基因材料，從紅色星球投胎到這裡。

9.8 ▶

9.8 Questioner: Then I' m assuming what you' re saying is that the guardians transferred the race here after the race had died from the physical as we know it on Mars. Is that correct?

9.8 發問者：那麼，我假設你說的是：當該人種在火星上、於物質界死去[如我們所知的]之後，守護者們將該人種轉移到這裡。那是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

9.9 ▶

9.9 Questioner: The guardians obviously were acting with an understanding of the Law of One in doing this. Can you explain the application of the Law of One in this process?

9.9 發問者：守護者們顯然是在理解一的法則之情況下行動。你可否解釋在這過程中、一的法則的應用？

Ra: I am Ra. The Law of One was named by these guardians as the bringing of the wisdom of the guardians in contact with the entities from the Red Planet, thus melding the social memory complex of the guardian race and the Red Planet race. It, however, took an increasing amount of distortion into the application of the Law of One from the viewpoint of other guardians and it is from this beginning action that the quarantine of this planet was instituted, for it was felt that the free will of those of the Red Planet had been abridged.

RA: 我是 Ra。這些守護者命名了一的法則。他們與來自紅色星球的實體們接觸，帶

給他們智慧，然後，守護者族群之社會記憶複合體與紅色星球族群彼此融合。然而，就其他守護者的觀點，這樣做增加了一的法則應用之扭曲，由於這個開端行動，他們為這個星球設置了隔離(機制)，因為他們感覺到、那些紅色星球的實體之自由意志被刪減了。

9.10 ▶

9.10 Questioner: Were the entities of the Red Planet following the Law of One prior to leaving the Red Planet?

9.10 發問者：這些紅色星球的實體在離開紅色星球之前、是否遵行一的法則？

Ra: The entities of the Red Planet were attempting to learn the Laws of Love which form one of the primal distortions of the Law of One. However, the tendencies of these people towards bellicose actions caused such difficulties in the atmospheric environment of their planet that it became inhospitable for third-density experience before the end of its cycle. Thus, the Red Planet entities were unharvested and continued in your illusion to attempt to learn the Law of Love.

RA：這些紅色星球的實體嘗試學習愛的法則，一的法則原初變貌之一。然而，這些人群的好戰行為導致他們星球的大氣環境陷入如此的困境，於是在它的週期終結之前，就使得他們的行星無法讓第三密度生物居住。因之，紅色星球的實體們無法被收割，於是繼續在你們的幻象中嘗試學習愛的法則。

9.11 ▶

9.11 Questioner: How long ago did this transfer occur from the Red Planet to Earth?

9.11 發問者：這個從紅色星球到地球的轉移(過程)發生在多久以前？

Ra: I am Ra. In your time this transfer occurred approximately seven five zero zero zero [75,000] years ago.

RA：我是 Ra。以你們的時間而言、這個轉移大約發生在七五零零零(75000)年前。

9.12 ▶

9.12 Questioner: 75,000 years ago?

9.12 發問者：75000 年以前？

Ra: I am Ra. This is approximately correct.

RA：我是 Ra。這大約是正確的。

9.13 ▶

9.13 Questioner: Were there any entities of this form that I am now— two arms, two legs— on this planet before this transfer occurred?

9.13 發問者：在這次轉移發生之前，是否有任何像我這樣的實體存在：兩隻手、兩隻腳，在這個地球上？

Ra: I am Ra. There have been visitors to your sphere at various times for the last four million of your years, speaking approximately. These visitors do not effect the cycling of the planetary sphere. It was not third-density in its environment until the time previously mentioned.

RA：我是 Ra。在你們的過去四百萬年間，大約而言，有訪客在不同的期造訪你們的星球，這些訪客不會影響*該星球的循環週期。它的環境當時並不是第三密度，直到先前提到的時間(來臨)為止。

{* Ra 謹慎地拉長起頭音' e'，於是該字彙拼字為 effect、而非 affect。}

9.14 ▶

9.14 Questioner: Then there were second-density entities here prior to approximately 75,000 years ago. What type of entities were these?

9.14 發問者：那麼、大約在 75000 年前，有第二密度的實體，這些實體屬於哪些類型？

Ra: The second density is the density of the higher plant life and animal life which exists without the upward drive towards the infinite. These second-density beings are of an octave of consciousness just as you find various orientations of consciousness among the conscious entities of your vibration.

RA：第二密度是高等植物與動物生命存在的密度、但尚未有向上前往無限的驅策力。這些第二密度的生物屬於一個意識之音階，正如你在你們的振動中、發現不同定向的意識在有意識的實體當中。

9.15 ▶

9.15 Questioner: Did any of these second-density entities have shapes like ours— two arms, two legs, head, and walk upright on two feet?

9.15 發問者：有沒有任何第二密度的實體、外形與我們相似：兩隻手臂、兩隻腳，一個頭，並以雙足筆直行走？

Ra: I am Ra. The two higher of the sub-vibrational levels of second-density beings had the configuration of the biped, as you mentioned. However, the erectile movement which you experience was not totally effected in these

beings who were tending towards the leaning forward, barely leaving the quadrupedal position.

RA: 我是 Ra。兩種第二密度的高等[子振動層級]動物是兩足動物，如你提到的。然而，牠們還沒有完全[你們經驗的]直立行走的能力，牠們傾身向前，很少離開四足落地的姿勢。

9.16 ▶

9.16 Questioner: Where did these beings come from? Were they a product of evolution as it is understood by our scientists? Were they evolved from the original material of the earth that you spoke of?

9.16 發問者：這些生命來自何方？牠們是否為進化的產物，如我們科學家所理解的一般？牠們是否從大地的原生物質所演化而來[你過去談到的]？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

9.17 ▶

9.17 Questioner: Do these beings then evolve from second density to third density?

9.17 發問者：那麼，這些生命是否會從第二密度演化到第三密度？

Ra: I am Ra. This is correct, although no guarantee can be made of the number of cycles it will take an entity to learn the lessons of consciousness of self which are the prerequisite for transition to third density.

RA: 我是 Ra。這是正確的，雖然不能擔保要花多少個週期才能使一個實體學到自我意識的功課、它是過渡到第三密度的先決條件。

9.18 ▶

9.18 Questioner: Is there any particular race of people on our planet now who were incarnated here from second density?

9.18 發問者：在我們的地球上、現在是否有任何特定的人種是從這裡的第二密度投胎的？

Ra: I am Ra. There are no second-density consciousness complexes here on your sphere at this time. However, there are two races which use the second-density form. One is the entities of the planetary sphere you call Maldek.

These entities are working their understanding complexes through a series of what you would call karmic restitutions. They dwell within your deeper

underground passageways and are known to you as "Bigfoot."

RA: 我是 Ra。此刻在你們的星球上、沒有第二密度的意識複合體。然而，有兩個人種使用第二密度的形體。其中一個來自於你們稱為馬爾戴克的星球。這些實體正在工作其理解複合體，透過一系列你們所稱的業力補償。他們居住在你們較深的地下通道，你們認識為「大腳」。

The other race is that being offered a dwelling in this density by guardians who wish to give the mind/body/spirit complexes of those who are of this density at this time appropriately engineered physical vehicles, as you would call these chemical complexes, in the event that there is what you call nuclear war.

另一個人種在這密度居住是由於守護者們為了(萬一發生)你們稱為的核子戰爭事件、能夠給這個密度的心/身/靈複合體一個被妥當設計的肉體載具，或你們稱為的化學複合體。

9.19 ▶

9.19 Questioner: I didn't understand what these vehicles or beings were for that were appropriate in the event of nuclear war.

9.19 發問者：我不理解、為何這些載具或生命適合於核子戰爭的事件？

Ra: I am Ra. These are beings which exist as instinctual second-density beings which are being held in reserve to form what you would call a gene pool in case these body complexes are needed. These body complexes are greatly able to withstand the rigors of radiation which the body complexes you now inhabit could not do.

RA: 我是 Ra。這些生命的存在狀態為第二密度的本能生命、牠們被保存的原因是為了形成所稱的基因庫，以備不時之需，這些身體複合體非常能夠承受嚴苛的輻射、你們棲息的肉體載具目前無法做到。

9.20 ▶

9.20 Questioner: Where are these body complexes located?

9.20 發問者：這些身體複合體位於什麼地方？

Ra: I am Ra. These body complexes of the second race dwell in uninhabited deep forest. There are many in various places over the surface of your planet.

RA: 我是 Ra。這些身體複合體[第二個人種]居住在無人居住的深邃森林中。為數眾多、散佈在你們星球表面上的各處。

9.21 ▶

9.21 Questioner: Are they Bigfoot-type creatures?

9.21 發問者：牠們是大腳型的生物？

Ra: I am Ra. This is correct although we would not call these Bigfoot, as they are scarce and are very able to escape detection. The first race is less able to be aware of proximity of other mind/body/spirit complexes, but these beings are very able to escape due to their technological understandings before their incarnations here. These entities of the glowing eyes are those most familiar to your peoples.

RA：我是 Ra。這是正確的，雖然我們不會稱呼這些為大腳，因為牠們為數稀少，並且非常擅於躲避偵測。第一個人種比較不能察覺到其他心/身/靈複合體的接近，但這些生命非常擅於躲避，因為牠們投生之前就有科技上的理解。這些實體最為你們人群熟知的、是有一對發光的眼睛。

9.22 ▶

9.22 Questioner: Then there are two different types of Bigfoot. Correct?

9.22 發問者：那麼有兩種不同的大腳？正確嗎？

Ra: I am Ra. This will be the final question.

RA：我是 Ra。這將是最後的問題。

There are three types of Bigfoot, if you will accept that vibratory sound complex used for three such different races of mind/body/spirit complexes. The first two we have described.

The third is a thought-form.

有三種大腳，如果你可以接受用同個聲音振動複合體用於三個不同的人種[心/身/靈複合體]。前兩種我們已經敘述過。

第三種是一個思想形態。

9.23 ▶

9.23 Questioner: We plan to do a second session later today if the instrument is capable and I' d like to ask— believe this is possible— and also if there is anything we can do to aid the instrument' s comfort.

9.23 發問者：如果這個器皿能夠(承受)，我們計畫在今天的稍晚舉行第二次集會，我想要問、有沒有我們可以做的任何事、好協助該器皿的舒適？

Ra: I am Ra. This instrument will require some adjustment of the tender

portions of her body complex. The distortions are due to the energy center blockage you would call pineal.

RA：我是 Ra。這器皿需要在她身體的敏感易痛部位做某種調整。這些扭曲是由於 [你會稱為]松果體的 에너지中心阻塞。

I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.
我在太一無限造物者的愛與光中離開你們。所以，向前去吧，在太一造物者的大能與和平中歡欣慶祝。 Adonai 。

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10.0 ▶

10.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

10.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

10.1 ▶

10.1 Questioner: I think it would clarify things for us to go back to the time just before the transfer of souls from Maldek; see how the Law of One operated with respect to this transfer and why this was necessary. What happened to Maldek— or the people on Maldek to cause them to lose their planet? How long ago did this occur?

10.1 發問者：我想若我們回到馬爾戴克靈魂移轉之前的時點，可以澄清一些事情，讓我們看見一的法則在這次移轉是如何運作的，以及為什麼這是必須的。馬爾戴克上的人群發生了什麼事情，使得他們失去自己的星球？這事在多久之前發生？

Ra: I am Ra. The peoples of Maldek had a civilization somewhat similar to that of the societal complex known to you as Atlantis in that it gained much technological information and used it without care for the preservation of their sphere following to a majority extent the complex of thought, ideas, and actions which you may associate with your so-called negative polarity or the service to self.

RA：我是 Ra。馬爾戴克的人群擁有的文明與你們知道的亞特蘭提斯社會複合體有些相似，因為它獲得許多科技的資訊，卻沒有用於照顧與保持他們的星球，接著產生大規模的思想、理念、行動的複合體，你可以聯想到所謂的負面極性，或服務自我。

This was, however, for the most part, couched in a sincere belief/thought structure which seemed to the perception of the mind/body complexes of this sphere to be positive and of service to others. The devastation that wracked their biosphere and caused its disintegration resulted from what you call war. 然而，這大部分被潛藏在一個誠摯的信仰/思想結構中，這個星球的心/身複合體們認為該結構似乎是正面的、服務他人的。後來發生一場[你們稱為的]戰爭、摧毀他們的生物圈並造成星球解體。

The escalation went to the furthest extent of the technology this social complex had at its disposal in the space/time present of the then time. This

time was approximately seven oh five, oh oh oh, seven hundred and five thousand [705,000] of your years ago. The cycles had begun much, much earlier upon this sphere due to its relative ability to support the first-dimensional life forms at an earlier point in the space/time continuum of your solar system. These entities were so traumatized by this occurrence that they were in what you may call a social complex knot or tangle of fear. Some of your time passed. No one could reach them. No beings could aid them.

惡化的情勢隨著這個社會複合體可任意支配的科技一起到達最大的程度，在那個時候的空間/時間當下。這時間大約是在你們的七〇五〇〇〇、七十萬五千年前。[該星球的週期比你們要早開始許多，因為在你們太陽系的空間/時間連續體中，該星球在較早的時點便能支持第一次元生命形態的存在。]在這場(戰爭)事件之後、這些實體受到嚴重的創傷，以致於他們陷入你可以稱為一個社會複合體結界，或恐懼的糾結。經過你們的好些時間。沒有一個實體能夠接觸到他們。沒有生命能夠協助他們。

Approximately six hundred thousand [600,000] of your years ago the then-existing members of the Confederation were able to deploy a social memory complex and untie the knot of fear. The entities were then able to recall that they were conscious. This awareness brought them to the point upon what you would call the lower astral planes where they could be nurtured until each mind/body/spirit complex was able finally to be healed of this trauma to the extent that each entity was able to examine the distortions it had experienced in the previous life/illusion complex.

大約在你們的六十萬年前，當時存在的邦聯成員們才能夠派出一個社會記憶複合體與他們接觸、解開他們的恐懼結界。這些實體才憶起他們是有意識的。這覺察將他們帶到你們稱為的較低星光層面、他們在那兒得到滋養，直到每個心/身/靈複合體終於能夠療癒這創傷，到某個程度之後、每個心/身/靈複合體能夠檢視他們在先前的人生幻象複合體中經歷的各種扭曲。

After this experience of learn/teaching, the group decision was to place upon itself a type of what you may call karma alleviation. For this purpose they came into incarnation within your planetary sphere in what were not acceptable human forms. This then they have been experiencing until the distortions of destruction are replaced by distortions towards the desire for a less distorted vision of service to others.

在這個學習/教導經驗之後，(他們)群體決定將自身置於所謂的業力減輕型態。為了這個目的，他們來到你們星球、投生在(當時)不是可接受的人類形體中。他們一直在此經歷著、直到破壞的變貌被服務他人[一個較少扭曲的願景]之渴望取代。

Since this was the conscious decision of the great majority of those beings in the Maldek experience, the transition to this planet began approximately five hundred thousand [500,000] of your years ago and the type of body complex available at that time was used..

由於這是馬爾戴克大多數存有的有意識決定，(靈魂)轉換到這星球的時間大約在你們的50萬年前開始，並使用當時可用的身體複合體型態。*

{* 在這個回答給出的日期似乎和 21.5 的資料有衝突。 }

10.2 ▶

10.2 Questioner: Was the body complex available at that time what we refer to as the ape type?

10.2 發問者：當時可用的身體複合體，是我們意指的猿猴的型態嗎？

Ra: That is correct.

RA：那是正確的。

10.3 ▶

10.3 Questioner: And have any of the Maldek entities transformed now? Are they now still second-density or are they forming some third-density planet now?

10.3 發問者：是否有任何的馬爾戴克實體現在蛻變了？他們現在仍在第二密度，或他們正在形成某個第三密度的行星？

Ra: The consciousness of these entities has always been third-density. The alleviation mechanism was designed by the placement of this consciousness in second-dimensional physical chemical complexes which are not able to be dexterous or manipulative to the extent which is appropriate to the workings of the third-density distortions of the mind complex.

RA：這些實體的意識一直都在第三密度。(業力)減輕機制的設計是將這類意識置放在第二次元的物理化學複合體中、該複合體不能夠敏捷地，或(雙手)精巧到某個程度、好適合於心智複合體的第三密度變貌的運作。

10.4 ▶

10.4 Questioner: Well, have any of these entities moved on now, made a, shall we say, graduation at the end of a seventy-five [thousand] year cycle and gotten out of the second-density body into third-density-type bodies?

10.4 發問者：嗯，在這些實體中、是否有任何實體向前進展，在一個七萬五千年週期的盡頭畢業，脫離第二密度的身體、進入第三密度型態的身體？

Ra: I am Ra. Many of these entities were able to remove the accumulation of what you call karma, thus being able to accept a third-density cycle within a third-density body. Most of those beings so succeeding have incarnated elsewhere in the creation for the succeeding cycle in third density. As this planet reached third density some few of these entities became able to join the vibration of this sphere in the third-density form. There remain a few who have not yet alleviated through the mind/body/spirit coordination of distortions the previous action taken by them. Therefore, they remain.

RA：我是 Ra。在這些實體中、有許多人能夠去除你們稱為的業力累積，因此能夠在一個第三密度的身體中，接受一個第三密度週期。他們大多數投胎到宇宙的另一處、繼續他們在第三密度中的週期。當這個星球進入第三密度之際，這些實體中、有少數得以加入這星球的第三密度振動。還有一些實體協調心/身/靈的過程尚未完成，還沒解除過往行動造成的扭曲。因此 他們留在這裡。

10.5 ▶

10.5 Questioner: Are these the Bigfoot you spoke of?

10.5 發問者：你剛說的這些實體是大腳？

Ra: I am Ra. These are one type of Bigfoot.

RA：我是 Ra。這些實體是大腳的一個類型。

10.6 ▶

10.6 Questioner: Then our present race is formed of a few who originally came from Maldek and quite a few who came from Mars. Are there entities here from other places?

10.6 發問者：那麼、我們目前的人種有少量源自馬爾戴克，相當不少實體來自火星。是否有些實體來自其他地方？

Ra: I am Ra. There are entities experiencing your time/space continuum who have originated from many, many places, as you would call them, in the creation, for when there is a cycle change, those who must repeat then find a planetary sphere appropriate for this repetition. It is somewhat unusual for a planetary mind/body/spirit complex to contain those from many, many, various loci, but this explains much, for, you see, you are experiencing the third-dimensional occurrence with a large number of those who must repeat the cycle. The orientation, thus, has been difficult to unify even with the aid of many of your teach/learners.

RA: 我是 Ra。目前經歷你們時間/空間連續體的實體來自宇宙造物中的許多、許多地方[以你們的稱謂]; 因為當一個週期改變發生時, 那些必須重複(第三密度)的實體 必須找到一個適當的星球重新開始。對於一個星球[全球心/身/靈複合體]而言, 包含來自這麼多不同地方的實體是有些不尋常的情況; 但這情況也解釋了許多事情, 因為, 你看, 你們正在與大量必須重複該週期的實體一起經歷第三次元。因此, 即使你們有許多教導/學習者的協助, 要統合(群體的)定向一直是困難的。

10.7 ▶

10.7 Questioner: When Maldek was destroyed, did all people of Maldek have the problem or were some advanced enough to transfer to other planets?

10.7 發問者: 當馬爾戴克被摧毀的時候, 是否所有馬爾戴克的人群都有這(恐懼的)問題, 或者有些人進展到足以移轉到其他星球?

Ra: I am Ra. In the occurrence of planetary dissolution none escaped, for this is an action which redounds to the social complex of the planetary complex itself. None escaped the knot or tangle.

我是 Ra。在那次的星球溶解事件, 沒有人能夠逃過, 因為這一個行動對於該行星複合體自身的社會複合體起作用。沒有人逃過這個結界或糾結。

10.8 ▶

10.8 Questioner: Is there any danger of this happening to Earth at this time?

10.8 發問者: 此時, 這種事件是否會危及地球?

Ra: I am Ra. We feel this evaluation of your planetary mind/body/spirit complex' s so-called future may be less than harmless. We say only the conditions of mind exist for such development of technology and such deployment.

RA: 我是 Ra。我們覺得評估你們行星的心/身/靈複合體們的所謂未來應該不具傷害性。我們只說發展出這類科技與相關部署的心智狀態是存在的。

It is the distortion of our vision/understanding that the mind and spirit complexes of those of your people need orientation rather than the "toys" needing dismantlement, for are not all things that exist part of the Creator? Therefore, freely to choose is your honor/duty.

就我們的視野/理解變貌、你們人群的心智與靈性複合體需要定位, 而非哪些「玩具」需要被拆除, 因為難道所有存在的事物不都是造物者的一部分? 因此, 自由地去選擇是你們的榮譽/職責。

10.9 ▶

10.9 Questioner: When a graduation occurs [and an] entity or entities move [at] the end of a cycle from one planet to another, by what means do they go from one planet to the other?

10.9 發問者：當畢業典禮展開，一群實體在一個週期的盡頭、從一個星球被遷移到另一個，他們藉由什麼方式前往另一個星球？

Ra: I am Ra. In the scheme of the Creator, the first step of the mind/body/spirit totality/beingness is to place its mind/body/spirit complex distortion in the proper place of love/light. This is done to ensure proper healing of the complex and eventual attunement with the totality/beingness complex. This takes a very variable length of your time/space.

RA：我是 Ra。在造物者的計畫方案中，心/身/靈全體/存在性的第一步是將它的心/身/靈複合體變貌放置在合適的愛/光場所。這樣做可以確保對於該複合體的適當治療，最終與全體/存在性複合體調和。這過程花費你們長度不等的時間/空間。

After this is accomplished the experience of the cycle is dissolved and filtered until only the distillation of distortions in its pure form remains. At this time, the harvested mind/body/spirit totality/beingness evaluates the density needs of its beingness and chooses the more appropriate new environment for either a repetition of the cycle or a moving forward into the next cycle. This is the manner of the harvesting, guarded and watched over by many.

當這過程完成之後，這週期的經驗開始被分解、過濾，直到剩下各種變貌的蒸餾物 [以純粹的形態存在]。在此時，已收割的心/身/靈全體/存在性衡量它的存在性對該密度的需求，接著選擇更適當的新環境，不管是重複該週期、或前往下個週期。這就是收割過程的方式，由許多實體守護與看顧著。

10.10 ▶

10.10 Questioner: When the entity is moved from one planet to the next, is he moved in thought or in a vehicle?

10.10 發問者：當實體從一個星球被遷移到另一個，他是在思想中移動、或乘坐一個載具？

Ra: I am Ra. The mind/body/spirit totality/beingness is one with the Creator. There is no time/space distortion. Therefore, it is a matter of thinking the proper locus in the infinite array of time/spaces.

RA：我是 Ra。心/身/靈全體/存在性與造物者為一。沒有時間/空間的扭曲。因此只需在時間/空間(複數)的無限陣列中，想一個適當的所在地即可。

10.11 ▶

10.11 Questioner: While an entity is incarnate in this third density at this time he may either learn without consciously knowing what he' s doing, or he may learn after he is consciously aware that he is learning in the ways of the Law of One. The second way, it is possible for the entity to greatly accelerate his growth. Is not this correct?

10.11 發問者：在此時，當一個實體投胎於第三密度，他可能沒有意識地學習、不知道自己在做什麼；或者他有意識地覺察他正在學習一的法則。(透過)第二種方式，該實體有可能大大地加速他的成長。這難道不是正確的？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

10.12 ▶

10.12 Questioner: Then although many entities are not aware of this, what they really desire is to accelerate their growth, and it is their job to discover this while incarnate. Is it correct that they can accelerate their growth much more while incarnate in third density than in between incarnations of this density?

10.12 發問者：那麼，雖然許多實體並未覺察到這點，他們真的渴望加速自己的成長，他們的工作是要在此生發現這點。他們在第三密度能夠加速的成長要比在這個密度的中陰期間快許多，這是否正確？

Ra: I am Ra. This is correct. We shall attempt to speak upon this concept.

RA：我是 Ra。這是正確的。我們將嘗試談論這個概念。

The Law of One has as one of its primal distortions the free will distortion, thus each entity is free to accept, reject, or ignore the mind/body/spirit complexes about it and ignore the creation itself. There are many among your social memory complex distortion who, at this time/space, engage daily, as you would put it, in the working upon the Law of One in one of its primal distortions; that is, the ways of love.

一的法則有個原初變貌：自由意志變貌。因此每個實體可以自由地去接受、拒絕、忽略他週遭的心/身/靈複合體，(甚至)忽略宇宙造物本身。在你們的社會記憶複合體變貌當中，有許多人在這個時間/空間，每天[以你們的表述]從事於一的法則的原初變貌之一，那就是，愛之道。

However, if this same entity, being biased from the depths of its mind/body/spirit complex towards love/light, were then to accept responsibility for each moment of the time/space accumulation of present moments available to it, such an entity can empower its progress in much the same way as we described the empowering of the call of your social complex distortion to the Confederation.

無論如何，如果這相同的實體從心/身/靈複合體的深處傾向於愛/光，於是接受在時間/空間的每一刻累積當下的責任，這樣一個實體能夠促進其進展，如同我們之前描述的、關於促進(強化)你們社會複合體向邦聯的呼求。*

{* 參看 7.3–7.5 的描述}

10.13 ▶

10.13 Questioner: Would you state in a little different way how you empower this call?

10.13 發問者：你能否用有點不同的方式來敘述、你如何促進這個呼求？

Ra: I am Ra. We understand you to speak now of our previous information. The call begins with one. This call is equal to infinity and is not, as you would say, counted. It is the cornerstone. The second call is added. The third call empowers or doubles the second, and so forth, each additional caller doubling or granting power to all the preceding call. Thus, the call of many of your peoples is many, many-powered and overwhelmingly heard to the infinite reaches of the One Creation.

RA：我是 Ra。我們理解你現在說到關於我們先前的資訊。該呼求從一開始，這個呼求等同無限，無法被數算[如你會說的]。它是個基石。第二個呼求是累加的。第三個呼求促進或加倍第二個(呼求)，依此類推，每一個額外的呼求者加倍或授與力量給所有先前的呼求。因此，你們許多人群的呼求產生許許多多的動力，其聲響壓倒性地被聽見、直到太一造物之無限邊際。

10.14 ▶

10.14 Questioner: For general development [of the] reader of this book, could you state some of the practices or exercises to perform to produce an acceleration toward the Law of One?

10.14 發問者：為了這本書的讀者的一般性發展，你能否敘述一些練習方式、好讓讀者執行之後可以加速朝一的法則前進？

Ra: I am Ra.

RA：我是 Ra。

Exercise One. This is the most nearly centered and usable within your illusion complex. The moment contains love. That is the lesson/goal of this illusion or density. The exercise is to consciously seek that love in awareness and understanding distortions. The first attempt is the cornerstone. Upon this choosing rests the remainder of the life-experience of an entity.

練習一：在你們的幻象複合體中、這幾乎是最中心、最有用的練習。此刻蘊含愛。那是此密度或幻象的課程/目標。該練習就是有意識地在覺察與理解變貌中尋求那愛。第一次的嘗試是基石。在這選擇之上、將安放一個實體接下來的生命經驗。

The second seeking of love within the moment begins the addition. The third seeking powers the second, the fourth powering or doubling the third. As with the previous type of empowerment, there will be some loss of power due to flaws within the seeking in the distortion of insincerity. However, the conscious statement of self to self of the desire to seek love is so central an act of will that, as before, the loss of power due to this friction is inconsequential.

第二次在此刻中尋求愛、開始加成。第三次的尋求驅動第二次，第四次驅動或倍增第三次。跟先前呼求的促進方式相同之處在於會有一些動力的漏失、由於(個體)在尋求時、不誠心變貌產生的瑕疵。無論如何，自我對自我有意識的宣言、表明尋求愛的渴望是件如此核心的意志行動，因此如先前的情況，這個摩擦產生的動力漏失是微不足道的。

Exercise Two. The universe is one being. When a mind/body/spirit complex views another mind/body/spirit complex, see the Creator. This is an helpful exercise.

練習二：宇宙是一個存有。當一個心/身/靈複合體觀看另一個心/身/靈複合體，看見造物者。這是個有幫助的練習。

Exercise Three. Gaze within a mirror. See the Creator.

練習三：凝視一面鏡子裡面。看見造物者。

Exercise Four. Gaze at the creation which lies about the mind/body/spirit complex of each entity. See the Creator.

練習四：凝視每一個實體[心/身/靈複合體]的四周的造物。看見造物者。

The foundation or prerequisite of these exercises is a predilection towards what may be called meditation, contemplation, or prayer. With this attitude, these exercises can be processed. Without it, the data will not sink down into

the roots of the tree of mind, thus enabling and ennobling the body and touching the spirit.

這些練習的基礎或先決條件是養成冥想、沉思，或禱告的嗜好。有了這樣的態度，這些練習才能夠被消化。若沒有這樣的態度，資料就不會沉入心智之樹的根部，也就無法致能身體、使之變得高貴，並且接觸靈性。

10.15 ▶

10.15 Questioner: [I] was wondering about the advent of the civilization called Atlantis and Lemuria, the way these civilizations occurred, and where did they come from [inaudible] civilizations?

10.15 發問者：我對於亞特蘭提斯與雷姆里亞文明的興起感到好奇，這些文明的發生、他們來自哪裡 [聽不見] 文明？

Ra: I am Ra. This is the last question of this work. The civilizations of Atlantis and Lemuria were not one but two. Let us look first at the Mu entities.

RA：我是 Ra。這是此次工作的最後一個問題。亞特蘭提斯與雷姆里亞並非同一個，而是兩個文明。讓我們首先看看姆(大陸)的實體們。

They were beings of a somewhat primitive nature, but those who had very advanced spiritual distortions. The civilization was part of this cycle, experienced early within the cycle at a time of approximately five three oh oh oh, fifty-three thousand [53,000] of your years ago. It was an helpful and harmless place which was washed beneath the ocean during a readjustment of your sphere' s tectonic plates through no action of their own.

他們是一群有些原始的生命，但他們靈性的變貌相當先進。該文明是這個週期的一部分，在很早的時候開始經歷該週期，時間大約在你們的五三 〇〇〇、五萬三千年前。那曾是一個有益且無害的地方，(因為)你們地球的板塊重新調整(運動)、而被沖刷到海洋底下，跟他們自身的行動無關。

They set out those who survived and reached many places in what you call Russia, North America, and South America. The Indians of whom you have come to feel some sympathy in your social complex distortions are the descendants of these entities. Like the other incarnates of this cycle, they came from elsewhere. However, these particular entities were largely drawn from a second-density planet which had some difficulty, due to the age of its sun, in achieving third-density life conditions. This planet was from the galaxy Deneb. 他們送出那些生還者到許多地方，包括你們稱為的俄羅斯，北美洲，以及南美洲。在你們的社會複合體中、你們感到同情的印地安人就是這些實體的後裔。如同其他在此

週期投生的實體，他們來自(宇宙)其他地方。然而，這群特別的實體大部分來自一個第二密度的星球，由於它所屬的太陽年紀衰老，導致它難以實現第三密度的狀態。這個行星位於天津四星系。

The Atlantean race was a very conglomerate social complex which began to form approximately three one oh oh oh, thirty-one thousand [31,000] years in the past of your space/time continuum illusion. It was a slow growing and very agrarian society until approximately one five oh oh oh, fifteen thousand [15,000] of your years ago. It reached quickly a high technological understanding which caused it to be able to use intelligent infinity in a less informative manner.

亞特蘭提斯民族是個相當群聚型的社會群體、大約在三一〇〇〇、三萬一千年前 [在你們的空間/時間連續體幻象的過去] 開始形成。它是個成長緩慢、非常農業化的社會，直到大約你們的一五〇〇〇、一萬五千年前；它迅速地到達高度的科技理解，導致它以較不有益的方式使用智能無限。

We may add that they used intelligent energy as well, manipulating greatly the natural influxes of the indigo or pineal ray from divine or infinite energy. Thus, they were able to create life forms. This they began to do instead of healing and perfecting their own mind/body/spirit complexes, turning their distortions towards what you may call the negative.

我們補充說明，他們也使用智能能量，而且能從神聖或無限能量中、高度地操控靛藍或松果體光芒的自然匯流。因此他們能夠創造生命形態。他們開始創造生命、而非將這股能量拿來治療或完善他們自己的心/身/靈複合體、轉動他們的變貌轉向[你們可能稱為] 負面。

Approximately eleven thousand [11,000] of your years ago, the first of the, what you call, wars, caused approximately forty percent of this population to leave the density by means of disintegration of the body. The second and most devastating of the conflicts occurred approximately one oh eight two one, ten thousand eight hundred twenty-one [10,821] years in the past according to your illusion. This created an earth-changing configuration and the large part of Atlantis was no more, having been inundated. Three of the positively oriented of the Atlantean groups left this geographical locus before that devastation, placing themselves in the mountain areas of what you call Tibet, what you call Peru, and what you call Turkey.

大約在你們的一萬一千年前，第一次[你們稱為的]戰爭爆發，導致該文明約百分之四十的人口離開這個密度 [透過身體分解的方式]。第二次、也是最具毀滅性的衝突發生在

大約一〇八二一、一萬八百二十一年前[依據你們幻象的過去]，造成地球結構的改變，亞特蘭提斯大陸的大部分地表都被海洋淹沒。亞特蘭提斯之中 3 個正面導向的群體在大毀滅前離開該地理位置，將他們自身置放在山岳地帶，分別在你們稱為的西藏、祕魯、土耳其。

Do you have any brief questions before we close this meeting?
在我們結束此次會議之前、你有任何簡短的問題嗎？

10.16 ▶

10.16 Questioner: Only one, other than what we can do to make the instrument more comfortable. I have only one other question. I would like to have brief information of the word you use, "galaxy."

10.16 發問者：只有一個，關於你使用的字彙「銀河」、我想要有簡短的資訊。此外，有沒有什麼我們可以做的、好使該器皿更舒適？

Ra: I am Ra. We use the term known to your people by the sound vibration complex "galaxy." We accept that some galaxies contain one system of planetary and solar groups, others containing several. However, the importance of the locus in infinite time/space dimensionality is so little that we accept the distortion implicit in such an ambiguous term.

RA：我是 Ra。我們用這個術語，即你們的聲音振動「銀河」。我們接受有些銀河包含一個恆星與行星群的系統；其他銀河可能包含幾個恆星。無論如何，以無限的時間/空間次元性而言，標明所在地的重要性變得十分微小，於是我們接受這類曖昧詞彙隱含的扭曲。

10.17 ▶

10.17 Questioner: Then would nine planets and our sun we have here in our system, would you refer to that as a solar galaxy?

10.17 發問者：那麼我們所處的(恆星)系統、我們的太陽和九個行星，你會指稱它為一個太陽的銀河嗎？

Ra: We would not.

RA：我們不會。

10.18 ▶

10.18 Questioner: How many stars, approximately, would be in a galaxy?

10.18 發問者：那麼在一個銀河中、大約有多少個恆星？

Ra: It depends upon the galactic system. Your own, as you know, contains many, many, millions of planet entities and star bodies.

RA：這要看所處的銀河系統而定。如你所知，你們自己的銀河系涵括許多、許多，數以百萬計的行星實體與恆星體。

10.19 ▶

10.19 Questioner: I was just trying to get to the definition you were using for galaxy. You mentioned them a couple of times and it seemed to me that [inaudible] what you call a galaxy we call a planetary system. Is there any way to make the instrument more comfortable?

10.19 發問者：我只是嘗試搞懂你使用銀河時的定義。先前有幾次、在我看來[聽不見]、你說的銀河是我們說的一個行星系統。有沒有任何方式可以使得該器皿更舒適？

Ra: I am Ra. This instrument could be made somewhat more comfortable if more support were given the body complex. Other than this, we can only repeat the request to carefully align the symbols used to facilitate this instrument's balance. Our contact is narrow-banded and thus the influx brought in with us must be precise.

RA：我是 Ra。可以使這器皿更舒適、如果在其身體複合體下方給予更多支撐。除此之外，我們只能再度請求仔細地校準使用的各個標誌、以促成該器皿的平衡。我們的通訊是窄頻的、因此帶入我們的匯流必須是精準的。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們，所以，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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11.0 ▶

11.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

11.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

11.1

11.1 Questioner: Should we include the ritual that you have suggested that we use to call you in the book that will result from these sessions?

11.1 發問者：我們是否應該把你已建議的、用來呼叫你的儀式放在這本書中[由這些集會所構成]？

Ra: I am Ra. This matter is of small importance for our suggestion was made for the purpose of establishing contact through this instrument with this group.

RA：我是 Ra。這件事的重要性很低，因為我們的建議的目的是為了透過這器皿與這個群體建立通訊。

11.2 ▶

11.2 Questioner: Is it of any assistance to the instrument to have [name] and [name] present during these sessions? Does the number in the group make any difference in these sessions?

11.2 發問者：讓[某某]與[某某]參與這些集會、是否對器皿有任何協助？群體的人數對於這些集會是否造成任何的差異？

Ra: I am Ra. The most important of the entities are the questioner and the vibratory sound complex, Jim. The two entities additional aid the instrument's comfort by energizing the instrument with their abilities to share the physical energy complex which is a portion of your love vibration.

RA：我是 Ra。最重要的實體是發問者和振動聲音複合體，Jim。這兩個實體藉由他們的能力，分享其肉體能量複合體，也是你們愛振動的一部分，提供能量給該器皿、額外地協助該器皿的舒適度。

11.3 ▶

11.3 Questioner: You said yesterday that Maldek was destroyed due to warfare.

If Maldek hadn't destroyed itself due to warfare would it have become a planet that evolved with self-service and would the entities have increased in density, gone on to say the fourth, fifth density in the negative sense or the sense of self-service?

11.3 發問者：你昨天說到馬爾戴克由於戰亂而被摧毀。如果馬爾戴克沒有因為戰爭摧毀自身，它是否可能變成一個自我服務的星球？(其上的)實體們是否會增加其密度，繼續前往，好比說，負面或自我服務的第四、第五密度？

Ra: I am Ra. The planetary social memory complex, Maldek, had in common with your own sphere the situation of a mixture of energy direction. Thus it, though unknown, would most probably have been a mixed harvest — a few moving to fourth density, a few moving towards fourth density in service to self, the great majority repeating third density. This is approximate due to the fact that parallel possibility/probability vortices cease when action occurs and new probability/possibility vortices are begun.

RA：我是 Ra。馬爾戴克星球上的社會記憶複合體，跟你們自己星球的狀態相同，其能量方向是混雜的。因此，雖然是未知的，最有可能的結果會是一個混合的收割：有些人前往第四(正面)密度，有些人前往第四密度於服務自我方面，大部分的人重複第三密度。這是個粗略的(估計)、因為一個事實：當行動發生時、平行的可能性/或然率漩渦(複數)停止，接著新的或然率/可能性漩渦(複數)開始。

11.4 ►

11.4 Questioner: Is there a planet behind our sun, opposite to us in orbit, that we do not know about?

11.4 發問者：是否有個行星在我們太陽的背後，在我們星球軌道的對面，我們不知道的行星？

Ra: I am Ra. There is a sphere in the area opposite your sun of a very, very cold nature, but large enough to skew certain statistical figures. This sphere should not properly be called a planet as it is locked in first density.

RA：我是 Ra。在你們太陽的相反面有一個星球，其特質非常、非常地寒冷，但大到足以彎曲一些特定的統計數據。嚴格地說，這個星球不應該被稱做行星，因為它被閉鎖於第一密度中。

11.5 ►

11.5 Questioner: You said that entities from Maldek might go to— some may go to fourth-density negative. Are there people who go out of our present third density to places in the universe and serve, which are fourth-density self-

service or negative type of planets?

11.5 發問者：你剛剛說到馬爾戴克的實體們可能前往... 有些人可能前往第四負面密度。這些人是否離開我們目前的第三密度，前往宇宙中屬於第四密度、服務自我或負面型態的星球？

Ra: I am Ra. Your question is unclear. Please restate.

RA：我是 Ra。你的問題不清楚。請重新敘述。

11.6 ▶

11.6 Questioner: As our cycle ends and graduation occurs, is it possible for anyone to go from this third density to a fourth-density planet that is a self-service type or negative type?

11.6 發問者：當我們的週期結束，舉行畢業典禮，是否有任何人可能從這個第三密度去到一個第四密度的行星、屬於服務自我或負面的型態？

Ra: I am Ra. We grasp now the specificity of your query. In this harvest the probability/possibility vortex indicates an harvest, though small, of this type. That is correct.

RA：我是 Ra。我們現在抓到你詢問的重點了。在這種收割中、該或然率/可能性漩渦指示著一個收割，雖然這類型的數量不大。那是正確的。

11.7 ▶

11.7 Questioner: Can you tell us what happened to Adolf [Hitler]?

11.7 發問者：你能否告訴我們、阿爾道夫[希特勒]發生什麼事？

Ra: I am Ra. The mind/body/spirit complex known [as] Adolf is at this time in an healing process in the middle astral planes of your spherical force field. This entity was greatly confused and, although aware of the circumstance of change in vibratory level associated with the cessation of the chemical body complex, nevertheless, needed a great deal of care.

RA：我是 Ra。名為阿爾道夫的心/身/靈複合體在此刻處於治療的過程，他目前位於你們星球力場的中間星光層面。這個實體非常地困惑，雖然覺察到化學身體複合體中止造成的振動水平改變，依然需要大量的關懷。

11.8 ▶

11.8 Questioner: Is there anyone in our history that is commonly known who went to a fourth-density self-service or negative type planet or who will go there?

11.8 發問者：在我們歷史上、是否有廣為人知的實體去到第四密度、服務自我或負面的行星，或有誰將會去那兒？

Ra: I am Ra. The number of entities thus harvested is small. However, a few have penetrated the eighth level which is only available from the opening up of the seventh through the sixth. Penetration into the eighth or intelligent infinity level allows a mind/body/spirit complex to be harvested if it wishes at any time/space during the cycle.

RA：我是 Ra。如此收割的實體數量是少的。無論如何，有少數人穿透了第八層，其唯一方法是穿過第六層、開啟第七層。穿透進入第八層或智能無限階層，允許該心/身/靈複合體得以被收割，如果它在該週期的任何時間/空間如此想望。

11.9 ▶

11.9 Questioner: Are any of these people known in the history of our planet by name?

11.9 發問者：在我們行星的歷史中，有沒有這些人的名字？

Ra: I am Ra. We will mention a few. The one known as Taras Bulba, the one known as Genghis Khan, the one known as Rasputin.

RA：我是 Ra。我們可以提一些，(你們)已知的塔拉斯布巴實體、成吉思汗實體、拉斯普廷實體。

11.10 ▶

11.10 Questioner: How did they accomplish this? What was necessary for them to accomplish this?

11.10 發問者：他們是怎麼達成這點的？他們需要什麼來達成這點？

Ra: All of the aforementioned entities were aware, through memory, of Atlantean understandings having to do with the use of the various centers of mind/body/spirit complex energy influx in attaining the gateway to intelligent infinity.

RA：上述的所有實體都覺察到，透過(古老)記憶、屬於亞特蘭提斯人的理解、使用心/身/靈複合體中各個能量匯入中心、以達到通往智能無限的入口。

11.11 ▶

11.11 Questioner: Did this enable them to do what we refer to as magic? Do paranormal things while they were incarnate here?

11.11 發問者：這是否致使他們執行我們指稱的魔法？當他們在世時、是否可以行使

一些超自然事蹟？

Ra: I am Ra. This is correct. The first two entities mentioned made little use of these abilities consciously. However, they were bent single-mindedly upon service to self, sparing no efforts in personal discipline to double, re-double and so empower this gateway. The third was a conscious adept and also spared no effort in the pursuit of service to self.

RA：我是 Ra。這是正確的。前面兩位實體很少有意識地使用這些能力。然而，他們一心一意地專注在服務自我方面，毫不吝惜地、努力於個人修練，加倍、再加倍(其能量)，於是能如此增強這扇大門。第三位是個覺知的行家、同樣毫不吝惜地、努力追尋服務自我。

11.12 ▶

11.12 Questioner: Where are these three entities now?

11.12 發問者：這三位實體目前在何處？

Ra: I am Ra. These entities are in the dimension known to you as fourth. Therefore the space/time continua are not compatible. An approximation of the space/time locus of each would net no actual understanding. Each chose a fourth-density planet which was dedicated to the pursuit of the understanding of the Law of One through service to self, one in what you know as the Orion group, one in what you know as Cassiopeia, one in what you know as Southern Cross; however, these loci are not satisfactory. We do not have vocabulary for the geometric calculations necessary for transfer of this understanding to you.

RA：我是 Ra。這些實體在你們所知的第四次元，由於空間/時間連續體不相容的緣故，嘗試找出他們的所在地無法獲致實際的理解，我們只能取近似值。各自選擇一個第四密度星球、透過服務自我的方式、致力於追求理解一的法則。其中一個在你們所知的獵戶集團，一個在你們所知的仙后座，一個在你們所知的南十字星。無論如何，這些位置並不令人滿意。我們沒有幾何學計算必須的字彙可以將這份理解轉移給你。

11.13 ▶

11.13 Questioner: Who went to the Orion group?

11.13 發問者：誰去了獵戶集團？

Ra: I am Ra. The one known as Genghis Khan.

RA：我是 Ra。你們所知的成吉思汗。

11.14 ▶

11.14 Questioner: What does he presently do there? What is his job or occupation? What does he do?

11.14 發問者：他目前在那兒做什麼？他的工作或職業是什麼？

Ra: I am Ra. This entity serves the Creator in its own way.

RA：我是 Ra。這實體以它自己的方式服務造物者。

11.15 ▶

11.15 Questioner: Is it impossible for you to tell us precisely how he does this service?

11.15 發問者：你是否不可能精確地告訴我們、他如何從事其服務？

Ra: I am Ra. It is possible for us to speak to this query. However, we use any chance we may have to reiterate the basic understanding/learning that all beings serve the Creator.

RA：我是 Ra。我們談論這個詢問是可能的。無論如何，我們利用任何既有的機會、好重述該基本理解/學習：即所有生命服務造物者。

The one you speak of as Genghis Khan, at present, is incarnate in a physical light body which has the work of disseminating material of thought control to those who are what you may call crusaders. He is, as you would term this entity, a shipping clerk.

你所說的成吉思汗，在目前，投胎為一個物理的光體、其工作是散佈思想控制的資料給那些你們稱為的十字軍。以你的稱謂，他是一個運務員。

11.16 ▶

11.16 Questioner: What do the crusaders do?

11.16 發問者：十字軍做什麼事情？

Ra: I am Ra. The crusaders move in their chariots to conquer planetary mind/body/spirit social complexes before they reach the stage of achieving social memory.

RA：我是 Ra。十字軍進入他們的雙輪戰車、好征服(其他)星球的心/身/靈社會複合體、在他們到達社會記憶的階段之前。

11.17 ▶

11.17 Questioner: At what stage does a planet achieve social memory?

11.17 發問者：一個星球在什麼階段可達到社會記憶？

Ra: I am Ra. A mind/body/spirit social complex becomes a social memory complex when its entire group of entities are of one orientation or seeking. The group memory lost to the individuals in the roots of the tree of mind then become[s] known to the social complex, thus creating a social memory complex. The advantages of this complex are the relative lack of distortion in understanding the social beingness and the relative lack of distortion in pursuing the direction of seeking, for all understanding/distortions are available to the entities of the society.

RA：我是 Ra。一個心/身/靈社會複合體、當其整體成員歸屬同一個定位或尋求、就成為一個社會記憶複合體。個體(過去)失落的群體記憶[位於心智之樹的根部] 就變得為社會複合體所知悉，從而創造一個社會記憶複合體。這種複合體的好處在於理解社會存在狀態及繼續尋求的方向、兩方面都相對地沒有扭曲，因為該社會的所有實體都可用全部的理解變貌。

11.18 ▶

11.18 Questioner: Then we have crusaders from Orion coming to this planet for mind control purposes. How do they do this?

11.18 發問者：那麼我們有來自獵戶的十字軍光臨這個星球、為著思想控制的目的。他們如何做到這點？

Ra: As all, they follow the Law of One observing free will. Contact is made with those who call. Those then upon the planetary sphere act much as do you to disseminate the attitudes and philosophy of their particular understanding of the Law of One which is service to self. These become the elite. Through these, the attempt begins to create a condition whereby the remainder of the planetary entities are enslaved by their own free will.

RA：如同所有(生命)，他們遵循一的法則、留意自由意志。他們與那些呼叫的人接觸。那麼，那些在行星地表上的實體也做和你們所做相當的事：就他們對一的法則的特殊理解，也就是服務自我，散佈其態度與哲學。這些人成為精英，透過這些人，他們嘗試創造出一個情況，讓地球上其餘的實體被他們自己的自由意志所奴役。

11.19 ▶

11.19 Questioner: Can you name any of the recipients of the crusaders' — that is, any names that may be known on the planet today?

11.19 發問者：你可否舉出那些接受十字軍的實體，也就是說，今日在該星球上的任何人名嗎？

Ra: I am Ra. I am desirous of being in nonviolation of the free will distortion. To name those involved in the future of your space/time is to infringe; thus, we withhold this information. We request your contemplation of the fruits of the actions of those entities whom you may observe enjoying the distortion towards power. In this way you may discern for yourself this information. We shall not interfere with the, shall we say, planetary game. It is not central to the harvest.

RA：我是 Ra。我渴望不侵犯自由意志變貌，舉出這些牽涉你們空間/時間的未來的人名是種侵犯；因此，我們保留這項資訊。我們請求你沉思那些實體行為的果實，從觀察人們如何享受靠近權力的變貌開始。以這種方式，你可以自己分辨這項資訊。我們將不會干涉，容我們說，這場星球遊戲。它不是這場收割的中心。

11.20 ▶

11.20 Questioner: How do the crusaders pass on their concepts to the incarnate individuals on Earth?

11.20 發問者：這些十字軍如何將他們的觀念傳遞給地球上具肉身的個人？

Ra: I am Ra. There are two main ways, just as there are two main ways of, shall we say, polarizing towards service to others. There are those mind/body/spirit complexes upon your plane who do exercises and perform disciplines in order to seek contact with sources of information and power leading to the opening of the gate to intelligent infinity.

RA：我是 Ra。有兩種主要的方式，容我們說，正如極化朝向服務他人也有兩種主要方式。有些在你們層面上的心/身/靈複合體、練習並執行一些鍛鍊、尋求(這類)資訊和力量的源頭，好開啟通往智能無限的大門。

There are others whose vibratory complex is such that this gateway is opened and contact with total service to self with its primal distortion of manipulation of others is then afforded with little or no difficulty, no training, and no control. 另外一些人，本身的振動複合體就足以開啟大門，同時與全然的服務自我接觸，伴隨著操控他人的原初變貌，然後(資料)可以毫無困難地提供給他們，無須訓練、無須控制。

11.21 ▶

11.21 Questioner: What type of information is passed on from the crusaders to

these people?

11.21 發問者：十字軍傳遞何種訊息給這些人群？

Ra: I am Ra. The Orion group passes on information concerning the Law of One with the orientation of service to self. The information can become technical just as some in the Confederation, in attempts to aid this planet in service to others, have provided what you would call technical information. The technology provided by this group is in the form of various means of control or manipulation of others to serve the self.

RA：我是 Ra。獵戶集團傳遞關於一的法則之資訊、定位在服務自我層面。這資訊可以成為技術性的、正如同一些(星際)邦聯成員試圖提供給地球一些[你會稱之為]技術性資訊於服務他人層面上。這個集團提供的科技、即為各式各樣的控制或操控他人的工具、用於服務自我。

11.22 ▶

11.22 Questioner: Do you mean then that some scientists receive technical information, shall we say, telepathically that comes out then as usable gadgetry?

11.22 發問者：那麼，你的意思是：有些科學家接收到這些技術性資訊，容我們說，透過心電感應方式、然後產生一些可用的小玩意兒？

Ra: I am Ra. That is correct. However, very positively, as you would call this distortion, oriented so-called scientists have received information intended to unlock peaceful means of progress which redounded unto the last echoes of potential destruction due to further reception of other scientists of a negative orientation/distortion.

RA：我是 Ra。這是正確的。無論如何，一些十分正面導向[以你們的稱呼]的、所謂的科學家接收到這些資訊、意圖解鎖和平的進展用途，(卻在)最後轉移為潛在的毀滅性回響，因為其他負面導向變貌的科學家進一步接受到(該資訊)。

11.23 ▶

11.23 Questioner: Is this how we learned of nuclear energy? Was it mixed, both positive and negative orientation?

11.23 發問者：這就是我們如何學會核子能量的過程？混雜著正面與負面的定向？

Ra: I am Ra. This is correct. The entities responsible for the gathering of the scientists were of a mixed orientation. The scientists were overwhelmingly positive in their orientation. The scientists who followed their work were of

mixed orientation including one extremely negative entity, as you would term it.

RA: 我是 Ra。這是正確的。負責召集科學家的實體們屬於混雜的定向。(起初的)科學家們的定向是壓倒性地正面。但接手後續工作的科學家則屬於混雜的定向, 包括一個極度負面的實體 [套用你們的用語]。

11.24 ▶

11.24 Questioner: Is this extremely negative entity still incarnate on Earth?

11.24 發問者: 這個極度負面的實體是否還活在地球上?

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

11.25 ▶

11.25 Questioner: Then I assume you can't name him and would ask you where Nikola Tesla got his information?

11.25 發問者: 那麼我假設你不能給他的名字, 接著要問你, 尼可拉•特斯拉從哪裡得到他的資訊?

Ra: I am Ra. The one known as Nikola received information from Confederation sources desirous of aiding this extremely, shall we say, angelically positive entity in bettering the existence of its fellow mind/body/spirit complexes. It is unfortunate, shall we say, that like many Wanderers the vibratory distortions of third-density illusion caused this entity to become extremely distorted in its perceptions of its fellow mind/body/spirit complexes so that its mission was hindered and in the result, perverted from its purposes.

RA: 我是 Ra。名為尼可拉的實體從星際邦聯的某些源頭接收到資訊、(它們)渴望幫助這個極度[容我們說]天使般的正面實體, 他想要使人類同胞[心/身/靈複合體]的生活更好。不幸地[容我們說], 就像許多流浪者, 由於第三密度的各種振動變貌導致這實體在觀察其同伴[心/身/靈複合體]方面變得極度地扭曲, 以致於它的任務受到阻礙, 結果, 被歪曲離開它的目的。

11.26 ▶

11.26 Questioner: How was Tesla's work supposed to benefit man on Earth, and what were its purposes?

11.26 發問者: 原本特斯拉的工作可以如何造福地球上的人類, 它原先的目標為何?

Ra: I am Ra. The most desired purpose of the mind/body/spirit complex, Nikola, was the freeing of all planetary entities from darkness. Thus, it attempted to give to the planet the infinite energy of the planetary sphere for use in lighting and power.

RA：我是 Ra。該心/身/靈複合體、尼可拉、原本最渴望的目標是將全球的所有實體從黑暗中解放。因此，他嘗試給予該星球無限能量[屬於該星球的]、可以使用於照明及電力。

11.27 ▶

11.27 Questioner: By freeing the planetary entities from darkness, precisely what do you mean?

11.27 發問者：將地球的實體們從黑暗中解放、你精確的意思是？

Ra: I am Ra. [Most of the following answer was lost due to tape recorder malfunction. The core of the response was as follows.] We spoke of freeing people from darkness in a literal sense.

RA：我是 Ra。[由於錄音機故障，不能夠抄寫 Ra 的回答遺失。以下是回覆的概要。] 我們意圖說的：將人類從黑暗中解放，就照字面意義解釋。

11.28 ▶

11.28 Questioner: Would this freeing from darkness be commensurate with the Law of One or does this have any real product?

11.28 發問者：(將人類)從黑暗中解放、這點是否與一的法則相稱，或者這會產生任何真正的產品？

Ra: I am Ra. The product of such a freeing would create two experiences.

RA：我是 Ra。如此的解放的產品會創造兩種經驗。

Firstly, the experience of no need to find the necessary emolument for payment, in your money, for energy.

首先，(人們)經驗到、無須找到必要的薪水來付帳，無須以你們的金錢來換取能源。

Secondly, the leisure afforded, thereby exemplifying the possibility and enhancing the probability of the freedom to then search the self for the beginning of seeking the Law of One.

其次，(人們)有閒暇時間之後，從而示現該可能性、並增進自由的或然率，然後尋找自我、即尋求一的法則之開端。

Few there are working physically from daybreak to darkness, as you name them, upon your plane who can contemplate the Law of One in a conscious fashion.

那些在你們的(次元)層面上，從黎明一直實際勞動到暗夜的人 [依照你們命名的時間]、很少人能夠以有意識的方式沉思一的法則。

11.29 ▶

11.29 Questioner: What about the Industrial Revolution in general. Was this planned in any way?

11.29 發問者：一般而言，工業革命是否以任何方式、被(預先)計畫好了？

Ra: I am Ra. This will be the final question of this session.

RA：我是 Ra。這將是此次集會的最後一個問題。

That is correct. Wanderers incarnated in several waves, as you may call them, in order to bring into existence the gradual freeing from the demands of the diurnal cycles and lack of freedom of leisure.

那是正確的。流浪者分好幾波[如你的稱呼]投胎，為了逐步將人們從日間週期的各種需求，以及缺乏休閒自由(的狀態)中解放出來。

11.30 ▶

11.30 Questioner: Well, that was the last question, so I will as usual ask if there' s anything we can do to make the instrument more comfortable?

11.30 發問者：嗯，那是最後一個問題，所以照例，我要問，有沒有任何我們可以做的事、使得這器皿更舒適？

Ra: I am Ra. You are doing well. The most important thing is to carefully align the symbols. The adjustment made this particular time/space present will aid this instrument' s physical complex in the distortion towards comfort.

May we ask if you have any short questions which we may resolve before closing the session?

RA：我是 Ra。你們做得很好。最重要的事情為仔細地校準那些標誌。這些調整可以在這個特別的時間/空間當下幫助該器皿的肉體複合體處於將近舒適的變貌。

在結束這集會之前、容我們問，你是否還有任何簡短的問題是我們可以解答的？

11.31 ▶

11.31 Questioner: I don' t know if this is a short question or not, so we can save it till next time, but my only question is why the crusaders from Orion do

this. What is their ultimate objective? This is probably too long to answer.

11.31 發問者：我不知道這是不是簡短的問題，如果不是、我們可以留到下次，我唯一的問題是：為什麼來自獵戶的十字軍要這麼做？他們的終極目標是什麼？這很可能要花太長的時間來回答。

Ra: I am Ra. This is not too long to answer. To serve the self is to serve all. The service of the self, when seen in this perspective, requires an ever-expanding use of the energies of others for manipulation to the benefit of the self with distortion towards power.

RA：我是 Ra。這並不會花太長時間回答。服務該自我就是服務全體。以這個觀點來看，對於自我的服務需要不斷擴張地使用他人的能量、用於操縱的目的，以利於自我靠近權力的變貌。

If there are further queries to more fully explicate this subject we shall be with you again.

為了更充分地闡述這個主題，如果有進一步的詢問、我們將再次與你們同在。

11.32 ▶

11.32 Questioner: Just was one thing I forgot. Is it possible to do another session late today?

11.32 發問者：就一件事，我忘了。是否可能在今天稍晚、進行另一場集會？

Ra: I am Ra. It is well.

RA：我是 Ra。這是好的。

11.33 ▶

11.33 Questioner: Thank you.

11.33 發問者：謝謝你。

Ra: I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Creator. Adonai.

RA：我是 Ra。我在太一無限造物者的愛與光中離開你們，那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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12.0 ▶

12.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

12.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

12.1 ▶

12.1 Questioner: I got [a] call from Henry Puharich this afternoon. [He will] be here next month. I want to ask you if it is possible for him to join in our circle and ask questions. And also if Michel D' Obrenovic, who' s also known as George Hunt Williamson, happens to come here would it be all right for him to be in the circle?

12.1 發問者：今天下午亨利·普哈里契打電話給我，他下個月要到這裡。我想要問他是否可能加入我們的圈子、並且問問題？再者，密歇爾·D' 歐布雷諾維奇，也被認為是喬治·杭特·威廉森，他加入這個圈子沒問題吧？

Ra: I am Ra. These entities, at present, are not properly attuned for the particular work due to vibrational distortions which in turn are due to a recent lack of time/space which you call busy-ness. It would be requested that the entities spend a brief time/space in each diurnal cycle of your planet in contemplation. At a future time/space in your continuum you are requested to ask again.

RA：我是 Ra。這些實體目前沒有為了這個特殊的工作適當地調頻，原因是振動上的扭曲，接著是由於他們最近缺乏時間/空間，即你們稱為的忙碌。我們要求這些實體每天花費簡短的時間/空間在沈思上。在你們連續體的未來時間/空間，你需要再問這個問題。

This group is highly balanced to this instrument' s vibratory distortions due to, firstly, contact with the instrument on a day-to-day basis. Secondly, due to contact with the instrument through meditation periods. Thirdly, through a personal mind/body/spirit complex distortion towards contemplation which in sum causes this group to be effective.

這個小組對這個器皿的振動變貌是高度平衡的，原因有：首先，與這個器皿天天接觸。其次，在冥想期間和器皿聯繫。第三，個人的心/身/靈複合體變貌朝向沈思。這些加總起來、導致這個小組是有效的。

12.2 ▶

12.2 Questioner: Thank you. Continuing with the previous session, [you] mentioned that the Orion crusaders came here in chariots. [Could you] describe a chariot?

12.2 發問者：感謝你。接續上次的集會，你提到獵戶的十字軍坐雙輪戰車來到這裡。你可否描述一輛雙輪戰車？

Ra: I am Ra. The term chariot is a term used in warfare among your peoples. That is its significance. The shape of the Orion craft is one of the following: firstly, the elongated, ovoid shape which is of a darker nature than silver but which has a metallic appearance if seen in the light. In the absence of light, it appears to be red or fiery in some manner.

RA：我是 Ra。雙輪戰車這個術語過去被用於你們人群當中的戰爭之中。那是其顯著意義。獵戶的飛行器有以下形狀：首先，瘦長、卵圓形，如果在光中，表面有比銀色暗的金屬光澤。若缺乏光，則以相同方式顯現紅色或火紅色。

Other craft include disc-shaped objects of a small nature approximately twelve feet in your measurement in diameter, the box-like shape approximately forty feet to a side in your measurement. Other craft can take on a desired shape through the use of thought control mechanisms. There are various civilization complexes which work within this group. Some are more able to use intelligent infinity than others. The information is very seldom shared; therefore, the chariots vary greatly in shape and appearance.

其他飛行器包括碟型的物體、有較小的特性、直徑大約十二英尺[以你們的度量]，(以及)箱子的外形、每邊大約為四十英尺 [以你們的度量]。其他飛行器透過使用思想控制機制可以變換為渴望的外形。有各種不同的文明複合體在這個集團之中工作，有些比其他文明更能夠使用智能無限。該資訊極少被分享；因此，雙輪戰車們的外形與外觀極為多樣化。

12.3 ▶

12.3 Questioner: Is there any effort by the Confederation to stop the Orion chariots from arriving here?

12.3 發問者：邦聯是否有盡任何努力阻止獵戶雙輪戰車抵達這裡？

Ra: I am Ra. Every effort is made to quarantine this planet. However, the network of guardians, much like any other pattern of patrols on whatever level, does not hinder each and every entity from penetrating quarantine, for if request is made in light/love, the Law of One will be met with acquiescence. If

the request is not made, due to the slipping through the net, then there is penetration of this net.

RA: 我是 Ra。邦聯盡所有努力以隔離這個行星。無論如何，守護者們的網路，如同其他樣式的巡邏、不管在何等層級，都不會阻礙所有實體、以致於無法穿透隔離，因為如果請求是基於光/愛、一的法則，將被默許進入。若沒有提出請求，由於(偶爾)有漏網之魚，那麼這隔離網會被穿透。

12.4 ▶

12.4 Questioner: Who makes this request?

12.4 發問者：誰發出這請求？

Ra: I am Ra. Your query is unclear. Please restate.

RA: 我是 Ra。你的詢問不清楚。請重新敘述。

12.5 ▶

12.5 Questioner: I didn' t quite understand. How does the Confederation stop the Orion chariot from coming through the quarantine? What actions do...

12.5 發問者：我不是很理解。邦聯如何阻止獵戶雙輪戰車穿透隔離？甚麼行動...

Ra: I am Ra. There is contact at the level of light-form or lightbody-being depending upon the vibratory level of the guardian. These guardians sweep reaches of your Earth' s energy fields attempting to be aware of any entities approaching. An entity which is approaching is hailed in the name of the One Creator. Any entity thus hailed is bathed in love/light and will of free will obey the quarantine due to the power of the Law of One.

RA: 我是 Ra。接觸的層級位於光形態或光體存有，視守護者的振動層級而定。這些守護者掃視你們地球的能量場範圍，以察覺是否有任何實體接近。以太一造物者之名、一個接近中的實體會被打招呼。任何被招呼的實體會沐浴在愛/光之中，由於一的法則之大能，憑藉自由意志來服從這隔離。

12.6 ▶

12.6 Questioner: What would happen to the entity if he did not obey the quarantine after being hailed?

12.6 發問者：一個實體如果被招呼之後、仍不服從隔離規定、會發生什麼事？

Ra: I am Ra. To not obey quarantine after being hailed on the level of which we speak would be equivalent to your not stopping upon walking into a solid brick wall.

RA: 我是 Ra。在我們談到的層級上面、被招呼之後仍不服從隔離規定、就相當於你走路即將撞到一道結實的磚牆、卻不停下來。

12.7 ▶

12.7 Questioner: What would happen to the entity then [if] he did this? What' d happen to his chariot?

12.7 發問者：一個實體如果真的這樣做，他的雙輪戰車會發生什麼事？

Ra: I am Ra. The Creator is one being. The vibratory level of those able to reach the quarantine boundaries is such that upon seeing the love/light net it is impossible to break this Law. Therefore, nothing happens. No attempt is made. There is no confrontation.

RA: 我是 Ra。造物者是單一的存在，那些能夠抵達隔離邊界的生命、其振動層次已經足以看見該愛/光網絡，不可能去打破這個法則。因此，沒有什麼事情會發生。不會做出嘗試。也沒有衝突。

The only beings who are able to penetrate the quarantine are those who discover windows or distortions in the space/time continua surrounding your planet' s energy fields. Through these windows they come. These windows are rare and unpredictable.

唯一能夠穿透隔離的存有們、是在你們星球能量場周圍的空間/時間連續體中發現窗口或扭曲。透過這些窗口、他們來臨。這些窗口是稀少且無法預測的。

12.8 ▶

12.8 Questioner: Does this account for what we call the "UFO Flaps" where a large number of UFOs show up like in 1973?

12.8 發問者：這是否可以說明我們稱為的「UFO 鼓動」事件、即在 1973 年突然出現大量的 UFO？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

12.9 ▶

12.9 Questioner: Well then are most of the UFOs which are seen in our skies from the Orion group?

12.9 發問者：嗯，那麼出現在我們天空的 UFOs，是否大多數來自獵戶集團？

Ra: I am Ra. Many of those seen in your skies are of the Orion group. They

send out messages. Some are received by those who are oriented towards service to others. These messages then are altered to be acceptable to those entities while warning of difficulties ahead. This is the most that self-serving entities can do when faced with those whose wish is to serve others. The contacts which the group finds most helpful to their cause are those contacts made with entities whose orientation is towards service to self.

RA: 我是 Ra。許多在你們天空可見的物體屬於獵戶集團。他們送出訊息。有些被導向服務他人的個體所接收，這些訊息被改變成那些實體可接受的訊息、例如預先警告會發生的困難。這是當服務自我實體面對這類人所能做的最大程度。獵戶集團發現對他們目的最有幫助的，是跟那些導向服務自我的實體做接觸。

There are many thought-form entities in your skies which are of a positive nature and are the projections of the Confederation. Other sightings are due to the inadvertent visualization by your peoples' optical mechanisms of your own government' s weaponry.

在你們天空中，有許多正向特質的思想型態、它們是邦聯的投射。其他的目擊則是你們人群以光學儀器不經意看見的、你們自己政府的武器設備。

12.10 ►

12.10 Questioner: Which group was it that contacted Henry Puharich in Israel, right around 1972?

12.10 發問者：1972 年左右、是哪個群體在以色列和亨利•普哈里契接觸？

Ra: I am Ra. We must refrain from answering this query due to the possibility/probability that the one you call Henry will read this answer. This would cause distortions in his future. It is necessary that each being use free and complete discernment from within the all-self which is at the heart of the mind/body/spirit complex.

RA: 我是 Ra。我們必須避免回答這個詢問，由於你稱為亨利的實體有可能性/或然率讀到這個回答。這會導致在他的未來有一些扭曲。每一個存有從全我之內使用自由和完整的辨別力是必須的、該全我位於心/身/靈複合體之中心。

12.11 ►

12.11 Questioner: Does that also apply to answering who was contacting the group that I originally was in, [in] 1962?

12.11 發問者：(剛才)那個答案是否也適用於回答(這題)：1962 年，誰在接觸我原先所屬的團體？

Ra: I am Ra. This query may be answered. The group contacted was the Confederation.

RA：我是 Ra。可以回答這個詢問。當時接觸(你)的群體是邦聯。

12.12 ▶

12.12 Questioner: Did they have any of their craft in our area at that time?

12.12 發問者：在那個時候，他們在我們這一帶有飛行器嗎？

Ra: I am Ra. There was no craft. There was a thought-form.

RA：我是 Ra。當時沒有飛行器，只有一個思想-形態。

12.13 ▶

12.13 Questioner: [You] mentioned the Orion crusaders, when they do get through the net, give both technical and non-technical information. We know what you mean by technical information, but what type of non-technical information do they give to those they contact? Am I right in assuming that this is all done by telepathic communication?

12.13 發問者：你提到獵戶十字軍，當他們通過網絡時，同時給予科技與非科技的資訊。我們知道你所指的科技訊息，但他們給予接觸者何種非科技訊息？我假設，他們全部使用心電感應的通訊完成這一切，我是對的嗎？

Ra: I am Ra. This is correct. Through telepathy the philosophy of the Law of One with the distortion of service to self is promulgated. In advanced groups there are rituals and exercises given and these have been written down just as the service-to-others oriented entities have written down the promulgated philosophy of their teachers. The philosophy concerns the service of manipulating others that they may experience service towards the other-self, thus through this experience becoming able to appreciate service to self. These entities thus would become oriented towards service to self and in turn manipulate yet others so that they in turn might experience the service towards the other-self.

RA：我是 Ra。這是正確的，透過心電感應，一的法則被散佈、伴隨著服務自我的變貌。在先進的團體中、那兒有些儀式與練習，並且被書寫下來、正如導向服務他人的實體們寫下他們導師要散佈的哲學。該哲學關乎操控他人的服務、好讓他們能體驗對其他自我的服務，因此透過這種體驗變得能夠欣賞服務自我。如此這些實體變得導向服務自我，接著再去操控他人，於是他們接著體驗到對其他自我的服務。

12.14 ▶

12.14 Questioner: [Would] this be the origin of what we call black magic?

12.14 發問者：這是否就是我們稱為黑魔法的起源？

Ra: I am Ra. This is correct in one sense, incorrect in another. The Orion group has aided the so-called negatively oriented among your mind/body/spirit complexes. These same entities would be concerning themselves with service to self in any case and there are many upon your so-called inner planes which are negatively oriented and thus available as inner teachers or guides and so-called possessors of certain souls who seek this distortion of service to self.

RA：我是 Ra。這在某方面來說是正確的，在另一方面則是不正確的。獵戶集團曾經協助所謂的負面導向的心/身/靈複合體。這些相同的實體不管在什麼情況下、都關切服務自我，在你們所謂的內在次元上、有許多負面導向的靈體，因此可做為他們的內在老師或指導，以及某些靈魂的所謂的佔有者，它們尋求這種服務自我的變貌。

12.15 ▶

12.15 Questioner: Is it possible for an entity here on Earth to be so confused as to call both the Confederation and the Orion group in [an] alternating way, one, then the other, [inaudible] back to [inaudible]?

12.15 發問者：一個地球上的實體、是否可能變得如此混淆而同時呼叫星際邦聯與獵戶集團、以交替的方式進行？先是前者，然後後者，[聽不見] 又回到 [聽不見]？

Ra: I am Ra. It is entirely possible for the untuned channel, as you call that service, to receive both positive and negative communications. If the entity at the base of its confusion is oriented towards service to others, the entity will begin to receive messages of doom. If the entity at the base of the complex of beingness is oriented towards service to self, the crusaders, who in this case, do not find it necessary to lie, will simply begin to give the philosophy they are here to give. Many of your so-called contacts among your people have been confused and self-destructive because the channels were oriented towards service to others but, in the desire for proof, were open to the lying information of the crusaders who then were able to neutralize the effectiveness of the channel.

RA：我是 Ra。對於未調音的管道[如你對該服務的稱謂]而言，同時接收到正面與負面的通訊是完全可能的。如果該實體在其混淆的基礎仍導向服務他人，則該實體將接收到末日的訊息。如果該實體的存在性複合體的基礎導向服務自我，在這種情況下，十字軍們發覺不需要說謊，則會簡明地開始給予他們在此要給出的哲學。

在你們人群當中、許多你們所謂的接觸都曾被混淆、並且是自我毀滅的、因為那些管

道導向服務他人，但渴望證據，於是向十字軍的謊言敞開，然後它們能夠抵銷該管道的有效性。

12.16 ▶

12.16 Questioner: Are most of these crusaders fourth-density?

12.16 發問者：發問者：這些十字軍是否大多數為第四密度？

Ra: I am Ra. There is a majority of fourth-density. That is correct.

RA：我是 Ra。大多數為第四密度，那是正確的。

12.17 ▶

12.17 Questioner: Does an individual in the fourth density normally appear—or are they normally invisible to us?

12.17 發問者：第四密度的個體會正常顯現，或正常情況下、我們看不見它們？

Ra: I am Ra. The use of the word “normal” is one which befuddles the meaning of the question. Let us rephrase for clarity. The fourth density is, by choice, not visible to third density. It is possible for fourth density to be visible. However, it is not the choice of the fourth-density entity to be visible due to the necessity for concentration upon a rather difficult vibrational complex which is the third density you experience.

RA：我是 Ra。使用「正常」這個詞彙使得問題變得迷糊。讓我們為了清晰度重新措辭。第四密度是，藉由選擇，第三密度看不見的。第四密度成為可見是有可能的。無論如何，一個第四密度實體不選擇成為可見的，由於必需集中(心神)在一個相當困難的振動複合體上、即是你們體驗的第三密度。

12.18 ▶

12.18 Questioner: Are there any Confederation or Orion individuals living on Earth visible to us and important in our society at this time? Walking among us?

12.18 發問者：此時是否有生活在地球上的邦聯或獵戶個體可以被我們看見，並且在我們社會中是重要的？行走在我們當中？

Ra: I am Ra. There are no entities of either group walking among you at this time. However, the crusaders of Orion use two types of entities to do their bidding, shall we say. The first type is a thought-form; the second, a kind of robot.

RA：我是 Ra。此時沒有實體或群體行走在你們當中。然而，獵戶十字軍使用兩種型

態的實體來執行其命令，容我們說。第一型態是思想型態；第二型態是某種機器人。

12.19 ▶

12.19 Questioner: Could you describe the robot?

12.19 發問者：你可否描述這機器人？

Ra: I am Ra. The robot may look like any other being. It is a construct.

RA：我是 Ra。這機器人可以像任何其他存有。它是個建構。

12.20 ▶

12.20 Questioner: Is the robot what is normally called "Men in Black?"

12.20 發問者：該機器人是否被通稱為「黑衣人」？

Ra: I am Ra. This is incorrect.

RA：我是 Ra。這是不正確的。

12.21 ▶

12.21 Questioner: Who are the Men in Black?

12.21 發問者：誰是黑衣人？

Ra: I am Ra. The Men in Black are a thought-form type of entity which have some beingness to their make-up. They have certain physical characteristics given them. However, their true vibrational nature is without third-density vibrational characteristics and, therefore, they are able to materialize and dematerialize when necessary.

RA：我是 Ra。黑衣人是一種思想形態的實體，在它們的構成中有一些存在性。他們被給予特定的物理特徵。然而，它們真實的振動本質並沒有第三密度的振動特徵，因此，他們能夠在必要的時候具體化或非物質化(消失)。

12.22 ▶

12.22 Questioner: Are all of these Men in Black then used by the Orion crusaders?

12.22 發問者：所有這些黑衣人全都被獵戶十字軍所使用？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

12.23 ▶

12.23 Questioner: If one were to visit me and I grabbed him and locked him in a closet could I keep him, or would he disappear?

12.23 發問者：如果有一個黑衣人探訪我，我抓住他並把他鎖進衣櫃。我能留住他，還是他會消失？

Ra: I am Ra. It depends upon which type of entity you grab. You are perhaps able to perceive a construct. The construct might be kept for a brief period, although these constructs also have an ability to disappear. The programming on these constructs, however, makes it more difficult to remotely control them. You would not be able to grapple with a thought-form entity of the Men in Black, as you call it, type.

RA：我是 Ra。這端賴你抓到的是哪個類型的實體。你或許能夠察覺到一個建構。這個建構可以被留住一小段時間，儘管這些建構也有能力消失。無論如何，這些建構的程式設計使得(實體)要遠程控制它們比較困難。你不能夠抓住一個黑衣人[如你對它的稱呼]類型的思想形態實體。

12.24 ▶

12.24 Questioner: [Would] this be against the Law of One and I would be making a mistake by grabbing these entities?

12.24 發問者：這是否違反一的法則，若我抓住這些實體、會不會犯了錯？

Ra: I am Ra. There are no mistakes under the Law of One.

RA：我是 Ra。在一的法則底下沒有錯誤。

12.25 ▶

12.25 Questioner: What I' m saying is would I be polarizing more toward self-service or toward service for others when I did this act of locking up the thought-form or construct?

12.25 發問者：我要說的是：當我鎖住了一個思想形態或建構，我會不會更多極化朝向自我服務或為他人服務？

Ra: I am Ra. You may consider that question for yourself. We interpret the Law of One, but not to the extent of advice.

RA：我是 Ra。你得自己去考慮那個問題。我們詮釋一的法則，但沒有到勸告的程度。

12.26 ▶

12.26 Questioner: Thank you. Well, you spoke of Wanderers. Who are Wanderers? Where do they come from?

12.26 發問者：謝謝你。嗯，你曾談到流浪者。誰是流浪者？他們來自何方？

Ra: I am Ra. Imagine, if you will, the sands of your shores. As countless as the grains of sand are the sources of intelligent infinity.

RA：我是 Ra。如果你願意，想像你們海灘上的沙子，數不盡的沙粒如同智能無限的(眾多)來源。

When a social memory complex has achieved its complete understanding of its desire, it may conclude that its desire is service to others with the distortion towards reaching their hand, figuratively, to any entities who call for aid. These entities whom you may call the Brothers and Sisters of Sorrow move towards this calling of sorrow. These entities are from all reaches of the infinite creation and are bound together by the desire to serve in this distortion.

當一個社會記憶複合體已經獲致它對於自身渴望的完整理解，它可能做出結論：其渴望為服務他人、[伴隨的變貌是]伸出他們的手[比喻性地]給任何一個呼求援助的實體。這些實體，你們可以稱為憂傷的弟兄姊妹，移動前往憂傷呼叫的地方。這些實體來自無限造物的所有地帶，藉由服務的渴望[在這個變貌中]結合在一起。

12.27 ▶

12.27 Questioner: How many of them are incarnate on Earth now?

12.27 發問者：現在，他們有多少人投胎在地球上？

Ra: I am Ra. The number is approximate due to an heavy influx of those birthed at this time due to an intensive need to lighten the planetary vibration and thus aid in harvest. The number approaches sixty-five million.

RA：我是 Ra。這個數目只是近似值，由於迫切需要減輕地球的振動，吸引大量出生潮湧入以協助收割。目前數量接近六千五百萬。

12.28 ▶

12.28 Questioner: Are most of these from the fourth density? What density do they come from?

12.28 發問者：這些(流浪者)是否大多數來自第四密度？他們來自什麼密度？

Ra: I am Ra. Few there are of fourth density. The largest number of Wanderers, as you call them, are of the sixth density. The desire to serve must be distorted

towards a great deal of purity of mind and what you may call foolhardiness or bravery, depending upon your distortion complex judgment. The challenge/danger of the Wanderer is that it will forget its mission, become karmically involved, and thus be swept into the maelstrom from which it had incarnated to aid the destruction.

RA：我是 Ra。少數屬於第四密度。大多數的流浪者，如你所稱，屬於第六密。服務的渴望必須扭轉朝向很大的心智純粹度，以及(朝向)你們稱為的愚勇或勇氣，取決於你們的判斷複合體變貌。流浪者的挑戰/危險在於它可能會忘記其任務，與業力發生牽連，因之被捲入大漩渦中、(雖然)他原本投生的目的就是要協助該毀滅。*

{* 這段的最後一句似乎在傳輸過程中有些混淆。Ra 可能意指：要避免該毀滅。
(譯註：' 84 年的商業版已把動詞、協助、改為避免。)}

12.29 ►

12.29 Questioner: What could one of these entities do to become karmically involved? Could you give us an example?

12.29 發問者：這些實體之一能做什麼跟業力發生牽連？你能否給我們一個例子？

Ra: I am Ra. An entity which acts in a consciously unloving manner in action with other beings can become karmically involved.

RA：我是 Ra。一個實體有意識地以沒有愛心的方式與他人互動、就能跟業力發生牽連。

12.30 ►

12.30 Questioner: [I just had a] thought. Do any of these Wanderers have physical ailments in this Earth situation?

12.30 發問者：我剛才有一個想法。在這些流浪者當中，是否有許多人在這個地球的處境中有各種肉體的病痛？

Ra: I am Ra. Due to the extreme variance between the vibratory distortions of third density and those of the more dense densities, if you will, Wanderers have as a general rule some form of handicap, difficulty, or feeling of alienation which is severe. The most common of these difficulties are alienation, the reaction against the planetary vibration by personality disorders, as you would call them, and body complex ailments indicating difficulty in adjustment to the planetary vibrations such as allergies, as you would call them.

RA：我是 Ra。由於在第三密度與比較密集的密度的振動之間有著極度的變異，流浪者有個普遍的慣例：某種形式的障礙、劇烈的困境或疏離的感覺。這些困難中最普遍

的是疏離，藉由人格失常[如你的稱謂]的反應、企圖對抗地球振動，以及身體複合體的各種病痛、指出調整到地球振動過程中發生的困難，好比你們稱為的各種過敏症。

12.31 ▶

12.31 Questioner: Is there a best way for these entities to heal themselves of their physical ailments?

12.31 發問者：對於這些實體、有沒有一個最佳的方法去治療他們的肉體病痛？

Ra: I am Ra. This will be the last complete question of this time/space. The self-healing distortion is effected through realization of the intelligent infinity resting within. This is blocked in some way in those who are not perfectly balanced in bodily complexes. The blockage varies from entity to entity. It requires the conscious awareness of the spiritual nature of reality, if you will, and the corresponding pourings of this reality into the individual mind/body/spirit complex for healing to take place.

RA：我是 Ra。在這個時間/空間、這將是最後一個完整的問題。

自我治療的變貌是透過證悟於內在歇息的智能無限而產生效果。對於身體複合體沒有完全平衡的實體，這個過程在有些方面被阻塞了。不同實體的阻塞各有不同。需要有意識地覺知實相[若你願意這樣說]的靈性本質，接著與這實相對應的澆灌進入該個體的心/身/靈複合體，療癒就發生了。

We will use this instrument as example. The portions of its ailment, as you call this distortion complex, that can be perfected in balance are due primarily to a blockage of the indigo-ray or pineal energy center. This center receives the intelligent energy from all sources lawful within the one Creation; that is, lawful in this third-density distortion or illusion. If there is no blockage, these energies pour or stream down into the mind/body/spirit complex perfecting moment by moment the individual's body complex.

我們願使用這個器皿為例。她的疾病部分[如你對這個變貌複合體的稱呼]，主要是由於靛藍色光芒或松果體能量中心的阻塞，這是可以被全然平衡的。這個能量中心從太一造物之內的萬有之源接收智能能量；那就是第三密度變貌或幻象中的自然律。如果沒有阻塞，那些能量灌注或流入該心/身/靈複合體，使得該個體的身體複合體時時趨向完美。

This instrument also experiences some distortion of the green-ray energy center which you may call the heart center. It is overly open due to an intensive desire distortion on the part of this mind/body/spirit complex towards service to others, or as you may call it, universal love. This entity,

therefore, spends itself without regard to its reserves of mind/body/spirit complex distortion in regard to what you call strength or energy. This distortion is primarily due to the blockage of the indigo ray. As we have said before, the misapprehension distortion of the instrument responsible for this blockage is the basic orientation towards a belief in unworthiness. The unworthiness distortion blocks the free flow of intelligent energy.

這個器皿也經驗某個綠色光芒能量中心的扭曲，你可以稱為心輪[中心]。它過度地張開，因為這個心/身/靈複合體強烈的渴望/變貌朝向服務-他人，或你可以稱為普世大愛。因此 這個實體消耗自身而不留意其心/身/靈複合體變貌[關係到你們稱為的氣力或能源]之儲藏量。這個扭曲主要是由於靛藍色光芒的阻塞; 如我們先前所說， 這個器皿的誤解扭曲造成的這個阻塞是基於不值得的基本取向。這個不值得扭曲阻塞了智能能量的自由流動。

The seventh or violet ray is unimpaired, this being not only an energy receptor but a sum total of the vibratory level of the individual. The other energy centers are also quite clear. The solution to healing in this case is action that puts into practice the peaceful understanding in humility distortion that the entity is one with the Creator, therefore perfected and not separate. In each case of what you would call ill health one or more of these energy centers is blocked. The intelligence of the mind/body/spirit complex needs then to be alerted either by the self as healer or by the catalyst of another healer, as we have said before.

第七或紫羅蘭色光芒沒有受損，這不僅是一個能量接受器，也是個體振動水平的總計。其他能量中心也都相當清晰。這個案例中的治療方案是在謙遜變貌中進行平和理解的練習— 該實體與造物者合一，因此是完美和不分離的。在每一個你們所稱的不健康的或有一個或更多能量中心阻塞的例子裡。心/身/靈複合體的智能需要對自我[做為醫者]或其他醫者的催化劑警覺，正如我們前面講到的。

Is there a short question before we close this session?

在結束這次集會前還有一個小問題嗎？

12.32 ▶

12.32 Questioner: [Is it] possible for you to tell us if any of the three of us are and have been Wanderers?

12.32 發問者：你是否可能告訴我們、在我們三個人當中、有任何人一直是流浪者？

Ra: I am Ra. In scanning each of the mind/body/spirit complexes present, we find an already complete assurance of this occurrence and, therefore, find no

harm in recapitulating this occurrence. Each of those present are Wanderers pursuing a mission, if you will.

RA: 我是 Ra。掃描在場的每一個心/身/靈複合體，我們發現你們已經完全確認這個事件，因此發覺扼要重述這個事件沒有傷害。在場每一位都是正在追尋一個使命[如果你願意這麼說]的流浪者。

12.33 ▶

12.33 Questioner: Thank you. Is there anything that we can do to make the instrument more comfortable?

12.33 發問者：謝謝你。有沒有任何我們可以做的事，好使這器皿更舒適？

Ra: I am Ra. We ask you to realign the object upon which the symbols sit. It is not a significant distortion for one session only, but you will find upon measuring the entire assemblage that the resting place is one point four degrees [1.4°] from the correct alignment, the resting place an additional one-half degree [0.5°] away from proper orientation. Do not concern yourselves overly with this in the space/time nexus present, but do not allow these distortions to remain over a long period or the contact will be gradually impaired.

RA: 我是 Ra。我們要求你們重新校準該物體——那些標誌座落其上。對於一場集會而言、它不是一個顯著扭曲。但衡量整個集會環境、你將發現安置處比正確的校準偏移 1.4 度，就適當的定向而言、額外偏移 0.5 度。在目前的空間/時間鏈結中、無須過度擔心這點，但不要允許這些扭曲維持長時間，否則該接觸(通訊)將逐漸受損。

I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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13.0 ▶

13.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

13.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

13.1 ▶

13.1 Questioner: First thing I would like to do is apologize for [the] stupid questions that I' ve asked while searching for what we should do. I consider what we are doing a great honor and privilege to be also humble messengers of the Law of One, and at this time believe that the way to prepare this book is to start at the beginning of creation following the evolution of man, and the evolution of man on Earth, to the best of my [inaudible] at all times investigating how the Law of One was used [inaudible]. I think also that— that I need to finish the book— let the material that we have already carry the end of the book... [inaudible]. I would also suggest the title of the book, The Law of One. I' d like to state as the author, Ra. Would you agree to this?

13.1 發問者：首先，我想要道歉、在找尋我們應做什麼的過程中、我問了一些愚蠢的問題。我認為我們現在做的事是偉大的榮耀與特典，即成為一的法則之謙卑使者；並且此時相信、準備這本書的方式是從(宇宙)造物的起點開始，跟隨著地球人類的演化，盡我最佳的 [聽不見]，探查在所有時期、一的法則是如何被使用的 [聽不見]。我還想... 我需要完成本書... 讓我們早已有的資料繼續到本書盡頭 [聽不見]。我還要建議本書的標題為，一的法則。我想要聲明作者為 Ra。你同意這點嗎？

Ra: I am Ra. Your query is unclear. Would you please state as separate queries each area of agreement?

RA：我是 Ra。你的詢問不清楚。可否請你分開敘述個個詢問、關於各個徵求同意的區域？

13.2 ▶

13.2 Questioner: First, I' d like to start at the beginning of creation, as far back as we can go, [and] follow the development of man to the present time. Is this agreeable?

13.2 發問者：首先，我想要從(宇宙)造物的起點開始，追溯到我們能夠到達的極限為止，接著跟隨人類的發展、到達目前的時間。贊成這點嗎？

Ra: I am Ra. This is completely your discernment/understanding/decision.

RA: 我是 Ra。這完全取決於你的辨別/理解/決定。

13.3 ▶

13.3 Questioner: Secondly, I would like to title the book, The Law of One, by Ra. Is this agreeable?

13.3 發問者：其次，我想將本書之標題定為：一的法則，Ra 著作。贊成這點嗎？*

{ 起初的抄本來自原始錄音帶、出版了四本書、標題為一的法則。(第五本包含第一到第四本刪除的片斷，伴隨著卡拉與吉姆的評論，多年後於 1998 年出版) 參看本書末尾的「重聽報告」，其內容是關於新的抄本如何產生的、以及這本書 Ra 接觸的出版。}*

Ra: I am Ra. The title of the book is acceptable. The authorship by vibratory sound complex Ra is, in our distortion of understanding, incomplete. We are messengers.

RA: 我是 Ra。該書的標題是可接受的。作者身分，聲音振動複合體 Ra，以我們的理解變貌而言，它是不完整的。我們是使者。

13.4 ▶

13.4 Questioner: Can you state who then should author the book?

13.4 發問者：那麼，你可否敘述誰應該是本書作者？

Ra: I can only request that if your discernment/understanding suggests the use of this vibratory sound complex, Ra, the phrase "An humble messenger of the Law of One" be appended.

RA: 我只能請求，如果你的辨別/理解建議使用 Ra 這個聲音振動複合體，附上這個說明：「一的法則之謙卑使者」。

13.5 ▶

13.5 Questioner: Thank you. Can you tell me of the earliest, first known thing in the creation?

13.5 發問者：謝謝你。你可否告訴我，在(宇宙)造物中最早的、已知的第一個東西？

Ra: I am Ra. The first known thing in the creation is infinity. The infinity is creation.

RA: 我是 Ra。造物中已知的第一個東西是無限，無限即是造物。

13.6 ▶

13.6 Questioner: From this infinity then must have come what we experience as creation. What was the next step or the next evolvment?

13.6 發問者：從這無限中，必定產生我們所經驗為(宇宙)造物的東西。下一步或下個演進是什麼？

Ra: I am Ra. Infinity became aware. This was the next step.

RA：我是 Ra。無限開始覺察。這是下一步。

13.7 ▶

13.7 Questioner: After this, what happened?

13.7 發問者：在這之後，發生了什麼？

Ra: Awareness led to the focus of infinity into infinite energy. You have called this by various vibrational sound complexes, the most common to your ears being "Logos" or "Love." The Creator is the focusing of infinity as an aware or conscious principle called by us as closely as we can create understanding/learning in your language, intelligent infinity.

RA：(這)覺察引導到無限的焦點 轉入無限能量。你們已經用各式各樣的聲音振動複合體稱呼這能量，最常進入你的耳朵的是「理則」或「愛」。造物者是無限的聚焦、如同一個覺察的或有意識的原則，就我們能夠在你們的語言中創造的理解/學習，我們對它最接近的稱呼為：智能無限。

13.8 ▶

13.8 Questioner: Can you state the next step?

13.8 發問者：你能否敘述下一步？

Ra: The next step is still at this space/time nexus in your illusion achieving its progression as you may see it in your illusion. The next step is an infinite reaction to the creative principle following the Law of One in one of its primal distortions, freedom of will. Thus many, many dimensions, infinite in number, are possible. The energy moves from the intelligent infinity due first to the outpouring of randomized creative force, this then creating patterns which in holographic style appear as the entire creation no matter which direction or energy is explored. These patterns of energy begin then to regularize their own local, shall we say, rhythms and fields of energy, thus creating dimensions and universes.

RA：下一步仍然是在這個空間/時間鏈結，實現其進展、如你可在你們幻象中看見

它。下一步是對創造性原則的一種無限反應，依循一的法則之原初變貌：意志的自由。因此，許多、許多個次元，無限的數目，是可能的。

該能量從智能無限移動，首先是由於隨機化的創造原力的流出，然後創造出全像的樣式、出現在整個造物中，不管從什麼方向或能量去探索。接著這些能量型態開始，容我們說，規律化它們自己區域性能量的韻律與場域，從而創造了(多個)次元與宇宙。

13.9 ▶

13.9 Questioner: Then can you tell me how [the] galaxy and this planetary system were formed?

13.9 發問者：那麼、你能否告訴我銀河系與這個行星系統是如何形成的？

Ra: I am Ra. You must imagine a great leap of thought in this query, for at the last query the physical, as you call, it, universes were not yet born.

RA：我是 Ra。你必須想像、在這個詢問中的思想大躍進，因為在上個詢問，以你的稱呼，宇宙們尚未誕生。

The energies moved in increasingly intelligent patterns until the individualization of various energies emanating from the creative principle of intelligent infinity became such as to be co-Creators. Thus the so-called physical matter began. The concept of light is instrumental in grasping this great leap of thought as this vibrational distortion of infinity is the building block of that which is known as matter, the light being intelligent and full of energy, thus being the first distortion of intelligent infinity which was called by the creative principle.

這些能量在越來越有智能的樣式中移動、直到智能無限的創造性原則放射的各種能量的個體化達到如此這般、而成為共同造物者。如此開始所謂的物理素材。要掌握這思想之大躍進，領會光的概念是主要的方法，這個屬於無限的振動變貌是被知曉為物質的基礎建材，這光充滿能量並且是智能的，因此是創造性原則呼叫的第一個變貌[屬於智能無限]。

This light of love was made to have in its occurrences of being certain characteristics, among them the infinite whole paradoxically described by the straight line, as you would call it. This paradox is responsible for the shape of the various physical illusion entities you call solar systems, galaxies, and planets, all revolving and tending towards the lenticular.

這愛之光被製造、其中有些特定的特徵、其中一項是無限的整體被(光的)直線矛盾地描述。這個矛盾是各種物理幻象實體的外形的原因、你們稱為的太陽系、銀河、行星群，全都在旋轉著，移動趨勢朝向扁豆狀。

13.10 ▶

13.10 Questioner: I think I made an error in asking that question, getting ahead of the process that [you were] describing. Would it be helpful to fill in that great leap that I mistakenly made?

13.10 發問者：我想我剛剛犯了個錯，在提出那個問題中、超前你所描述的過程。去填補那個[我的過失造成的]大躍進當中的空隙、會不會有幫助？

Ra: I am Ra. I attempted to bridge the gap. However, you may question me in any manner you deem appropriate.

RA：我是 Ra。我方才嘗試銜接該缺口。然而，你可以用任何你認為適當的方式詢問我。

13.11 ▶

13.11 Questioner: Could you tell me— taking the question previous to the one that I asked about galaxy and planets, would you tell me the next step that occurred after that step?

13.11 發問者：你可否告訴我... 就從我剛才問關於銀河系與行星之前的那個問題，從那步發生之後的下一步？

Ra: I am Ra. The steps, as you call them, are, at the point of question, simultaneous and infinite.

RA：我是 Ra。你稱為的這些步驟，在這發問的點，是同時發生且是無限的。

13.12 ▶

13.12 Questioner: Could you tell me how intelligent infinity became, shall we say (I' m having difficulty with some of the language), how intelligent infinity became individualized from itself?

13.12 發問者：你能否告訴我，智能無限是如何成為，容我們說，我在這裡有些語言上的困難，智能無限是如何從它自身變成個體化的？

Ra: I am Ra. This is an appropriate question.

RA：我是 Ra。這是個恰當的問題。

The intelligent infinity discerned a concept. This concept was discerned due to freedom of will of awareness. This concept was finity. This was the first and primal paradox or distortion of the Law of One. Thus the one intelligent infinity invested itself in an exploration of many-ness. Due to the infinite

possibilities of intelligent infinity there is no ending to many-ness. The exploration, thus, is free to continue infinitely in an eternal present.

智能無限辨別出一個概念。這概念被分辨是由於覺察意志的自由。這個概念是有限性。這是一的法則之第一與原初的矛盾或變貌。於是，單一的智能無限開始投資自身在探索眾多性的過程。由於智能無限的無限多可能性，眾多性是沒有止盡的。因此，這探索得以自由地繼續下去，無限地繼續著、在這永恆的當下。

13.13 ▶

13.13 Questioner: Was the galaxy that we are in created by the infinite intelligence or was it created by a portion of the individualized infinite intelligence?

13.13 發問者：我們所處的銀河系是被無限智能所創造，或是被個體化的無限智能的一部分所創造？

Ra: I am Ra. The galaxy and all other things of material of which you are aware are products of individualized portions of intelligent infinity. As each exploration began, it, in turn, found its focus and became co-Creator. Using intelligent infinity each portion created an universe and allowing the rhythms of free choice to flow, playing with the infinite spectrum of possibilities, each individualized portion channeled the love/light into what you might call intelligent energy, thus creating the so-called natural laws of any particular universe.

RA：我是 Ra。該銀河系以及所有其他你所察覺的物質的東西 都是無限智能的個體化部分之產物。當每個探索開始，它依次找到其焦點、並且成為共同造物者，使用智能無限，每個部分創造了一個宇宙 並允許自由選擇的韻律流動，和可能性的無限光譜玩耍著，每一個體化部份傳導愛/光轉為你可稱為的智能能量，於是創造出任何特定宇宙中所謂的自然法則。

Each universe, in turn, individualized to a focus becoming, in turn, co-Creator and allowing further diversity, thus creating further intelligent energies regularizing or causing natural laws to appear in the vibrational patterns of what you would call a solar system. Thus, each solar system has its own, shall we say, local coordinate system of illusory natural laws.

每個宇宙，依次，被個體化為一個焦點，依次，成為共同造物者，接著允許進一步的多樣化，於是創造進一步的智能能量，使其規律化，或促使自然法則顯現在你們稱為一個太陽系的振動型態之中。因此，每個太陽系有它自己的，容我們說，區域性的座標系統，屬於幻象的自然法則。

It shall be understood that any portion, no matter how small, of any density or illusory pattern contains, as in an holographic picture, the One Creator which is infinity. Thus all begins and ends in mystery.

(你們)應可理解、(宇宙)任何部分，如同一張全像式的圖片，不管它多小，屬於任何密度或幻象的樣式，都包含太一造物者，即是無限。如此，一切始於神秘，亦終於神秘。

13.14 ▶

13.14 Questioner: Could you tell me how the individualized portion of intelligent infinity created our galaxy [inaudible] that the same portion created our planetary system and, if so, how this came about?

13.14 發問者：你可否告訴我，智能無限的個體化部分如何創造我們的銀河[聽不見]，以及創造我們行星系統的是否為相同的部分所創造？若是如此，這過程是如何？

Ra: I am Ra. We may have misperceived your query. We were under the distortion/impression that we had responded to this particular query. Would you restate the query?

RA：我是 Ra。我們可能誤解你的詢問。我們的變貌/印象是：我們已經回應過這個特殊的詢問。你可願重述該詢問？

13.15 ▶

13.15 Questioner: Primarily, then, how the, shall we say, the planetary system that we are in now evolved— was it all created at once or was there first our sun created and this [inaudible] was created.

13.15 發問者：主要是，我們目前所在的行星系統是如何演進的，它是一次被創造完成，或者太陽首先被創造，接著[聽不見]被創造？

Ra: I am Ra. The process is from the larger, in your illusion, to the smaller. Thus the co-Creator, individualizing the galaxy, created energy patterns which then focused in multitudinous focuses of further conscious awareness of intelligent infinity. Thus, the solar system of which you experience inhabitation is of its own patterns, rhythms, and so-called natural laws which are unique to itself. However, the progression is from the galaxy spiraling energy to the solar spiraling energy, to the planetary spiraling energy, to the experiential circumstances of spiraling energy which begin the first density of awareness or consciousness of planetary entities.

RA：我是 Ra。這過程，在你們的幻象中，從較大到較小。因此共同造物者，個體化其銀河，創造出各個能量樣式、然後聚焦於眾多的焦點、進一步有意識地覺察智能無

限。因此，你們所居住的太陽系有它自己的樣式、韻律，以及所謂的自然法則、對它自身是獨一無二的。無論如何，這演進從銀河的螺旋能量到太陽的螺旋能量，再到行星的螺旋能量，(最後)到螺旋能量的經驗環境、開始行星實體們的第一個覺知或意識的密度。

13.16 ▶

13.16 Questioner: Could you tell me about this first density of planetary entities?

13.16 發問者：你可否告訴我、關於這些行星實體的第一密度(的資訊)?

Ra: I am Ra. Each step recapitulates intelligent infinity in its discovery of awareness. In a planetary environment all begins in what you would call chaos, energy undirected and random in its infinity. Slowly, in your terms of understanding, there forms a focus of self-awareness. Thus the Logos moves. Light comes to form the darkness, according to the co-Creator's patterns and vibratory rhythms, so constructing a certain type of experience. This begins with first density which is the density of consciousness, the mineral and water life upon the planet learning from fire and wind the awareness of being. This is the first density.

RA：我是 Ra。每一步驟都重演智能無限發現覺知過程的要點。在一個星球環境中，一切始於你稱為的渾沌，能量在其無限中是毫無方向和隨機的。慢慢地，以你們理解的詞彙，形成一種自我覺知的焦點。於是理則運行，光來到以構成黑暗，依據共同造物者的樣式與振動式韻律，所以建構出一個特定的經驗類型。

這開始了第一密度是意識的密度，該星球上的礦物與水生命從火與風那兒學習存在的覺知。這是第一密度。

13.17 ▶

13.17 Questioner: Does this first density then progress to greater awareness?

13.17 發問者：第一密度如何進展到更大的覺知?

Ra: The spiraling energy, which is the characteristic of what you call "light," moves in straight line spiral thus giving spirals an inevitable vector upwards to a more comprehensive beingness with regards to intelligent infinity. Thus, first dimensional beingness strives towards the second-density lessons of a type of awareness which includes growth rather than dissolution or random change.

RA：該螺旋能量，即你所稱為光的特徵，以直線螺旋移動、因此給予這些螺旋無可避免的上升向量、就智能無限而言、朝向更廣泛的存在性。因此，第一次元的存在狀態努力前往第二密度的課程：包括生長的覺知，而非消溶或隨機的改變。

13.18 ▶

13.18 Questioner: Could you define what you mean by growth?

13.18 發問者：你能否定義你意指的生長？

Ra: I am Ra. Picture, if you will, the difference between first-vibrational mineral or water life and the lower second-density beings which begin to move about within and upon its being. This movement is the characteristic of second density, the striving towards light and growth.

RA：我是 Ra。如果你願意，想像第一振動(密度)的礦物或水生命 以及第二密度的較低生命開始在其中、其上移動；這兩者的不同。這移動是第二密度的特徵，朝向光與生長的努力。

13.19 ▶

13.19 Questioner: By striving toward light, what do you mean?

13.19 發問者：朝向光的努力，你的意思是？

Ra: I am Ra. A very simplistic example of second-density growth striving towards light is that of the leaf striving towards the source of light.

RA：我是 Ra。第二密度的生長為努力朝向光，一個非常簡單的例子是：樹葉努力地朝向光源(生長)。

13.20 ▶

13.20 Questioner: Is there any physical difference between first and second density? For instance, if I could see a second-density planet and a first-density planet side by side, in my present condition, could I see both of them? Would they be both visible?

13.20 發問者：第一密度與第二密度是否有任何實質的不同？舉例來說，我可否同時看到一個第二密度與第一密度星球併排在一起，以我目前的狀況，我兩個都可以看到嗎？它們對我而言都是可見的？

Ra: I am Ra. This is correct. All of the octave of your densities would be clearly visible were not the fourth through the seventh freely choosing not to be visible.

RA：我是 Ra。這是正確的。八度音程中的所有密度都是清晰可見的，但第四到第七密度可自由選擇是不可見的。

13.21 ▶

13.21 Questioner: Then how does the second density progress to the third?

13.21 發問者：那麼、第二密度如何進展到第三密度？

Ra: I am Ra. The second density strives towards the third density which is the density of self-consciousness or self-awareness. The striving takes place through the higher second-density forms who are invested by third-density beings with an identity to the extent that they become self-aware mind/body complexes, thus becoming mind/body/spirit complexes and entering third density, the first density of consciousness of spirit.

RA：我是 Ra。第二密度努力前往第三密度，即自我意識或自我覺知的密度。該努力發生在較高等的第二密度形體，它們被第三密度的生命所投資、有了一個身分，到了某個程度變成自我覺察的心智/身體複合體，於是逐漸變成心/身/靈複合體、接著進入第三密度，即靈性意識的第一個密度。

13.22 ▶

13.22 Questioner: What is the density level of our planet Earth at this time?

13.22 發問者：此時，我們的行星地球在什麼密度層次？

Ra: I am Ra. The sphere upon which you dwell is third density in its beingness of mind/body/spirit complexes. It is now in a space/time continuum, fourth density. This is causing a somewhat difficult harvest.

RA：我是 Ra。你們居住其上的球體、目前其心/身/靈複合體們的存在狀態是第三密度。它現在所處的空間/時間連續體是第四密度。這情況造成一個有些困難的收割。

13.23 ▶

13.23 Questioner: How does a third-density planet become a fourth-density?

13.23 發問者：一個第三密度星球如何成為第四密度(星球)？

Ra: I am Ra. This will be the last full question.

RA：我是 Ra。這將是(此次)最後一個充分的問題。

The fourth density is, as we have said, as regularized in its approach as the striking of a clock upon the hour. The space/time of your solar system has enabled this planetary sphere to spiral into space/time of a different vibrational configuration. This causes the planetary sphere to be able to be molded by these new distortions. However, the thought-forms of your people during this transition period are such that the mind/body/spirit complexes of

both individual and societies are scattered throughout the spectrum instead of becoming able to grasp the needle, shall we say, and point the compass in one direction.

第四密度，如我們先前所說，它的靠近如同時鐘正點報時一般的規律化。你們太陽系的空間/時間已經致動這個星球螺旋進入一個不同的振動式配置的空間/時間。這促使該星球能夠被這些新的變貌所鑄造。然而，你們人群在這過渡時期的思想形態是這樣的：個人與社會的心/身/靈複合體都散佈在這個光譜中，而非能夠將針頭拿起，容我們說，將羅盤指到一個方向。

Thus, the entry into the vibration of love, sometimes called by your people the vibration of understanding, is not effective with the present societal complex. Thus, the harvest shall be such that many will repeat the third-density cycle. The energies of your Wanderers, your teachers, and your adepts at this time are all bent upon increasing the harvest. However, there are few to harvest. 因此，進入愛的振動[有時你們人群稱為理解的振動]之入口，在你們目前的社會複合體中尚未生效。於是，收割的結果將是許多人將重複第三密度的週期。你們的流浪者、導師、行家們在此時全都專注於增加收割量。然而，可收割的數目很少。

13.24 ▶

13.24 Questioner: I would like to apologize for asking sometimes wrong or inappropriate questions. It' s difficult sometimes to ask precisely the right question. I don' t wish to go over any ground [that we' ve already covered]. I notice this period is slightly shorter than previous periods. Is there a reason for this?

13.24 發問者：我想要道歉、因為有時問些錯誤或不適當的問題。有時候 要精確地問對的問題是困難的。我不想要重複曾經涵蓋過的話題。我注意到，這次期間稍微比以前的工作時間短。這其中有原因嗎？

Ra: I am Ra. This instrument' s vital energy is somewhat low.

RA：我是 Ra。這個器皿的生命能量有些低落。

13.25 ▶

13.25 Questioner: I am assuming from this that it would be a good idea not to have another session today. Is this correct?

13.25 發問者：我據此假設、這表示今天不要有另一場集會是個好主意。這是否正確？

Ra: I am Ra. It is well to have a session later if it is acceptable that we monitor

this instrument and cease using it when it becomes low in the material which we take from it. We do not wish to deplete this instrument.

RA: 我是 Ra。稍後再舉行一次集會是可行的，如果我們監測這器皿狀態是可接受的，當它的原料變低[我們從它身上拿取該原料]，我們會停止使用它。我們不想望耗竭這個器皿。

13.26 ▶

13.26 Questioner: This is always acceptable in any session. I will ask my final question. Is there anything that we can do to make the instrument more comfortable or facilitate these communications?

13.26 發問者：在任何集會，這都是可接受的。我將問我最後的問題：有任何我們可以做的事，以使這器皿更舒適或促進這些通訊？

Ra: I am Ra. It is well. Each is most conscientious. Continue in the same. Is there any other short query?

RA: 我是 Ra。情況良好。每一位都十分謹慎認真。繼續如此。是否有任何其他簡短的詢問？

13.27 ▶

13.27 Questioner: Tom Flaherty will be here this evening and will be helping in the evening session. Is this all right?

13.27 發問者：湯姆•弗萊厄蒂今天傍晚會在這裡，他將幫助傍晚的集會。這樣可好？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator.

Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們，那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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14.0 ▶

14.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. We communicate now.

14.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

14.1 ▶

14.1 Questioner: Going back over this morning's work, [inaudible]. You said the second density strives towards the third density which is the density of self-consciousness or self-awareness. The striving takes place through higher second-density forms invested by third-density beings. Could you explain what you mean by this?

14.1 發問者：在回顧這個早上的工作內容之後，[聽不見]。你曾說：第二密度努力前往第三密度，也就是自我意識或自我覺知的密度。該努力發生在較高等的第二密度形體，它們被第三密度的生命所投資。你能否解釋(你)這段話的意思？

Ra: I am Ra. Much as you would put on a vestment, so do your third-density beings invest or clothe some second-density beings with self-awareness. This is often done through the opportunity of what you call pets. It has also been done by various other means of investiture. These include many so-called religious practice complexes which personify and send love to various natural second-density beings in their group form.

RA：我是 Ra。就如同你們會穿上禮服，你們也會投資或給第二密度生物穿上自我-覺察的衣服。這通常是透過你們稱為的寵物之機會達成。也可以有其他不同的投資方式。這些包括所謂的宗教習俗複合體、將自然界各式各樣的第二密度生命擬人化，並送愛給牠們。

14.2 ▶

14.2 Questioner: When this Earth was second-density, how did the second-density beings on this Earth become so invested?

14.2 發問者：當地球過去在第二密度的時候，第二密度存有要怎麼被投資？

Ra: There was not this type of investment as spoken but the simple third-density investment which is the line of spiraling light calling distortion upward from density to density. The process takes longer when there is no investment

made by incarnate third-density beings.

RA: 當時沒有剛才所說的那種投資，只有單純的第三密度投資，也就是螺旋光線呼叫向上的變貌，從密度到密度(之間)。當沒有第三密度具肉身存有的投資，該過程花比較久(時間)。

14.3 ▶

14.3 Questioner: Then what was the second-density form— what did it look like— that became Earth-man in the third density? What did he look like in the second density?

14.3 發問者：那時第二密度的形態是什麼— 成為地球人之前的牠，長得像什麼？他在第二密度中長得像什麼？

Ra: I am Ra. The difference between second- and third-density bodily forms would in many cases have been more like one to the other. In the case of your planetary sphere the process was interrupted by those who incarnated here from the planetary sphere you call Mars. They were adjusted by genetic changing and, therefore, there was some difference which was of a very noticeable variety rather than the gradual raising of the bipedal forms upon your second-density level to third-density level. This has nothing to do with the so-called placement of the soul. This has only to do with the circumstances of the influx of those from that culture.

RA: 我是 Ra。第二密度與第三密度的身體形態差異在許多情況中、都好比一個(人)與另一個(人)的不同。在你們星球的情況中，該(進化)過程被那些從火星投胎到這裡的人種所中斷。他們被基因改造，因此，有非常顯而易見的變化，而非從第二密度水平的兩足動物逐漸提升到第三密度水平。這與所謂的靈魂之放置無關，而是與來自那(火星)文化的(能量)湧入的情況有關。

14.4 ▶

14.4 Questioner: I understand [from] previous material that this occurred 75,000 years ago. Then it was our third-density process of evolution began. Can you tell me the history, hitting only the points of development, shall I say, that occurred within this 75,000 years, any particular times or points where the attempts were made to increase the development of this third density?

14.4 發問者：從先前的資料、我理解這事發生於 7 萬 5 千年前。然後開始我們第三密度的進化過程。你可否告訴我這段歷史，只觸及發展過程中的要點，容我說，發生在這 7 萬 5 千年期間的任何特殊時點，(有實體)做出一些嘗試去增進這個第三密度的發展？

Ra: I am Ra. The first attempt to aid your peoples was at the time seven five oh oh oh [75,000]. This attempt seventy-five thousand [75,000] of your years ago has been previously described by us.

RA: 我是 Ra。第一次嘗試協助你們人群的接觸在七五 〇 〇 〇 年前。這個在你們的七萬五千年前的嘗試、先前已被我們描述過。*

{ 先前在 9.6~ 9.12 描述過 }*

The next attempt was approximately five eight oh oh oh, fifty-eight thousand [58,000] of your years ago, continuing for a long period in your measurement, with those of Mu as you call this race or mind/body/spirit social complex.

下一次嘗試大約是五八 〇 〇 〇、你們的五萬八千年前，持續了一段長時間，與姆的心/身/靈社會複合體[你們稱為人種]的接觸。

The next attempt was long in coming and occurred approximately thirteen thousand [13,000] of your years ago when some intelligent information was offered to those of Atlantis, this being of the same type of healing and crystal working of which we have spoken previously.

再下一次的嘗試經過了很長的時間、發生在大約一萬三千年前，有些智能的資訊被給予亞特蘭提斯的人們，內容是治療與水晶工作 跟我們先前所說的一樣。*

{ 先前在 2.2~ 2.3 說過 }*

The next attempt was one one oh oh oh, eleven thousand [11,000], of your years ago. These are approximations as we are not totally able to process your space/time continuum measurement system. This was in what you call Egypt and of this we have also spoken.

接著是—— 〇 〇 〇、一萬一千年前的嘗試。這些數字只是近似值、因為我們還不能完全地處理你們的空間/時間連續體衡量系統。這地點在你們稱為的埃及，即我們先前說過的。*

{ 也在 2.2 說過 }*

The same beings which came with us returned approximately three five oh oh [3,500] years later in order to attempt to aid the South American mind/body/spirit social complex once again. However, the pyramids of those so-called cities were not to be used in the appropriate fashion. Therefore, this was not pursued further.

與我們一起來的相同存有、大約晚我們三五 〇 〇 [3500]年返回，為了是再次幫助南美洲的心/身/靈社會複合體。然而，那些所謂城市的金字塔並沒有被適當地使用。因此，這方式不再被進一步追求。

There was a landing approximately three oh oh oh, three thousand [3,000], of your years ago also in your South America, as you call it. There were a few attempts to aid your peoples approximately two three oh oh [2,300] years ago, this in the area of Egypt. The remaining part of the cycle, we have never been gone from your fifth dimension and have been working in this last minor cycle to prepare for harvest.

大約在三〇〇〇、你們的三千年前，有(UFO)降落，也是在你們的南美洲。大約二三〇〇 [2300]年前、有一些嘗試想幫助你們人群，這是在埃及地區。* 在該週期剩下的部分，我們從未離開你們的第五次元、並且一直在這最後的小週期工作著、為收割做準備。

{* 在第十七場集會，Ra 更正日期為 3300 年前}

14.5 ▶

14.5 Questioner: Was the Egyptian visit of 11,000 years ago the only one where you actually walked the Earth?

14.5 發問者：1 萬 1 千年前、你們造訪埃及人，是否為你們確實行走在地球上的唯一(次數)?

Ra: I am Ra. I understand your question distorted in the direction of selves rather than other-selves. We of the vibratory sound complex, Ra, have walked among you only at that time.

RA：我是 Ra。我理解你的問題傾向自我，而非其他自我，我們屬於振動聲音複合體，Ra，只有在那個時候行走在你們當中。

14.6 ▶

14.6 Questioner: I understood you to say in an earlier session that pyramids were built to ring the Earth. How many pyramids were built?

14.6 發問者：我理解到你在稍早的集會中說到，金字塔群被建造來環繞地球，當時建造了多少個金字塔?

Ra: I am Ra. There are six balancing pyramids and five two, fifty-two [52] others built for additional healing and initiatory work among your mind/body/spirit social complexes.

RA：我是 Ra。有六個平衡金字塔 以及五二、其他五十二個被建造，在你們的心/身/靈社會複合體當中用於額外的治療與啟蒙工作。

14.7 ▶

14.7 Questioner: What is a balancing pyramid?

14.7 發問者：什麼是平衡金字塔？

Ra: I am Ra. Imagine, if you will, the many force fields of the Earth in their geometrically precise web. Energies stream into the Earth planes, as you would call them, from magnetically determined points. Due to growing thought-form distortions in understanding of the Law of One, the planet itself was seen to have the potential for imbalance. The balancing pyramidal structures were charged with crystals which drew the appropriate balance from the energy forces streaming into the various geometrical centers of electromagnetic energy which surround and shape the planetary sphere.

RA：我是 Ra。如果你願意，想像地球的許多力場、位於其幾何上的精確網絡。能量從磁場的已知點串流進入地球層面[如你對它們的稱呼]。由於在理解一的法則方面逐漸增長的思想形態扭曲之故，地球本身有不平衡的潛能。這些平衡金字塔以水晶充能，從能源原力汲取適當的平衡、(這些原力)串流進入地球的各個電磁能量場的幾何中心；電磁能量環繞並塑形這個星球。

14.8 ▶

14.8 Questioner: Let me make a synopsis and you tell me if I am correct. All of these visits for the last 75,000 years were for the purpose of giving to the people of Earth an understanding of the Law of One, and this way allow them to progress upward through the fourth, fifth, sixth densities. This was to be a service to Earth. The pyramids were used also in giving the Law of One in their own way. The balancing pyramids, I'm not quite sure of. Am I right so far?

14.8 發問者：讓我做個摘要整理、然後你告訴我是否正確。自 7 萬 5 千年前以來、所有這些(外星)造訪、其目的是為了給予地球人類關於一的法則之理解，同時以這種方式允許人們向上進展，通過第四、第五、第六密度。這是對地球的一項服務。這些被使用的金字塔也以它們自己的方式給予一的法則。至於平衡金字塔，我還不大確定。到目前為止、我說得對嗎？

Ra: I am Ra. You are correct to the limits of the precision allowed by language.

RA：我是 Ra。你是正確的、到達語言允許的精確度極限。

14.9 ▶

14.9 Questioner: Did the balancing pyramid cause the Earth from changing its axis?

14.9 發問者：平衡金字塔是否避免地球改變其自轉軸？

Ra: I am Ra. This query is not clear. Please restate.

RA：我是 Ra。這詢問不清楚。請重新敘述。

14.10 ▶

14.10 Questioner: Does the balancing refer to balancing of the individual who is initiated in the pyramid or does it refer to the physical balancing of the Earth on its axis in space?

14.10 發問者：這個平衡是意指平衡那個在金字塔中被啟蒙的人，或意指平衡地球在太空中的自轉軸？

Ra: I am Ra. The balancing pyramidal structures could [be] and were used for individual initiation. However, the use of these pyramids was also designed for the balancing of the planetary energy web.

RA：我是 Ra。平衡金字塔結構可以、並且曾被用來做為個人的啟蒙。然而，這些金字塔的用途也被設計來平衡地球之能量網。

The other pyramids are not placed properly for Earth healing but for healing of mind/body/spirit complexes. It came to our attention that your density was distorted towards, what is called by our distortion/understanding of third density, a premature aging process. We were attempting to aid in giving the mind/body/spirit complexes of third density on your planetary sphere, more of a time/space continuum in one incarnation pattern in order to have a fuller opportunity to learn/teach the Laws or Ways of the primal distortion of the Law of One which is Love.

其他的金字塔則沒有被適當地擺放以治療地球、而只用於治療心/身/靈複合體。我們當時注意到，你們的密度被扭曲朝向 [依照我們對於第三密度的變貌/理解，把它稱為] 一個過早發生的老化過程。我們嘗試在你們星球上協助第三密度的心/身/靈複合體在一生的樣式中有更多的時間/空間連續體，好讓擁有更充分的機會學習/教導一的法則之原初變貌的法則或道路，也就是愛。

14.11 ▶

14.11 Questioner: I will make this statement. You can tell me if I am correct.

The way I understand it, the balancing pyramids were to do what we call increase the life span of entities here so that they would gain more wisdom of the Law of One while in the physical at one time. Is this correct?

14.11 發問者：我要做以下聲明。你可以告訴我、是否正確。就我的理解方式，平衡金字塔被用來增加人類的壽命[以我們的稱呼]、好讓他們會獲得更多一的法則之智慧、

當他們還在肉身的一段時間。這是否正確？

Ra: I am Ra. This is correct. However, the pyramids not called by us by the vibrational sound complex, balancing pyramids, were more numerous and were used exclusively for the above purpose and the teach/learning of healers to charge and enable these processes.

RA：我是 Ra。這是正確的。無論如何，那些金字塔並不被我們稱為[振動聲音複合體]平衡金字塔，當時它們更加為數眾多，並且專門用於以上目的，以及用於醫者們的教導/學習，讓他們可以充能與致能這些過程。

14.12 ▶

14.12 Questioner: George Van Tassel built a machine in our western desert called an "Integratron." Will this machine work for that purpose, of increasing the life span?

14.12 發問者：喬治·范·泰塞爾曾在我們的西部沙漠建造了一個「整合機」。這個機器是否管用、可達到增加壽命的目標？

Ra: I am Ra. The machine is incomplete and will not function for the above-mentioned purpose.

RA：我是 Ra。該機器是不完整的、它不會為了以上的目標運作。

14.13 ▶

14.13 Questioner: Who gave George the information on how to build it?

14.13 發問者：誰給予喬治如何建造這機器的資訊？

Ra: I am Ra. There were two contacts which gave the entity with vibratory sound complex, George, this information. One was of the Confederation. The second was of the Orion group. The Confederation was caused to find the distortion towards non-contact due to the alteration of the vibrational mind complex patterns of the one called George. Thus, the Orion group used this instrument; however, this instrument, though confused, was a mind/body/spirit complex devoted at the heart to service to others, so the, shall we say, worst that could be done was to discredit this source.

RA：我是 Ra。有兩次接觸 給予該實體[振動性聲音複合體]喬治這份資訊。一次屬於星際邦聯，第二次屬於獵戶集團。邦聯發現喬治的振動性心智複合體產生變化，於是採取不接觸的變貌。於是，獵戶集團使用這個器皿；然而，這個器皿，雖然是困惑的，他的心/身/靈複合體的中心仍奉獻於服務他人，所以，容我們說，它們所能做最壞的事就是去詆毀這來源。

14.14 ▶

14.14 Questioner: Would there be any value to the people of this planet now, at this time, to complete this machine?

14.14 發問者：若現在完成這機器，對於這個行星的人群是否有任何價值？

Ra: I am Ra. The harvest is now. There is not at this time any reason to include efforts along these distortions towards longevity, but rather to encourage distortions toward seeking the heart of self, for this which resides clearly in the violet-ray energy field will determine the harvesting of each mind/body/spirit complex.

RA：我是 Ra。收割是現在。此時沒有任何理由去努力研究朝向長壽的變貌，毋寧去鼓勵這樣的變貌：尋求自我之心，因為這顆心清楚地居住於紫羅蘭光芒能量場，它將決定每個心/身/靈複合體的收割。

14.15 ▶

14.15 Questioner: Going back to the start of this 75,000-year period, there was the harvesting 25,000 years after the start, which would make it 50,000 years ago, I would assume. Can you tell me how many were harvested from our planet at that time?

14.15 發問者：回到這個 7 萬 5 千年期間的開始，過了 2 萬 5 千年有個收割，即 5 萬年以前，我假設。你可否告訴我、當時有多少人被收割？

Ra: I am Ra. The harvest was none.

RA：我是 Ra。沒有收割量。

14.16 ▶

14.16 Questioner: There was no harvest? What about 25,000 years ago? Was there a harvest then?

14.16 發問者：沒有收割量？ 2 萬 5 千年前呢？那時是否有場收割？

Ra: I am Ra. A harvesting began taking place in the latter portion, as you measure time/space, of the second cycle, with individuals finding the gateway to intelligent infinity. The harvest of that time, though extremely small, were those entities of extreme distortion towards service to the entities which now were to repeat the major cycle. These entities, therefore, remained in third density although they could, at any moment/present nexus, leave this density through use of intelligent infinity.

RA: 我是 Ra。在第二小週期的後期[以你們衡量時間/空間的方式] 開始進行一場收割，隨著一些個體發現通往智能無限的大門。雖然那時的收割量極端地少，那些實體卻具備極度傾向服務的變貌、為了服務仍在重複這個主要週期的實體們。因此，這些個體留在第三密度中，雖然他們可以在任何的瞬間/當下鏈結點，透過使用智能無限離開這個密度。

14.17 ▶

14.17 Questioner: Then the harvest 25,000 years ago, the entities who could have been harvested to the fourth density remained here in service to this planetary population. Is this correct?

14.17 發問者：那麼，2 萬 5 千年前，這些可以被收割到第四密度的實體、選擇留在這裡、服務地球的居民。這是否正確？

Ra: I am Ra. This is correct. Thus, there was no harvest, but there were harvestable entities who shall choose the manner of their entrance into fourth dimension.

RA: 我是 Ra。這是正確的。於是，沒有收割量，但有可收割的實體、他們將選擇進入第四次元的方式。

14.18 ▶

14.18 Questioner: Then for the last 2,300 years you have been actively working to create as large a harvest as possible at the end of the total 75,000-year cycle. Can you state with respect to the Law of One why you do this, just as a statement of your reasons for this?

14.18 發問者：那麼，過去 2 千 3 百年以來 *，你們一直積極在這裡工作 為了在這 75000 年週期末期、儘可能創造最大的收割量。你可否以一的法則之觀點、來敘述為什麼你要這麼做，就像是你對這工作的一份聲明？

{ 在第十七場集會，Ra 更正這時間為 3300 年以前。}*

Ra: I am Ra. I speak for the social memory complex termed Ra. We came among you to aid you. Our efforts in service were perverted. Our desire then is to eliminate as far as possible the distortions caused by those misreading our information and guidance.

RA: 我是 Ra。我代表稱為 Ra 的社會記憶複合體發言。我們來到你們當中、為了協助你們。我們過往在服務上的努力被曲解了。我們渴望盡最大的可能、去除那些錯誤解讀我們資訊與指引的實體所造成的扭曲。

The general cause of service such as the Confederation offers is that of the

primal distortion of the Law of One, which is service. The One Being of the creation is like unto a body, if you will accept this third-density analogy. Would we ignore a pain in the leg? A bruise upon the skin? A cut which is festering? No. There is no ignoring a call. We, the entities of sorrow, choose as our service the attempt to heal the sorrow which we are calling analogous to the pains of a physical body complex distortion.

星際邦聯一般提供的是一的法則之原初變貌，即是服務。(整個)造物的單一存有好比一個身體，如果你願接受這第三密度的類比。你會忽略腿上的傷痛嗎？皮膚上的擦傷？長膿潰爛的割傷？不會的。每一個呼求都不會被忽略。我們，憂傷的實體，選擇嘗試以治癒憂傷做為我們的服務，我們將這憂傷類比為肉體複合體變貌的疼痛。

14.19 ▶

14.19 Questioner: At what density level is Ra?

14.19 發問者：Ra 處在哪個密度層次？

Ra: I am Ra. I am sixth density with a strong seeking towards seventh density. The harvest for us will be in only approximately two and one-half million of your years and it is our desire to be ready for harvest as it approaches in our space/time continuum.

RA：我是 Ra。我在第六密度、懷著強烈的尋求朝第七密度前進。我們距收割時期大約只有你們的二百五十萬年，我們的渴望是：在我們的空間/時間連續體中、當收割來臨時、(我們)準備就緒。

14.20 ▶

14.20 Questioner: And you ready yourselves for harvest through [the] best service you can provide. Is this correct?

14.20 發問者：透過你們可以提供的最佳服務、藉此準備你們自己迎接收割。這是否正確？

Ra: This is correct. We offer the Law of One, the solving of paradoxes, the balancing of love/light and light/love.

RA：這是正確的。我們提供一的法則，解決各種矛盾，平衡了愛/光與光/愛。

14.21 ▶

14.21 Questioner: How long is one of your cycles?

14.21 發問者：你們的一個週期有多久？

Ra: I am Ra. One of our cycles computes to seven five oh, oh oh oh, oh oh oh

[750,000,000(?)], seven five million [75,000,000] of your years.

RA: 我是 Ra。我們的一個週期估算為七五〇〇〇〇〇〇〇、你們的七千五百萬年。*

{* 當 Ra 首先背誦這個數字的數位、他們指出 7 億 5 千萬, 但然後聲明該數字為 7 千 5 百萬。Don 在下個問題尋求澄清。}

14.22 ▶

14.22 Questioner: 75 million?

14.22 發問者: 7 千 5 百萬年?

Ra: That is correct.

RA: 那是正確的。

14.23 ▶

14.23 Questioner: In your service in giving the Law of One, do you work with any planets other than the Earth at this time, or just Earth?

14.23 發問者: 在你們給予一的法則的服務中, 除了地球、你是否也在其他星球工作, 或只在地球?

Ra: I am Ra. We work only with this planetary sphere at this time.

RA: 我是 Ra。我們此時只和這個星球一起工作。

14.24 ▶

14.24 Questioner: You stated that you were called by 352,000 Earth entities. Does this mean that this number is the number who will understand and accept the Law of One? Am I correct?

14.24 發問者: 你說你曾被 35 萬 2 千個地球的實體呼叫, 這是否意味該人數是那些理解並接受一的法則之總數? 我是否正確?

Ra: I am Ra. We cannot estimate the correctness of your statement for those who call are not in every case able to understand the answer to their calling. Moreover, those who were not calling previously may, with great trauma, discover the answers to the call nearly simultaneously with their late call. There is no time/space in call. Therefore, we cannot estimate the number of your mind/body/spirit complexes which will, in your space/time continuum distortion, hear and understand.

RA: 我是 Ra。我們不能估計你的敘述之正確性, 因為那些呼求的人不是在每個情況中、都能夠理解針對他們呼求的答案。再者, 那些以前沒有呼求的人、有可能經過重

大創傷後、幾乎在晚期呼求的同時 發現了答案。在呼求中沒有時間/空間。因此，我們不能估計在你們的空間/時間連續體變貌中，有多少個心/身/靈複合體可以聽見並理解。

14.25 ▶

14.25 Questioner: How do you perform your normal service? How have you normally given the Law of One over the last 2,300 years? How have you normally given this [to] Earth people?

14.25 發問者：你如何執行你的正常服務？在過去的 2 千 3 百年間*，你通常如何給予一的法則？你通常如何將這訊息給予地球人群？

{ 在第十七場集會，Ra 更正這時間為 3300 年以前。}*

Ra: I am Ra. We have used channels such as this one, but in most cases the channels feel inspired by dreams and visions without being aware, consciously, of our identity or existence. This particular group has been accentuatedly trained to recognize such contact. This makes this group able to be aware of a focal or vibrational source of information.

RA：我是 Ra。我們曾經用過一些管道，好比現在這一個。但在大多數個案中，(通靈)管道被夢境及異象所激勵，而非有意識地覺察我們的身分或存在。這個特別的小組曾受過特別加重的訓練以認出這類接觸。使得這個小組得以覺察資訊的焦點或振動性來源。

14.26 ▶

14.26 Questioner: When you contact the entities in their dreams and otherwise, these entities, I assume, have to be first seeking in the direction of the Law of One. Is this correct?

14.26 發問者：當你透過夢境或其他方式與實體們接觸，我假設，(他們)必須首先朝一的法則方向尋求。這是否正確？

Ra: I am Ra. This is correct. For example, the entities of the nation of Egypt were in a state of pantheism, as you may call the distortion towards separate worship of various portions of the Creator. We were able to contact one whose orientation was towards the One.

RA：我是 Ra。這是正確的。舉例來說，當時埃及的實體們處於多神教的狀態，你可以稱為一種變貌、朝向分別崇拜造物者的不同部份。我們那時能夠接觸到一位傾向於太一的人。

14.27 ▶

14.27 Questioner: The trauma, I' ll just call it that— I assume this will, as the cycle ends, have some inconvenience [inaudible]. There will be some entities who start seeking or get catalicized, you might say, into seeking because of the trauma and will then maybe hear your words through possibly telepathy or written material such as we will publish as this book.

14.27 發問者：創傷，我就那麼稱呼吧；我假設當該週期結束，不便利的情況發生，將會有一些實體開始尋求，或受到創傷的催化而進入尋求，你可以說，這些人將以心電感應方式聽到你的話語，或接觸到書寫的材料，好比我們將出版的這本書。

Ra: I am Ra. You are correct except in understanding that the inconveniences have begun.

RA：我是 Ra。你是正確的、除了理解到、各種不便利(情況)已經開始。

14.28 ▶

14.28 Questioner: Can you tell me who was responsible for transmitting the book Oahspe?

14.28 發問者：你可否告訴我、誰負責傳遞歐阿斯比這本書？

Ra: I am Ra. This was transmitted by one of Confederation social memory complex status whose idea, as offered to the Council, was to use some of the known physical history of the so-called religions or religious distortions of your cycle in order to veil and partially unveil aspects or primal distortions of the Law of One. All names can be taken to be created for their vibrational characteristics. The information buried within has to do with a deeper understanding of love and light, and the attempts of infinite intelligence through many messengers to teach/learn those entities of your sphere.

RA：我是 Ra。這本書由星際邦聯中的一個社會記憶複合體所傳遞，其構想是使用一些你們歷史上已知的所謂宗教或宗教變貌[屬於你們的週期]、為了遮蔽以及部分揭露一的法則之原初變貌；最後呈案給議會。所有(書中)的名稱可被視為 因其振動特質而被創造、埋藏其中的資訊與更深入理解愛與光有關，以及無限智能嘗試透過許多使者來教導/學習你們星球的實體們。

14.29 ▶

14.29 Questioner: Have there been any other books that you can name that are available for this purpose that have been given by the Confederation?

14.29 發問者：是否還有其他書具有這種目的，並且為邦聯所給出？

Ra: I am Ra. We cannot share this information, for it would distort your discernment patterns in your future. You may ask about a particular volume.

RA: 我是 Ra。我們不能分享這資訊，因為它會在未來扭曲你的辨別模式。你可以就特定的一卷發問。

14.30 ▶

14.30 Questioner: The Urantia Book, which I haven' t read. Who gave that?

14.30 發問者：我尚未讀過玉蘭廈之書，誰給出那本書？

Ra: I am Ra. This was given by a series of discarnate entities of your own Earth planes, the so-called inner planes. This material is not passed by the Council.

RA: 我是 Ra。這本書是由一系列不具肉身的實體所給予，屬於你們自己的地球層面，即所謂的內在層面。這份資料並沒有被(土星) 議會所批准。

14.31 ▶

14.31 Questioner: The Edgar Cayce material. Who spoke through Edgar Cayce?

14.31 發問者：艾格•凱西資料。誰透過艾格•凱西說話？

Ra: I am Ra. No entity spoke through Edgar Cayce.

RA: 我是 Ra。沒有實體透過艾格•凱西說話。

14.32 ▶

14.32 Questioner: Where did the information come from that Edgar Cayce channeled?

14.32 發問者：艾格•凱西傳導的資訊來自何處？

Ra: I am Ra. We have explained before that the intelligent infinity is brought into intelligent energy from eighth density or the octave. The one vibratory sound complex called Edgar used this gateway to view the present, which is not the continuum you experience but the potential social memory complex of this planetary sphere. The term your peoples have used for this is the "Akashic Record" or the "Hall of Records." This is the last question which you may now ask.

RA: 我是 Ra。我們先前解釋過 *、智能無限從第八密度或八度音程被帶入智能能量。叫做艾格的聲音振動複合體使用這扇大門來觀看當下，並不是你們體驗的(時空)連續體，而是這個星球潛在的社會記憶複合體。你們人群曾用的術語是「阿卡西紀錄」或「紀錄的大廳」，你現在可以問最後一個問題。

{* 在 4.2, 5.1, 6.1, 11.8 和 11.20 都解釋過。}

14.33 ▶

14.33 Questioner: Is there anything that we can do to make the instrument more comfortable or help during the transmission?

14.33 發問者：有沒有任何我們可以做的事、使這器皿更舒適或在這傳輸過程中有幫助？

Ra: I am Ra. We only reiterate the importance of alignment. This instrument is placed point two degrees [0.2°] away from the direction of the resting place, which is correct. This may be "eyed," shall we say, by sight and the instrument reminded. You are being conscientious. Is there any brief question we may answer before this session is closed?

RA：我是 Ra。我們僅重申校準的重要性。這器皿從休息處偏移約點二(0.2)度，它是正確的。這可以藉由視力「盯著」，容我們說，並且提醒器皿。你們是謹慎認真的。在這次集會結束前、有任何我們可以回答的簡短問題？

14.34 ▶

14.34 Questioner: Can you tell me if we are accomplishing our effort reasonably well?

14.34 發問者：你可否告訴我、我們努力的成果是否還算不錯？

Ra: I am Ra. The Law is One. There are no mistakes.

RA：我是 Ra。法則為太一。(宇宙中)沒有錯誤。

I am Ra. I leave this instrument in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開這器皿，那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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15.0 ▶

15.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

15.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

15.1 ▶

15.1 Questioner: I would like to apologize for my past and any future stupid questions due to the fact that I am searching for the proper entry into investigating the Law of One. We will be eliminating the stupid ones from the book.

15.1 發問者：我想要道歉、為了我在過去和未來所問的愚蠢問題，由於一個事實：我正在搜尋一個適當的入口以探究一的法則。我們將把一些愚蠢的問題從書中去掉。*
{* 那些缺席的問題與答案現在都恢復原狀了。}

I would like to ask if the use of the instrument is a function of the time we use the instrument or the amount of information or the number of words the instrument gives? In other words, do I have to hurry and ask the questions, or can I take my time to ask the questions?

我想要問關於器皿的使用，它是否為時間的函數，或者以字數或資訊量來決定？換句話說，我是否應該趕緊問問題，或者我可以從容地發問？

Ra: I am Ra. There are two portions to your query. Firstly, this instrument's reserve of vital energy, which is a product of body, mind, and spirit distortions in the various complexes, is the key to the length of time which we may expend using this instrument. We searched your group when we contacted you for each in your group possesses significantly more vital energy of the body complex. However, this instrument was tuned most appropriately by the mind/body/spirit complex distortions of its beingness in this illusion.

Therefore, we remained with this instrument.

RA：我是 Ra。你的詢問可分兩個部分。首先，這器皿的生命能存量，也就是身體、心智、靈性複合體變貌的產物，那是我們可使用這器皿時間長短的關鍵。(先前)我們搜尋你們小組，我們接觸你，因為你們每一位的身體複合體都顯著地有更多生命能，然而，這器皿在這個幻象中、其心/身/靈複合體變貌之存在狀態被最適切地調頻。因此我們繼續留在該器皿(這邊)。

Secondly, we communicate at a set rate which is dependent upon our careful manipulation of this instrument. We cannot be more, as you would say, quick. Therefore, you may ask questions speedily but the answers we have to offer are at a set pace given.

其次，我們以固定的速率通訊，取決於我們小心地操作這器皿。我們不能，如你會說的，更快。因此，你可以迅速地發問，但我們給予的答案的步調是固定的。

15.2 ▶

15.2 Questioner: This isn't exactly what I meant. If it takes me, say, forty-five minutes to ask my questions, does that give the instrument only fifteen minutes to answer rather than an hour, or would we run over an hour and the instrument could answer for more?

15.2 發問者：這並不是我的精確意思。好比說，我花了 45 分鐘發問，那麼器皿就只有 15 分鐘可以回答而非一小時；或者我們可以超過一小時，該器皿能夠回答得更久？

Ra: I am Ra. The energy required for this contact is entered into this instrument by a function of time. Therefore, the time is the factor, as we understand your query.

RA：我是 Ra。通訊所需的能量進入該器皿為時間的函數。因此時間是個因素，就我們理解你的詢問而言。

15.3 ▶

15.3 Questioner: Then I should ask my questions rapidly so that I do not reduce the time. Is this correct?

15.3 發問者：那麼我應該快速地發問，才不會減少時間。這是否正確？

Ra: I am Ra. You shall do as you deem fit. However, we may suggest that to obtain the answers you require may mean that you invest some of what you experience as time. Although you lose the answer-time, you gain thereby in the specificity of the answer as many times in the past we have needed clarification of hastily phrased questions.

RA：我是 Ra。若你認為適當、你應該這樣做。無論如何，我們可以建議、要得到你需要的答案、意味你投資一些你所經驗的時間。雖然你損失(一些)回答時間，你從而得到明確的答案。在過去許多次，由於急切說出的問題，導致我們需要(你)重新澄清。

15.4 ▶

15.4 Questioner: Thank you. The first question is: Why does rapid aging occur

on this planet?

15.4 發問者：謝謝你。 第一個問題是：為什麼快速老化在這個行星上發生？

Ra: I am Ra. Rapid aging occurs upon this third-density planet due to an ongoing imbalance of receptor web complex in the etheric portion of the energy field of this planet. The thought-form distortions of your peoples have caused the energy streamings to enter the planetary magnetic atmosphere, if you would so term this web of energy patterns, in such a way that the proper streamings are not correctly imbued with balanced vibratory light/love from the, shall we say, cosmic level of this octave of existence.

RA：我是 Ra。快速老化在這個第三密度行星上發生，是由於感受器官網絡複合體持續的不平衡，它位於地球能量場的乙太部分中。你們人群的思想形態扭曲導致能量串流進入地球磁性氛圍[如果你願意如此稱呼這能量樣式的網絡]的過程出問題。也就是說，適當的串流無法正確地被灌注平衡的光/愛振動，容我們說，來自這個八度音程存在的宇宙層次。

15.5 ▶

15.5 Questioner: Do I assume correctly in assuming that one of your attempts in service to this planet was to help the population of this planet more fully understand and practice the Law of One so that this aging, rapid aging could be changed to normal aging?

15.5 發問者：我假設，在你們嘗試這個星球的服務當中，其中一項是幫助這個星球的人群更加充分地理解並實踐一的法則，好讓這快速老化能被改變為正常的老化過程。這假設是否正確？

Ra: I am Ra. You assume correctly to a great degree.

RA：我是 Ra。你的假設有很大的正確程度。

15.6 ▶

15.6 Questioner: Then it would be very beneficial for the people of this planet in practicing the Law of One to learn ways of service. Am I correct?

15.6 發問者：那麼，此時這個星球上的人們實踐一的法則，學習服務之道，將對他們很有益處。我是否正確？

Ra: I am Ra. You are correct. If you will observe those oriented through a lifetime experiential distortion complex from near the beginning of that experience, you will observe a relatively youthful, as you would call it, appearance.

RA: 我是 Ra。你是正確的。如果你觀察那些在一生的經驗變貌複合體導向於此的實體們，從他們開始有那種經驗開始觀察，你將觀察到一個相對年輕[如你所稱]的外貌。

15.7 ▶

15.7 Questioner: What is the greatest service that our population on this planet could perform individually?

15.7 發問者：在這顆地球上，什麼是我們人類，以個人而言，可以執行的最大服務？

Ra: I am Ra. There is but one service. The Law is One. The offering of self to Creator is the greatest service, the unity, the fountainhead. The entity who seeks the One Creator is with infinite intelligence. From this seeking, from this offering, a great multiplicity of opportunities will evolve depending upon the mind/body/spirit complexes' distortions with regard to the various illusory aspects or energy centers of the various complexes of your illusion.

RA: 我是 Ra。只有一個服務。法則是太一。將自我獻給造物者就是最大的服務、合一、源頭。尋求太一造物者的實體與無限智能同在。從這個尋求、從這個奉獻起，龐大多樣性的機會開始演化、(其走向)取決於該心/身/靈複合體之變貌，與你們幻象中各種複合體的能量中心或各種幻象層面有關。

Thus, some become healers, some workers, some teachers, and so forth.
因之，有些人成為醫者，有些成為工作者，有些成為老師，依此類推。

15.8 ▶

15.8 Questioner: If an entity were perfectly balanced on this planet with respect to the Law of One, would he undergo the aging process?

15.8 發問者：若一個實體就一的法則而言、被完美地平衡了，他會經歷老化過程嗎？

Ra: I am Ra. A perfectly balanced entity would become tired rather than visibly aged. The lessons being learned, the entity would depart. However, this is appropriate and is a form of aging which your peoples do not experience. The understanding comes slowly, the body complex decomposing more rapidly.

RA: 我是 Ra。一個完美平衡的實體會變得疲倦、而非可見的老化。課程學習完畢，該實體會離開。無論如何，這是適當的，它是你們人群沒有體驗的一種老化方式。理解來得緩慢，而肉體複合體的分解比較快速。

15.9 ▶

15.9 Questioner: Can you tell me a little bit about the definition of the word "balancing" as we are using it?

15.9 發問者：你可否多告訴我一點關於「平衡」這個字的定義、就我們使用它的方式？

Ra: I am Ra. Picture, if you will, the One Infinite. You have no picture. Thus, the process begins. Love, creating light, becoming love/light, streams into the planetary sphere according to the electromagnetic web of points or nexi of entrance. These streamings are then available to the individual who, like the planet, is a web of electromagnetic energy fields with points or nexi of entrance.

RA：我是 Ra。想像，如果你願意，那太一無限，你沒有圖像。於是，該過程開始。愛創造光、成為愛/光，串流進入該行星球體，依照電磁網的多個入口點或鏈結。這些串流因此得以為個人所用，如同行星，個人也是一個具有多個入口點或入口鏈結的電磁能量場。

In a balanced individual each energy center is balanced and functioning brightly and fully. The blockages of your planetary sphere cause some distortion of intelligent energy. The blockages of the mind/body/spirit complex further distort or unbalance this energy. There is one energy. It may be understood as love/light or light/love or intelligent energy.

在一個平衡的個體裡中，每個能量中心都是平衡的，明亮又充份地運作著。你們星球的阻塞造成智能能量的一些扭曲。該心/身/靈複合體的阻塞又進一步地扭曲或使這能量失去平衡。有一種能量。它可以被理解為愛/光或光/愛或智能能量。

15.10 ▶

15.10 Questioner: Am I correct in assuming that one of the blockages [of] a mind/body/spirit complex might be due to an unbalance of, shall we say, ego, and this could be balanced using, say, a worthiness/unworthiness balance?

15.10 發問者：我是否可以假設心/身/靈複合體的阻塞之一可能是，容我們說，小我的不平衡，而這個阻塞可以用值得/不值得來平衡。我是否正確？

Ra: I am Ra. This is incorrect.

RA：我是 Ra。這是不正確的。

15.11 ▶

15.11 Questioner: Can you tell me how you balance the ego?

15.11 發問者：你可否告訴我、你如何平衡小我？

Ra: I am Ra. We cannot work with this concept as it is misapplied and

understanding cannot come from it.

RA：我是 Ra。我們不能和這個概念一起工作、因為它被誤用、理解不能從中發生。

15.12 ▶

15.12 Questioner: How does an individual go about balancing himself? What is the first step?

15.12 發問者：一個人要如何著手平衡他自己？ 第一步是什麼？

Ra: I am Ra. The steps are only one; that is, an understanding of the energy centers which make up the mind/body/spirit complex. This understanding may be briefly summarized as follows:

RA：我是 Ra。只有一組步驟，那就是，理解構成心/身/靈複合體的能量中心群，這個理解可以簡短地歸納如下。

The first balancing is of the Malkuth, or Earth, vibratory energy complex, called the red-ray complex. An understanding and acceptance of this energy is fundamental.

首先要平衡的是王國(Malkuth)，或大地之振動性能量複合體，稱為 紅色光芒複合體。理解並接受這股能量是根本的(工作)。

The next energy complex which may be blocked is the emotional or personal complex, also known as the orange-ray complex. This blockage will often demonstrate itself as personal eccentricities or distortions with regard to self-conscious understanding or acceptance of self.

下一個可能被阻塞的能量複合體是情感的，或個人的複合體，也被知曉為橙色光芒複合體。這個阻塞通常展現它自己如同個人古怪的行為，或關於自我覺知的理解、或自我接納上的扭曲。

The third blockage resembles most closely that which you have called ego. It is the yellow-ray or solar plexus center. Blockages in this center will often manifest as distortions towards power, manipulation, and other social behaviors concerning those close and those associated with the mind/body/spirit complex.

第三個阻塞最為接近你稱為的小我。它是黃色光芒或太陽神經叢中心。在這個中心發生的阻塞，通常顯現為朝向權力操控的扭曲，以及其他社交行為的扭曲、與該心/身/靈複合體親近和相關之實體們有關。

Those with blockages in these first three energy centers, or nexi, will have

continuing difficulties in ability to further their seeking of the Law of One. The center of heart, or green ray, is the center from which third-density beings may springboard, shall we say, towards infinite intelligence. Blockages in this area may manifest as difficulties in expressing what you may call universal love or compassion.

那些在前三個能量中心或鏈結有阻塞的實體，將會在促進自己尋求一的法則方面持續有能力上的困難。心的(能量)中心，或綠色光芒，容我們說，即是第三密度存有得以通往無限智能的跳板。在這個區域的阻塞顯現的是(實體)表達你們可以稱為普世大愛或悲憫的困難。

The blue-ray center of energy streaming is the center which, for the first time, is outgoing as well as inpouring. Those blocked in this area may have difficulty in grasping the spirit/mind complexes of its own entity and further difficulty in expressing such understandings of self. Entities blocked in this area may have difficulties in accepting communication from other mind/body/spirit complexes.

能量串流的藍色光芒能量中心、為第一次流出與湧入同時進行的中心。在這個區域阻塞的實體，在理解自己的靈性/心智複合體上會有困難，並且在表達自我的這類理解上有進一步的困難。在這區域阻塞的實體在接受其他心/身/靈複合體的溝通上會有困難。

The next center is the pineal or indigo-ray center. Those blocked in this center may experience a lessening of the influx of intelligent energy due to manifestations which appear as unworthiness. This is that of which you spoke. As you can see, this is but one of many distortions due to the several points of energy influx into the mind/body/spirit complex.

下一個中心是松果體或靛藍色光芒中心。那些在這中心有阻塞的實體會經歷到智能能量流入減少的過程，由於一些顯化顯現為不值得(議題)。這是你剛剛談到的，如你可見，由於進入心/身/靈複合體的能量流入有幾個點，這只不過是眾多扭曲的其中之一。

The indigo-ray balancing is quite central to the type of work which revolves about the spirit complex, which has its influx then into the transformation or transmutation of third density to fourth density, it being the energy center receiving the least-distorted outpourings of love/light from intelligent energy and having also the potential for the key to the gateway of intelligent infinity. 靛藍色光芒的平衡對於環繞著靈性複合體的工作是相當中心的[它的能量流入可將第三密度轉化或質變為第四密度]，在接受來自智能能量的愛/光之流出方面，它是扭曲最

小的中心。它也有潛能成為通往智能無限之大門的鑰匙。

The remaining center of energy influx is simply the total expression of the entity' s vibratory complex of mind, body, and spirit. It is as it will be, "balanced" or "imbalanced" has no meaning at this energy level, for it gives and takes in its own balance. Whatever the distortion may be, it cannot be manipulated as can the others and, therefore, has no particular importance in viewing the balancing of an entity.

剩下的能量匯流中心，僅只是一個實體的心智、身體、靈性振動複合體的全體表達。它是它本然的狀態。「平衡」或「不平衡」在這個能量層次上沒有意義，因為它以自身的平衡施與受。不管它可能是什麼變貌，它都不像其他能量中心那樣可以被操作。因此以觀察一個實體的平衡過程而言，這個中心沒有特殊的重要性。

15.13 ▶

15.13 Questioner: [You] previously gave us some information about what we should do in balancing. Is there any information that we can publish now about any particular exercises or methods of balancing [these] centers?

15.13 發問者：你先前給我們一些應該怎麼做平衡工作*的資訊。現在你可否給我們一些可以出版的資訊，關於任何平衡這些能量中心的特定練習或方法？

{* 先前在 5.2、15.12 涵蓋}

Ra: I am Ra. The exercises given for publication seen in comparison with the material now given are in total a good beginning. It is important to allow each seeker to enlighten itself rather than for any messenger to attempt in language to teach/learn for the entity, thus being teach/learner and learn/teacher. This is not in balance with your third density. We learn from you. We teach to you. Thus, we teach/learn. If we learned for you, this would cause imbalance in the direction of the distortion of free will.

RA：我是 Ra。先前給予(你們)出版的練習，對照現在給出的資料，加總起來是個好的開始。重要的是允許每個尋求者啟蒙自己、而非由任何使者嘗試以言語替這個實體教導/學習，從而成為教導/學習者與學習/教導者。這在你們第三密度中是不平衡的。我們從你們身上學習，我們教導你們。因此，我們教導/學習。如果我們替你學習，這會造成自由意志變貌的方向不平衡。

There are other items of information allowable. However, you have not yet reached these items in your lines of questioning and it is our belief/feeling complex that the questioner shall shape this material in such a way that your mind/body/spirit complexes shall have entry to it, thus we answer your queries

as they arise in your mind complex.

還有其他項目的資訊是可允許的。然而，你的詢問路線還沒觸及這些項目。我們的相信/感覺複合體是發問者應自己勾勒這個題材，如此你們的心/身/靈複合體才有入口進入它。因此，當一些詢問浮現在你的心智複合體(然後發問)，我們回答它們。

15.14 ▶

15.14 Questioner: Yesterday you stated “the harvest is now. There is not at this time any reason to include efforts upon these distortions toward longevity, but rather to encourage distortions towards the heart of self. For this which resides clearly in the violet-ray energy field will determine the harvest of each mind/body/spirit complex.” Could you tell us how to seek or the best way to seek the heart of self?

15.14 發問者：昨天你曾敘述：「收割是現在。此時，沒有任何理由納入朝向長壽變貌的努力，毋寧去鼓勵朝向自我之心的變貌。因為它清楚地居住在紫羅蘭光芒能量場、它將決定每個心/身/靈複合體的收割。」你可否告訴我們如何尋求、或尋求自我之心的最佳方式？

Ra: I am Ra. We have given you this information in several wordings. However, we can only say the material for your understanding is the self: the mind/body/spirit complex. You have been given information upon healing, as you call this distortion. This information may be seen in a more general context as ways to understand the self.

RA：我是 Ra。我們曾經以幾種不同的措辭*給予你這個資訊；無論如何，為了你的理解，我們只說自我[心/身/靈複合體]的資料。你曾被給予關於治療[如你對這個變貌的稱呼]**的資訊。這資訊從更一般性的脈絡來看、可以是理解自我的方式。

{* 包括 10.14 和 15.12}

{** 4.17 和 5.2}

The understanding, experiencing, accepting, and merging of self with self and with other-self, and finally with the Creator, is the path to the heart of self. In each infinitesimal part of your self resides the One in all of Its power.

Therefore, we can only encourage these lines of contemplation, always stating the prerequisite of meditation, contemplation, or prayer as a means of subjectively/objectively using or combining various understandings to enhance the seeking process. Without such a method of reversing the analytical process, one could not integrate into unity the many understandings gained in such seeking.

理解、經驗、接受，與自我融合，與其他自我融合，最終與造物者融合，這是通往自

我之心的途徑。在你自己的每一個無限小的部分都居住著處於全然力量中的太一。因此，我們只能鼓勵這些沉思路線，總是聲明以冥想、沉思，或祈禱為先決條件，做為一種主觀/客觀的方式、使用或結合不同的理解，增進尋求的過程。若沒有這種反轉分析過程的方法，一個實體就不能把在尋求過程中得到的許多理解整合為一體。

15.15 ▶

15.15 Questioner: I don't mean to ask the same question twice, but there are some areas I consider so important that greater understanding may be obtained by possible restatement in other words. I thank you very much for your patience. Yesterday, you also mentioned that when there was no harvest at the end of the last 25,000-year period, "there were harvestable entities who shall choose the manner of their entrance into the fourth density." Can you tell me what you mean by how "they will choose the manner of their entrance into the fourth density?"

15.15 發問者：我無意問相同的問題兩次，但有些領域我認為如此地重要，如果(答案)以不同話語重述，可以獲致更大的理解。我非常感謝你們的耐心。

昨天，你還提到在上一次的 2 萬 5 千年週期，沒有收割量，「有可收割的實體，他們可以選擇進入第四密度的方式。」你可否告訴我，「他們將選擇進入第四密度的方式」，這句話的意思？

Ra: I am Ra. These shepherds, or, as some have called them, the "Elder Race," shall choose the time/space of their leaving. They are unlikely to leave until their other-selves are harvestable also.

RA：我是 Ra。這些牧羊人，或有些人稱他們為「長老種族」，將選擇他們離開的時間/空間。他們不大可能離開，直到他們的其他自我也都是可收割的為止。

15.16 ▶

15.16 Questioner: What do you mean by their other-selves being harvestable?

15.16 發問者：他們的其他自我都是可收割的，你的意思是什麼？

Ra: I am Ra. The other-selves with whom these beings are concerned are those which did not attain harvest during the second major cycle.

RA：我是 Ra。這些存有所關切的其他自我，指的是在第二主要週期無法到達收割(標準)的實體們。

15.17 ▶

15.17 Questioner: Could you tell me just a small amount of the history of what you call the Elder Race?

15.17 發問者：你可否告訴我少量的、關於你稱為長老種族的歷史？

Ra: I am Ra. The question is unclear. Please restate.

RA：我是 Ra。該問題不清楚。請重新敘述。

15.18 ▶

15.18 Questioner: I ask this question because I' ve heard about the Elder Race before in a book, Road in the Sky, by George Hunt Williamson, and I was wondering if this Elder Race was the same that he talked about?

15.18 發問者：我問這問題是因為我曾在的一本書聽聞長老種族，書名是天空之路，由喬治·杭特·威廉森撰寫，我在想、這個長老種族跟他所講的是否相同？

Ra: I am Ra. The question now resolves itself, for we have spoken previously of the manner of decision-making which caused these entities to remain here upon the closing of the second major cycle of your current master cycle.

RA：我是 Ra。現在該問題自我解答了，因為我們先前*談到該決策過程的方式造成這些實體留在這裡、(即使)你們目前大師週期的第二個主要週期結束了。

{* 先前在 14.16~ 17 和 15.15 講過。 }

There are some distortions in the descriptions of the one known as Michel; however, these distortions have primarily to do with the fact that these entities are not a social memory complex, but rather a group of mind/body/spirit complexes dedicated to service. These entities work together, but are not completely unified; thus, they do not completely see each the other' s thoughts, feelings, and motives. However, their desire to serve is the fourth-dimensional type of desire, thus melding them into what you may call a brotherhood.

在米歇爾*的敘述中有一些扭曲；這些扭曲的產生主要是由於這些實體並不是一個社會記憶複合體，而是一群心/身/靈複合體致力於服務，這些實體一起工作，但尚未完整地統合；因此他們不能完整地看見彼此的各種思想、感覺、動機。無論如何，他們服務的渴望屬於第四次元型態的渴望，因此結合成為你會稱為的兄弟會。

{* 米歇爾(Michel D' Obrenovic)又名為喬治·杭特·威廉森。 }

15.19 ▶

15.19 Questioner: Why do you call them the Elder Race?

15.19 發問者：你為什麼稱呼他們為長老種族？

Ra: I am Ra. We called them thusly to acquaint you, the questioner, with their

identity as is understood by your mind complex distortion.

RA: 我是 Ra。我們如此稱呼是因為你，發問者，熟悉的緣故，這個識別名稱能夠為你的心智複合體變貌所理解。

15.20 ▶

15.20 Questioner: Are there any Wanderers with these Elder Race, or not?

15.20 發問者：有任何流浪者和這個長老種族在一起，或沒有？

Ra: I am Ra. These are planetary entities harvested — Wanderers only in the sense that they chose, in fourth-density love, to immediately reincarnate in third density rather than proceeding towards fourth density. This causes them to be Wanderers of a type, Wanderers who have never left the Earth plane because of their free will rather than because of their vibrational level.

RA: 我是 Ra。這些是可被收割的屬地實體，就這些流浪者而言、其唯一意義在於：在第四密度的愛中，他們選擇立即地重新投胎到第三密度，而非繼續前往第四密度。這使得他們成為一個類型的流浪者，從未離開地球層面的流浪者，(這是)由於他們的自由意志，而非由於他們的振動層次。

15.21 ▶

15.21 Questioner: Well, in yesterday' s material you stated "we offer the Law of One, the solving of paradoxes." You also mentioned earlier that the first paradox, or the first distortion I meant, was the distortion of free will. Could you tell me if there' s a sequence? Is there a first, second, third, fourth distortion of the Law of One?

15.21 發問者：嗯，在昨天的資料中、你陳述：「我們提供一的法則，解決各種矛盾。」你在稍早也提到第一個矛盾，或第一個變貌，我的意思是，自由意志變貌。你能否告訴我這裡是否有個順序？一的法則之變貌是否有第一、第二、第三、第四變貌？

Ra: I am Ra. Only up to a very short point. After this point, the many-ness of distortions are equal one to another. The first distortion, free will, finds focus. This is the second distortion known to you as Logos, the Creative Principle or Love. This intelligent energy thus creates a distortion known as Light.

RA: 我是 Ra。這情況只存在很短的(時)點。過了這個點，這些變貌的眾多性彼此相等。第一個變貌，自由意志，找到焦點。這(焦點)是第二變貌，即你所知的理則、創造性原則或愛。這股智能能量從而創造一個變貌，被知曉為光。

From these three distortions come many, many hierarchies of distortions, each

having its own paradoxes to be synthesized, no one being more important than another.

從這三個變貌產生許多、許多變貌的階層，每個都有它自己的矛盾要被合成，沒有一個比另一個更重要。

15.22 ▶

15.22 Questioner: You also said that you offered the Law of One, which is the balancing of love/light and light/love. Is there any difference between love/light and light/love?

15.22 發問者：你也說過、你提供一的法則、即是平衡愛/光與光/愛。光/愛與愛/光有任何不同？

Ra: I am Ra. This will be the final question of this time/space. There is the same difference between love/light and light/love as there is between teach/learning and learn/teaching. Love/light is the enabler, the power, the energy giver. Light/love is the manifestation which occurs when light has been impressed with love.

RA：我是 Ra。這將是此時間/空間的最後一個問題。愛/光與光/愛的不同就等同教導/學習與學習/教導的不同。愛/光是致能者、力量、能量給予者。光/愛是當光被愛銘印而發生的顯化。

15.23 ▶

15.23 Questioner: Is there anything that we can do to make the instrument more comfortable? And can we have another session today?

15.23 發問者：有任何我們可以做的事、好使該器皿更舒適？接著，我們今天可以有另一場集會嗎？

Ra: I am Ra. This instrument requires a certain amount of manipulation of the physical or body complex due to a stiffness. Other than this, all is well, the energies being balanced. There is a slight distortion in the mental energy of this instrument due to concern for a loved one, as you call it. This is only slightly lowering the vital energies of the instrument. Given a manipulation, this instrument will be well for another working.

RA：我是 Ra。這器皿的身體有些僵硬，在肉體複合體上需要適量的操作。除此之外，一切都好，這些能量處於平衡狀態。這器皿的心智能量有些許的扭曲、由於關切一個所愛的人，如你所稱的。這點稍微地降低器皿的生命能。若被給予一個操作，這器皿可以良好地進行另一場工作。

15.24 ▶

15.24 Questioner: By manipulation, do you mean she should go for a walk or we should rub her back?

15.24 發問者：藉由一個操作，你意指的是、她應該出去散個步，或我們應該摩擦她的背？

Ra: I am Ra. We meant the latter. The understanding must be added that this manipulation be done by one in harmony with the entity. Are there any short queries before we leave this instrument?

RA：我是 Ra。我們意指後者，必須增加的理解是：這個運作要由跟這實體和諧相處的人來完成。在我們離開這個器皿前、還有任何簡短的詢問嗎？

15.25 ▶

15.25 Questioner: Is it possible for you to tell us anything about what— since we are Wanderers, anything about our previous density... which density we came from?

15.25 發問者：既然我們是流浪者，你是否可能告訴我們一些關於我們先前所在的密度？我們來自哪個密度？

Ra: I scan each and find it acceptable to share this information. The Wanderers in this working are of two densities, one the density of five, that is, of light; one the density of love/light, or unity. To express the identity of which came from which density, we observe to be an infringement upon the free will of each. Therefore, we state simply the two densities, both of which are harmoniously oriented towards work together.

RA：我掃描了每個實體、發覺分享這個訊息是可接受的。在這個工作中的流浪者們，來自兩個密度：一個是第五密度，也就是光的密度；一個是愛/光的密度或合一的密度。要表達哪個實體來自哪個密度[的身分]，我們察覺會冒犯每一位的自由意志。因此，我們只是簡單地陳述兩個密度，兩者和諧地導向共同的工作。

I am Ra. I leave you in the love and the light of the Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.
我是 Ra。我在無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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16.0 ▶

16.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. We communicate now.

16.0 RA: 我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

16.1 ▶

16.1 Questioner: (As I ask questions, there will unfortunately be [inaudible] I think the direction I wish to go investigating the Law of One. However, I have ideas in mind of some questions [inaudible]. They may be stupid questions; I don't know, but [inaudible]. [Inaudible] trying to construct a complete, unbiased book about the Law of One, one which itself takes into account the Law of One. I hope that you [inaudible] ridiculous.)

I would like to ask, considering the free will distortion of the Law of One, how can the Guardians quarantine the Earth? Is this quarantine within the free will distortion?

16.1 發問者：我想要問，關於一的法則之自由意志變貌，守護者如何能隔離地球？這隔離是否在自由意志變貌的範圍內？

(譯註：發問者在發問之前有一段聲明，有心人可查閱一法 2016 版)

Ra: I am Ra. The Guardians guard the free will distortion of the mind/body/spirit complexes of third density on this planetary sphere. The events which require activation of quarantine were interfering with the free will distortion of mind/body/spirit complexes.

RA：我是 Ra。守護者護衛著在這個地球上、(所有)第三密度的心/身/靈複合體之自由意志變貌。一些事件干擾了這些心/身/靈複合體之自由意志變貌，而必須啟動隔離。

16.2 ▶

16.2 Questioner: I may be wrong, but it seems to me that it would be the free will of, say the Orion group, to interfere. How is this balanced against the other concept you just gave?

16.2 發問者：我可能是錯的，但在我看來、獵戶集團有去干擾的自由意志，比方說。這跟你剛才給予的另一個概念要如何平衡呢？

Ra: I am Ra. The balancing is from dimension to dimension. The attempts of the so-called Crusaders to interfere with free will are acceptable upon the dimension of their understanding. However, the mind/body/spirit complexes of this dimension you call third form a dimension of free will which is not able to, shall we say, recognize in full, the distortions towards manipulation.

RA：我是 Ra。該平衡是從次元到次元(有所不同)。所謂的十字軍憑藉自由意志去干擾的嘗試，在他們的理解次元之上是可接受的。無論如何，你們所稱的第三次元，其中的心/身/靈複合體所形成的自由意志次元不能夠，容我們說，充分地認清那些朝向操控的變貌。

Thus, in order to balance the dimensional variances in vibration, a quarantine was set up, this being a balancing situation whereby the free will of the Orion group is not stopped but given a challenge. Meanwhile, the third-density group is not hindered from free choice.

因此，為了平衡不同次元的振動差異，設置了一個隔離措施；做為一個平衡的局面，藉此，獵戶集團不會被阻止、而是獲得一個挑戰。與此同時，第三密度族群的自由選擇不會被阻礙。

16.3 ▶

16.3 Questioner: Could these windows that occur... let the Orion group come through once in a while... does this have anything to do with this free will distortion?

16.3 發問者：這些「窗戶」的產生、可以讓獵戶集團不時地穿透隔離？這現象是否與這自由意志的變貌有點關係？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

16.4 ▶

16.4 Questioner: Could you tell me how that works?

16.4 發問者：你可否告訴我那是怎麼運作的？

Ra: I am Ra. The closest analogy would be a random number generator within certain limits.

RA：我是 Ra。最接近的類比會是一個有特定限度的隨機數字產生器。

16.5 ▶

16.5 Questioner: What is the source of this random number generator? Is it

created by the Guardians to balance their guarding? Or is it a source other than the Guardians?

16.5 發問者：這個隨機數字產生器的源頭是什麼？它是被守護者們創造來平衡他們的守衛？或它是守護者以外的來源？

Ra: I am Ra. All sources are one. However, we understand your query. The window phenomenon is an other-self phenomenon from the Guardians. It operates from the dimensions beyond space/time in what you may call the area of intelligent energy. Like your cycles, such balancing, such rhythms are as a clock striking. In the case of the windows, no entities have the clock. Therefore, it seems random. It is not random in the dimension which produces this balance. That is why we stated the analogy was within certain limits.

RA：我是 Ra。所有來源為一。無論如何，我們理解你的詢問。該窗戶現象對於守護者是其他自我的現象。它運作的次元在空間/時間之外，位於你們稱為的智能能量的領域中。像是你們的週期，這樣的平衡，其韻律如同時鐘報時一般。在(機會)窗戶的例子，沒有實體擁有這個時鐘。因此，它似乎是隨機的。但在產出這平衡的次元中、它不是隨機的。這就是為什麼我們剛才陳述該類比在特定的限度中。

16.6 ▶

16.6 Questioner: Then this window balancing prevents the Guardians from reducing their positive polarization by totally eliminating the Orion contact through shielding. Is this correct?

16.6 發問者：那麼這個窗戶的平衡過程避免守護者透過防護罩完全消除獵戶接觸、而降低他們的正面極性。這是否正確？

Ra: I am Ra. This is partially correct. In effect, the balancing allows an equal amount of positive and negative influx, this balanced by the mind/body/spirit distortions of the social complex. Thus in your particular planetary sphere, less negative, as you would call it, information or stimulus is necessary than positive due to the somewhat negative orientation of your social complex distortion.

RA：我是 Ra。這只有部分正確。事實上，這平衡過程允許等量的正面與負面之流入，這些流入又被該社會複合體的心/身/靈變貌所平衡。因此，在你們的星球上，負面[以你的稱謂]的訊息或刺激和正面相比、比較不需要、由於你們社會複合體的變貌有些負面導向。

16.7 ▶

16.7 Questioner: In this way, total free will is balanced so that the individual

may have an equal opportunity to choose service to others or service to self. Is this correct?

16.7 發問者：以這種方式，全面的自由意志得到平衡，於是個人有同等的機會去選擇服務他人或服務自我。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

16.8 ▶

16.8 Questioner: This is a profound revelation, I believe, in the Law of Free Will. Thank you.

16.8 發問者：我相信，在自由意志的法則中，這是個深奧的啟示。謝謝你。

This is a minor question further to make an example of this principle, but if the Confederation landed on Earth, they would be taken as gods, breaking the Law of Free Will and thus reducing their polarization towards service to all. I assume that the same thing would happen if the Orion group landed. How would this affect their polarization towards service to self if they were able to land and became known as gods?

這裡有個小問題 可以更進一步為這原則做個範例，假設星際邦聯降落於地球，他們會被視為眾神，打破自由意志的法則，從而降低他們服務全體的極性。我假設、如果獵戶集團降落、相同事態也會發生在他們身上。如果他們能夠降落、並且被認為是眾神，這事件會如何影響他們朝向服務自我的極化？

Ra: I am Ra. In the event of mass landing of the Orion group, the effect of polarization would be strongly towards an increase in the service to self, precisely the opposite of the former opportunity which you mentioned.

RA：我是 Ra。在獵戶集團大規模降落的事件上、極化的效果將強烈地朝向增加服務自我，恰好跟你所提的前個機會(例子)相反。

16.9 ▶

16.9 Questioner: If the Orion group was able to land, would this increase their polarization? What I am trying to get at is, is it better for them to work behind the scenes and get recruits, shall we say, from our planet, the person on our planet going towards service to self strictly on his own using his free will, or is it just as good for the Orion group to land upon our planet and demonstrate remarkable powers and get people like that?

16.9 發問者：如果獵戶集團能夠降落，這是否會增加他們的極化？我嘗試要搞懂的

是：若他們在幕後工作、從我們的星球招募新手，容我們說，會不會比較好？這個地球上的某人完全靠他自己、以自由意志朝向服務自我；或者獵戶集團降落到地球，展現驚人威力、獲得人群。兩者效果一樣好？

Ra: I am Ra. The first instance is, in the long run, shall we put it, more salubrious for the Orion group in that it does not infringe upon the Law of One by landing and, thus, does its work through those of this planet. In the second circumstance, a mass landing would create a loss of polarization due to the infringement upon the free will of the planet. However, it would be a gamble. If the planet then were conquered and became part of the Empire, the free will would then be re-established. This is restrained in action due to the desire of the Orion group to progress towards the One Creator. This desire to progress inhibits the group from breaking the Law of Confusion.

RA：我是 Ra。第一種例子，長期而言，容我們表述，對於獵戶集團較為有益*、因為並不藉由降落的方式侵犯一的法則，而是透過這個(地球)層面的人們來工作。

第二種情況，大規模降落會造成(他們)極化的損失、因為侵害到地球的自由意志。無論如何，這是一場賭博，如果地球因此被征服、並成為帝國的一部分，自由意志然後會重新被建立。這做法受到克制、因為獵戶集團渴望朝太一造物者進展。這個渴望抑制該集團去打破混淆法則。

{* 在這個脈絡中，有益(salubrious)可以被定義為「對於健康或幸福是有助或有利的。」}

16.10 ►

16.10 Questioner: You mentioned the word "Empire" in relation to the Orion group. I have thought for some time that the movie Star Wars was somehow an allegory, in part, for what is actually happening. Is this correct?

16.10 發問者：你剛才提到獵戶集團時、用了「帝國」這個字。我想了一會兒，不知怎的，電影星際大戰是個寓言故事、有部份描述真實發生的事物。這是否正確？

Ra: I am Ra. This is correct in the same way that a simple children' s story is an allegory for physical/philosophical/social complex distortion/understanding.

RA：我是 Ra。這是正確的，以相同的方式、一個簡單的孩童故事是物質/哲學/社會複合體之變貌理解的寓言。

16.11 ►

16.11 Questioner: Is there a harvest of entities oriented towards service to self like there is a harvest here of entities oriented towards service to others?

16.11 發問者：是否有一種實體的收割導向服務自我，就像這裡有一種收割導向服務

他人？

Ra: I am Ra. There is one harvest. Those able to enter fourth density through vibrational complex levels may choose the manner of their further seeking of the One Creator.

RA：我是 Ra。收割只有一種。那些能夠透過振動層次進入第四密度的實得以選擇他們進一步尋求太一造物者的方式。

16.12 ▶

16.12 Questioner: Then as we enter the fourth density there will be a split, shall we say, and part of the individuals who go into the fourth density will go to planets or places where there is service to others and the other part will go into places where there is service to self.

Is this correct?

16.12 發問者：那麼當我們進入第四密度、將會有個分割，容我們說，一部分個體進入第四密度、前往服務他人的星球或地點；其他部分則前往服務自我的地方。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

16.13 ▶

16.13 Questioner: Well, the Confederation established its quarantine I understand seventy-five thousand years ago. Has the Orion group been attempting to contact any part of this planet prior to that or... did they... how long have they been attempting [inaudible] contacting this planet?

16.13 發問者：嗯，星際邦聯曾建立隔離，我理解是在在七萬五千年前。獵戶集團是否一直嘗試在那之前、接觸地球的任何部分？或者他們... 多久以前、他們曾嘗試接觸地球？

Ra: I am Ra. Approximately four five thousand [45,000] years ago an attempt was made. It was not successful. Approximately two six oh oh, two thousand six hundred [2,600]*, years ago the group sent an entity of social memory complex to this planetary sphere. This effort met with some success but was in the space/time continuum lessened in impact. Since approximately two three oh oh, two thousand three hundred [2,300]*, years ago in your measurement this group has constantly been working upon the harvest just as the Confederation.

* Ra corrected these dates in session 17. They should be 3,600 and 3,300 years ago, respectively.

RA: 我是 Ra。(它們)大約在四、五 千年(45000)以前, 曾嘗試過一次; 並不成功。大約在二六〇〇、兩千六百年之前, 該集團派遣社會記憶複合體中的一個實體來到這個星球。這個努力有些成果, 但在空間/時間連續體中、逐漸減少衝擊。自從大約在二 三〇〇、兩千三百年以前, 以你們的時間衡量而言, 這個集團就恆常地工作該收割, 正如同星際邦聯一般。*

{ Ra 在第十七場集會更正這兩個日期; 分別應該是 3600、3300 年以前。 }*

16.14 ▶

16.14 Questioner: Can you name the entity that they sent here twenty-six hundred years ago... two thousand six hundred years ago?*

* The correct time frame is 3,600 years. See Ra' s statement opening session 17.

16.14 發問者: 它們在兩千六百年前派遣的實體, 你可以說出它的名字? ... 兩千六百年以前? *

{ 正確的時間框架是 3600 年。參看 Ra 在第十七場的開場聲明。 }*

Ra: I am Ra. This entity named by your peoples, Yahweh.

RA: 我是 Ra。你們人群命名這個實體為亞威。

16.15 ▶

16.15 Questioner: Can you tell me the origin of the Ten Commandments?

16.15 發問者: 你可否告訴我十誡的起源?

Ra: I am Ra. The origin of these commandments follows the law of negative entities impressing information upon positively oriented mind/body/spirit complexes. The information attempted to copy or ape positivity while retaining negative characteristics.

RA: 我是 Ra。這些誡命的起源依循負面實體的法則、銘印資訊在正面導向的心/身/靈複合體上頭。該資訊企圖複製或模仿正面性(訊息)、同時保持負面特徵。

16.16 ▶

16.16 Questioner: Was this done by the Orion group?

16.16 發問者: 這是獵戶集團做的嗎?

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

16.17 ▶

16.17 Questioner: What was their purpose in doing this?

16.17 發問者：他們這樣做的目的何在？

Ra: I am Ra. The purpose of the Orion group, as mentioned before, is conquest and enslavement. This is done by finding and establishing an elite and causing others to serve the elite through various devices such as the laws you mention and others given by this entity.

RA：我是 Ra。獵戶集團的目的，如前所述，是征服與奴役。這目的藉由尋找並建立精英階層達成，接著促使他人服侍精英階層，手段各式各樣，好比這個實體給出的你剛才提到的律法、以及其他東西。

16.18 ▶

16.18 Questioner: Was the recipient of the laws... of the Ten Commandments positively or negatively oriented?

16.18 發問者：接收這些律法、十誡的人是正面或負面導向？

Ra: The recipient was one of extreme positivity, thus accounting for some of the pseudo-positive characteristics of the information received. As with contacts which are not successful, this entity, vibratory complex, Moishe, did not remain a credible influence among those who had first heard the philosophy of One and this entity was removed from this third-density vibratory level in a lessened or saddened state, having lost what you may call the honor and faith with which he had begun the conceptualization of the Law of One and the freeing of those who were of his tribes, as they were called at that time/space.

RA：這個接收者具有極度的正向性，因此說明了已接收的資訊具有部分擬似正面特質的原因。隨著幾次不成功的通訊，這實體，振動複合體摩西，在那些首先聽到太一哲學的人們當中，並未維持可信的影響力；接著這實體離開第三密度的振動層級、處在渺小與悲傷的狀態，因為他已失去你們可稱為的榮耀與信心、那是他(原先)的憑藉、用以概念化一的法則與解放那些屬於他的部族[在那個時間/空間的稱謂]之實體。

16.19 ▶

16.19 Questioner: If this entity was positively oriented, how was the Orion group able to contact him?

16.19 發問者：如果這個實體是正面導向的，獵戶集團如何能夠接觸到他？

Ra: I am Ra. This was an intensive, shall we say, battleground between positively oriented forces of Confederation origin and negatively oriented sources. The one called Moishe was open to impression and received the Law of One in its most simple form. However, the information became negatively oriented due to his people's pressure to do specific physical things in the third-density planes. This left the entity open for the type of information and philosophy of a self-service nature.

RA：我是 Ra。這是一個劇烈的，容我們說，戰場；正面導向的星際邦聯力量與負面導向來源在此交戰。稱為摩西的個體向銘印敞開，以最單純的形式接收一的法則。無論如何，該資訊後來變得負面導向，因為受到他的族人的壓力、要在第三密度層面做一些特定的物質界的事情，這使得這實體向服務自我特性類型的資訊與哲學敞開。

16.20 ▶

16.20 Questioner: It would be unlike an entity fully aware of the knowledge of the Law of One to ever say "Thou shalt not." Is this correct?

16.20 發問者：一個充分覺察一的法則知識的實體，竟然會說「汝不應該」，這不大可能。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

16.21 ▶

16.21 Questioner: Can you give me some kind of history of your social memory complex and how you became aware of the Law of One?

16.21 發問者：你可否給我、你們社會記憶複合體的某種歷史、以及你們如何覺察一的法則？

Ra: I am Ra. The path of our learning is graven in the present moment. There is no history, as we understand your concept. Picture, if you will, a circle of being. We know the alpha and omega as infinite intelligence. The circle never ceases. It is present. The densities we have traversed at various points in the circle correspond to the characteristics of cycles: first, the cycle of awareness; second, the cycle of growth; third, the cycle of self-awareness; fourth, the cycle of love or understanding; fifth, the cycle of light or wisdom; sixth, the cycle of light/love, love/light, or unity; seventh, the gateway cycle; eighth, the octave which moves into a mystery we do not plumb.

RA：我是 Ra。我們的學習途徑銘刻於當下此刻。沒有歷史，就我們理解你的概念而言。想像，如果你願意，一個存在的圓。我們知道阿爾法與奧米加為無限智能。該圓

圈永不停止，它是當下。我們曾橫越的密度，位於該圓圈各個點、對應到各個週期的特徵：

第一，覺察的週期第二，成長的週期

第三，自我覺察的週期第四，愛或理解的週期第五，光或智慧的週期

第六，光/愛、愛/光、或合一的週期第七，門戶週期

第八，該八度音階移動到我們無法量測的神秘之中。

16.22 ▶

16.22 Questioner: Thank you very much. In previous material, before we communicated with you, it was stated by the Confederation that there is actually no past or future... all is present. Would this be a good analogy?

16.22 發問者：非常感謝。在先前的資料，在我們與你溝通之前，星際邦聯曾聲明：事實上，沒有過去或未來，一切在當下。這是否為一個好的類比？

Ra: I am Ra. There is past, present, and future in third density. In an overview such as an entity may have, removed from the space/time continuum, it may be seen that in the cycle of completion there exists only the present. We, ourselves, seek to learn this understanding. At the seventh level or dimension, we shall, if our humble efforts are sufficient, become one with all, thus having no memory, no identity, no past or future, but existing in the all.

RA：我是 Ra。在第三密度中有過去、現在、未來。當一個實體離開該空間/時間連續體，在這一個實體可能擁有的綜覽過程中，他可以在該完成的週期中，看見只有當下存在。我們，我們自身，尋求學習這理解。在第七層級或次元，如果我們謙卑的努力是足夠的，我們將與全體合一，因此沒有記憶、沒有身分、沒有過去或未來，僅僅存在於一切之中。

16.23 ▶

16.23 Questioner: Does this mean that you would have awareness of all that is?

16.23 發問者：這是否意味你將取得一切萬有的覺知？

Ra: I am Ra. This is partially correct. It is our understanding that it would not be our awareness, but simply awareness of the Creator. In the Creator is all that there is. Therefore, this knowledge would be available.

RA：我是 Ra。這只有部分正確，就我們的理解，它不會是我們的覺知，而只是造物者的覺知，在造物者中、存在一切萬有。因此，這知識會是可得。

16.24 ▶

16.24 Questioner: I was wondering how many inhabited planets there are in

our galaxy and if they all reach higher density by the Law of One, or if there is any other way— it doesn' t seem to me that there would be any other way to reach higher density. Is this correct?

16.24 發問者：我想知道、在我們的銀河中、有多少已居住生命的星球，以及他們是否都依據一的法則到達較高密度，或者有任何其他方式。在我看來，似乎不會有任何其他方式可以到達較高密度。這是否正確？

Ra: I am Ra. Please restate your query.

RA：我是 Ra。請重新敘述你的詢問。

16.25 ▶

16.25 Questioner: How many inhabited planets are there in our galaxy?

16.25 發問者：在我們的銀河中、有多少個已居住生命的星球？

Ra: I am Ra. We are assuming that you intend all dimensions of consciousness or densities of awareness in this question. Approximately one-fifth of all planetary entities contain awareness of one or more densities. Some planetary spheres are hospitable only for certain densities. Your planetary sphere, for instance, is at this time hospitable to levels or densities one, two, three, and four.

RA：我是 Ra。我們假設你意指所有意識的次元、或所有覺察的密度。大約五分之一的星球實體包含一個或更多個覺知的密度。有些星球只適合特定的密度居住。舉例而言，你們的星球，在此時適合第一、第二、第三、第四密度居住。

16.26 ▶

16.26 Questioner: Well, roughly how many total planets in this galaxy of stars that we' re in have aware life regardless of density?

16.26 發問者：嗯，在我們所在這個[恆星組成的]銀河系中，粗略估算有多少星球擁有覺察的生命，不管在什麼密度？

Ra: I am Ra. Approximately six seven, oh oh oh, oh oh oh [67,000,000].

RA：我是 Ra。大約為：六七 OOOOOO 個 (67,000,000)。

16.27 ▶

16.27 Questioner: Can you tell me what percentage of those are third, fourth, fifth, sixth density, etc.? Roughly, very roughly.

16.27 發問者：你可否告訴我那些星球的百分比，從第三、第四、第五、到第六密度，等等？粗略地、非常粗略地。

Ra: I am Ra. A percentage seventeen for first density, a percentage twenty for second density, a percentage twenty-seven for third density, a percentage sixteen for fourth density, a percentage six for fifth density. The other information must be withheld. The free will of your future is not making this available.

RA：我是 Ra。百分之十七為第一密度、百分之二十為第二密度、百分之二十七為第三密度、百分之十六為第四密度、百分之六為第五密度。必須保留其他資訊。你們未來的自由意志使得這資訊無法公開。

We shall speak on one item. There is a fairly large percentage, approximately thirty-five percent of the intelligent planets, which do not fit in the percentiles. These mysteries are of sixth and seventh density and are not available for our speaking.

我們可以說其中一項。有蠻大一部分的百分比，大約百分之三十五的智能行星並不符合百分比算法。這些神秘屬於第六與第七密度、我們無法述說。

16.28 ▶

16.28 Questioner: Well, this first five densities, have all of them progressed from third density by knowledge and application of the Law of One?

16.28 發問者：好吧，在前五個密度中，是否所有星球都從第三密度開始、藉由認識與應用一的法則而進展？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

16.29 ▶

16.29 Questioner: Then the only way for a planet to get out of the situation that we are in, or the only way for the population is to become aware of and start practicing the Law [of One]. Is this correct?

16.29 發問者：那麼一個星球或其人口要脫離我們目前處境的唯一方法是：全體居民變得覺察並開始實行一的法則。這是否正確？

Ra: This is correct.

RA：我是 Ra。這是正確的。

16.30 ▶

16.30 Questioner: Can you tell me what percentage of third-, fourth-, and

fifth-density planets which you have spoken of here are negatively polarized, polarized towards service for self?

16.30 發問者：你剛才提到第三，第四，及第五密度星球的百分比，你可否告訴我這幾個密度中：負面極化、極化朝向服務自我星球所占的比例？

Ra: I am Ra. This is not a query to which we may speak given the Law of Confusion. We may say only that the negatively or self-service oriented planetary spheres are much fewer. To give you exact numbers would not be appropriate.

RA：我是 Ra。由於混淆法則，我們無法談論這個詢問。我們只能說 負面或自我服務導向的星球要少很多。給你確切的數字不會是恰當的。

16.31 ▶

16.31 Questioner: I would like to make an analogy about why there are fewer negatively oriented and ask you if the analogy is good.

16.31 發問者：我想打個比方說明為什麼負面導向的星球比較少，然後問你這個比喻好不好。

In a positively oriented society with service to others, it would be simple to move a large boulder by getting everyone to help move it. In a society oriented towards service to self, it would be much more difficult to get everyone to work on the boulder for the good of all; therefore, it is much easier to get things done to create the service-to-other principle and to grow in positively oriented communities than it is in negative. Is this correct?

[Inaudible]

在一個正面導向伴隨著服務他人的社會，要搬動一個大石頭會是容易的、只要找每個人來幫忙搬它。在一個服務自我導向的社會，要找每個人為了全體的好處來搬石頭會困難許多。因此，創造服務他人原則在把事情做完這部分要容易許多，在正面導向的社區要成長也比負面的(社區)容易許多。這是否正確？[聽不見]

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

16.32 ▶

16.32 Questioner: Thank you very much. Can you tell me how the Confederation of Planets was formed and why?

16.32 發問者：非常感謝你。你可否告訴我眾星球之邦聯是如何形成的？為什麼(形成)？

Ra: I am Ra. The desire to serve begins, in the dimension of love or understanding, to be an overwhelming goal of the social memory complex. Thus, those percentiles of planetary entities, plus approximately four percent more of whose identity we cannot speak, found themselves long, long ago in your time seeking the same thing: service to others.

RA：我是 Ra。在愛或理解的次元中，服務的渴望開始成為該社會記憶複合體壓倒性的目標。因此，那些(已知)百分比的星球實體，外加大約百分之四的某種實體，其身分我們不能說，(他們) 發現自己在很久、很久以前就尋求相同的事情：服務他人。

The relationship between these entities as they entered an understanding of other beings, other planetary entities, and other concepts of service was to share and continue together these commonly held goals of service. Thus, each voluntarily placed the social memory complex data in what you may consider a central thought complex available to all. This then created a structure whereby each entity could work in its own service while calling upon any other understandings needed to enhance the service. This is the cause of the formation and the manner of the working of the Confederation.

當這些實體進入一種理解：關於其他存有、其他星球實體、其他的服務概念；(於是)形成一種關係，即是分享並一起繼續這些共同持有的服務目標。因此，每個群體自願將社會記憶複合體的資料存放在你們可以視為一個中央思想複合體、讓全體去使用。然後，這樣創造出一個結構，在此每一實體可以從事它自己的服務、同時能呼叫到其他必需的理解以增進其服務。這是星際邦聯的構成與工作方式。

16.33 ►

16.33 Questioner: With such a large number of planets in this galaxy, I was wondering if— you say there are approximately five hundred Confederation planets. That seems to me to be a relatively small percentage of the total number of fourth- and fifth-density planets around. Is there any reason for this relatively small percentage in this Confederation?

16.33 發問者：在這個銀河中有如此大量的星球，我在想如果... 你說大約有 500 個邦聯的星球。在我看來，和第四與第五密度的星球總數相比，它只占相對微小的百分比。這微小的百分比其中有任何原因？

Ra: I am Ra. There are many Confederations. This Confederation works with the planetary spheres of seven of your galaxies, if you will, and is responsible for the callings of the densities of these galaxies.

RA：我是 Ra。(宇宙中)有很多個邦聯。這個邦聯的工作範圍為你們的七個星系，如果

你願意這樣稱呼，並且負責這些星系中各個密度的呼求。

16.34 ▶

16.34 Questioner: Would you define the word galaxy as you just used it?

16.34 發問者：你可願定義剛剛所用的字眼「星系」？

Ra: We use that term in this sense as you would use star systems.

RA：我們使用這個術語，其意義如同你所用的恆星系統。

16.35 ▶

16.35 Questioner: I' m a little bit confused as to how many total planets then, roughly, does the Confederation that you are in serve?

16.35 發問者：我有點困惑，那麼，粗略地估計，你們所在的邦聯到底服務了多少個星球？

Ra: I am Ra. I see the confusion. We have difficulty with your language.

The galaxy term must be split. We call galaxy that vibrational complex that is local. Thus, your sun is what we would call the center of a galaxy. We see you have another meaning for this term.

RA：我是 Ra。我看見該困惑。我們對於你們的語言有些困難。

星系這術語必須被分開。我們稱呼星系、那個振動複合體是區域性的。因此，你們的太陽、我們會稱為一個星系的中心。我們知道你們對於這術語有另一種意義。

16.36 ▶

16.36 Questioner: Yes. In our science the term galaxy refers to the lenticular star system that contains millions and millions of stars, and this had occurred earlier in our communications, this area of confusion. I' m glad to get it cleared up.

16.36 發問者：是的，在我們的科學中，星系這術語意指雙凸透鏡狀的恆星系統、包含百萬又百萬個以上的恆星；這一次以及稍早的通訊都在這領域上有些混淆。我樂於在此澄清。

Now, using the term galaxy in the sense that I just gave you, of the lenticular star system that contains millions of stars, do you know of the evolution in other galaxies besides this one?

現在，使用我剛才陳述的術語，星系，即包含千萬個恆星以上的雙凸透鏡狀恆星系統，你知道除了這個銀河系以外的星系之進化嗎？

Ra: I am Ra. We are aware of life in infinite capacity. You are correct in this assumption.

RA：我是 Ra。我們覺察到生命的無限容量。你的這個假設是正確的。

16.37 ▶

16.37 Questioner: Can you tell me if the progression of life in the other galaxies is similar to progression in this one?

16.37 發問者：你可否告訴我、其他星系的生命演進是否和這個銀河系的(生命)進展相似？

Ra: I am Ra. The progression is somewhat close to the same, asymptotically approaching congruency throughout infinity. The free choosing of what you call galactic systems causes variations of an extremely minor nature from one of your galaxies to another.

RA：我是 Ra。這進展有些接近相同，漸近地穿越無限、趨近於一致*。你們稱為的銀河系統有其自由選擇、導致一些變異。但這些變異從你們這個星系到另一個星系是極微不足道的。

{* 在這個脈絡中，漸近地(asymptotically)可以被定義為「無限地靠近一個給定值。」}

16.38 ▶

16.38 Questioner: And then the Law of One is truly universal in creating the progression toward the eighth density or octave in all galaxies. Is this correct?

16.38 發問者：那麼在所有星系中，創造朝向第八密度或音階的進展方面，一的法則真的是一體適用。這是否正確？

Ra: I am Ra. This is correct. There are infinite forms, infinite understandings, but the progression is one.

RA：我是 Ra。這是正確的。(宇宙)有無限的形態、無限的理解，但進展為一。

16.39 ▶

16.39 Questioner: I am assuming it is not necessary for an individual to understand the Law of One to go from third to fourth density. Is this correct?

16.39 發問者：我現在假設一個人不必須理解一的法則、就能從第三前往第四密度。這是否正確？

Ra: I am Ra. It is absolutely necessary that an entity consciously realize it does not understand in order for it to be harvestable. Understanding is not of this density.

RA: 我是 Ra。一個實體絕對必須有意識地了解：它並不理解、好讓它成為可收割的。理解並不屬於這個密度。

16.40 ▶

16.40 Questioner: That is a very important point. I used the wrong word. What I meant to say was I believe that it was not necessary for an entity to be consciously aware of the Law of One to go from third to fourth density.

16.40 發問者：那是很重要的一點。我方才用了錯誤的字眼。我的意思是說：我相信一個實體不必須有意識地覺察一的法則、好從第三前往第四密度。

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

16.41 ▶

16.41 Questioner: At what point in densities is it necessary for an entity to be consciously aware of the Law of One to progress?

16.41 發問者：在這些密度中的哪個(時)點、一個實體才必須有意識地覺察一的法則以繼續進展？

Ra: I am Ra. The fifth-density harvest is of those whose vibratory distortions consciously accept the honor/duty of the Law of One. This responsibility/honor is the foundation of this vibration.

RA: 我是 Ra。第五密度收割是那些振動變貌有意識地接受一的法則之榮譽/義務。這個責任/榮譽是這個振動的基礎。

16.42 ▶

16.42 Questioner: Can you tell me a little more about this honor/responsibility concept?

16.42 發問者：你可否告訴我多一點、關於這個榮譽/責任的概念？

Ra: I am Ra. Each responsibility is an honor; each honor, a responsibility.

RA: 我是 Ra。每個責任是一個榮譽；每個榮譽是一個義務。

16.43 ▶

16.43 Questioner: I want to ask a rather questionable question. I may not put it in the book. I was wondering if cattle mutilations that we now experience across the country and elsewhere could be explained by you.

16.43 發問者：我想問一個相當可疑的問題。我可能不會把它放到本書中。我想知道，你們能不能解釋：我們目前在全國各地以及其他地方經驗的牛隻肢解(事件)？

Ra: I am Ra. The greater part of your so-called mutilations take place according to the ways of your second-density beings which feed upon carrion. A portion of these so-called mutilations are those which are of what you may call multi-dimensional type: a thought-form construct using various parts in order to have life and being in third density.

RA：我是 Ra。你們所謂的肢解(事件)、大部分發生的過程跟你們第二密度的一些生物有關，它們以腐肉為食。一部分所謂的肢解事件則是你們可以稱為多重次元的類別：一種思想形態建構使用各式各樣的部分以擁有在第三密度中的生命與存在。

16.44 ▶

16.44 Questioner: Where do these thought-forms come from?

16.44 發問者：這些思想形態來自何處？

Ra: I am Ra. This is a very ambiguous question. However, we will attempt to answer. Firstly, they come from the Creator. Secondly, they come from what you may call, lower astral in plane, thought. Thirdly, in construct visualization complex they reside in part beneath the crust of your planet.

RA：我是 Ra。這是一個非常曖昧的問題。無論如何，我們將嘗試解答。首先，它們來自造物者。其次，它們來自你所稱的較低星光、內在層面的思想。第三，在建構具像化複合體中，它們有一部分居住於你們星球的地殼底下。

16.45 ▶

16.45 Questioner: Are these one form in particular?

16.45 發問者：這些(實體)是否有一種特定的形態？

Ra: I am Ra. These entities may take any thought-form associated with an emotion of fear or terror.

RA：我是 Ra。這些實體可以採用任何的思想形態、(只要)跟恐懼或驚駭的情緒有關連。

16.46 ▶

16.46 Questioner: Are these thought-forms able to attack only cattle or can they also attack human beings?

16.46 發問者：這些思想形態只能夠攻擊牛隻，或它們也攻擊人類？

Ra: I am Ra. These thought-forms cannot attack third-density beings.

RA: 我是 Ra。這些思想形態不能攻擊第三密度存有。

16.47 ▶

16.47 Questioner: Thank you. Can you tell me of the silver flecks that we have found sometimes on our faces or elsewhere?

16.47 發問者：謝謝你。我們發現臉上或其它地方會有一些銀色碎片、你能否告訴我關於銀色碎片的事情？

Ra: I am Ra. These of which you speak are a materialization of a subjectively oriented signpost indicating to one mind/body/spirit complex, and no other, a meaning of subjective nature.

RA: 我是 Ra。你說的這些是針對一個心/身/靈複合體的主觀導向路標的具體顯化，沒有別的，只有主觀性質的意義。

16.48 ▶

16.48 Questioner: Who creates the silver flecks? Are they real?

16.48 發問者：誰創造了這些銀色碎片？它們是真的？

Ra: I am Ra. Picture, if you will, the increasing potential for learn/teaching. At some point a sign will be given to indicate the appropriateness or importance of that learn/teaching. The entity itself, in cooperation with the inner planes, creates whatever signpost is most understandable or noticeable to it.

RA: 我是 Ra。如果你願意，想像學習/教導勢能的增加。在某個(時)點，一個信號會出現、指示該學習/教導的合適性或重要性。該實體自身，和內在層面合作，創造這個實體最能理解或注意到的、無論什麼的路標。

16.49 ▶

16.49 Questioner: You' re saying that we ourselves then create these?

16.49 發問者：那麼，你是說，我們自己創造這些東西？

Ra: I am Ra. Entities consciously do not create these. The roots of mind complex, having touched in understanding, intelligent infinity, create them.

RA: 我是 Ra。實體們並未有意識地創造這些。心智複合體的根部在理解中碰觸到智能無限，創造了它們。

16.50 ▶

16.50 Questioner: Thank you. Is it possible for you to give a small description of the conditions [in] fourth density?

16.50 發問者：謝謝你。你是否有可能簡短地描述第四密度中的狀態？

Ra: I am Ra. We ask you to consider as we speak that there are no words for positively describing fourth density. We can only explain what is not and approximate what is. Beyond fourth density our ability grows more limited still until we become without words.

RA：我是 Ra。當我們說話之際，我們要求你考量沒有言語可以正面地形容第四密度。我們只能解釋它不是什麼，然後接近地描述它是什麼。在第四密度之外、我們的能力益發受到侷限、直到我們變得沒有言語為止。

That which fourth density is not: it is not of words, unless chosen. It is not of heavy chemical vehicles for body complex activities. It is not of disharmony within self. It is not of disharmony within peoples. It is not within limits of possibility to cause disharmony in any way.

以下是第四密度不是的部分：它不屬於言語，除非被選擇。它不屬於厚重的化學載具、(該載具)用以進行身體複合體之活動。它在自我之內沒有不和諧。在人群之中、沒有不和諧。在可能性的範圍之內、不管以任何方式 都不會造成不和諧。

Approximations of positive statements: it is a plane of a type of bipedal vehicle which is much denser and more full of life; it is a plane wherein one is aware of the thoughts of other-selves; it is a plane where one is aware of the vibrations of other-selves; it is a plane of compassion and understanding of the sorrows of third density; it is a plane striving towards wisdom or light; it is a plane wherein individual differences are pronounced although automatically harmonized by group consensus.

接近的正面敘述如下：它是一個屬於兩足載具的層面、擁有更密集、更充滿的生命。它是一個實體覺察其他自我想法的層面。它是一個實體覺察其他自我之振動的層面。它是一個屬於悲憫與理解第三密度之憂傷的層面。它是一個努力朝向智慧或光的層面。在這一層面之中，個體差異顯著，卻自動地因著群體共識而和諧一致。

16.51 ▶

16.51 Questioner: Could you define the word density as we have been using it to give us a little greater idea of the concept of this term when used by you?

16.51 發問者：你可否定義我們一直以來使用的這個字：密度；好讓我們對於你使用的這個術語多一點了解。

Ra: I am Ra. The term density is a, what you would call, mathematical one. The closest analogy is that of music, whereby after seven notes on your western type of scale, if you will, the eighth note begins a new octave. Within your great octave of existence which we share with you, there are seven octaves or densities. Within each density there are seven sub-densities. Within each sub-density, seven sub-sub-densities, and so on infinitely.

RA: 我是 Ra。這個術語，密度，如你所稱，是個數學的字眼。最接近的比喻是音樂，你們西方型態的音階有七個音符，如果你願意這麼看，第八個音符開啟一個新的八度音程。在我們與你們共享的偉大的存在之八度音程，有七個音階或密度。在每個密度之內有七個子密度。在每個子密度，又有七個子子密度；以此無限地類推。

16.52 ▶

16.52 Questioner: I notice that the time we have used has gone slightly over an hour. I would prefer to continue but I want to ask at this time as to the condition of the instrument.

16.52 發問者：我注意到、我們使用的時間已經稍微超過一小時。我比較想要繼續，但我此時想要問：該器皿的狀態如何？

Ra: I am Ra. This instrument is in balance. It is well to continue if you desire.

RA: 我是 Ra。器皿目前處於平衡狀態。如果你渴望，可以繼續。

16.53 ▶

16.53 Questioner: All right. Continuing with what we were just talking about, namely densities: I understand then that each density has seven sub-densities which again have seven sub-densities which again have seven sub-densities. This expands at an extremely large rate as things are increased in powers of seven. Does this mean that in any density level anything that you can think of is happening? And many things that you never thought of are happening... are there... everything is happening... this is confusing...

16.53 發問者：好的，繼續我們剛才討論的，也就是密度：我理解每個密度有七個子密度，在每個子密度，又有七個子子密度，依此類推。如此擴張的速率極為快速、因為每次以七的倍數增加。這是否意味在任何密度層次、你所想的任何事情都正在發生？許多妳從未想到的事情正在發生... 都在那兒... 每一件事都在發生... 這令人困惑...

Ra: I am Ra. From your confusion we select the concept with which you struggle, that being infinite opportunity. You may consider any possibility/probability complex as having an existence.

RA: 我是 Ra。從你的困惑中，我們選取一個你正與之搏鬥的概念，那就是無限的機會。你可以考慮任何可能性/或然率複合體都有一席之地。

16.54 ▶

16.54 Questioner: Does what we do, when we think of possibilities that can occur, say daydreaming: Do these become real in these densities?

16.54 發問者：我們做的事，我們思考一些會發生的可能性，好比說白日夢，這些東西會在這些密度中成真嗎？

Ra: I am Ra. This depends upon the nature of the daydream. This is a large subject. Perhaps the simplest thing we can say is, if the daydream, as you call it, is one which attracts to self, this then becomes reality to self. If it is contemplative general daydream, this may enter the infinity of possibility/probability complexes and occur elsewhere, having no particular attachment to the energy fields of the creator.

RA: 我是 Ra。這要看白日夢的特質而定，這是個大主題。或許我們能說的最簡單事情是：如你所稱的白日夢，若是被自我吸引，就成為自我的實相。若是沉思型、一般性的白日夢，就進入可能性/或然率複合體的無限中，接著在別的地方發生，跟該能量場的創造者之能量場沒有特別的依附關係。

16.55 ▶

16.55 Questioner: To make this a little more clear, if I were to daydream strongly about building a ship, would this occur in one of these other densities?

16.55 發問者：為了把這點弄清楚一點，如果我強烈地做著建造一艘船的白日夢，這件事會發生在某個其他密度中嗎？

Ra: I am Ra. This would, would have, or shall occur.

RA: 我是 Ra。這事情會、已經、或將要發生。

16.56 ▶

16.56 Questioner: And then if, say, an entity daydreams strongly about battling, let us say, another entity, would this occur?

16.56 發問者：那麼，如果一個實體強烈地做著跟另一實體戰鬥的白日夢，這件事會發生嗎？

Ra: I am Ra. In this case the entity's fantasy concerns the self and other-self; this binds the thought-form to the possibility/probability complex connected with the self which is the creator of this thought-form. This then would

increase the possibility/probability of bringing this into third-density occurrence.

RA: 我是 Ra。在這個例子中、該實體的幻想牽涉到該自我與其他自我；這將該思想形態與該自我連結之可能性/或然率複合體綁在一起、該自我就是這個思想形態的創造者。然後，這會增加可能性/或然率、把這(個夢)帶入第三密度中發生。

16.57 ▶

16.57 Questioner: Does the Orion group use this principle to create conditions brought about to suit their purpose?

16.57 發問者：獵戶集團是否使用這原則，創造對於他們目標有利的狀況？

Ra: I am Ra. We will answer more specifically than the question. The Orion group uses daydreams of hostile or other negative vibratory natures to feed back or strengthen these thought-forms.

RA: 我是 Ra。我們的回答將比該問題要求的更明確。獵戶集團使用惡意的或其他負面特質的白日夢來回饋、或強化這些思想形態。

16.58 ▶

16.58 Questioner: Do they ever use any, shall I say, gratifications of the physical body to amplify such daydreams?

16.58 發問者：它們是否曾利用任何，容我說，肉體上的滿足感來擴大這類的白日夢？

Ra: I am Ra. They are able to do this only when there is a strong ability on the part of the receiving mind/body/spirit complex towards the perception of thought-forms. This could be termed an unusual characteristic but has indeed been a method used by Orion entities.

RA: 我是 Ra。唯有在接收的心/身/靈複合體具有強大的能力、感知到思想形態，它們才能夠這樣做。這可以稱為一個不尋常的特徵，但確實一直是獵戶實體們使用的一種方法。

16.59 ▶

16.59 Questioner: The many Wanderers coming to this planet now and in the recent past— are they subject to Orion thoughts?

16.59 發問者：許多正在來到、和最近來到地球的流浪者是否容易受到獵戶思想影響？

Ra: I am Ra. As we have said before, Wanderers become completely the

creature of third density in mind/body complex. There is just as much chance of such influence to a Wanderer entity as to a mind/body/spirit complex of this planetary sphere. The only difference occurs in the spirit complex which, if it wishes, has an armor of light, if you will, which enables it to recognize more clearly that which is not as it would appropriately be desired by the mind/body/spirit complex. This is not more than a bias and cannot be called an understanding.

RA：我是 Ra。如我們先前說過的，流浪者完整地成為第三密度心/身複合體的生物。受到此類影響的機會，流浪者跟地球任何一個心/身/靈複合體都是相同的。唯一的差別在於靈性複合體，如果流浪者許願，就能有一副光之盔甲[如果你願意這麼說]，致使他更清楚地認出那本不實存的東西，因為這是該心/身/靈複合體適當的渴望。這不比偏見更好、也不能被稱為一種理解。

Furthermore, the Wanderer is, in its own mind/body/spirit complex, less distorted towards the, shall we say, deviousness of third-density positive/negative confusions. Thus, it often does not recognize as easily as a more negative individual the negative nature of thoughts or beings.

再者，流浪者自己的心/身/靈複合體，容我們說，朝向第三密度正面/負面之間狡詐多變的混淆之扭曲較少。因此，它常常不能像一個比較負面的個體、輕易辨別出負面特性的思想或存有。

16.60 ▶

16.60 Questioner: Would then the Wanderers, as they incarnate here, be high-priority targets, shall we say, of the Orion group?

16.60 發問者：那麼流浪者，當他們投胎到這裡，會成為獵戶集團的高優先目標？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

16.61 ▶

16.61 Questioner: And if a Wanderer were to be successfully infringed upon, shall I say, by the Orion group, what would happen to this Wanderer at the harvest?

16.61 發問者：如果一個流浪者，容我說，居然被獵戶集團成功地入侵，在收割的時候，這個流浪者會發生什麼事？

Ra: I am Ra. If the Wanderer entity demonstrated through action a negative orientation towards other-selves it would be as we have said before, caught

into the planetary vibration and, when harvested, possibly repeat again the master cycle of third density as a planetary entity. This shall be the last full question of this session.

RA: 我是 Ra。如果這個流浪者透過行動展現對其他自我的負面導向，如我們先前所說，它將被屬地的振動牽絆，當收割來臨，可能會重複第三密度的大師週期，如同一個屬地的實體。這就是本次集會最後一個完整的問題。

Is there a short question we may answer before we close the session?

在我們結束該集會之前、有沒有我們可回答的一個簡短問題？

16.62 ▶

16.62 Questioner: Only just know if the instrument can be any more comfortable?

16.62 發問者：只要知道如何使該器皿更舒適一點？

Ra: I am Ra. This instrument is as comfortable as it is possible for you to make it given the weakness distortions of its body complex. You are conscientious.

RA: 我是 Ra。考慮其身體複合體的弱點變貌，這器皿的舒適度已經在可能的最大極限了，你們是謹慎認真的。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。 Adonai。

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17.0 ▶

17.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator.

17.0 RA: 我是 Ra。我在無限造物者的愛與光中向你們致意。

Before we communicate by answer we shall correct an error which we have discovered in the transmission of our information to you. We have difficulty dealing with your time/space. There may again be errors of this type. Feel free to question us that we may recalculate in your time/space measurements.

在我們通訊之前，我們將更正一個先前傳輸我們資訊過程中的一個錯誤。我們在處理你們的時間/空間上有困難。這類的錯誤可能以後可能再次出現。請自由地質疑我們、好讓我們重新計算你們的時間/空間量度。

The error we have discovered concerns one of the arrivals of both the Orion group into your planetary sphere of influence and the corresponding arrival of emissaries of the Confederation. We gave dates of two six oh oh [2,600] years for the Orion entry, two three oh oh [2,300] for Confederation entry. This is incorrect. The recalculation indicates numbers three six oh oh [3,600] for Orion entry, three three oh oh [3,300] for Confederation entry.

我們發現的錯誤關係到、獵戶集團降落地球的時間、以及星際邦聯相對應派出使者來到地球的時間。我們曾給的日期是二六〇〇年前為獵戶實體，二三〇〇年前為邦聯實體。這是不正確的。重新計算後指出(正確)數字為三六〇〇年前為獵戶實體，三三〇〇年前為邦聯實體。*

{* 已增加註腳到 14.18、14.25 和 16.13~14, 指出正確的時間範圍。}

We communicate now.

我們現在開始通訊。

17.1 ▶

17.1 Questioner: Thank you very much. I wish to say again... consider it an honor, great honor, and also a privilege, as my [inaudible]. And I would like to reiterate [that my] questions may sometimes go a little off because I keep going on something that I had already started to work into the applications of the Law of One to better understand primarily the free-will principle and further distortions that we discover.

17.1 發問者：非常謝謝你。我想要再說一次... 認為它是個大榮耀、特典，如我的 [聽

不見]。我想要重申，我的一些問題可能偶爾有點偏移、因為我繼續在某個我早已開始工作的東西、以進入一的法則之應用、並且更佳地理解自由意志原則、以及我們進一步發現的變貌。

I got three questions just now in meditation. I' ll ask them first before we continue.

我剛才在冥想中得到三個問題，在我們繼續之前、我將先問它們。

First, we are now in the fourth density. Will the effects of the fourth density increase in the next thirty years? Will we see more changes in our environment and our effect upon our environment?

首先，我們現在處於第四密度，第四密度的效應是否將在未來三十年間增長？我們是否將在我們的環境中，以及我們對環境帶來的效應上，看見更多改變？

Ra: I am Ra. The fourth density is a vibrational spectrum. Your time/space continuum has spiraled your planetary sphere and your, what we would call galaxy, what you call star, into this vibration. This will cause the planetary sphere itself to electromagnetically realign its vortices of reception of the instreaming of cosmic forces expressing themselves as vibrational webs so that the Earth will thus be fourth-density magnetized, as you might call it.

RA：我是 Ra。第四密度是個振動頻譜。你們的時間/空間連續體已經將你們的星球與恆星[我們會稱為星系]螺旋推升進入這個振動。這將導致地球本身電磁地重新排列其接收旋渦、接收那些宇宙原力的內流(能量)、以振動網絡的方式表達它們自己、於是地球將得以被第四密度磁化，如你可能的稱呼。

This is going to occur with some inconvenience, as we have said before, due to the energies of the thought-forms of your peoples which disturb the orderly constructs of energy patterns within your Earth spirals of energy which increases entropy and unusable heat. This will cause your planetary sphere to have some ruptures in its outer garment while making itself appropriately magnetized for fourth density. This is the planetary adjustment.

如我們先前所說，這過程將導致某些不便，由於你們人群的思想形態之能量攪亂了地球能量螺旋之內、能量樣式原本井然有序的建構，增加了熵值與無法使用的熱能。這現象導致你們地球在適切朝第四密度磁化的過程中，外部表面產生一些破裂。這即是地球的調整。

You will find a sharp increase in the number of people, as you call mind/body/spirit complexes, whose vibrational potentials include the potential

for fourth-vibrational distortions. Thus, there will seem to be, shall we say, a new breed. These are those incarnating for fourth-density work.

你將發覺有一群人[如你對心/身/靈複合體的稱呼]的數量急遽地增加，他們的振動潛能包括第四振動性變貌。因此，似乎將有個，容我們說，新的人種。這些人投胎是為了第四密度的工作。

There will also be a sharp increase in the short run of negatively oriented or polarized mind/body/spirit complexes and social complexes, due to the polarizing conditions of the sharp delineation between fourth-density characteristics and third-density self-service orientation.

在短期內，由於在第四密度特徵和第三密度自我服務導向之間的尖銳輪廓的極化條件，也會有負面導向或極化的心/身/靈複合體與社會複合體急遽增加。

Those who remain in fourth density upon this plane will be of the so-called positive orientation. Many will come from elsewhere, for it would appear that with all of the best efforts of the Confederation, which includes those from your peoples' inner planes, inner civilizations, and those from other dimensions, the harvest will still be much less than that which this planetary sphere is capable of comfortably supporting in service.

在這個層面上、那些留在第四密度的人將是所謂的正面導向。許多實體將從別處而來，因為看起來、即使星際邦聯盡了所有最佳的努力，包括你們的內在次元、內在文明、其他次元的實體之努力，收割量依舊會比這個星球能夠舒適地在服務中支持的上限要少很多。

17.2 ▶

17.2 Questioner: Is it possible to help an entity to reach fourth-density level in these last days?

17.2 發問者：是否可能幫助一個實體能在這些末後的日子、抵達第四密度層級？

Ra: I am Ra. It is impossible to help another being directly. It is only possible to make catalyst available in whatever form, the most important being the radiation of realization of oneness with the Creator from the self, less important being information such as we share with you.

RA：我是 Ra。不可能直接地幫助另一個存有。只有可能製造可用的催化劑、不拘形式，最重要的是從自身了悟與造物者的合一、從而放射(了悟的)光芒。比較不重要的是資訊、好比我們和你們分享的(知識)。

We, ourselves, do not feel an urgency for this information to be widely

disseminated. It is enough that we have made it available to three, four, or five. This is extremely ample reward, for if one of these obtains fourth-density understanding due to this catalyst then we shall have fulfilled the Law of One in the distortion of service.

我們，我們自身，並不覺得這資訊有被廣為散佈的急迫性。若我們能使這資訊給三個、四個、或五個所用就足夠了。這即是極為充足的報酬了，因為如果在這些人中、有一個因為這催化劑而獲得第四密度的理解、那麼我們就已經實踐了一的法則在服務上的變貌。

We encourage a dispassionate attempt to share information without concern for numbers or quick growth among others. That you attempt to make this information available is, in your term, your service. The attempt, if it reaches one, reaches all.

我們鼓勵你們在嘗試分享這些資訊時保持冷靜，無須擔心人數或(資訊)在其他入當中快速成長。你們嘗試使這份資訊得以流通，以你們的術語來說，即是你們的服務。該嘗試，如果能夠觸及一個實體，就觸及了全體。

We cannot offer shortcuts to enlightenment. Enlightenment is of the moment, is an opening to intelligent infinity. It can only be accomplished by the self, for the self. Another self cannot teach/learn enlightenment, but only teach/learn information, inspiration, or a sharing of love, of mystery, of the unknown that makes the other-self reach out and begin the seeking process that ends in a moment, but who can know when an entity will open the gate to the present? 我們不能為開悟提供捷徑。開悟屬於此刻，是一條通往智能無限的通路。它只能由自我完成，為了自我而完成。另外一個自我不能教導/學習開悟，僅只能教導/學習 資訊、靈感，或分享愛、神秘、未知的事物、使得其他自我向外伸展，開始這個尋求的過程[在一個片刻中結束]。但誰能知道一個實體何時將開啟通往當下的大門？

17.3 ▶

17.3 Questioner: In meditation a few nights ago I had the impression of a question about a crater in Russia. I believe it was in Tunguska. Can you tell me what caused the crater?

17.3 發問者：在幾個晚上前的冥想中、我得到了一個問題的銘印：關於俄羅斯境內的隕石坑。我相信它位於通古斯(地區)。你能否告訴我是什麼造成了該隕石坑？

Ra: I am Ra. The destruction of a fission reactor caused this crater.

RA：我是 Ra。是核分裂反應爐的毀滅造成了這個隕石坑。

17.4 ▶

17.4 Questioner: Whose reactor?

17.4 發問者：誰的反應爐？

Ra: I am Ra. This was what you may call a “drone” sent by Confederation which malfunctioned. It was moved to an area where its destruction would not cause infringement upon the will of mind/body/spirit complexes. It was then detonated.

RA：我是 Ra。你可以稱這個是發生了故障的「無人機」。由星際邦聯遣送。它被移動到這個區域、(就地引爆) 它的毀滅就不會侵害心/身/靈複合體們的意志。

17.5 ▶

17.5 Questioner: What was its purpose in coming here?

17.5 發問者：它來這裡的目的是什麼？

Ra: It was a drone designed to listen to the various signals of your peoples. You were, at that time, beginning work in a more technical sphere. We were interested in determining the extent and the rapidity of your advances. This drone was powered by a simple fission motor or engine as you would call it. It was not that type which you now know, but was very small. However, it has the same destructive effect upon third-density molecular structures. Thus as it malfunctioned we felt it was best to pick a place for its destruction rather than attempt to retrieve it, for the possibility/probability modes of this maneuver looked very, very minute.

RA：這艘無人機被設計的目的為收聽你們人群的不同信號。你們在那個時候，開始了更技術化領域的工作。我們有興趣去判定你們進展的範圍和速度。這艘無人機由一個單純的核分裂發動機或引擎[如你們所稱]驅動。它不是你們現在知道的那種，但確實非常小。無論如何，它對於第三密度的分子結構有著同樣的破壞性效果。所以當它故障了，我們覺得最好找一個地方銷毀，無須嘗試去挽回它。因為挽回這個行動(成功)的可能性/或然率[模式]看起來非常非常微小。

17.6 ▶

17.6 Questioner: Was its danger both blast and radiation?

17.6 發問者：它的危險包括爆炸和輻射兩方面嗎？

Ra: I am Ra. There is very little radiation, as you know of it, in this particular type of device. There is radiation which is localized, but the localization is such that it does not drift with the winds as does the emission of your somewhat

primitive weapons.

RA: 我是 Ra。這特殊類型的裝置只有非常少的輻射，如你所知。輻射被局域化了，但這局限化使得輻射不會隨風漂流，不像你們有些原始的武器的放射物。

17.7 ▶

17.7 Questioner: I believe that a[n] analysis of the trees in that area has shown a low radiation level. Is this the reason for such a low radiation level in the trees?

17.7 發問者：我相信，對這個區域的樹木進行的分析只發現了低劑量的輻射。這個低水平的輻射就是(你剛說到的)原因嗎？

Ra: I am Ra. This is correct. The amount of radiation is very localized. However, the energy which is released is powerful enough to cause difficulties.

RA: 我是 Ra。這是正確的。輻射的總量是非常局域化的。無論如何，釋放出的能量仍強大到足以造成困難。

17.8 ▶

17.8 Questioner: Then was the Confederation responsible for Earth receiving nuclear power?

17.8 發問者：那麼星際邦聯是否要對地球接收到原子能源這件事負責？

Ra: I am Ra. It is a point which one cannot judge. What is cause? The basic equation which preceded this work was an equation brought through by a Wanderer dedicated to service to the planet. That this work should have become foundation for instruments of destruction was not intended and was not given.

RA: 我是 Ra。我們無法判斷這一點：什麼是起因？基本的方程式、就是使這個工作進展的那個方程式是由一個致力於服務該行星的流浪者帶入的。這個工作居然成為毀滅的工具的基礎，並非有意，先前也沒有這樣的假設。

17.9 ▶

17.9 Questioner: Can you tell me who that Wanderer was that brought through the equation?

17.9 發問者：你能否告訴我、哪個流浪者帶入該方程式？

Ra: I am Ra. This information seems harmless as this entity is no longer of your planetary third density. This entity was named, sound vibration complex, Albert.

RA: 我是 Ra。這資訊似乎是無害的、因為這個實體不再屬於你們星球的第三密度。這個實體的名字[聲音振動複合體]為阿爾伯特。

17.10 ▶

17.10 Questioner: Thank you. Can you tell me who, before incarnation into this density, was the one known as Jesus of Nazareth?

17.10 發問者：謝謝你。你可否告訴我這個實體，拿薩勒的耶穌，在他投生到這個密度之前，他是誰？

Ra: I am Ra. I have difficulty with this question as it is phrased. Can you discover another form for this query?

RA: 我是 Ra。我對於你在這個問題上的措辭遇到困難，你可否發現另一種形式表達這個詢問？

17.11 ▶

17.11 Questioner: Yes. What I meant to say was can you tell me if Jesus of Nazareth came from the Confederation before incarnation here?

17.11 發問者：好的。我剛才要說的是：你可否告訴我拿薩勒的耶穌在投生於此之前、是否來自星際邦聯？

Ra: I am Ra. The one known to you as Jesus of Nazareth did not have a name. This entity was a member of fifth* density of the highest level of that sub-octave. This entity was desirous of entering this planetary sphere in order to share the love vibration in as pure a manner as possible. Thus, this entity received permission to perform this mission. This entity was then a Wanderer of no name, of Confederation origins, of fifth* density, representing the fifth-density* understanding of the vibration of understanding or love.

* This should be fourth. Ra corrects the error in the next answer.

RA: 我是 Ra。你所知道的拿薩勒的耶穌，以前並沒有名字。這個實體是第五密度*中、子音階層級最高的成員之一。這個實體渴望進入這個星球、為了在可能的最大限度、純粹地分享愛之振動。因此，這實體領受許可去執行這項任務。這個實體在當時是沒有名字的流浪者，源自星際邦聯，屬於第五密度，代表第五密度理解、關於理解或愛之振動。

{* 應該是第四。Ra 在下一個答案更正該錯誤。 }

17.12 ▶

17.12 Questioner: Did you say the fifth vibration was that of love? Fifth density was that of love?

17.12 發問者：你剛才說第五振動屬於愛？第五密度屬於愛？

Ra: I am Ra. I have made an error. The fourth-density being is that which we intended to say, the highest level of fourth density going into the fifth. This entity could have gone on to the fifth but chose instead to return to third for this particular mission. This entity was of the highest sub-octave of the vibration of love. This is fourth density.

RA：我是 Ra。我犯了個錯。我們本來要說的是 第四密度的存有、第四密度中的最高層級即將進入第五。這實體可以前往第五、但選擇返回第三、為了這個特殊的任務。這個實體屬於愛的振動中的最高子音階。這是第四密度。

17.13 ▶

17.13 Questioner: When I am communicating with you as Ra, are you at times [an] individualized entity or am I speaking to the entire complex?

17.13 發問者：當我正在和你[Ra]通訊時，你偶爾是個體化實體，或我是跟一整個(社會記憶)複合體說話？

Ra: I am Ra. You speak with Ra. There is no separation. You would call it a social memory complex thus indicating many-ness. To our understanding, you are speaking to an individualized portion of consciousness.

RA：我是 Ra。你和 Ra 談話。沒有分別。你會稱呼它為一個社會記憶複合體、故表示眾多性。就我們的理解，你正在對意識的個體化部分說話。

17.14 ▶

17.14 Questioner: Do I always speak to the same individualized portion of consciousness in each of the sessions?

17.14 發問者：在每次集會時，我是否總對著意識的相同個體化部份說話？

Ra: I am Ra. You speak to the same entity through a channel or instrument. This instrument is at times lower in vital energy. This will sometimes hamper our proceedings. However, this instrument has a great deal of faithfulness to the task and gives whatever it has to this task. Therefore, we may continue even when energy is low. This is why we usually speak to the ending of the session due to our estimation of the instrument' s levels of vital energy.

RA：我是 Ra。你透過一個管道或器皿、對相同的實體說話。這個器皿的生命能有時候較低。這現象有時候阻礙我們的進行。無論如何，這個器皿很忠實於該任務、給予它所有的一切到這個任務上。因此，即使當能量是低落的時候、我們仍得以繼續。這就是為什麼我們通常可以講到集會的結束、基於我們對於該器皿的生命能水平之估

計。

17.15 ▶

17.15 Questioner: I would like to make a point clear now that I am sure of myself. People of this planet, following any religion or no religion at all, or having no intellectual knowledge of the Law of One or of anything at all, can still be harvested into the fourth density if they are of that vibration. Is this not correct?

17.15 發問者：我想要澄清我自己確定的一點。這個星球的人群，追隨任何宗教或完全沒有宗教，或對於一的法則完全沒有智力方面的知識，若他們屬於那個振動，依然能夠被收割進入第四密度。這難道不是正確的？

Ra: I am Ra. This is correct. However, you will find few who are harvestable whose radiance does not cause others to be aware of their, what you may call, spirituality, the quality of the mind/body/spirit complex distortion. Thus, it is not particularly probable that an entity would be completely unknown to his immediate acquaintances as an unusually radiant personality, even were this individual not caught up in any of the distortions of your so-called religious systems.

RA：我是 Ra。這是正確的。無論如何，你將發現到、在可收割的實體中、很少有人光輝不會引起別人覺察到他們的靈性[以你們的稱謂]，心/身/靈複合體變貌的品質。因此，該實體完全不被鄰近的親友認知為不凡的閃耀人格的情況是不大可能的，即使這個人沒有被網羅到任何你所謂的宗教系統之變貌。

17.16 ▶

17.16 Questioner: When Jesus of Nazareth incarnated was there an attempt by the Orion group to discredit him in some way?

17.16 發問者：當拿薩勒的耶穌投生於此，獵戶集團是否嘗試以某種方式譏諷他？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

17.17 ▶

17.17 Questioner: Can you tell me what the Orion group did in order to try to cause his downfall?

17.17 發問者：你可否告訴我獵戶集團做了什麼、試圖造成他的殞落？

Ra: I am Ra. We may describe in general what occurred. The technique was

that of building upon other negatively oriented information. This information had been given by the one whom your peoples called "Yahweh." This information involved many strictures upon behavior and promised power of the third-density, service-to-self nature. These two types of distortions were impressed upon those already oriented to think these thought-forms.

RA：我是 Ra。我們可以大概描述曾發生的事。這個技巧建立在其他負面導向的資訊之上。這資訊曾經被你們人群稱為亞威的實體所給予。這資訊牽涉到許多行為上的嚴格限制、並且允諾第三密度的權力、(屬於)服務自我的特性。這兩個型態的變貌被銘印在那些早已導向思考這些思想形態的實體上。

This eventually led to many challenges of the entity known as Jesus. It eventually led to one, sound vibration complex "Judas," as you call this entity, who believed that it was doing the appropriate thing in bringing about or forcing upon the one you call Jesus the necessity for bringing in the third-density planetary power distortion of third-density rule over others.

這最終導致被知曉為耶穌的實體面臨許多挑戰。它最終引導一個聲音振動複合體，你們稱為的猶大，相信它當時做的事情是恰當的，它企圖強迫你們稱為耶穌的實體帶入第三密度地球的權力變貌、即在第三密度統治他人。

This entity, Judas, felt that, if pushed into a corner, the entity you call Jesus would then be able to see the wisdom of using the power of intelligent infinity in order to rule others. The one you call Judas was mistaken in this estimation of the reaction of the entity, Jesus, whose teach/learning was not oriented towards this distortion. This resulted in the destruction of the bodily complex of the one known as Jesus to you.

這個實體，猶大，感覺如果你們稱為耶穌的實體被逼到角落，那麼他就能夠看見使用智能無限之力量來統治他人的智慧。你們稱為的猶大在評估耶穌實體反應上搞錯了。耶穌的教導/學習並不導向這個變貌。這導致你們知曉為耶穌的身體複合體的毀滅。

17.18 ▶

17.18 Questioner: Then if the entity Jesus was fourth density and there are Wanderers on the planet today who came from fifth and sixth density, what was it that Jesus did that enabled him to be such a good healer and could these fifth- and sixth-density beings here today do the same?

17.18 發問者：那麼、如果該實體，耶穌，是第四密度的，而今日在地球上、有來自第五和第六密度的流浪者，耶穌做了什麼致使他成為如此好的醫者，這些第五與第六密度的存有今日可以在此做同樣的事嗎？

Ra: I am Ra. Those who heal may be of any density which has the consciousness of the spirit. This includes third, fourth, fifth, sixth, and seventh. The third density can be one in which healing takes place just as the others. However, there is more illusory material to understand, to balance, to accept, and to move forward from.

RA：我是 Ra。那些(能)治療的實體可以屬於任何具有靈性意識的密度，這包括第三、第四、第五、第六、第七密度。第三密度的治療跟其他密度發生的方式一樣。然而，有更多幻象的題材需要去理解、平衡、接受，接著向前移動。

The gate to intelligent infinity can only be opened when an understanding of the instreamings of intelligent energy are opened unto the healer. These are the so-called Natural Laws of your local space/time continuum and its web of electromagnetic sources or nexi of instreaming energy.

通往智能無限的大門只有在醫者理解智能能量的流入時、方能被開啟。這些是你們區域性空間/時間連續體的所謂自然法則、及其電磁源頭之網絡或內流能量的鏈結。

Know then, first, the mind and the body. Then as the spirit is integrated and synthesized, those are harmonized into a mind/body/spirit complex which can move among the dimensions and which can open the gateway to intelligent infinity, thus healing self by light and sharing that light with others.

那麼，首先認識心智與身體。然後靈性被整合與綜合，那些要素被調和進入一個心/身/靈複合體、即可在次元之間移動、接著可以開啟通往智能無限的大門，因此藉由光治療自我，並和他人分享那道光。

True healing is simply the radiance of the self causing an environment in which a catalyst may occur which initiates the recognition of self, by self, of the self-healing properties of the self.

真實的治療僅只是自我的光輝導致環境中的催化劑發生、進而開始對自我的認識，藉由自我，認識自我的自我治療屬性。

17.19 ►

17.19 Questioner: How did Jesus learn this during his incarnation?

17.19 發問者：耶穌在他那一生如何學習到這點？

Ra: I am Ra. This entity learned the ability by a natural kind of remembering at a very young age. Unfortunately, this entity first discovered his ability to penetrate intelligent infinity by becoming the distortion you call "angry" at a playmate. This entity was touched by the entity known as Jesus to you and

was fatally wounded.

RA：我是 Ra。這個實體在很年輕的時候、透過自然的憶起過程、學習到該能力。不幸地，這個實體起初發現他穿透智能無限的能力是透過對一個玩伴產生你們稱為「憤怒」的變貌。這玩伴被你們知道的耶穌實體碰觸並遭受致命的傷害。

Thus the one known as Jesus became aware that there dwelt in him a terrible potential. This entity determined to discover how to use this energy for the good, not for the negative. This entity was extremely positively polarized and remembered more than most Wanderers do.

從而，名為耶穌的實體覺察到在他裡面居住著一股可怕的潛能。這個實體決心去發掘如何將這股能量運用在善的方面，而非負面。這個實體極端地正面極化、並且比大多數的流浪者憶起得更多。

17.20 ▶

17.20 Questioner: How did this aggressive action against a playmate affect Jesus in his spiritual growth? Where did he go after his physical death?

17.20 發問者：這個對抗玩伴的侵略性行動是如何影響耶穌的靈性成長？他的肉身死亡後、他去了哪裡？

Ra: I am Ra. The entity you call Jesus was galvanized by this experience and began a lifetime of seeking and searching. This entity studied first day and night in its own religious constructs which you call Judaism and was learned enough to be a rabbi, as you call the teach/learners of this particular rhythm or distortion of understanding, at a very young age.

RA：我是 Ra。這個你們稱為耶穌的實體受到這次經驗的強烈刺激、開始一生的尋求與探索。這個實體首先日以繼夜地研讀自身的宗教建構，你們稱之為猶太教，接著在很年輕的歲數，其學養已足以成為一個拉比，以你們的稱呼、這個特殊的理解變貌或韻律的教導/學習者。

At the age of approximately thirteen and one-half of your years, this entity left the dwelling place of its earthly family, as you would call it, and walked into many other places seeking further information. This went on sporadically until the entity was approximately twenty-five, at which time it returned to its family dwelling, and learned and practiced the art of its earthly father.

在大約十三歲半的年紀，這個實體離開它在塵世家庭的居所，走入其他許多地方、尋求更進一步的資訊。它的足跡遍佈四處、直到該實體到了大約二十五歲的時候，回到它家庭的居所，學習並實行它屬世父親的技藝。

When the entity had become able to integrate or synthesize all experiences, the entity began to speak to other-selves and teach/learn what it had felt during the preceding years to be of an worthwhile nature.

當該實體已經變得能夠整合或綜合所有的經驗，該實體開始向其他自我講話並教導/學習它在過去歲月中覺得有價值的東西。

The entity was absolved karmically of the destruction of an other-self when it was in its last portion of lifetime and spoke upon what you would call a cross saying, "Father, forgive them for they know not what they do." In

forgiveness lies the stoppage of the wheel of action, or what you call karma.

在摧毀一個其他自我這件事上，該實體的業力被免除了，因它在人生的最後部分，在你們稱為的十字架上說：「父啊，原諒他們，因為他們不知道自己在做什麼。」在原諒中蘊含了行動之輪或你們稱為業力的止息。

17.21 ►

17.21 Questioner: Then [in] which density does the entity known as Jesus now reside?

17.21 發問者：那麼，被知曉為耶穌的實體目前居住在哪一個密度？

Ra: I am Ra. This information is harmless though unimportant. This entity studies now the lessons of the wisdom vibration, the fifth density, also called the light vibration.

RA：我是 Ra。這個資訊是無害的、雖然不重要。該實體目前在研讀智慧振動的功課，第五密度，也稱為光振動。

17.22 ►

17.22 Questioner: In our culture there is a great saying that he will return. Can you tell me if this is planned?

17.22 發問者：在我們的文化中、有種盛行的說法是他將返回，你可否告訴我、這事計畫好了？

Ra: I am Ra. I will attempt to sort out this question. It is difficult. This entity became aware that it was not an entity of itself but operated as a messenger of the One Creator whom this entity saw as love. This entity was aware that this cycle was in its last portion and spoke to the effect that those of its consciousness would return at the harvest.

RA：我是 Ra。我將嘗試整理這個問題。它是困難的。這個實體覺察到它不僅屬於自己、而是運作為太一造物者的使者，這個實體將造物者視為愛。這個實體覺察這個週

期處於最後的部分、接著對那些願意在收割期回家的實體[屬於它的意識]說話。

The particular mind/body/spirit complex you call Jesus is, as what you would call an entity, not to return except as a member of the Confederation occasionally speaking through a channel.

該特殊的心/身/靈複合體，你們稱為耶穌的實體不會返回、除了以星際邦聯一員的身分偶爾透過一個管道說話。

However, there are others of the identical congruency of consciousness that will welcome those to the fourth density. This is the meaning of the returning. 無論如何，有其他具有相同一致性意識的實體將歡迎那些來到第四密度的實體。這是返回的意義。

17.23 ▶

17.23 Questioner: You spoke of the alleviation of karma being forgiveness. Are... are... I' m having a hard time phrasing this question. I think I' ll have to come back to it. I' ll ask this other question.

17.23 發問者：你談到減輕業力的方式為寬恕。是.....我在用言語表達這個問題上有段困難時光。我想我將來會回到這問題。我要問其他的問題。

Can you tell me why the Earth will be fourth-density positive instead of fourth-density negative after the cycle is complete since it seems that there is a greater negative population?

你可否告訴我、為什麼你說在本週期完結後、地球將是第四正面密度，而非第四負面密度，因為目前似乎負面的人口比較多？

Ra: I am Ra. The Earth seems to be negative. That is due to the quiet, shall we say, horror which is the common distortion which those good or positively oriented entities have towards the occurrences which are of your space/time present. However, those oriented and harvestable in the ways of service to others greatly outnumber those whose orientation towards service to self has become that of harvestable quality.

RA：我是 Ra。地球似乎是負面的，那是由於，容我們說，沉默的厭惡是那些好人或正面導向實體對於在你們的空間/時間之當下的眾多事件的共同變貌。無論如何，那些導向於服務他人並可以收割的實體、其數量遠大於導向於服務自我的實體、於是成為可收割的品質。

17.24 ▶

17.24 Questioner: In other words there will be fewer negative entities being harvested into fourth density than there will be positive. Is this correct?

17.24 發問者：換句話說，負面實體被收割進入第四密度的數量、要比正面實體少一些。這是否正確？

Ra: I am Ra. This is correct. The great majority of your peoples will repeat third density.

RA：我是 Ra。這是正確的。在你們人群當中、大多數人將重複第三密度。

17.25 ▶

17.25 Questioner: How did Taras Bulba, Genghis Khan, and Rasputin get harvested prior to the harvest?

17.25 發問者：塔拉斯布巴、成吉思汗、拉斯普廷是如何在收割期之前就得以被收割？

Ra: I am Ra. It is the right/privilege/duty of those opening consciously the gate to intelligent infinity to choose the manner of their leaving of the density. Those of negative orientation who so achieve this right/duty most often choose to move forward in their learn/teaching of service to self.

RA：我是 Ra。對於那些有意識地開啟通往智能無限之大門的實體，這是他們的權利/特權/義務、選擇他們離開該密度的方式。那些達成這個權利/義務的負面導向實體、十分頻繁地選擇向前移動、在他們學習/教導服務自我的過程中。

17.26 ▶

17.26 Questioner: Is this the reason for what we call spontaneous combustion?

17.26 發問者：這是不是我們稱為(人體)自主燃燒的原因？

Ra: I am Ra. This is not correct.

RA：我是 Ra。這是不正確的。

17.27 ▶

17.27 Questioner: Can you tell me what causes that phenomenon?

17.27 發問者：你能否告訴我是什麼導致了那個現象？

Ra: I am Ra. Picture, if you will, a forest. One tree is struck by lightning. It burns. Lightning does not strike elsewhere. Elsewhere does not burn. There are

random occurrences which do not have to do with the entity, but with the window phenomenon of which we spoke.

RA: 我是 Ra。如果你願意，想像一片森林。一棵樹被閃電擊中。它燃燒了。閃電並沒有擊打到其他地方。其他地方沒有燃燒。有一些隨機發生的事件，不一定跟該實體有關，但和我們談論的窗戶現象有關。

17.28 ▶

17.28 Questioner: Are these particular entities all uniquely the same, or are they just random entities?

17.28 發問者：這些特殊實體都是獨特地相同，或者它們只是隨機的實體？

Ra: I am Ra. The latter is correct.

RA: 我是 Ra。後者是正確的。

17.29 ▶

17.29 Questioner: Am I to understand that the harvest will occur in the year 2011, or will it be spread?

17.29 發問者：我是否可如此理解：收割將發生在 2011 年，或它將是一段時間範圍？

Ra: I am Ra. This is an approximation. We have stated we have difficulty with your time/space. This is an appropriate probable/possible time/space nexus for harvest. Those who are not in incarnation at this time will be included in the harvest.

RA: 我是 Ra。這是個大約數值。我們曾經聲明、我們對於你們的時間/空間有困難。對於收割，這數字是個適當的很有希望/可能的時間/空間鏈結點。那些此時不在肉身中的存有將被包括在該收割。

17.30 ▶

17.30 Questioner: Well, if an entity wants to learn ways of it, wants to be of service to others rather than service to self while he is in this third density, are there best ways of being of service to others, or is any way just as good as any other way?

17.30 發問者：嗯，如果一個實體在第三密度之中想要學習服務他人之道，而非服務自我，是否有服務他人的最佳方式？或者任何方法都一樣好？

Ra: I am Ra. The best way to be of service to others has been explicitly covered in previous material. We will iterate briefly.

RA: 我是 Ra。服務他人的最佳方式在前面的資料*已明確地涵蓋，我們願簡短地重述。

{* 這曾在不同的段落討論過，最明顯與深刻的段落在 15.7。 }

The best way of service to others is the constant attempt to seek to share the love of the Creator as it is known to the inner self. This involves self knowledge and the ability to open the self to the other-self without hesitation. This involves, shall we say, radiating that which is the essence or the heart of the mind/body/spirit complex.

服務他人的最佳方式是恆常地嘗試去尋求分享內在自我所知悉的、造物者的愛。這涉及自我知識與毫不遲疑地將自我對其他自我敞開的能力。容我們說，這涉及將心/身/靈複合體的精華或核心放射出來(的能力)。

Speaking to the intention of your question, the best way for each seeker in third density to be of service to others is unique to that mind/body/spirit complex. This means that the mind/body/spirit complex must then seek within itself the intelligence of its own discernment as to the way it may best serve other-selves. This will be different for each. There is no best. There is no generalization. Nothing is known.

說到你的問題之意圖，對於每個在第三密度要服務他人的尋求者而言、服務他人的最佳方式都是獨特的。這意味著該心/身/靈複合體必須在它自己裡內尋求，以它的智能去辨別什麼是服務他人的最佳方式。這對於每個人都是不同的。(因此)沒有最佳的方式。沒有概括。沒有什麼是已知的。

17.31 ►

17.31 Questioner: Thank you very much. I don't wish to take up extra time by asking questions over again. Some are so important I try to ask some similar questions in different ways to expand on the answer. Seems to be [inaudible] what we're getting at, maybe not.

17.31 發問者：非常感謝你。我不想佔用額外時間重複問一樣的問題。(但)有些問題是如此重要、我嘗試以不同的方式問相似的問題、好擴展答案。似乎是 [聽不見] 我們正在查明的，或許不是。

In the book Oahspe it states that if an individual is more than fifty percent for others— that is, goes over the 50% service to others, and is less than fifty percent for service to self, then he is harvestable. Is this a correct statement?
在歐阿斯匹一書中敘述如果一個實體服務他人的比率超過 50%，並且服務自我的比率小於 50%，那麼他就是可收割的。這陳述是否正確？

Ra: I am Ra. This is correct if the harvesting is to be for the positive fourth dimensional level.

RA：我是 Ra。如果該收割是為了第四正面次元層級、這是正確的。

17.32 ▶

17.32 Questioner: What must be the entity's percentage, shall we say, if he is to be harvested for the negative?

17.32 發問者：如果一個實體想要被收割到負面端，他的(服務)百分比必須是多少？

Ra: I am Ra. The entity who wishes to pursue the path of service to self must attain a grade of five, that is five percent service to others, ninety-five percent service to self. It must approach totality. The negative path is quite difficult to attain harvestability upon and requires great dedication.

RA：我是 Ra。想要追尋服務自我途徑的實體必須達到五分、也就是百分之五服務他人、百分之九十五服務自我。必須趨近整體。負面途徑要達到收割狀態相當困難、需要極大的專注。

17.33 ▶

17.33 Questioner: Why is the negative path so much more difficult a path to attain harvestability upon than the positive?

17.33 發問者：為什麼負面途徑要達到可收割狀態比正面困難許多？

Ra: I am Ra. This is due to a distortion of the Law of One which indicates that the gateway to intelligent infinity be a gateway at the end of a strait and narrow path as you may call it. To attain fifty-one percent dedication to the welfare of other-selves is as difficult as attaining a grade of five percent dedication to other-selves. The, shall we say, sinkhole of indifference is between those two.

RA：我是 Ra。這是由於一的法則其中一個變貌指出，通往智能無限的大門位於一條狹窄與狹小的途徑* [如你可能的稱呼] 的盡頭。獲致百分之五十一致力於其他自我之福祉、其困難度與獲致百分之五奉獻給其他自我的成績是相同的。容我們說，漠不關心的污水溝介於這兩者之間。

{* 在此使用狹窄(strait)而非筆直(straight)、因為它更符合前後文，並且由於 Ra 喜愛古老與詩意的語言。}

17.34 ▶

17.34 Questioner: Well, then if an entity is harvested into fourth density with a

grade, let' s say, of fifty-one percent for others, forty-nine percent for self, what level of the fourth density would he go into? I' m assuming there are different levels of the fourth density.

17.34 發問者： 嗯，那麼如果一個實體以 51%服務他人， 49%服務自我的成績進入第四密度， 他會進入第四密度的哪一個層次？ 我假設第四密度有不同的層次。

Ra: I am Ra. This is correct. Each enters the sub-density which vibrates in accordance with the entity' s understanding.

RA： 我是 Ra。這是正確的。每個實體依照其理解之振動進入對應的子密度。

17.35 ▶

17.35 Questioner: How many levels do we have here in the third density at this time?

17.35 發問者： 目前我們這裡的第三密度有多少個層次？

Ra: I am Ra. The third density has an infinite number of levels.

RA： 我是 Ra。第三密度有無限多數量的層次。

17.36 ▶

17.36 Questioner: I' ve heard that there are seven astral and seven devachanic primary levels. Is this correct?

17.36 發問者： 我已聽說有七個星光層面， 七個提婆界的主要層面。這是否正確？

Ra: I am Ra. You speak of some of the more large distinctions in levels in your inner planes. That is correct.

RA： 我是 Ra。你說的是你們內在(次元)平面中較大的分類。那是正確的。

17.37 ▶

17.37 Questioner: Well, who inhabit the astral and who inhabit the devachanic planes?

17.37 發問者： 嗯，誰居住在星光層面， 誰居住在提婆界層面？

Ra: I am Ra. Entities inhabit the various planes due to their vibrational nature. The astral plane varies from thought-forms in the lower extremities to enlightened beings who become dedicated to teach/learning in the higher astral planes.

RA： 我是 Ra。實體們依照其振動的特性居住於不同層面。星光層面的範圍廣泛，從最低等的思想型態到已開悟的存有、它們在較高的星光層面致力於教導/學習。

In the devachanic planes, as you call them, are those whose vibrations are even more close to the primal distortions of love/light.

你們所稱的提婆界層面，那些實體的振動甚至更加接近愛/光的原初變貌。

Beyond these planes there are others.

在這些層面之外、還有其他的層面。

17.38 ▶

17.38 Questioner: Well, does each... does... this is difficult. Our physical plane: Are there seven sub-planes to what we call our physical plane here?

17.38 發問者：嗯，每個... 這是困難的。我們的物質層面：我們在此稱為的物質層面，是否有七個子層面？

Ra: I am Ra. You are correct. This is difficult to understand.

RA：我是 Ra。你是正確的。這是難以理解的。

There are an infinite number of planes. In your particular space/time continuum distortion there are seven sub-planes of mind/body/spirit complexes. You will discover the vibrational nature of these seven planes as you pass through your experiential distortions, meeting other-selves of the various levels which correspond to the energy influx centers of the physical vehicle.

有無限多個層面。在你們特殊的空間/時間連續體變貌中、有七個心/身/靈複合體子層面。當你穿越你的經驗變貌，與對應肉體載具不同能量匯集中心層次的其他自我會面時，你將會發現這七個層面的振動本質。

The invisible, or inner, third-density planes are inhabited by those who are not of body complex natures such as yours; that is, they do not collect about their spirit/mind complexes a chemical body. Nevertheless these entities are divided in what you may call an artificial dream within a dream into various levels. In the upper levels, desire to communicate knowledge back down to the outer planes of existence becomes less, due to the intensive learn/teaching which occurs upon these levels.

在無形的或內在的第三密度層面，居住著那些沒有你們肉體複合體本質的存有，也就是說，他們不以一個化學肉體來收集其靈性/心智複合體。儘管如此，這些存有在你們所稱的夢中的人工夢中，分為不同的層面。在較高的層面，想要將知識向下傳回外在層面的渴望會減少，由於在這些層面所發生的密集學習/教導之故。

17.39 ▶

17.39 Questioner: Then is it necessary to penetrate one plane at a time as we move from what we call third-density physical through these planes?

17.39 發問者：當我們從第三密度的肉體[我們的稱謂]開始移動、穿越這些層面時，是否必須一次穿透一個層面？

Ra: I am Ra. It has been our experience that some penetrate several planes at one time. Others penetrate them slowly. Some in eagerness attempt to penetrate the higher planes before penetrating the energies of the so-called lower or more fundamental planes. This causes energy imbalance.

RA：我是 Ra。以我們的經驗、有些實體一次穿透數個層面。其他實體則緩慢地穿透。有些實體在尚未穿透所謂的較低或較為基礎的層面之前、就熱切地嘗試穿透較高的層面。這做法造成能量不平衡。

You will find ill health, as you call this distortion, to frequently be the result of a subtle mismatch of energies in which some of the higher energy levels are being activated by the conscious attempts of the entity while the entity has not penetrated the lower energy centers or sub-densities of this density.

你將發現不健康，如你們對這個變貌的稱呼，經常是細微的能量不匹配之結果，其中一些較高能量層級被有意識地開啟，但該實體卻尚未穿透較低能量中心或這個密度之子密度。

17.40 ▶

17.40 Questioner: Is there a best way to meditate?

17.40 發問者：是否有冥想的最佳方式？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

17.41 ▶

17.41 Questioner: At this time, near the end of the cycle, how are reincarnations into the physical allocated, shall I say, on this planet? In our own [inaudible].

17.41 發問者：此時，接近該週期的盡頭，容我說，在這個星球上，轉世投胎是如何分配的？在我們自己的[聽不見]。

Ra: I am Ra. Entities wishing to obtain critically needed experience in order to

become harvestable are incarnated with priority over those who will, without too much probable/possible doubt, need to re-experience this density.

RA: 我是 Ra。有些實體想望獲得必須之關鍵經驗、以成為可收割的，它們會獲得優先權、跟那些[沒有太多可信/可能的疑慮]需要重新經驗這個密度的實體相比而言。

17.42 ▶

17.42 Questioner: How long has this been going on, this type of allocation?

17.42 發問者：這類的分配進行了多久？

Ra: I am Ra. This has been going on since the first individual entity became conscious of its need to learn the lessons of this density. This was the beginning of what you may call a seniority by vibration.

RA: 我是 Ra。從第一個個別的實體變得有意識、開始意識到它需要去學習這個密度的功課。這是你們稱為的振動之老資格的開始。

17.43 ▶

17.43 Questioner: Can you explain what you mean by a seniority by vibration?

17.43 發問者：你可否解釋你意指的、振動之老資格？

Ra: I am Ra. This will be the final question of this session of working.

RA: 我是 Ra。這將是此次工作集會的最後問題。

The seniority by vibration is the preferential treatment, shall we say, which follows the ways of the Law of One which encourages harvestable individuals, each individual becoming aware of the time of harvest and the need on a self-level to bend mind, body, and spirit towards the learn/teaching of these lessons, is given priority in order that this entity may have the best possible chance, shall we say, of succeeding in this attempt.

容我們說，振動之老資格是優惠待遇，遵循一的法則之道、鼓勵可收割的個體們。每一個人開始覺知到收割的時間、以及在自我層次上需要使心智、身體、靈致力於學習/教導這些課程，於是被給予優先權好讓這個實體有最佳可能的機會，容我們說，在這種嘗試中成功。

May we ask at this time if there are any questions?

此時，容我們問，是否有任何問題？

17.44 ▶

17.44 Questioner: My only question is there anything we can do to make the

instrument [inaudible]?

17.44 發問者：我唯一的問題是：有沒有任何我們能做的事、好使這器皿 [聽不見]？

Ra: I am Ra. This instrument is not wearing the appropriate apparel for this work. As inpourings occur in the regions of the, what you may call, seventh chakra as you speak of these energy centers, filtering through the sixth and so forth, the entity' s other or base chakras become somewhat de-energized. Thus, this entity should be more careful in its selection of warm apparel for the part of the body complex you call the feet.

RA：我是 Ra。在這個工作中、這個器皿沒有穿著適當的衣物。當(氣流)湧入發生在第七個脈輪[如你們對這些能量中心的說法]，滲入第六、(第五)等等，這個實體其他或基底脈輪變得有些失去能量。因此，這個實體應該更小心地選取溫暖的衣物(覆蓋)在雙腳上 [你們對這部份身體複合體的稱呼]。

May we answer any other brief questions?

我們可否回答任何其他簡短的問題？

17.45 ▶

17.45 Questioner: Just— we want to put heavier clothing on the feet. Is this correct?

17.45 發問者：只有——我們想要把較厚重的衣物放在雙腳上。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

I will leave this instrument now, I leave you in the love and the light of the One Infinite Creator. Adonai.

我現在要離開這個器皿。我在太一無限造物者的愛與光中離開你們。Adonai。

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18.0 ▶

18.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. We communicate now.

18.0 RA: 我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

18.1 ▶

18.1 Questioner: I was thinking last night that if I were in the place of Ra at this time, the first distortion of the Law of One might cause me to mix some erroneous data with the true information that I was transmitting to this group. Do you do this?

18.1 發問者：我昨晚在想、如果我現在處於 Ra 的位置，一的法則之第一變貌可能造成我將一些錯誤資料混雜在真實的資訊當中、傳遞給這個小組。你會這樣做嗎？

Ra: I am Ra. We do not intentionally do this. However, there will be confusion. The errors which have occurred have occurred due to the occasional variation in the vibrational complex of this instrument due to its ingestion of a chemical substance. It is not our intent in this particular project to create erroneous information but to express in the confining ambiance of your language system the feeling of the infinite mystery of the one creation in its infinite and intelligent unity.

RA: 我是 Ra。我們不會故意這樣做。無論如何，將會有混淆。已發生的錯誤是由於該器皿攝取一種化學物質、導致其振動複合體偶爾的變動。並非我們有意在這個特別的計畫去創造錯誤的資訊、只是要在你們侷限的語言系統的氛圍之中、表達對太一造物的無限神秘[在它無限的與智能的合一之中] 的感覺。

18.2 ▶

18.2 Questioner: Can you tell me what the chemical substance is that was ingested? Causes poor contact?

18.2 發問者：你能否告訴我、攝取了哪種化學物質？導致不良的通訊？

Ra: I am Ra. This is not a clear query. Could you please restate?

RA: 我是 Ra。這個詢問不清楚。能請你重新敘述嗎？

18.3 ▶

18.3 Questioner: You just stated that you had some problems with the instrument because of the ingestion by the instrument of some chemical substance. Can you tell me what the substance was?

18.3 發問者：你剛才敘述你和該器皿之間有些問題、因為器皿攝取某些化學物質。你能否告訴我那是什麼物質？

Ra: I am Ra. The substance of which we speak is called vibratory sound complex, LSD. It does not give poor contact if it is used in conjunction with the contact. The difficulty of this particular substance is that there is, shall we say, a very dramatic drop-off of the effect of this substance. In each case this instrument began the session with the distortion towards extreme vital energy which this substance produces.

RA：我是 Ra。我們講到的這個物質被稱為[振動聲音複合體] LSD。若它被使用的時機和該通訊同時間，並不會導致不良通訊。這個特殊物質的困難，容我們說，是很戲劇化的退場效果。在每個案例中，這個器皿開始集會時擁有這個物質產生的極度生命能[變貌]。

However, this entity was, during the session, at the point where this substance no longer was in sufficient strength to amplify the entity' s abilities to express vital energy. Thus, first the phenomenon of, shall we say, a spotty contact and then, as the instrument relies again upon its own vibrational complexes of vital energy, the vital energy being in this case very low, it became necessary to abruptly cut off communication in order to preserve and nurture the instrument. This particular chemical substance is both helpful and unhelpful in these contacts for the causes given.

然而，這個實體在集會中的某個(時)點，這個物質不再有足夠的力量放大該實體表現生命能的能力。因此，首先的現象就是，容我們說，時好時壞的傳輸，接著，當器皿再次倚賴它自身生命能的振動複合體，這個案例中的生命能量變得非常低，就必須突然中斷通訊去保護和滋養器皿。從以上原因來看，這個特殊的化學物質在傳輸中既有益又無益。

18.4 ▶

18.4 Questioner: Are there any foods that are helpful or harmful that the instrument might eat?

18.4 發問者：在該器皿可能吃的東西中、有任何食品是有益的或有害的？

Ra: I am Ra. This instrument has body complex distortion towards ill health in

the distortion direction corrected best by ingestion of the foodstuffs of your grains and your vegetables, as you call them. However, this is extremely unimportant when regarded as an aid with equality to other aids such as attitude which this instrument has in abundance. It, however, aids the vital energies of this instrument, with less distortion towards ill health, to ingest foodstuffs in the above manner with occasional ingestion of what you call your meats, due to the instrument' s need to lessen the distortion towards low vital energy.

RA: 我是 Ra。這個器皿的身體複合體變貌趨向欠佳的健康、更正這個變貌取向的最好方式是攝取穀物和蔬菜[如你所稱]。無論如何，跟其他協助相比，這是極度不重要的：好比(良好的)態度，在這方面、器皿是豐盛的。無論如何，用上述的方式攝取食材，偶爾吃點你們稱為的肉類，可以幫助該器皿的生命能減少趨向不健康的扭曲；由於該器皿需要肉類減少趨向低生命能的扭曲。

18.5 ▶

18.5 Questioner: Thank you. I have a question here from Jim that I will read verbatim: "Much of the mystic tradition of seeking on Earth holds that belief that the individual self must be erased or obliterated and the material world ignored for an entity to reach 'nirvana,' as it' s called, or enlightenment. What is the proper role of the individual self and its worldly activities in aiding an entity to grow more into the Law of One?"

18.5 發問者：謝謝你，我這裡有個來自吉姆的問題 我把它逐字唸出來：

「許多地球上祕傳的傳統相信個人自我必須被抹除或消滅、一個實體必須忽略物質世界以臻至涅槃或開悟。個體自我與世俗活動在協助一個實體更多地成長進入一的法則當中的適當角色是什麼？」

Ra: I am Ra. The proper role of the entity is in this density to experience all things desired, to then analyze, understand, and accept these experiences, distilling from them the love/light within them. Nothing shall be overcome. That which is not needed falls away.

RA: 我是 Ra。一個實體在這個密度中的適當角色是去體驗所有渴望的事物，然後分析、理解，並接受這些經驗，從中萃取愛/光。沒有什麼事物需要被克服。不被需要的東西會消失。

The orientation develops due to analysis of desire. These desires become more and more distorted towards conscious application of love/light as the entity furnishes itself with distilled experience.

分析渴望可以幫助確立一個實體的定向。當該實體以提煉後的經驗裝備自己、這些渴

望變得越來越傾向有意識地應用愛/光。

We have found it to be inappropriate in the extreme to encourage the overcoming of any desires, except to suggest the imagination rather than the carrying out in the physical plane, as you call it, of those desires not consonant with the Law of One; this preserving the primal distortion of free will.

我們已經發現，鼓勵克服任何渴望都是極度不妥當的一件事；關於那些與一的法則不調和之渴望，建議以想像取代物質層面上的實際行動，如此可以保存自由意志的原初變貌。

The reason it is unwise to overcome is that overcoming is an unbalanced action creating difficulties in balancing in the time/space continuum.

Overcoming thus creates the further environment for holding onto that which apparently has been overcome.

克服是不明智的、原因是由於克服本身是個不平衡的行動、使得時間/空間連續體中的平衡發生困難。因此，克服(事物)，表面上它已經被克服，卻進一步創造出依附該事物的環境。

All things are acceptable in the proper time for each entity, and in experiencing, in understanding, in accepting, in then sharing with other-selves, the appropriate description shall be moving away from distortions of one kind to distortions of another which may be more consonant with the Law of One.

對於每一個實體、所有事物在適當時機都是可以接受的，在體驗、理解、接受之中，然後和其他自我分享，適當的描述將是：從一種變貌移動到另一種可以跟一的法則更調和的變貌。

It is, shall we say, a shortcut to simply ignore or overcome any desire. It must instead be understood and accepted. This takes patience and experience which can be analyzed with care, with compassion for self and for other-self.

容我們說，單純地忽略或克服任何慾望是在走捷徑。反而必須讓它被理解、接受。這過程需要耐心與經驗、需要細心地分析，以及對自我與其他自我的悲憫。

18.6 ▶

18.6 Questioner: Basically I would say that to infringe on the free will of another self or another entity would be the basic thing never to do under the Law of One. Can you state any other breaking of the Law of One than this basic rule?

18.6 發問者：基本上，我會說侵犯另一個自我的自由意志是在一的法則底下絕不能做

的基本事情。除了這條基本規則、你可否陳述任何其他會打破一的法則之情況？

Ra: I am Ra. As one proceeds from the primal distortion of free will, one proceeds to the understanding of the focal points of intelligent energy which have created the intelligences or the ways of a particular mind/body/spirit complex in its environment, both what you would call natural and what you would call man-made. Thus, the distortions to be avoided are those which do not take into consideration the distortions of the focus of energy of love/light, or shall we say, the Logos of this particular sphere or density. These include the lack of understanding of the needs of the natural environment, the needs of other-selves' mind/body/spirit complexes. These are many due to the various distortions of man-made complexes in which the intelligence and awareness of entities themselves have chosen a way of using the energies available.

RA：我是 Ra。當一個實體從自由意志的原初變貌出發，進展到理解智能能量的各個焦點、它創造出一個特殊的心/身/靈複合體之智能[或各種方式]及其環境，包括你們所稱的天然與人造的環境。因此、要避免的變貌是那些沒有考慮愛/光能量焦點的變貌，或容我們說，即這個特別星球或密度的理則。這些包括缺乏理解自然環境之需要、缺乏理解其他自我[心/身/靈複合體]之需要。這些扭曲有許多、由於人造複合體的各式各樣的扭曲，在其中，實體們以自己的智能和覺察選擇一個使用可得能量的方式。

Thus, what would be an improper distortion with one entity is proper with another. We can suggest an attempt to become aware of the other-self as self and thus do that action which is needed by other-self, understanding from the other-self' s intelligence and awareness. In many cases this does not involve the breaking of the distortion of free will into a distortion or fragmentation called infringement. However, it is a delicate matter to be of service, and compassion, sensitivity, and an ability to empathize are helpful in avoiding the distortions of man-made intelligence and awareness.

因此，對於一個實體而言不恰當的變貌、對於另一實體卻是恰當的。我們能建議(你們)嘗試去覺察其他自我如同自我，於是能做出其他自我需要的行動；從其他自我的智能與覺察去理解。在許多情況中，這行動並不涉及打破或侵犯自由意志變貌[而轉變為扭曲或碎片化]。無論如何，有所服務是件纖細的事情。悲憫、敏感度、和同理心的能力都有助於避免人造智能與覺知造成的扭曲。

The area or arena called the societal complex is an arena in which there are no particular needs for care for it is the prerogative/honor/duty of those in the particular planetary sphere to act according to its free will for the attempted

aid of the social complex.

被稱為社會複合體的區域或競技場，它是一個競技場，在其中，沒有特別需要去關心，因為它是那些在此特別星球的實體們之特許/榮耀/義務，實體們在其上依照其自由意志行動，嘗試協助該社會複合體。

Thus, you have two simple directives: awareness of the intelligent energy expressed in nature, awareness of the intelligent energy expressed in self to be shared, when it seems appropriate, by the entity with the social complex, and you have one infinitely subtle and various set of distortions of which you may be aware; that is, distortions with respect to self and other-selves not concerning free will but concerning harmonious relationships and service to others as other-selves would most benefit.

因此，你們有兩個簡單的指引方向：智能能量的覺察表現在大自然中；智能能量的覺察表現在自我中、在似乎適當的時間和該社會複合體分享。你們有一組無限微細且相異的變貌，你們可以去察覺；也就是說，關於自己與其他自我的變貌、與自由意志無關、而關乎和諧的關係、以及服務他人[如其他自我]、(這樣)會最為有益。

18.7 ▶

18.7 Questioner: As an entity in this density grows from childhood, he becomes more aware of his responsibilities. Is there an age below which an entity is not responsible for his actions, or is he responsible from the time of birth?

18.7 發問者：當一個實體在這個密度中、從童年開始成長，他漸漸越多地覺察到他的責任。是否在某個年紀以下，一個實體無須為他的行為負責，或者他從出生那一刻就要負責？

Ra: I am Ra. An entity incarnating upon the Earth plane becomes conscious of self at a varying point in its time/space progress through the continuum. This may have a median, shall we say, of approximately fifteen of your months. Some entities become conscious of self at a period closer to incarnation, some at a period farther from this event. In all cases responsibility then becomes retroactive from that point backwards in the continuum so that distortions are to be understood by the entity and dissolved as the entity learns.

RA：我是 Ra。一個投生在地球層面的實體在該連續體的不同時間/空間點變得對自我有意識。容我們說，這可以取中位數，大約在你們的第十五個月左右。有些實體在出生不久後就覺察自我，有些則在稍晚的時期。在所有的情況中，責任都是溯及既往的，如此該實體能理解這些扭曲，當該實體學到(功課)，這些扭曲便會消融。

18.8 ▶

18.8 Questioner: Then an entity, say, four years old would be totally responsible for any actions that were against or inharmonious with the Law of One. Is this correct?

18.8 發問者：那麼，好比說，一個四歲的實體要為任何違反或跟一的法則不和諧之行為負完全責任。這是否正確？

Ra: I am Ra. This is correct. It may be noted that it has been arranged by your social complex structures that the newer entities to incarnation are to be provided with guides of a physical mind/body/spirit complex, thus being able to learn quickly what is consonant with the Law of One.

RA：我是 Ra。這是正確的。值得注意的是：你們社會複合體結構的安排，新降生的實體通常會有些心/身/靈複合體的指導者，因此得以快速學習什麼事物與一的法則相調和。

18.9 ▶

18.9 Questioner: Who are these guides?

18.9 發問者：這些指導者是誰？

Ra: I am Ra. These guides are what you call parents, teachers, and friends.

RA：我是 Ra。這些指導者是你們稱為的雙親、老師、朋友。

18.10 ▶

18.10 Questioner: I see. The entity Aleister Crowley wrote "Do what thou wilt is the whole of the law." He was obviously in understanding, to some extent, of the Law of One. Where is this entity now?

18.10 發問者：我懂了。實體阿萊斯特·克勞里曾寫道：「承行汝所願即是全部的律法」。他明顯地理解一的法則到某種程度。這個實體目前在哪裡？

Ra: I am Ra. This entity is within your inner planes. This entity is in an healing process.

RA：我是 Ra。這個實體位於你們的內在層面。這個實體正在經歷一個治療過程。

18.11 ▶

18.11 Questioner: Did this entity, then, even though he intellectually understood the Law of One, misuse it and therefore have to go through this healing process?

18.11 發問者：那麼，這個實體儘管在智力上理解一的法則，卻誤用了它，而必須要經歷這個治療過程？

Ra: I am Ra. This entity became, may we use the vibration sound complex, overstimulated with the true nature of things. This over-stimulation resulted in behavior that was beyond the conscious control of the entity. The entity thus, in many attempts to go through the process of balancing, as we have described the various energy centers beginning with the red ray and moving upwards, became somewhat overly impressed or caught up in this process and became alienated from other-selves.

RA：我是 Ra。這個實體受到事物的真實本質的過度刺激[容我們用該振動聲音複合體]。這個過度刺激導致一些行為超越該實體顯意識的控制。因此，這個實體多次嘗試走完平衡的過程，也就是我們曾描述的各個能量中心，始於紅色光芒向上移動(的過程)，(他)變得有些過度被銘印或陷入這個過程，而變得與其他自我疏離。

This entity was positive. However, its journey was difficult due to the inability to use, synthesize, and harmonize the understandings of the desires of self so that it might have shared, in full compassion, with other-selves. This entity thus became very unhealthy, as you may call it, in a spiritual complex manner, and it is necessary for those with this type of distortion towards inner pain to be nurtured in the inner planes until such an entity is capable of viewing the experiences again with the lack of distortion towards pain.

這個實體是正面的。無論如何，它的旅程是困難的，由於沒有能力去使用、綜合、協調自我渴望的理解，以致於它不能在完整的悲憫之中與其他自我分享。於是 這個實體變得非常不健康[如你所稱] 在靈性複合體方面; 對於那些具有內在疼痛[一個變貌類型]的實體，需要在內在(次元)平面中被滋養，直到這樣的實體能夠觀看這些經驗、而沒有朝向痛苦的扭曲。

18.12 ►

18.12 Questioner: You stated yesterday that forgiveness is the eradicator of karma. I am assuming that balanced forgiveness for the full eradication of karma would require forgiveness not only of other-selves but forgiveness of self. Am I correct?

18.12 發問者：你昨天陳述：寬恕是業力的消除器。我假設平衡的寬恕足以充分消除業力、不只需要寬恕其他自我，也要寬恕自己。我是否正確？

Ra: I am Ra. You are correct. We will briefly expand upon this understanding in order to clarify.

RA: 我是 Ra。你是正確的。我們將簡短地闡釋這個理解、使之更清晰。

Forgiveness of other-self is forgiveness of self. An understanding of this insists upon full forgiveness upon the conscious level of self and other-self, for they are one. A full forgiveness is thus impossible without the inclusion of self.

寬恕其他自我就是寬恕自我。要理解這點得在自我與其他自我的顯意識層次上堅持完全的寬恕，因為他們為一。因此充分的寬恕若不包括自我是不可能的。

18.13 ►

18.13 Questioner: Thank you. A most important point to my way of thinking.

18.13 發問者：謝謝你。對於我的思考方式而言，至為重要的一點。

You mentioned that there were a number of Confederations. Do all serve the Infinite Creator in basically the same way, or do some specialize in some particular types of service?

你提到有許多個星際邦聯，所有邦聯服務無限造物者的方式是否基本上相同，或者有些專門從事特定類型的服務？

Ra: I am Ra. All serve the One Creator. There is nothing else to serve, for the Creator is all that there is. It is impossible not to serve the Creator. There are simply various distortions of this service.

RA: 我是 Ra。全體都服務太一造物者。再無其他東西可服務，因為造物者是一切萬有。不可能不服務造物者。只是有各式各樣的服務之變貌。

As in the Confederation which works with your peoples, each Confederation is a group of specialized individual social memory complexes, each doing that which it expresses to bring into manifestation.

如同現在與你們人群工作的邦聯，每一個邦聯都是由一群專門化的個別社會記憶複合體所組成，每個成員做它要表達帶入顯化(狀態)的事。

18.14 ►

18.14 Questioner: Can you tell me how Yahweh communicated to Earth's people?

18.14 發問者：你可否告訴我、亞威如何與地球的人群交流？

Ra: I am Ra. This is a somewhat complex question.

RA: 我是 Ra。這是個有些複雜的問題。

The first communication was what you would call genetic. The second communication was the walking among your peoples to produce further genetic changes in consciousness. The third was a series of dialogues with chosen channels.

第一次的交流是你們稱為的、基因(的改變)。第二次交流是行走在你們人群之中、在意識中製造進一步的基因改變。第三次是透過一些被撿選的管道有一系列的對話。

18.15 ▶

18.15 Questioner: Can you tell me what these genetic changes were and how they were brought about?

18.15 發問者：你可否告訴我、這些基因改變是什麼，它們是如何產生的？

Ra: I am Ra. Some of these genetic changes were in a form similar to what you call the cloning process. Thus, entities incarnated in the image of the Yahweh entities. The second was a contact of the nature you know as sexual, changing the mind/body/spirit complex through the natural means of the patterns of reproduction devised by the intelligent energy of your physical complex.

RA：我是 Ra。有些基因改變的形式類似於你們所稱的複製(克隆)過程。因此，實體們以亞威實體的形象投生。第二次的接觸、本質是你們認識的性慾的，透過你們肉體複合體之智能能量設計的繁殖型態，以自然的手段改變心/身/靈複合體。

18.16 ▶

18.16 Questioner: Can you tell me specifically what they did in this case?

18.16 發問者：你可否明確地告訴我、他們在這個實例中做了什麼？

Ra: I am Ra. We have answered this question. Please restate for further information.

RA：我是 Ra。我們已經回答這個問題。請重述以獲得進一步訊息。

18.17 ▶

18.17 Questioner: Can you tell me the difference between the... the sexual programming, let us say, prior to Yahweh' s intervention and after intervention?

18.17 發問者：你可否告訴我這差異...性的編程，讓我們說，在亞威介入的前後(有何不同)？

Ra: I am Ra. This is a question which we can only answer by stating that intervention by genetic means is the same no matter what the source of this

change.

RA: 我是 Ra。關於這一個問題、我們只能說、藉由基因手段介入都是一樣的、不管這改變的來源為何。

18.18 ▶

18.18 Questioner: Can you tell me Yahweh' s purpose in making the genetic sexual changes?

18.18 發問者：你可否告訴我、亞威造成有性基因改變的目標為何？

Ra: I am Ra. The purpose seven five oh oh oh [75,000] years ago, as you measure time, the changes subsequent to that time were of one purpose only: that to express in the mind/body complex those characteristics which would lead to further and more speedy development of the spiritual complex.

RA: 我是 Ra。以你們的時間尺度而言，七五〇〇〇 [75000]年前，這些改變的目標只有一個：在心/身複合體中表達那些特徵、會引領靈性複合體進一步與更快速的發展。

18.19 ▶

18.19 Questioner: How did these characteristics go about leading to the more spiritual development?

18.19 發問者：這些特徵如何引領更多的靈性發展？

Ra: I am Ra. The characteristics which were encouraged included sensitivity of all the physical senses to sharpen the experiences, and the strengthening of the mind complex in order to promote the ability to analyze these experiences.

RA: 我是 Ra。這些被鼓勵的特徵包括所有肉體感官的靈敏度、以銳化各種經驗，以及強化心智複合體、以促進分析這些經驗的能力。

18.20 ▶

18.20 Questioner: When did Yahweh act to perform the genetic changes that Yahweh performed?

18.20 發問者：亞威於何時開始執行這些基因改變[由亞威執行的]？

Ra: I am Ra. The Yahweh group worked with those of the planet you call Mars seven five, seventy-five thousand [75,000] years ago in what you would call the cloning process. There are differences, but they lie in the future of your time/space continuum and we cannot break the free will Law of Confusion.

RA: 我是 Ra。亞威群體在七五、七萬五千年前和那些火星的實體工作 進行你稱為的

複製過程，(兩者)有些不同，但這些差異存在於你們時間/空間連續體之未來，我們不能打破自由意志、即混淆法則。

The two six oh oh [2,600], approximately, time was the second time— we correct ourselves— three six oh oh [3,600], approximately, the time of attempts by those of the Orion group during this cultural complex; this was a series of encounters in which the ones called Anak were impregnated with the new genetic coding by your physical complex means so that the organisms would be larger and stronger.

大約二六〇〇 [2600]年是第二次，我們更正自己，大約在三六〇〇 [3600]年前，也是獵戶集團嘗試在此這個文化複合體工作的時間。這是一系列和被稱為阿納克的群體之會面，藉由肉體複合體的方式使其受精，注入新的基因編碼，好使該有機體會是更大的、更強壯的。

18.21 ▶

18.21 Questioner: Why did they want larger and stronger organisms?

18.21 發問者：為什麼他們想要更大、更強壯的有機體？

Ra: The ones of Yahweh were attempting to create an understanding of the Law of One by creating mind/body complexes capable of grasping the Law of One. The experiment was a decided failure from the view of the desired distortions due to the fact that rather than assimilating the Law of One, it was a great temptation to consider the so-called social complex or subcomplex as elite or different and better than other-selves, this one of the techniques of service to self.

RA：亞威群體嘗試藉由創造足以領會一的法則之心/身複合體、(進而)創造對於一的法則之理解。這個實驗從原本期望的變貌而言，算是明確的失敗。事實上它們非但沒有消化一的法則，反而有很大的誘惑將(自己)所謂的社會複合體或小團體複合體視為精英，或不同的，比其他自我更好，這是服務自我的手法之一。

18.22 ▶

18.22 Questioner: Then the Orion group... I' m not quite sure that I understand this. Do you mean that the Orion group produced this larger body complex to create an elite so that the Law of One could be applied in what we call the negative sense?

18.22 發問者：那麼獵戶集團... 我不大確定我理解這點。你的意思是：獵戶集團生產了更大的肉體複合體以創造精英階層，使得一的法則被應用到我們稱為的負面意向？

Ra: I am Ra. This is incorrect. The entities of Yahweh were responsible for this procedure in isolated cases as experiments in combating the Orion group.

RA：我是 Ra。這是不正確的。亞威實體們要為這個程序負責、他們在一些獨立的個案中從事實驗用來跟獵戶集團戰鬥。

However, the Orion group were able to use this distortion of mind/body complex to inculcate the thoughts of the elite rather than concentrations upon the learning/teaching of oneness.

然而，獵戶集團能夠利用這個心/身複合體的變貌來灌注精英的思想、而非專注於學習/教導太一性。

18.23 ▶

18.23 Questioner: Well, was Yahweh then of the Confederation?

18.23 發問者：嗯，那麼亞威屬於星際邦聯？

Ra: I am Ra. Yahweh was of the Confederation but was mistaken in its attempts to aid.

RA：我是 Ra。亞威屬於邦聯，但它在嘗試援助的過程有些失誤。

18.24 ▶

18.24 Questioner: Then Yahweh' s communications did not help or did not create what Yahweh wished for them to create. Is this correct?

18.24 發問者：那麼亞威的交流並未幫助或創造亞威當初想望他們去創造的東西。這是否正確？

Ra: I am Ra. The results of this interaction were quite mixed. Where the entities were of a vibrational sum characteristic which embraced oneness, the manipulations of Yahweh were very useful. Wherein the entities of free will had chosen a less positively oriented configuration of sum total vibratory complex, those of the Orion group were able for the first time to make serious inroads upon the consciousness of the planetary complex.

RA：我是 Ra。這個互動的結果相當混雜，當實體們之振動總合特徵擁抱太一性，亞威的那些操作就相當有用。而當自由意志的實體們選擇較不正面導向的振動總合複合體之配置，那些獵戶集團的實體第一次能夠嚴重侵入該星球複合體的意識。

18.25 ▶

18.25 Questioner: Can you tell me specifically what allowed the most serious of these inroads to be made by the Orion group?

18.25 發問者：你可否具體地告訴我、什麼東西允許獵戶集團造成最嚴重的侵入？

Ra: I am Ra. This will be the final full question.

RA：我是 Ra。這將是最後一個完整的問題。

Specifically those who are strong, intelligent, etc., have a temptation to feel different from those who are less intelligent and less strong. This is a distorted perception of oneness with other-selves. It allowed the Orion group to form the concept of the holy war, as you may call it. This is a seriously distorted perception. There were many of these wars of a destructive nature.

具體地說，那些強壯的、聰明的，等等的實體，會有個誘惑使他們覺得跟那些較不聰明、較不強壯的實體是不同的。對於太一性與其他自我的關係而言、這是個扭曲的認知。它允許獵戶集團形成聖戰[如你所稱]的概念。這是一個被嚴重扭曲的認知。有許多這些毀滅性質的戰爭。

18.26 ▶

18.26 Questioner: Thank you very much. I believe that to be a very important point in understanding the total workings of the Law of One. It' ll be helpful. As you probably know I must work for the next three days, so we will possibly have another session tonight if you think it is possible. And the next session after that would not be until four days from now. Do you believe another session tonight is possible?

18.26 發問者：非常感謝你。我相信那對於理解一的法則之全面運作是非常重要的。它將是有幫助的。你很可能知道了，接下來的三天、我必須工作，所以，如果你認為可能，我們今晚可能要舉行另一場集會。接下來的下次集會最快要四天以後才能舉行。你認為今晚舉行另一場集會可能嗎？

Ra: I am Ra. This instrument is somewhat weak. This is a distortion caused by lack of vital energy. Thus, nurturing the instrument in physical balancing will allow another session. Do you understand?

RA：我是 Ra。這個器皿有些虛弱。這是缺乏生命能所造成的一種扭曲。因此，在肉體平衡中滋養該器皿、這將允許另一場集會。你理解嗎？

18.27 ▶

18.27 Questioner: Not completely. What specifically shall we do for physical balancing?

18.27 發問者：不完全。具體地說、我們應該做什麼以達成肉體的平衡？

Ra: I am Ra. One: take care with the foodstuffs. Two: manipulate the physical complex to alleviate the distortion towards physical complex pain. Three: encourage a certain amount of what you would call your exercise. The final injunction: to take special care with the alignments this second session so that the entity may gain as much aid as possible from the various symbols. We suggest you check these symbols most carefully. This entity is slightly misplaced from the proper configuration. Not important at this time. More important when a second session is to be scheduled.

RA：我是 Ra。一、照料好食材，二、操作肉體複合體以減輕朝向肉體複合體痛苦之變貌。三、鼓勵特定額度的[你們會稱為的]運動。最後的指令：在第二次的集會、要特別留意象徵物的排列，使該實體能盡可能受到各種象徵物的協助。我們建議你們十分小心地檢查這些象徵物。這個實體的位置稍微偏離適當的配置。這點此時並不重要。當第二次集會排定後、就更加重要了。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們，那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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19.0 ▶

19.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. We communicate now.

19.0 RA: 我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

19.1 ▶

19.1 Questioner: I have been thinking over the scope of this book and will read this that I have thought. We are concerned in this communication with the evolution of mind, body, and spirit. I would like to fully investigate through questioning the mechanism of evolution in order to allow those interested individuals to participate in their own evolution. It seems to me that a good place to start would be the transition from the second to third density, then to investigate in detail the evolution of third-density entities of Earth, paying particular attention to the mechanisms which help or hinder that evolution. This is my intent for direction of this working session. I hope that this is a correct direction.

19.1 發問者：關於這本書的範圍，我思考過一陣子。在這個通訊中，我們關切心智、身體、靈的進化。我想要透過提問的方式充分探究進化的機制、好允許那些有興趣的個體去參與他們自己的進化。在我看來、從第二到第三密度的轉變講起會是個好的開始；然後探究地球上第三密度實體進化的細節，特別把注意力放在幫助或妨礙進化的機制。這是我對於這個工作集會的意圖方向。我希望這是個正確的方向。

What I would like to know first is do all entities make a transition from second to third density, or are there some other entities who have never gone through this transition?

首先，我想知道：是否所有實體都從第二轉變到第三密度，或者有些其他實體從未經歷這種轉變？

Ra: I am Ra. Your question presumes the space/time continuum understandings of the intelligent energy which animates your illusion. Within the context of this illusion we may say that there are some which do not transfer from one particular density to another, for the continuum is finite.

RA: 我是 Ra。你的問題假定該空間/時間連續體(角度)的理解、關於那賦予你們幻象生命的智能能量。在這個幻象的脈絡中，我們可以說有些(存有)不會從一個特定密度轉移到另一個，因為該連續體是有限的。

In the understanding which we have of the universe or creation as one infinite being, its heart beating as alive in its own intelligent energy, it merely is one beat of the heart of this intelligence from creation to creation. In this context each and every entity of consciousness has/is/will experienced/experiencing/experience each and every density.

在我們擁有的理解中，宇宙或造物是一個無限的存有，它的心跳活生生地存在於它自己的智能能量中，從造物到造物、僅僅是這智能的一次心跳。在這個脈絡中，每一個意識的實體都已經/正在/ 將要經驗每一個密度。

19.2 ▶

19.2 Questioner: Let' s take the point at which an individualized entity of second density is ready for transition to third. Is this second-density being what we would call animal?

19.2 發問者：讓我們取一個點：一位個體化的第二密度實體準備過渡到第三密度，這個第二密度生命是否為我們稱為的動物？

Ra: I am Ra. There are three types of second-density entities which become, shall we say, enspirited. The first is the animal. This is the most predominant. The second is the vegetable, most especially that which you call sound vibration complex "tree." These entities are capable of giving and receiving enough love to become individualized. The third category is mineral.

Occasionally a certain location, place as you may call it, becomes energized to individuality through the love it receives and gives in relationship to a third-density entity which is in relationship to it. This is the least common transition.

RA：我是 Ra。有三種第二密度實體變得，容我們說，有靈性。第一是動物，這是最普遍的。第二是植物，特別是你們稱為的，聲音振動複合體，「樹」。這些實體能夠給予並接收足夠的愛以變得個體化。第三類別是礦物。偶爾，一個特定的位置、地方 [如你們的稱呼]，由於和一個第三密度實體的關係，在此關係中，接收並給予愛，而被充能具備個體性。這是最罕見的過渡方式。

19.3 ▶

19.3 Questioner: When this transition from second to third density takes place, how does the entity, whether it be animal, tree, or mineral, become enspirited?

19.3 發問者：當第二密度開始過渡到第三密度，該實體，不論是動物、樹、礦物，如何變得有靈性？

Ra: I am Ra. Entities do not become enspirited. They become aware of the

intelligent energy within each portion, cell, or atom, as you may call it, of its beingness.

RA: 我是 Ra。實體並不會變得有靈性, (而是)他們逐漸在其存在性的每個部分、細胞、或原子[如你所稱]之內覺察到智能能量。

This awareness is that which is awareness of that already given. From the infinite come all densities. The self-awareness comes from within given the catalyst of certain experiences understanding, as we may call this particular energy, the upward spiraling of the cell or atom or consciousness.

You may then see that there is an inevitable pull towards the, what you may call, eventual realization of self.

這個覺察是早已被給予的覺知。從無限中衍生所有的密度。透過特定經驗理解的催化劑產生自我覺察, 我們可以稱這股特別的能量為: 細胞或原子或意識的向上螺旋。那麼 你可以看見有股不可避免的拉力朝向你可稱之為自我的最終實現。

19.4 ▶

19.4 Questioner: Then after the transition into the third density, am I correct in assuming that these entities would then be in— we' ll take Earth as an example. Would the entities then look like us? They would be in human form? Is this correct?

19.4 發問者: 那麼 過渡進入第三密度之後, 我假設這些實體會在... 我們以地球做為例子。那麼, 這些實體就會長得像我們一樣? 他們會具有人形? 這是否正確?

Ra: I am Ra. This is correct, taking your planetary sphere as an example.

RA: 我是 Ra。以你們星球為一個例子, 這是正確的。

19.5 ▶

19.5 Questioner: When the first second-density entities became third on this planet, was this with the help of the transfer of beings from Mars, or were there second-density entities that evolved into third density with no outside influence?

19.5 發問者: 在這個星球上, 當首批第二密度實體變成第三(密度), 他們借助於來自火星的存有之轉移, 或者沒有外在的影響, 有第二密度的實體進化到第三密度?

Ra: I am Ra. There were some second-density entities which made the graduation into third density with no outside stimulus but only the efficient use of experience.

RA: 我是 Ra。有些第二密度的實體沒有外在的刺激, 僅有效運用經驗、畢業進入第

三密度。

Others of your planetary second density joined the third-density cycle due to harvesting efforts by the same sort of sending of vibratory aid as those of the Confederation send you now. This communication was, however, telepathic rather than telepathic/vocal or telepathic/written due to the nature of second-density beings.

你們地球上其他的第二密度實體、由於收割效應的幫助、如同邦聯現在送給你們的援助一樣，加入第三密度。不同的是，這種通訊純粹是心電感應，而非心電感應/口頭或心電感應/書寫，(這是)由於第二密度生命的特性之故。

19.6 ▶

19.6 Questioner: Who sent the aid to the second-density beings?

19.6 發問者：誰將援助送給第二密度的生命？

Ra: I am Ra. We call ourselves the Confederation of Planets in the Service of the Infinite Creator. This is a simplification in order to ease the difficulty of understanding among your people. We hesitate to use the term, sound vibration, "understanding," but it is closest to our meaning.

RA：我是 Ra。我們稱呼自己為服務於無限造物者之眾星球邦聯。這是個簡化的說法、為了減輕你們人群理解上的困難。我們有些猶豫是否要用這個術語，聲音振動，「理解」，但它最接近我們的意思。

19.7 ▶

19.7 Questioner: Then the Confederation also aided in second density to third density transition. Is this correct?

19.7 發問者：那麼，星際邦聯也協助第二密度到第三密度的過渡期，這是否正確？

Ra: I am Ra. We must qualify correctness of this query. A portion of the Confederation which is not working with third density but finds its aid best used in other harvests— that is the second-density harvest— is responsible for aid in these harvests. The Confederation, as we have stated previously in these sessions, is composed of many of those in other densities, in your own density, within your planetary sphere, and within the inner or angelic realms. Each of those entities developing a mind/body/spirit complex, and then developing a social memory complex, and then dedicating this social memory complex to the singular service to the One Creator, may join the Confederation.

RA：我是 Ra。我們必須限定這個詢問的正確性。邦聯有一部分並不與第三密度一同

工作、但發現其援助使用在其他收割，也就是說，第二密度收割，有最佳的用途，於是這部分負責協助這些收割。如同我們在先前集會所述，邦聯由許多其他密度的實體組成，在你們的密度中，在你們的星球內部，以及內在或天使國度之內。關於那些實體：每一個發展為一個心/身/靈複合體，然後發展為一個社會記憶複合體，並將這個社會記憶複合體致力於單一服務那太一造物者，得以加入邦聯。

19.8 ▶

19.8 Questioner: Well, did this second density to third density transition take place then 75,000 years ago? Approximate?

19.8 發問者：好的，這個第二密度到第三密度的過渡期發生在 7 萬 5 千年以前？大約而言？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

19.9 ▶

19.9 Questioner: Where did the second-density beings get physical vehicles of third-density type to incarnate into?

19.9 發問者：那麼 這些第二密度生命到哪裡取得第三密度類型的肉體載具好投生？

Ra: I am Ra. There were among those upon this second-density plane those forms which when exposed to third-density vibrations became the third-density, as you would call sound vibration "human," entities.

RA：我是 Ra。這些處於第二密度平面的實體，當他們的形體暴露於第三密度的振動中，就成為第三密度的，如你發出的聲音振動，「人類」實體。

That is, there was loss of the body hair, as you call it, the clothing of the body to protect it, the changing of the structure of the neck, jaw, and forehead in order to allow the easier vocalization, and the larger cranial development characteristic of third-density needs. This was a normal transfiguration.

也就是說，[如你所稱的]體毛減少，肉體需要衣服保護。脖子、上下顎、前額結構的改變、好讓發聲較為容易；發展出更大的頭顱，因應第三密度特有的需要。這是正常的轉形。

19.10 ▶

19.10 Questioner: Over approximately how long a period of time does— was this transfiguration? It must have been very short.

19.10 發問者：這個轉形... 過程大約有多久？它一定是相當短暫的。

Ra: I am Ra. The assumption is correct, in our terms at least — within a generation and one-half, as you know these things. Those who had been harvested of this planet were able to use the newly created physical complex of chemical elements suitable for third-density lessons.

RA: 我是 Ra。該假設是正確的，至少以我們的期限而言，如你所知的，大約在一個半世代的時間內完成。那些已經被收割到這個星球的實體、能夠使用這新近創造的、由化學元素組成的肉體複合體、適合於第三密度的課程。

19.11 ▶

19.11 Questioner: Can you tell me how this new bodily complex was suited to third-density lessons and what those lessons were?

19.11 發問者：你能否告訴我、這個新穎的身體複合體如何適合於第三密度的課程，那些課程是什麼？

Ra: I am Ra. There is one necessity for third density. That necessity is self-awareness, or self-consciousness. In order to be capable of such, this chemical complex of body must be capable of the abstract thought. Thus, the fundamental necessity is the combination of rational and intuitive thinking. This was transitory in the second-density forms operating largely upon intuition which proved through practice to yield results.

RA: 我是 Ra。第三密度有一個需要，那個需要是自我覺察或自我意識。為了能夠如此，這個身體的化學複合體必須能夠抽象思考。因此，根本的需求是綜合理性與直覺思考。這點在第二密度形體中是短暫的，(該形體)大部分仰賴直覺運作、透過練習驗證、獲得結果。

The third-density mind was capable of processing information in such a way as to think abstractly and in what could be termed “useless” ways, in the sense of survival. This is the primary requisite.

第三密度的心智能夠如此這般地處理資訊、而能夠抽象地思考、會去想被稱為「無用」的東西，就生存的角度而言。這是主要的必備條件。

There are other important ingredients: the necessity for a weaker physical vehicle to encourage the use of the mind, the development of the already present awareness of the social complex. These also being necessary: the further development of physical dexterity in the sense of the hand, as you call this portion of your body complex.

還有其他一些重要的成分：需要一個較弱的肉體載具、以鼓勵心智的使用，發展已經

存在的社會複合體之覺察。這些也是必須的：進一步發展肉體中雙手[如你對這部分的肉體複合體的稱呼]的具體靈巧度。

19.12 ▶

19.12 Questioner: This seems to be a carefully planned or engineered stage of development. Can you tell me anything of the origin of this plan for the development?

19.12 發問者：這似乎是個被仔細計畫或策劃的發展階段。你能夠告訴我任何關於這個發展的計畫起源？

Ra: I am Ra. We go back to previous information. Consider and remember the discussion of the Logos. With the primal distortion of free will, each galaxy developed its own Logos. This Logos has complete free will in determining the paths of intelligent energy which promote the lessons of each of the densities given the conditions of the planetary spheres and the sun bodies.

RA：我是 Ra。我們回到先前的資訊。**考慮並憶起關於理則的討論。帶著自由意志之原初變貌，每一個星系發展出它自己的理則。這個理則有完整的自由意志以判定智能能量的途徑，考量各個星球與恆星體的條件，以促進每一個密度的課程。*

{ 先前的資訊： 13.7~ 16 以及 18.6}*

19.13 ▶

19.13 Questioner: I will make a statement with respect to my understanding, then, [and] ask if I am correct. There is a, what I would call, a physical catalyst operating at all times upon the entities in third density. I assume this operated approximately the same way in second density. It' s a catalyst that acts through what we call pain and emotion. Is the primary reason for the weakening of the physical body and the elimination of body hair, etc., so that this catalyst would act more strongly upon the mind and therefore create the evolutionary process?

19.13 發問者：我將照我的理解做個聲明，然後問、我是否正確。有一個我稱為的肉體催化劑全時間作用在第三密度的實體上頭。我假設這個催化劑在第二密度運作的方式大致相同。這個催化劑透過我們稱為的痛苦與情感來作用。

這是不是肉體被弱化、毛髮被消除等等的主要原因；好讓這催化劑更強烈地作用在心智上、從而創造出該進化過程？

Ra: I am Ra. This is not entirely correct, although closely associated with the distortions of our understanding.

RA：我是 Ra。這並不完全正確，雖然與我們理解的變貌密切地相關。

Consider, if you will, the tree for instance. It is self-sufficient. Consider, if you will, the third-density entity. It is self-sufficient only through difficulty and deprivation. It is difficult to learn alone for there is a built-in handicap, at once the great virtue and the great handicap of third density. That is the rational/intuitive mind.

如果你願意，以樹做為例子來考量，它是自給自足的。再考慮第三密度的實體，它必須歷經艱難與損失方能自給自足。獨自學習是困難的，因為有個內建的障礙，同時是第三密度的偉大的美德與偉大的障礙。那就是理性/直覺的心智。

Thus, the weakening of the physical vehicle, as you call it, was designed to distort entities towards a predisposition to deal with each other. Thus, the lessons which approach a knowing of love can be begun.

因此，肉體載具[如你的稱呼]的弱化，是被設計來扭轉實體們、使其傾向彼此來往。靠近一個知曉愛的課程得以開始。

This catalyst then is shared between peoples as an important part of each self' s development as well as the experiences of the self in solitude and the synthesis of all experience through meditation. The quickest way to learn is to deal with other-selves. This is a much greater catalyst than dealing with the self. Dealing with the self without other-selves is akin to living without what you would call mirrors. Thus, the self cannot see the fruits of its beingness. Thus, each may aid each by reflection. This is also a primary reason for the weakening of the physical vehicle, as you call the physical complex.

人群之間彼此分享的催化劑在每個自我的發展過程中是重要的一部份、跟自我在獨處時、透過冥想整合所有經驗，同樣重要。學習的最快方式是與其他自我打交道。這個催化劑比只跟自己打交道要大許多。只跟自己打交道、不跟其他自我往來、就好比生活上沒有你們稱為的鏡子一般。於是，自我無法看到其存在性的果實。因此，每一個實體藉由反射來彼此協助。這也是弱化肉體載具[如你對肉體複合體的稱呼]的主要原因。

19.14 ►

19.14 Questioner: Then we have second-density beings who have primarily motivation towards service to self and possibly a little bit of service to others with respect to their immediate families going into third density and carrying this bias with them but being in a position now where this bias will slowly be modified to one which is aimed toward a social complex and then ultimately toward union with the all. Am I correct?

19.14 發問者：那麼，我們有些第二密度的生命、其主要動機朝向對自我的服務、可能有一點點服務其他實體，對象為其直系家族；接著它們攜帶著這個傾向進入第三密度，但這個傾向將會被緩慢地修改，對象改為一個社會複合體，最終朝向與全體的聯合。我是否正確？

Ra: I am Ra. You are correct.

RA：我是 Ra。你是正確的。

19.15 ▶

19.15 Questioner: Then the newest third-density beings who've just made the transition from second are still strongly biased towards self-service. There must be many other mechanisms to create an awareness of the possibility of service to others.

19.15 發問者：那麼、最新近才從第二密度過渡到第三密度的存有、依舊強烈地傾向自我服務。必定有許多其他機制創造一個對服務他人可能性之覺察。

I am wondering, first— two things. I'm wondering about the mechanism and I am wondering when the split takes place where the entity is able to continue on the road towards service to self that will eventually take him to fourth or fifth density.

我在想，首先有兩件事。我在想關於該機制，以及這個分離何時發生，讓該實體能夠繼續行走在服務自我的道路上，最終到達第四密度或第五密度。

I would assume that an entity can continue— can start, say, in second density with service totally to self and continue right on through and just stay on what we would call the path of service to self and never ever be pulled over. Is this correct?

我會假設一個實體可以繼續... 比方說，在第二密度中、全然地服務自我，然後一直繼續下去，就停留在我們稱為的服務自我的途徑，絕不被拉開。這是否正確？

Ra: I am Ra. This is incorrect. The second-density concept of serving self includes the serving of those associated with tribe or pack. This is not seen in second density as separation of self and other-self. All is seen as self since in some forms of second-density entities, if the tribe or pack becomes weakened, so does the entity within the tribe or pack.

RA：我是 Ra。這是不正確的。第二密度對於服務自我的概念、包括服務相關連的同一族群或同夥人。在第二密度中、這並不會被視為有自我與其他自我之分別。全都被視為自我，因為在第二密度的實體中，如果一個族群或同夥被削弱，該族群中的實體

也被削弱。

The new or initial third-density entity has this innocent, shall we say, bias or distortion towards viewing those in the family, the society, as you would call, perhaps, country, as self. Thus though a distortion not helpful for progress in third density, it is without polarity.

新近或起初的第三密度實體，容我們說，有著天真的傾向或變貌、看待家族、社會，或許連國家都如同自我。因此，雖然此一變貌對於在第三密度的進展並沒有幫助，它是沒有極性的。

The break becomes apparent when the entity perceives other-selves as other-selves and consciously determines to manipulate other-selves for the benefit of the self. This is the beginning of the road of which you speak.

當該實體感知其他自我為其他的自我，並且有意識地決定去操控其他的自我以圖利自我，此時斷裂(點)才變得明顯。這即是你剛才所說的道路之開端。

19.16 ►

19.16 Questioner: Then, through free will, some time in the third-density experience, the path splits and an entity consciously— probably does not consciously choose. Does an entity consciously choose this path at the initial splitting point?

19.16 發問者：那麼，透過自由意志，在第三密度經驗的某個時間，該途徑分開，接著一個實體有意識地選擇... 很可能並非有意識地選擇。一個實體在最初的分隔點是否有意識地選擇這個途徑？

Ra: I am Ra. We speak in generalities which is dangerous for always inaccurate. However, we realize you look for the overview; so we will eliminate anomalies and speak of majorities.

RA：我是 Ra。我們以一般通則來說、這是危險、因為總是不精確的。然而，我們了解你追求一個概論，所以我們將消除異常情況，只說大多數的情況。

The majority of third-density beings is far along the chosen path before realization of that path is conscious.

大多數的第三密度存有、在有意識領悟到這條途徑之前、就在已檢選的途徑上走很遠了。

19.17 ►

19.17 Questioner: Can you tell me what bias creates their momentum toward

the chosen path of service to self?

19.17 發問者：你能否告訴我，什麼偏見創造出他們的動量、朝向已撿選的服務自我途徑？

Ra: I am Ra. We can speak only in metaphor. Some love the light. Some love the darkness. It is a matter of the unique and infinitely various Creator choosing and playing among its experiences as a child upon a picnic. Some enjoy the picnic and find the sun beautiful, the food delicious, the games refreshing, and glow with the joy of creation. Some find the night delicious, their picnic being pain, difficulty, sufferings of others, and the examination of the perversities of nature. These enjoy a different picnic.

RA：我是 Ra。我們只能以暗喻方式來說。有些(實體)愛那光明。有些愛那黑暗。這事的重點是：獨特的、無限各式各樣的造物者，在其經驗當中選擇並玩耍著、好比小孩子去野餐。有些小孩享受野餐、並且發現太陽是美麗的、食物是美味的，遊戲新鮮有趣，在造物中喜悅地發光著。有些則發現夜晚是可口的，他們的野餐是：其他實體的痛苦、困難、苦難，以及檢視自然的乖張處。他們享受不同的野餐。

All these experiences are available. It is free will of each entity which chooses the form of play, the form of pleasure.

所有這些經驗都是可得的。由每個實體的自由意志去選擇玩耍的形式、愉悅的形式。

19.18 ▶

19.18 Questioner: I assume that an entity on either path can decide to choose paths at any time and possibly retrace steps, the path-changing being more difficult the farther along is gone. Is this correct?

19.18 發問者：我假設一個實體不管在哪一條途徑上、都可以在任何時刻選擇更換途徑，可能要先折回原點，所以在某條途徑上走得越遠、要改變途徑就會越困難。這是否正確？

Ra: I am Ra. This is incorrect. The further an entity has, what you would call, polarized, the more easily this entity may change polarity, for the more power and awareness the entity will have.

RA：我是 Ra。這是不正確的。一個實體極化[如你所稱]越深，這個實體就越容易改變極性，因為這個實體將有更多的力量與覺知。

Those truly helpless are those who have not consciously chosen but who repeat patterns without knowledge of the repetition or the meaning of the pattern.

那些真正無助的是尚未有意識地選擇的實體、(他們)重複著某種樣式，卻沒有該重複的知識或該樣式的意義。

19.19 ▶

19.19 Questioner: I believe we have a very, very important point here. It then seems that there is an extreme potential in this polarization the same as there is in— to make an analogy, using electricity: We have a positive and negative pole. The more you build the charge on either of these, the greater the potential difference and the greater the ability to do work, as we call it, in the physical.

19.19 發問者：我相信我們在此得到非常、非常重要的一點。看起來在極化過程會產生極大的位能、相同於 做個類比，使用電學為例：我們有正極與負極。你越是在某一端累積電荷，就產生更大的位能差，接著有更多能力去做功[如我們在物理學中的稱呼]。

This would seem to me to be the exact analogy that we have in consciousness here. Is this correct?

在我看來，意識(的極化)具有恰恰相同的類比關係。這是否正確？

Ra: I am Ra. This is precisely correct.

RA：我是 Ra。這是精準地正確。

19.20 ▶

19.20 Questioner: Well, this would seem then that there is a relationship then between what we perceive as physical phenomena, say the electrical phenomena, and the phenomena of consciousness, and that they, having stemmed from the One Creator, are practically identical but have slightly different actions as we [tape ends.] [Is this correct?]

19.20 發問者：好的，那似乎在我們感知的物理現象，比方說電子現象，與意識現象之間有個關係。它們都源自太一造物者，它們幾乎是相同的、只是有稍微不同的動作、如我們[聽不見]。這是否正確？

Ra: I am Ra. Again we oversimplify to answer your query.

RA：我是 Ra。再次地、我們要過度簡化以回答你的詢問。

The physical complex alone is created of many, many energy or electromagnetic fields interacting due to intelligent energy; the mental configurations or distortions of each complex further adding fields of

electromagnetic energy and distorting the physical complex patterns of energy; the spiritual aspect serving as a further complexity of fields which is of itself perfect but which can be realized in many distorted and unintegrated ways by the mind and body complexes of energy fields.

肉體複合體本身是由許多、許多源自於智能能量的能量場或電磁場互動所構成。每個複合體的心智配置或變貌進一步增加電磁能量場、並且扭曲肉體複合體的能量樣式。靈性層面做為一個更加複雜的場，其自身是完美的，但透過心智與肉體複合體能量場，能夠以許多扭曲的、未整合的方式被體現。

Thus, instead of one, shall we say, magnet with one polarity you have in the body/mind/spirit complex one basic polarity expressed in what you would call violet-ray energy, the sum of the energy fields, but which is affected by thoughts of all kinds generated by the mind complex, by distortions of the body complex, and by the numerous relationships between the microcosm which is the entity and the macrocosm in many forms which you may represent by viewing the stars, as you call them, each with a contributing energy ray which enters the electromagnetic web of the entity due to its individual distortions.

容我們說，與其說磁鐵具有一個極性，不如說你們的心/身/靈複合體有一個極性，在紫羅蘭光芒能量[各個能量場的總合]中表達一個基本極性，但它受到許多因素影響：心智複合體產生的所有種類的思想、肉體複合體的變貌，以及小宇宙[就是該實體]與大宇宙的眾多關係。你們可以透過觀察如你稱呼的群星、了解大宇宙與小宇宙的代表性關係。每一顆恆星貢獻的能量光芒、由於其個體變貌而進入該實體的電磁網絡。

19.21 ▶

19.21 Questioner: Is this then the root of what we call astrology?

19.21 發問者：那麼、這是否為占星學的根源？

Ra: I am Ra. This will be the last full question of this session.

RA：我是 Ra。這將是此次集會的最後一個完整問題。

The root of astrology, as you speak it, is one way of perceiving the primal distortions which may be predicted along probability/possibility lines given the, shall we say, cosmic orientations and configurations at the time of the entrance into the physical/mental complex of the spirit and at the time of the physical/mental/spiritual complex into the illusion.

占星學[如你的說法]的根源是感知原初變貌的一種方式、可以沿著已知的或然率/可能性途徑來預測它們；容我們說，前提為已知(人)靈進入肉體/心理複合體的時間，肉體

/心理/靈性複合體進入該幻象的時間；以及在這兩個時間(點)的天體定向與配置。

This then has the possibility of suggesting basic areas of distortion. There is no more than this. The part astrology plays is likened unto that of one root among many.

那麼、這可能具有提示變貌的基本區域之功能。就僅止於此了。占星學扮演的角色可比擬為許多根源之一。

19.22 ▶

19.22 Questioner: I just have two little questions here at the end. The instrument wanted me to ask if there was any other substances, foods, etc., that she should not eat or drink, or anything she should not do because she does not wish to have poor contact for any reason.

19.22 發問者：我最後只有兩個小問題。該器皿要我問是否有任何物質、食物等是她不應該吃或喝的？或者有任何事情她不應該做、因為她不願意為任何原因而產生欠佳的通訊。

Ra: I am Ra. There is no activity which this instrument engages in which affects its abilities negatively. There is one activity which affects its abilities positively. This is the sexual activity, as you would call it.

RA：我是 Ra。這個器皿從事的活動沒有一個會負面地影響其能力。有一個活動可以正面地影響其能力。即是性愛活動，如你所稱。

There are substances ingested which do not aid the individual in the service it has chosen, this being that which you would call the marijuana. This is due to the distortion towards chemical lapses within the mind complex causing lack of synaptic continuity. This is a chemical reaction of short duration. This instrument, however, has not used this particular substance at any time while performing this service.

(該器皿)曾服用一些物質、沒有協助它所選擇的服務，這物質是你所稱的大麻。這是由於化學物質作用期間，該物質在心智複合體內導致神經突觸連續性的缺乏。這是持續短暫的化學作用。這個器皿在執行這項服務期間並未使用這個特定的物質。

We believe we have covered the use of such chemical agents as LSD, this being positive to a certain extent due to the energizing or speeding up of the vital forces. However, it is not recommended for this instrument due to the toll it takes upon the vital energies once the substance wears off, this being true of any speeding-up chemical.

我們相信我們已經涵蓋化學藥劑如 LSD 的用途、由於生命原力的加速或增強，這個物質在某種程度是正面的。無論如何，並不推薦這個器皿使用，因為當這個物質的作用消退之後，器皿必須付出一些生命能的代價。這點也適用於任何加速型的化學製品。

19.23 ▶

19.23 Questioner: The only other question I have is there anything that we can do to make the instrument more comfortable? And, is it... wanted to ask about another session, but I guess it' s too late today. I didn' t realize.

19.23 發問者：我現在唯一的問題是：有任何我們可以做的、好使這器皿更舒適？接著... 想要請求另一場集會，但我猜今天時間太晚了。我剛才並不了解。

Ra: I am Ra. This instrument is well aligned. You are being very conscientious. We request you take more care in being assured that this instrument is wearing footwear of what you would call sound vibratory complex "shoes."

RA：我是 Ra。這器皿的校準良好，你們相當認真負責。我們請求你們更加照顧器皿、確保它的腳部有穿戴東西，即你們稱為的，聲音振動複合體，「鞋子」。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼、向前去吧、在太一造物者的大能與和平中歡欣慶祝。Adonai。

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20.0 ▶

20.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

20.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

20.1 ▶

20.1 Questioner: I was thinking the best way to do the book is to continue working on the history of evolution and its mechanism until we completely make it through the third density and what will occur into the first part of the fourth density so that the mechanisms of developing the mind/body/spirit complex will be brought out. If I get stymied some place in one of these sessions as to what questions to ask and where— not to waste time— I may ask some questions that I will use later in the book, but we' ll try to always continue along these lines.

20.1 發問者：我在想做這本書的最佳方式是繼續工作於進化的機制與歷史，直到我們挖掘得夠深，足以穿越第三密度，並知曉第四密度起初部分將發生的事情，於是心/身/靈複合體發展的機制能夠被帶出來。如果我有時候在某個地方卡住了、為了不浪費時間、我可能會問一些稍後才會用到的題材，但我們將嘗試一直沿著這些主線前進。

First question, to go back just a little bit, is what happened to the second-density entities who were on this planet who were unharvestable— I assume there were some that didn' t make the harvest into the third density. Can you tell me this?

第一個問題：稍微倒退一點，當第三密度開始時，不能被收割的第二密度實體會發生什麼事？我假設有些實體無法進入第三密度。你可以告訴我這點？

Ra: I am Ra. The second density is able to repeat during third density a portion of its cycle.

RA：我是 Ra。第二密度能夠在第三密度重複該週期的一部分。

20.2 ▶

20.2 Questioner: Then the second-density entities that did not get harvested at the beginning of this 75,000-year period, some are still in second density on this planet. Were any of these who remained in second density harvested into

third density in the past 75,000 years?

20.2 發問者：那麼、從 7 萬 5 千年前起，尚未被收割的第二密度實體仍在這個地球上。是否有任何留在第二密度的實體在過去 7 萬 5 千年間被收割進入第三密度？

Ra: I am Ra. This has been increasingly true.

RA：我是 Ra。這是越來越真實的。

20.3 ▶

20.3 Questioner: So more and more second-density entities are making it into third density. Can you give me an example of a second-density entity coming into third density, say, in the recent past?

20.3 發問者：所以越來越多的第二密度實體正在進入第三密度。你能否舉個例子，關於在最近、第二密度實體進入第三密度的例子？

Ra: I am Ra. Perhaps the most common occurrence of second-density graduation during third-density cycle is the so-called pet.

The animal which is exposed to the individualizing influences of the bond between animal and third-density entity, this individuation causes a sharp rise in the potential of the second-density entity so that upon the cessation of physical complex the mind/body complex does not return unto the undifferentiated consciousness of that species, if you will.

RA：我是 Ra。或許最常發生的情況，關於第二密度在第三密度期間畢業，就是所謂的寵物：這些動物和第三密度實體有連結、牠們暴露在這種個體化影響力之下。該個體化作用造成第二密度實體之潛能急速攀升、以致於當其肉體複合體中止作用時，該心/身複合體的不會回到該物種的無差別意識之中，如果你願意如此稱呼。

20.4 ▶

20.4 Questioner: Then can you give me an example of an entity in third density that was just previously a second-density entity? What type of entity do they become here?

20.4 發問者：那麼 你能否給我一個例子，一個第三密度中的實體、不久前還是第二密度實體。他們在這裡會變成何種實體？

Ra: I am Ra. As a second-density entity returns as third-density for the beginning of this process of learning, the entity is equipped with the lowest, if you will so call these vibrational distortions, forms of third-density consciousness; that is, equipped with self-consciousness.

RA：我是 Ra。當第二密度實體返回、做為第三密度(實體)、開始這個學習的過程，該

實體所裝備的是最底層的第三密度意識形態，如果你願意如此稱呼這些振動變貌，也就是說，裝備了自我意識。

20.5 ▶

20.5 Questioner: This would be a human in our form then who would be beginning the understandings of third density. Is this correct?

20.5 發問者：開始理解第三密度的實體，其形體應該是人類，跟我們一樣。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

20.6 ▶

20.6 Questioner: Speaking of the rapid change that occurred in the physical vehicle; the change from second to third density: this, you said, occurred in approximately a generation and a half. Body hair was lost and there were structural changes.

20.6 發問者：說到肉體載具從第二密度到第三密度的快速改變：你曾說，這過程大約發生在一個半世代時間之內。(包括)失去體毛以及結構上的改變。

I am aware of the physics of Dewey B. Larson, who states that all is motion or vibration. Am I correct in assuming that the basic vibration, which makes up the physical world as we experience it, changes, thus creating a different set of parameters, shall I say, in this short period of time between density changes allowing for the new type of vehicle? Am I correct?

我覺察到杜威·拉森的物理學，他陳述一切都是運動或振動。我假設構成物理世界的基本振動改變了，因此創造出一組不同的參數，容我說，在這短短的密度變遷時間內、允許了新型態載具(產生)? 我是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

20.7 ▶

20.7 Questioner: Just as a sideline, a side question here: Is the physics of Dewey Larson correct?

20.7 發問者：只是一個附帶的問題：杜威·拉森的物理學正確嗎？

Ra: I am Ra. The physics of sound vibrational complex Dewey is a correct

system as far as it is able to go. There are those things which are not included in this system. However, those coming after this particular entity, using the basic concepts of vibration and the study of vibrational distortions, will begin to understand that which you know of as gravity and those things you consider as “n” dimensions. These things are necessary to be included in a more universal, shall we say, physical theory.

RA: 我是 Ra。該聲音振動複合體，杜威，的物理學是個正確的系統、在可能的範圍內達到最大的正確性。還有些東西沒有被包含在這個系統中。然而，那些在這個特別的實體後來的實體們，使用振動的基本概念，以及對振動變貌的研讀，將開始理解你們所知的重力、以及你們考量為「n」次元的東西。在一個更具普遍性的物理理論中，容我們說，這些東西必須被包括進去。

20.8 ▶

20.8 Questioner: Was this entity, Dewey, then, did he bring this material through in his incarnation for use primarily in fourth density?

20.8 發問者：那麼，這個實體，杜威，在他的一生中、將這個資料帶到世上、主要是為了在第四密度中使用？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

20.9 ▶

20.9 Questioner: Thank you. Yesterday we were speaking of the split that takes place in third density when an entity either consciously or because of bias chooses the path of service to others or service to self. The philosophical question of why such a split even exists came up. It is my impression that as it is in electricity, if we have no polarity in electricity we have no electricity; we have no action, we have no.... Therefore, I am assuming that in consciousness without such polarity there would be no action or experience. Is this correct?

20.9 發問者：謝謝你。昨天我們說到，該分離在第三密度中發生：當一個實體不管是有意識的、或因為偏好而選擇一條途徑，服務他人或服務自我。於是升起一個哲學性的問題，為什麼會存在這樣的分離？我的印象是，這就好比是電流，如果電流裡沒有極性，我們就沒有電力，就沒有動作的發生。因此，我假設意識也是同樣的情況，如果我們的意識內沒有極性 我們也就不會有動作或經驗。這是否正確？

Ra: This is correct. You may use the general term “work.”

RA: 這是正確的。你可以用一般的術語「功」。

20.10 ▶

20.10 Questioner: Then the concept of service to self or service to others is mandatory if we wish to have work, whether it be work in consciousness or work in the mechanical or Newtonian concept in the physical. Is this correct?

20.10 發問者：那麼，如果我們想要有功，服務自我或服務他人的概念則是必備的，不管是意識內的功，或是物理中、牛頓力學的功。這是否正確？

Ra: I am Ra. This is correct with one addendum. The coil, as you may understand this term, is wound, is potential, is ready. The thing that is missing without polarizing is the charge.

RA：我是 Ra。這是正確的、附帶一個說明。該線圈，如你對該術語的理解，是纏繞的、是潛在的、是準備好的。那個欠缺的、尚未極化的東西是電荷。

20.11 ▶

20.11 Questioner: Then the charge is provided by individualized consciousness. Is this correct?

20.11 發問者：那麼、該電荷是由個體化的意識所提供。這是否正確？

Ra: I am Ra. The charge is provided by the individualized entity using the inpourings and instreamings of energy by the choices of free will.

RA：我是 Ra。這電荷是由個體化的實體、透過自由意志使用湧入及內流的能量來提供。

20.12 ▶

20.12 Questioner: Thank you. As soon as the third density started 75,000 years ago and we have incarnate third-density entities, what was the average human life span at that time?

20.12 發問者：謝謝你。7 萬 5 千年以前、第三密度剛開始的時候，我們有第三密度實體開始投胎，當時人類的平均壽命為何？

Ra: I am Ra. At the beginning of this particular portion of your space/time continuum the average lifetime was approximately nine hundred of your years.

RA：我是 Ra。在你們的空間/時間連續體中、這個特殊部分的開端、平均壽命大約為你們的九百年。

20.13 ▶

20.13 Questioner: Did the average life span grow longer or shorter as we

progress on into third-density experience?

20.13 發問者：當我們在第三密度進展時，該平均壽命是增加或減少？

Ra: I am Ra. There is a particular use for this span of life in this density and, given the harmonious development of the learning/teachings of this density, the life span of the physical complex would remain the same throughout the cycle. However, your particular planetary sphere developed vibrations by the second major cycle which shortened the life span dramatically.

RA：我是 Ra。在這個密度中、壽命有其特別的用途，假設(實體)在這個密度和諧地發展學習/教導，該肉體複合體的壽命在整個週期會保持一致。然而，你們這個特殊的星球、在第二主要週期之前發展出某些振動、而戲劇性地減少壽命。

20.14 ▶

20.14 Questioner: Assuming a major cycle is 25,000 years, at the end of the first 25,000-year cycle, how long was the life span?

20.14 發問者：假設一個主要週期是 2 萬 5 千年，在第一個 2 萬 5 千年週期結束的時候，壽命是多少？

Ra: The life span at the end of the first cycle which you call major was approximately seven hundred of your years.

RA：我是 Ra。在第一個你稱之為的主要週期結束時、大約是你們的七百年。

20.15 ▶

20.15 Questioner: Then in 25,000 years we lost two hundred years of life span. Is this correct?

20.15 發問者：那麼、在 2 萬 5 千年當中、我們損失了 2 百年的壽命。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

20.16 ▶

20.16 Questioner: Can you tell me the reason for this shortening of life span?

20.16 發問者：你能否告訴我、這壽命減少的原因？

Ra: I am Ra. The causes of this shortening are always an ineuphonious or inharmonious relational vibration between other-selves. In the first cycle this was not severe, but due to the dispersion of peoples and the growing feeling

complex/distortions towards separateness from other-selves.

RA: 我是 Ra。這個減少的原因總是由於不悅耳或不和諧的、在其他自我之間的、關係之振動。在第一個週期、這情況還不嚴重，這是由於人口分散；但 (人類的) 感覺複合體/變貌逐漸朝向與許多其他自我的分離。*

{* 這個句子被編輯過、我們相信這嘗試可澄清 Ra 原本的意思。原始的句子為：

「在第一個週期、這情況還不嚴重，但由於人口分散；感覺複合體變貌逐漸朝向與許多其他自我的分離。」}

20.17 ▶

20.17 Questioner: I'm assuming at the start of one of these cycles there could have been either a positive polarization that would generally occur over the 25 [thousand] years or a negative polarization. Is the reason for the negative polarization and the shortening of the cycle the influx of entities from Mars who had already polarized somewhat negatively?

20.17 發問者：我假設在這些週期其中之一的開端、可能已經有了正面極化或負面極化、這極化一般將發生在 2 萬 5 千年期間。從火星來的實體們原先已經有負面的極化，他們湧入(地球)是否為負面極化與(生命)週期減少的原因？

Ra: I am Ra. This is incorrect. There was not a strong negative polarization due to this influx. The lessening of the life span was due primarily to the lack of the building up of positive orientation. When there is no progress those conditions which grant progress are gradually lost. This is one of the difficulties of remaining unpolarized. The chances, shall we say, of progress become steadily less.

RA: 我是 Ra。這是不正確的。這個湧入並不是一個強烈的負面極化。壽命的減少主要是由於建立正面志向之缺乏。當沒有進展，原先那些允許進展的條件便逐漸消失。這是維持未極化的困難之一，容我們說，進展的機會穩定地變少。

20.18 ▶

20.18 Questioner: The way I understand it, at the beginning of this 75,000-year cycle, then, we have a mixture of entities— those who have graduated from second density on Earth to become third-density and then a group of entities transferred from the planet Mars to incarnate into third density here. Is this correct?

20.18 發問者：就我的理解方式，在這 75000 年週期的開端，我們有著混雜的實體... 有些是從地球上的第二密度畢業後、成為第三密度(實體)、還有一群實體是從火星轉移過來、投胎到這裡的第三密度。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

20.19 ▶

20.19 Questioner: What— Continue.

20.19 發問者：什麼... 繼續。

Ra: You must remember that those transferred to this sphere were in the middle of their third density so that this third density was an adaptation rather than a beginning.

RA: 你必須記得 那些轉移到這個星球的實體們處於第三密度的中期，所以這個第三密度(對他們)是個適應、而非一個開始。

20.20 ▶

20.20 Questioner: Thank you. What percentage of the entities, roughly, were—who were in third density here at that time were Martian and what percentage were harvested out of Earth' s second density?

20.20 發問者：謝謝你。在那個時候，粗略而言... 有多少百分比的第三密度實體之前是火星人，多少百分比是從地球的第二密度收割而來？

Ra: I am Ra. There were perhaps one-half of the third-density population being entities from the Red Planet, Mars, as you call it. Perhaps one-quarter from second density of your planetary sphere. Approximately one-quarter from other sources, other planetary spheres whose entities chose this planetary sphere for third-density work.

RA: 我是 Ra。大約有一半的第三密度人口是來自紅色星球，火星[如你的稱呼]，的實體；或許有四分之一來自你們星球的第二密度。大約四分之一來自其他源頭、其他星球，這些實體選擇這個星球從事第三密度的工作。

20.21 ▶

20.21 Questioner: When they incarnated here did they mix— did all three of these types mix together in societies or groups or were they separated by group or society?

20.21 發問者：當他們投生於此，這三種的實體是否混合在一起成為社會或群體，或者他們依照群體或社會分開居住？

Ra: I am Ra. They remained largely unmixed.

RA: 我是 Ra。他們大部分沒有混雜在一起。

20.22 ▶

20.22 Questioner: Then did this unmixing lend to a possibility of separation of group, then, or the possibility of warlike attitude between groups?

20.22 發問者：那麼、這個無混雜的情況是否開啟群體分離的可能性，然後，造成群體之間好戰態度的可能性？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

20.23 ▶

20.23 Questioner: Did this then help to reduce the life span?

20.23 發問者：那麼、這是否促成壽命減少？

Ra: I am Ra. This did reduce the life span, as you call it.

RA：我是 Ra。這的確降低了壽命，如你的稱呼。

20.24 ▶

20.24 Questioner: Can you tell me why nine hundred years is the optimum life span?

20.24 發問者：你能否告訴我、為什麼九百年是理想的壽命？

Ra: I am Ra. The mind/body/spirit complex of third density has perhaps one hundred times as intensive a program of catalytic action from which to distill distortions and learn/teachings than any other of the densities. Thus the learn/teachings are most confusing to the mind/body/spirit complex which is, shall we say, inundated by the ocean of experience.

RA：我是 Ra。第三密度的心/身/靈複合體藉以提煉各種變貌及學習/教導的催化活動課程、其強度或許是任何其他密度的一百倍。因此這些學習/教導對於心/身/靈複合體是至為困惑的，容我們說，它會被體驗的海洋所淹沒。

During the first, shall we say, perhaps 150 to 200 of your years as you measure time, a mind/body/spirit complex is going through the process of a spiritual childhood, the mind and the body not enough in a disciplined configuration to lend clarity to the spiritual influxes. Thus, the remaining time span is given to optimize the understandings which result from experience itself.

在首先的，容我們說，150 到 200 年之間 [以你們衡量時間的方式]，一個心/身/靈複合體正走過靈性童年的過程。心智與肉體尚不足以形成已修練的配置、提供清晰度給

靈性匯流。於是，剩下的壽命則被用來最佳化從經驗本身產生的理解。

20.25 ▶

20.25 Questioner: Then at present it would seem that our life span is much too short for those who are new to third-density lessons. Is this correct?

20.25 發問者：那麼，以目前來說，對於那些新進接觸第三密度課程的實體、我們的壽命似乎太短了。這是否正確？

Ra: I am Ra. This is correct. Those entities which have, in some way, learned/taught themselves the appropriate distortions for rapid growth can now work within the confines of the shorter life span. However, the greater preponderance of your entities find themselves in what may be considered a perpetual childhood.

RA：我是 Ra。這是正確的。那些實體，以某種方式，已經學會/教導他們自己合宜的變貌有助於快速成長、以因應較短壽命的侷限。然而，你們大多數的實體發覺自己處於永久的童年[可以這麼認為]。

20.26 ▶

20.26 Questioner: Thank you. Now, back in the first 25,000-year period, or major cycle, what type of aid was given by the Confederation to the entities who were in this 25,000-year period so that they could have the opportunity to grow?

20.26 發問者：謝謝你。現在，回到第一個 25000 年週期，或主要週期，星際邦聯給予這些實體何種援助、好讓他們在這段期間有機會成長？

Ra: I am Ra. The Confederation members which dwell in inner-plane existence within the planetary complex of vibratory densities worked with these entities. There was also the aid of one of the Confederation which worked with those of Mars in making the transition.

RA：我是 Ra。一些邦聯成員居住在地球振動密度複合體的內在平面、與這些實體一起工作。也有一個邦聯成員與那些火星的實體工作、協助他們完成過渡。

For the most part, the participation was limited, as it was appropriate to allow the full travel of the workings of the confusion mechanism to operate in order for the planetary entities to develop that which they wished in, shall we say, freedom within their own thinking.

在大多數情況，(邦聯的)參與是有限的、因為這是恰當的：允許混淆機制之工作的完整行程起作用，好讓地球的實體們能在它們自己思考的自由之內、發展它們想望的東

西，容我們說。

It is often the case that a third-density planetary cycle will take place in such a way that there need be no outside, shall we say, or other-self aid in the form of information. Rather, the entities themselves are able to work themselves towards the appropriate polarizations and goals of third-density learn/teachings.

通常的情況是：第三密度的行星週期的發生無須外在[容我們說]或其他自我在資訊上的協助。毋寧，實體們自身可以工作他們自己、朝向適當的極化與第三密度學習/教導之目標。

20.27 ▶

20.27 Questioner: I will make this assumption, then: if maximum efficiency had been achieved in this 25,000-year period the entities would have polarized either toward service toward self or service to others, one or the other. This would have then made them harvestable at the end of that 25,000-year period to either service-to-self or service-to-others type of fourth density, in which case they would have had to move to another planet because this one would have been in third density for fifty more thousand years. Is this correct?

20.27 發問者：那麼，我要做個假設：在這個 25000 年週期中，這些實體已經達到最大的效能，不管是極化偏向服務自我或偏向服務他人，非此即彼。那麼這將使得他們在 25000 年週期盡頭得以被收割到第四服務自我的密度或服務他人的密度，他們必須移動到另一個星球，因為這一個星球還會停留在第三密度五萬多年。這是否正確？

Ra: I am Ra. Let us untangle your assumption which is complex and correct in part.

RA：我是 Ra。讓我們解開你那複雜且部分正確的假設。

The original desire is that entities seek and become one. If entities can do this in a moment, they may go forward in a moment, and, thus, were this to occur in a major cycle, indeed, the third-density planet would be vacated at the end of that cycle.

起初的渴望是實體們尋求並成為一，如果實體們可以在一個瞬間做到這點，他們就可以在一個瞬間向前進；因此，如果這情況發生在一個主要週期內，的確該第三密度的星球會在那個週期結束時被淨空。

It is, however, more toward the median or mean, shall we say, of third-density

developments throughout the one infinite universe that there be a small harvest after the first cycle; the remainder having significantly polarized, the second cycle having a much larger harvest; the remainder being even more significantly polarized, the third cycle culminating the process and the harvest being completed.

無論如何，(情況)通常較為偏向中位數或平均值，容我們說，在遍及太一無限宇宙的第三密度發展中，(通常)第一週期之後有小量的收割；在第二週期，其餘的實體們得到顯著的極化，第二週期的收割量增加許多；到了第三週期，其餘的實體得到更為顯著的極化，整個過程達到最高點，該收割完成了。

20.28 ▶

20.28 Questioner: Very good. Then, was the Confederation, shall we say, watching to see and expecting to see a harvest at the end of the 25,000-year period in which a percentage would be harvestable fourth-density positive and a percentage harvestable fourth-density negative?

20.28 發問者：非常好。那麼在這 25000 年週期的盡頭，看顧的星際邦聯期望看到一場收割，某個百分比會是可收割的第四正面密度(實體)，某個百分比是可收割的第四負面密度(實體)？

Ra: I am Ra. This is correct. You may see our role in the first major cycle as that of the gardener who, knowing the season, is content to wait for the spring. When the springtime does not occur, the seeds do not sprout; then it is that the gardener must work in the garden.

RA：我是 Ra。這是正確的。你可以看到我們在第一個主要週期的角色就像是個園丁，知道季節(變遷)，滿足地等待春天的到來。當春季沒有發生，種子沒有發芽，此時園丁必須在花園中工作。

20.29 ▶

20.29 Questioner: Am I to understand, then, there was neither a harvestable entities of positive or negative polarity at [the] end of that 25,000 years?

20.29 發問者：那麼，就我的理解，在該 25000 年的盡頭，沒有正面、或負面極性的可收割實體？

Ra: I am Ra. This is correct. Those whom you call the Orion group made one attempt to offer information to those of third density during that cycle. However, the information did not fall upon the ears of any who were concerned to follow this path to polarity.

RA：我是 Ra。這是正確的。你們所謂的獵戶集團曾經在那個時期，嘗試過一次提供

資訊給那些第三密度的實體。無論如何，該資訊並沒有進入任何有興趣追尋這條途徑的實體的耳裡。

20.30 ▶

20.30 Questioner: What technique did the Orion group use to give this information?

20.30 發問者：獵戶集團使用什麼技巧來給予這資訊？

Ra: I am Ra. The technique used was of two kinds: one, the thought transfer or what you may call “telepathy” ; two, the arrangement of certain stones in order to suggest strong influences of power, this being those of statues and of rock formations in your Pacific areas, as you now call them, and to an extent in your Central American regions, as you now understand them.

RA：我是 Ra。使用的技巧有兩種：

一、思想轉移，或你可以稱為心電感應。

二、排列特定的石頭以暗示力量的強烈影響，這是你們太平洋區域的那些石像及其排列，在中美洲區域也有一些，如你現在所理解的。

20.31 ▶

20.31 Questioner: Are you speaking in part of the stone heads of Easter Island?

20.31 發問者：你說的是復活節島上的石製巨頭像？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

20.32 ▶

20.32 Questioner: How would such stone heads influence a people to take the path of service to self?

20.32 發問者：這樣的石製巨頭如何能影響人們選取服務自我的途徑？

Ra: I am Ra. Picture, if you will, the entities living in such a way that their mind/body/spirit complexes are at what seems to be the mercy of forces which they cannot control. Given a charged entity such as a statue or a rock formation charged with nothing but power, it is possible for the free will of those viewing this particular structure or formation to ascribe to this power, power over those things which cannot be controlled. This, then, has the potential for the further distortion to power over other-selves.

RA: 我是 Ra。如果你願意，想像實體們的生活方式、他們的心/身/靈複合體似乎處在他們所無法控制的力量底下，假設有個雕像或石頭排列只被力量充滿，那些觀看這個特殊結構或排列的實體的自由意志、可能將這個特別的結構或排列歸因於這種力量，那種凌駕於物質之上的力量、無法被控制的力量。如此這便有潛能引發進一步以力量凌駕其他自我的變貌。

20.33 ▶

20.33 Questioner: How were these stone heads constructed?

20.33 發問者：這些石製巨頭是如何被建構的？

Ra: I am Ra. These were constructed by thought after a scanning of the deep mind, the trunk of mind tree, looking at the images most likely to cause the experience of awe in the viewer.

RA: 我是 Ra。在掃描深層心智[心智之樹的樹幹]之後，注視著那些最有可能引發觀看者的敬畏體驗之形象，然後以思想來建構它們。

20.34 ▶

20.34 Questioner: Well, then, did Orion entities do this themselves? Did they, did they land in physical, or did they do it from mental planes, or did they use one of the incarnate entities to construct these by thought?

20.34 發問者：嗯，那麼獵戶實體們親自做這些東西？他們是否具體地降落，或者他們在心智平面製作，或他們使用某些具肉身的實體、透過思想來建構這些？

Ra: I am Ra. Nearly all of these structures and formations were constructed at a distance by thought. A very few were created in later times in imitation of original constructs by entities upon your Earth plane/density.

RA: 我是 Ra。幾乎所有這些建築與排列都是以思想隔著一段距離來建構。有極少數是在晚期，由你們地球平面/密度上的實體仿造原初建構所製作。

20.35 ▶

20.35 Questioner: What density Orion entity did the creation of these heads?

20.35 發問者：建構這些巨頭的獵戶實體在什麼密度？

Ra: I am Ra. The fourth density, the density of love or understanding, was the density of the particular entity which offered this possibility to those of your first major cycle.

RA: 我是 Ra。第四密度，愛或理解的密度是該特殊實體的密度，它提供這個可能性給那些屬於你們第一主要週期的實體。

20.36 ▶

20.36 Questioner: You use the same nomenclature for fourth-density negative as for fourth-density positive. Both are called the dimension of love or understanding. Is this correct?

20.36 發問者：你使用相同的命名、同時給第四密度負面與第四密度正面。兩者都被稱為愛或理解的次元。這是否正確？

Ra: I am Ra. This is correct. Love and understanding, whether it be of self or of self towards other-self, is one.

RA：我是 Ra。這是正確的。愛與理解，不管是屬於自我或屬於朝向其他自我的自我，皆為一。

20.37 ▶

20.37 Questioner: Now, what was the approximate date in years past of the construction of these heads?

20.37 發問者：現在，建構這些巨頭的時間距今大約多少年？

Ra: I am Ra. This approximately was six zero, sixty thousand [60,000], of your years in the past time/space of your continuum.

RA：我是 Ra。這大約在你們過去的時間/空間連續體的六-零、六萬年前。

20.38 ▶

20.38 Questioner: What structures were built in South America?

20.38 發問者：在南美洲、有什麼建築物被建造？

Ra: I am Ra. In this location were fashioned some characteristic statues, some formations of what you call rock and some formations involving rock and earth.

RA：我是 Ra。在這個地方、有些具特色的雕像，一些你們稱為岩石的排列，一些涉及岩石與土壤的排列。

20.39 ▶

20.39 Questioner: Were the lines at Nazca included in this?

20.39 發問者：那斯卡的線條也被包括在其中？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

20.40 ▶

20.40 Questioner: Since this can only be seen from an altitude, of what benefit was this?

20.40 發問者：既然這些線條必須從某個高度才能看見，(在當時)它們有何利益？

Ra: I am Ra. The formations were of benefit because charged with energy of power.

RA: 我是 Ra。這些排列的利益在於：它們被力量的能量充滿。

20.41 ▶

20.41 Questioner: I' m a little confused. These lines at Nazca are hardly understandable for an entity walking on the surface. He cannot see anything but a disruption of the surface. However, if you go up to a high altitude you can see the patterns. How was it of benefit to the entities walking on the surface?

20.41 發問者：我有點困惑，這些那斯卡的線條對於行走在地表上的實體而言、幾乎無法理解，他看不到什麼東西、除了地表上的一些裂痕。然而，如果你走到夠高的地方、你就能看到整個樣式。它對於這些行走在地表上的實體有何利益？

Ra: I am Ra. At the remove of the amount of time/space which is now your present it is difficult to perceive that at the time/space sixty thousand [60,000] years ago the earth was formed in such a way as to be visibly arranged in powerful structural designs, from the vantage point of distant hills.

RA: 我是 Ra。在你們目前的時間/空間、難以感知到、在六萬年前的時間/空間，大地如何被安排成一組充滿力量的結構化設計，從遠處的山丘制高點是可見的。

20.42 ▶

20.42 Questioner: In other words at that time there were hills overlooking these lines?

20.42 發問者：換句話說，在那時、有些山丘可以俯瞰這些線條？

Ra: I am Ra. This will be the final full question of this session.

RA: 我是 Ra。這將是此次集會的最後一個完整問題。

The entire smoothness, as you see this area now, was built up in many places in hills. The time/space continuum has proceeded with wind and weather, as

you would say, to erode to a great extent both the somewhat formidable structures of earth designed at that time and the nature of the surrounding countryside.

如你現在所見的、完全平坦的區域，曾經有許多山丘聳立。時間/ 空間連續體隨著風與天候[如你的說法]前進，侵蝕了大部分有些可畏的地表設計結構、以及周圍鄉間的特性。

20.43 ▶

20.43 Questioner: I think I understand then. Then these lines are just the faint traces of what used to be there?

20.43 發問者：我想我理解了。那麼，這些線條只是曾經在那裡(的結構)的微弱殘痕？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

20.44 ▶

20.44 Questioner: Thank you. We need to know whether or not it is possible to continue with another session later today and if there is anything we can do to make the instrument more comfortable?

20.44 發問者：謝謝你。我們需要知道、今天稍晚是否有可能繼續另一場集會，以及我們是否能做任何事、好使這器皿更舒適？

Ra: I am Ra. It is possible. We ask that you observe carefully the alignment of the instrument. Otherwise, you are conscientious.

RA：我是 Ra。這是可能的。我們要求你仔細地觀察該器皿的校準。除此之外，你們是謹慎認真的。

Is there any short query before we close?

在我們結束之前、是否有任何簡短的詢問？

20.45 ▶

20.45 Questioner: I intend in the next session to focus on the development of the positively oriented entities in the first 25,000 years. I know that you can't make suggestions. But this seems to me to be the... I hope that I am going in the right path in investigating the entire development and influences in the history of our third density. Can you give me any comment on this at all?

20.45 發問者：我打算在下次的集會、聚焦在正面導向實體於第一個 25000 年的發展。我知道你不能給建議。但這個對我來說似乎 我希望我正走在對的途徑上，

探究我們第三密度歷史的整個發展與影響。你能否給我任何一點評語呢？

Ra: I am Ra. The choices are yours according to your discernment.

RA: 我是 Ra。這選擇在你，按照你的辨別力。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator.

Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們，那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

第 021 場集會-1981 年二月 10 日

21.0 ▶

21.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. We communicate now.

21.0 RA: 我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

21.1 ▶

21.1 Questioner: I have a couple of questions I don' t want to forget to ask in this period. I' ll ask them first.

The first question is: Would the future content of this book be affected in any way if the instrument reads the material we have already obtained?

21.1 發問者：我有幾個問題。我不想要在這個時期忘記問。我將先問它們。

第一個問題是：如果該器皿閱讀我們已獲得的資料，是否會以任何方式影響這本書的未來內容？

Ra: I am Ra. The future, as you measure in time/space, communications which we offer through this instrument have no connection with the instrument' s mind complex. This is due to two things:

RA: 我是 Ra。未來，以你們的時間/空間尺度而言，透過這器皿進行的通訊與該器皿的心智複合體沒有關聯。這是由於兩件事：

first, the fidelity of the instrument in dedicating its will to the service of the Infinite Creator;

首先，該器皿忠實地奉獻其意志於服務無限造物者。

secondly, the distortion/understanding of our social memory complex that the most efficient way to communicate material with as little distortion as possible, given the necessity of the use of sound vibration complexes, is to remove the conscious mind complex from the spirit/mind/body complex so that we may communicate without reference to any instrument orientation.

其次，以我們社會記憶複合體的變貌/理解，在必須使用聲音振動複合體來溝通資料方面，為了最有效地溝通，並將扭曲降到最低，得將該心/身/靈複合體的顯意識心智複合體移開，如此我們得以不參考器皿的意向做溝通。

21.2 ▶

21.2 Questioner: A little appendage to this. Do you use your vocabulary or the instrument' s vocabulary to communicate with us?

21.2 發問者：一個附帶的小問題：你使用你的詞彙、或該器皿的詞彙跟我們溝通？

Ra: I am Ra. We use the vocabulary of the language with which you are familiar. This is not the instrument' s vocabulary. However, this particular mind/body/spirit complex retains the use of a sufficiently large number of sound vibration complexes that the distinction is often without any importance.

RA：我是 Ra。我們使用你熟悉的語言之詞彙。這不是該器皿的詞彙。無論如何，這個特殊的心/身/靈複合體維持足夠大量的聲音振動複合體之用途、以致於其中的區別通常沒有任何重要性。

21.3 ▶

21.3 Questioner: Andrija Puharich will be visiting later this month. Can he read the unpublished healing material?

21.3 發問者：安德里亞·普哈里契在這個月稍後要來訪。他能不能閱讀未出版的治療材料？

Ra: I am Ra. The entity of whom you speak has a knowledge of this material in its conscious memory in somewhat altered form. Therefore, it is harmless to allow this entity to become acquainted with this material. However, we request the mind/body/spirit complex, Henry, be sufficiently prepared by means of meditation, contemplation, or prayer before entering these workings. At present, as we have said before, this mind/body/spirit complex is not of proper vibrational distortion.

RA：我是 Ra。你提到的這個實體，在它的顯意識記憶裡有這個材料的知識，以有些變更的形式(儲存)。因此，允許這個實體獲得這個材料是無害的。無論如何，我們要求這個心/身/靈複合體，亨利，在進入這個工作前，要透過冥想、沈思、禱告來充分地準備。目前，如我們過去說過的，這個心/身/靈複合體不屬於適當的振動變貌。

21.4 ▶

21.4 Questioner: I had already determined to exclude him from these workings. I have only determined to let him read the material. The only other thing is that I have noticed that within the material as it exists now there is a certain statement which will allow him to understand who I believe Spectra really was. It seems my duty to remove this from his knowledge to preserve the same free

will that you attempted to preserve by not defining the origin of Spectra, his contact in Israel. Am I correct?

21.4 發問者：我早已決定排除他加入這些工作。我只決定讓他讀該資料。還有一件事是：我在現存的材料裡注意到一條確定的陳述，將讓他理解 [我相信是的] 光譜 (Spectra) 的真正身分。我似乎有責任把這部分拿走不讓他得知、以保護其自由意志，就像你為了保護自由意志而不定義光譜 [他在以色列的接觸對象] 的起源一樣。我是否正確？

Ra: I am Ra. This is a matter for your discretion.

RA：我是 Ra。這件事由你自行決定。

21.5 ▶

21.5 Questioner: That' s what I thought you' d say.

21.5 發問者：我剛才就想你會這樣說。

Well, now we' ll get back to the business at hand— of doing the book. I want, as we cover this early part of the 75,000-year cycle, I would... I would like to go back a little bit, quite some distance perhaps, before the 75,000 years occurred, and take one more look at the transfer of entities from Maldek to clear up this point. I' d like to check the time that you gave us, because we had some distortions in numbers back in the early part of this, and I' m afraid this might be distorted. These entities from Maldek were transferred how many years ago? 嗯，現在我們回歸正事...製作這本書。我想要，當我們涵蓋這 75000 年週期的早期部分之際，我會... 我想要向後追溯一些，在 75000 年(週期)發生之前，再一次回顧來自馬爾戴克實體們的轉移過程、好清楚這點。我想要檢查你曾給我們的時間，因為我們早期在這部分的數字有些扭曲，我恐怕這是被扭曲的。這些來自馬爾戴克的實體是在多少年前被轉移的？

Ra: I am Ra. The entities of which you speak underwent several transitions, the first occurring five zero zero thousand [500,000] of your years, approximately, in your past, as you measure time. At this time, the entities were transformed into a knot. This continued for what you would call eons of your time. Those aiding them were repeatedly unable to reach them.

RA：我是 Ra。你所說的這些實體經歷過幾次轉折，第一次發生在過去大約五零零千[50 萬]年以前，以你們的時間尺度而言。在這個時間，這些實體被轉換進入一個結界。這狀態持續了你們會稱為亙古的時間。那些正要協助他們的實體重複地(嘗試)、卻無法接觸到他們。

At a period approximately two zero zero thousand [200,000] years in your past, as you measure time, a Confederation entity was able to begin to relax this knot from which none had escaped during planetary annihilation. These entities then were transformed again into the inner or time/space dimensions and underwent a lengthy process of healing. When this was accomplished, these entities were then able to determine the appropriate movement, shall we say, in order to set up conditions for alleviation of the consequences of their actions. At a time four six zero zero zero, forty-six thousand [46,000] of your years in your past, as you measure time, this being approximate, these entities chose incarnation within the planetary sphere.

在該行星毀滅之後、這是一個沒有實體能逃離的結界、大約二零零千[20 萬]年以前，一位邦聯實體(終於)能夠開始鬆動這個結界，於是這些實體再次被轉換、進入內在或時間/空間次元、接著經歷一個冗長的治療過程。當這過程完成後，這些實體於是能夠決定適當的走向，容我們說，好設定一些狀態、以減輕他們(過往)行為的後果。在你們過往的四六零零零、四萬六千年前，這是大約的數字，這些實體選擇投胎在這個星球圈之內。*

{* 這裡給出的日期和 10.1 似乎有衝突。 }

21.6 ▶

21.6 Questioner: I see. Then no incarnation occurred before this master 75,000-year cycle of Maldek entities. Correct?

21.6 發問者：我知道了。那麼在這個大師週期[75000 年]之前，馬爾戴克實體並未投生。正確嗎？

Ra: I am Ra. This is correct in the sense of incarnation in third-density time/space.

RA：我是 Ra。以投生於第三密度時間/空間* 的意義而言、這是正確的。

{* Ra 在此可能原本要說空間/時間。 }

21.7 ▶

21.7 Questioner: Were there any of these entities then incarnated in second density before the 75,000-year cycle?

21.7 發問者：在 75000 年週期之前、這些實體中的任何一個是否曾降生於第二密度？

Ra: I am Ra. This is incorrect. These particular entities were incarnate in time/space third density, that is, the so-called inner planes, undergoing the process of healing and approaching realization of their action.

RA: 我是 Ra。這是不正確的。這些特殊的實體過去投生於第三密度的時間/空間，也就是所謂的內在平面，歷經治療的過程、並且逐漸領悟它們(過去)的行為。

21.8 ▶

21.8 Questioner: I don' t mean to be covering ground that we' ve already covered, but there' re some points that we have trouble with fully understanding and sometimes I have to ask the question a different way to fully understand it. Thank you.

21.8 發問者：我無意報導我們曾經涵蓋過的議題，但有些論點、我在充分理解上有困難，有時候、我必須以不同方式問問題、以充分地理解。謝謝你。

So at the start of this 75,000-year cycle we know that the quarantine was set up. I am assuming then that the Guardians were aware of the infringements on free will that would occur if they didn' t set this up at that time and therefore did it. This— Is this correct?

所以在 75000 年週期的開始、我們知道隔離措施被設立。我假設守護者注意到、如果他們不設立這種措施，自由意志會被侵犯，所以這麼做。這... 這是否正確？

Ra: I am Ra. This is partially incorrect. The incorrectness is as follows: those entities whose third-density experience upon your Red Planet was brought to a close prematurely were aided genetically while being transferred to this third density. This, although done in a desire to aid, was seen as infringement upon free will. The light quarantine which consists of the Guardians, or gardeners as you may call them, which would have been in effect thus was intensified.

RA: 我是 Ra。這有部分不正確。不正確的部分如下：那些在紅色星球上體驗第三密度的實體，因為該體驗過早結束，當他們被轉移到這裡的第三密度時，獲得基因方面的幫助。這個舉動，雖然基於助人的渴望而完成，被視為侵犯自由意志。由守護者或你可以稱為園丁所組成的[原本就生效的]光之隔離，從此被強化。

21.9 ▶

21.9 Questioner: Now, when the 75,000-year cycle started, [the] life span was approximately nine hundred years, average. What was the process and scheduling of— mechanism, shall I say, of reincarnation at that time, and how did the time in between incarnations into third-density physical apply to the growth of the mind/body/spirit complex?

21.9 發問者：現在，當 75000 年週期開始，壽命大約為九百年，平均而言。容我說，當時輪迴轉世過程與排程... 機制是什麼？又是如何運用這段過渡期[在上次與這次投胎進入第三密度肉身的時間]以促進心/身/靈複合體之成長？

Ra: I am Ra. This query is more complex than most. We shall begin. The incarnation pattern of the beginning third-density mind/body/spirit complex begins in darkness, for you may think or consider of your density as one of, as you may say, a sleep and a forgetting. This is the only plane of forgetting. It is necessary for the third-density entity to forget so that the mechanisms of confusion or free will may operate upon the newly individuated consciousness complex.

RA：我是 Ra。這個詢問要比大部分的問題都複雜。我們現在開始。一開始、第三密度心/身/靈複合體的投生樣式在黑暗中開始，為此、你可以把你們的密度想成一個睡眠與遺忘的密度。這是遺忘的唯一(次元)平面。對於第三密度實體、遺忘是必須的、好讓混淆或自由意志之機制得以運作在該新近個體化的意識複合體之上。

Thus, the beginning entity is one in all innocence oriented towards animalistic behavior using other-selves only as extensions of self for the preservation of the all-self. The entity becomes slowly aware that it has needs, shall we say, that are not animalistic; that is, that are useless for survival. These needs include: the need for companionship, the need for laughter, the need for beauty, the need to know the universe about it. These are the beginning needs. 因此，起初的實體具有完全的天真無邪，導向於動物性的行為、使用其他自我僅僅為自我的延伸、為了保存全體自我。當該實體緩慢地覺察到它有不是動物性的需求，容我們說，也就是對於生存無用的需求。這些需求包括：對於同伴的需求、歡笑的需求、美麗的需求、知曉週遭宇宙的需求。這些是初步的需求。

As the incarnations begin to accumulate, further needs are discovered: the need to trade, the need to love, the need to be loved, the need to elevate animalistic behaviors to a more universal perspective.

當投生的次數開始累積，進一步的需求也被發現了：交換(東西)的需求、去愛的需求、被愛的需求、將動物性行為提升到更為寰宇視野的需求。

During the first portion of third-density cycles, incarnations are automatic and occur rapidly upon the cessation of energy complex of the physical vehicle. There is small need to review or to heal the experiences of the incarnation. As, what you would call, the energy centers begin to be activated to a higher extent, more of the content of experience during incarnation deals with the lessons of love.

在第三密度週期的第一部分，每次投胎是自動的、就在肉體載具能量複合體中止之時迅速發生。很少需要回顧或治療此生的體驗。當[如你所稱的]能量中心開始被啟動到更

高的程度，每一世的體驗有更多內容與愛的功課相關。

Thus the time, as you may understand it, between incarnations is lengthened to give appropriate attention to the review and the healing of experiences of the previous incarnation. At some point in third density, the green-ray energy center becomes activated and at that point incarnation ceases to be automatic. 因此，如你可以理解的，兩次投生之間的時間被延長，好讓實體能專注於回顧及治療前一世的經驗。在第三密度的某個(時)點，綠色光芒能量中心逐漸啟動，在那個點、投胎停止自動發生。

21.10 ▶

21.10 Questioner: When incarnation ceases to become automatic I am assuming that the entity can decide when he needs to reincarnate for the benefit of his own learning. Does he also select his parents?

21.10 發問者：當投胎停止自動發生、我假設該實體可以決定他需要投胎的時機、以利於他自己的學習。他是否也選擇他的雙親？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

21.11 ▶

21.11 Questioner: At this time in our cycle, near the end, what percentage of the entities, approximately, incarnating are making their own choices?

21.11 發問者：在此時、我們的週期接近尾聲，大約有多少百分比的實體投胎時、是自己做各種選擇？

Ra: I am Ra. The approximate percentage is five four, fifty-four [54] percent.

RA：我是 Ra。大約的百分比是五四、百分之五十四。

21.12 ▶

21.12 Questioner: Thank you. During this first 25,000-year cycle was there any industrial development at all, was there any machinery available during this period to the people?

21.12 發問者：謝謝你。在第一個 25000 年週期，是否有任何的工業發展？任何人們可用的機器？

Ra: I am Ra. Using the term "machine" to the meaning which you ascribe, the answer is no. However, there were, shall we say, various implements of

wood and rock which were used in order to obtain food and for use in aggression.

RA: 我是 Ra。就你認定的「機器」而言，答案是沒有。然而，容我們說，那時有各式各樣的木頭與石頭的工具被用來獲取食物和用來侵略。

21.13 ▶

21.13 Questioner: At the end of this first 25,000-year cycle, then, was there any physical change that occurred rapidly like that which occurs at a 75,000-year cycle or is this just an indexing time for a harvesting period?

21.13 發問者：在第一個 25000 年週期的盡頭，是否有任何快速的肉體改變，好比 75000 年週期盡頭會發生的情況？或者這只是收割期的一個指標時間？

Ra: I am Ra. There was no change except that which according to intelligent energy, or what you may term physical evolution, suited physical complexes to their environment, this being of the color of the skin due to the area of the sphere upon which entities lived; the gradual growth of peoples due to improved intake of foodstuffs.

RA: 我是 Ra。沒有改變、除了依據智能能量、或你稱為的肉體進化，使肉體複合體適應其環境，依照實體所居住的區域、而有膚色的改變，由於食物攝取的改良、人口逐步地成長。

21.14 ▶

21.14 Questioner: Then we have a condition where at the end of the first 25,000-year period, I would say the— I am guessing that the Guardians discovered that there was no harvest of either positive or negatively oriented entities. Tell me then what happened? What action was taken, etc.?

21.14 發問者：那麼，在第一個 25000 年週期的盡頭，我會說、我猜測守護者發現沒有任何收割、不管是正面或負面的實體。告訴我當時發生什麼事？他們採取了什麼行動，等等？

Ra: I am Ra. There was no action taken except to remain aware of the possibility of a calling for help or understanding among the entities of this density. The Confederation is concerned with the preservation of the conditions conducive to learning. This for the most part, revolves about the primal distortion of free will.

RA: 我是 Ra。他們沒有採取行動、除了保持覺察(留意)這個密度的實體們呼求幫助或理解的可能性。邦聯關切保存有助於學習的狀態。在大多數情況，這圍繞著自由意志的原初變貌。

21.15 ▶

21.15 Questioner: Then the Confederation gardeners did nothing, I' m assuming, until some of the plants in their garden, shall I say, called them for help. Is this correct?

21.15 發問者：那麼、我假設，星際邦聯的園丁們沒有做什麼事，容我說，直到它們花園裡的某些植物呼求幫助。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

21.16 ▶

21.16 Questioner: When did the first call occur, and how did it occur?

21.16 發問者：第一個呼求何時發生，它是如何發生的？

Ra: The first calling was approximately four six thousand, forty-six thousand [46,000] of your years ago. This calling was of those of Maldek. These entities were aware of their need for rectifying the consequences of their action and were in some confusion in an incarnate state as to the circumstances of their incarnation; the unconscious being aware, the conscious being quite confused. This created a calling. The Confederation sent love and light to these entities.

RA：第一個呼求大約在四六千、你們的四萬六千年前。這個呼求屬於那些馬爾戴克的實體。這些實體覺察到他們需要改正他們行為的後果、他們對於投胎的環境感到有些困惑：無意識(部分)正在覺察有覺知，顯意識(部分)感到相當困惑。這情況創造出一個呼求。邦聯送愛與光給這些實體。

21.17 ▶

21.17 Questioner: How did the Confederation send this love and light?

Precisely what did they do?

21.17 發問者：星際邦聯如何發送這愛與光？他們確切地做了什麼？

Ra: I am Ra. There dwell within the Confederation planetary entities who from their planetary spheres do nothing but send love and light as pure streamings to those who call. This is not in the form of conceptual thought but of pure and undifferentiated love.

RA：我是 Ra。邦聯的實體們沒有做什麼，除了從他們自己的星球送出愛與光，如同純粹的串流、給那些呼求的實體。這並不是概念上思想的形式、而是純粹與無分別的愛。

21.18 ▶

21.18 Questioner: Did the first distortion of the Law of One require then that equal time, shall I say, be given to the self-service oriented group?

21.18 發問者：那麼，一的法則之第一變貌是否需要(邦聯)將同等的時間給予自我服務導向的群體？

Ra: I am Ra. In this case this was not necessary for some of your time due to the orientation of the entities.

RA：我是 Ra。在這個情況中、有一段你們的時間是不需要的，因為實體們的導向之緣故。

21.19 ▶

21.19 Questioner: What was their orientation?

21.19 發問者：他們的導向是什麼？

Ra: The orientation of these entities was such that the aid of the Confederation was not perceived.

RA：這些實體的導向是：他們沒有感知到邦聯的協助。

21.20 ▶

21.20 Questioner: Since it was not perceived it was not necessary to balance this. Is that correct?

21.20 發問者：既然沒有發覺到，也就無須去平衡。那是否正確？

Ra: I am Ra. This is correct. What is necessary to balance is opportunity. When there is ignorance, there is no opportunity. When there exists a potential, then each opportunity shall be balanced, this balancing caused by not only the positive and negative orientations of those offering aid but also the orientation of those requesting aid.

RA：我是 Ra。這是正確的。需要平衡的是機會。當無知存在，就沒有機會。當一個潛能存在，則每一個機會都將被平衡，這個平衡不只是由提供協助的正面及負面實體所引發，也與那些請求協助的實體之導向有關。

21.21 ▶

21.21 Questioner: I see. I want to clear up a point here, then. When was the first contact by the Orion group? In years?

21.21 發問者：我知道了。那麼，我想要在此澄清一點，獵戶集團的第一次接觸是在何時？多少年？

Ra: I am Ra. As we have said, the Orion group attempted contact approximately six zero thousand [60,000] of your years in the past, as you measure time.

RA：我是 Ra。如我們先前所說，獵戶集團大約在你們的六零千[60000]年前嘗試接觸，以你們的時間度量而言。

21.22 ▶

21.22 Questioner: I' m sorry, I meant the first attempt in the second major cycle. I' m now working in the second 25,000 years. How many years ago was the Orion group' s attempt in that cycle?

21.22 發問者：我感到抱歉，我的意思是：第二個主要週期的首次嘗試。我現在工作的範圍是第二個 25000 年，在那個週期中、獵戶集團在多少年前嘗試(接觸)？

Ra: I am Ra. The Orion group next attempted in more fertile territory approximately three six zero zero [3,600] of your years in the past, as you measure time.

RA：我是 Ra。獵戶集團的下一次嘗試在比較肥沃的地域上進行、大約在你們的三六零零[3600]年前，以你們的時間度量而言。

21.23 ▶

21.23 Questioner: In other words, there was no attempt 46,000 years ago by the Orion group to contact. Is that correct?

21.23 發問者：換句話說，在 46000 年前、獵戶集團並未嘗試接觸。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

21.24 ▶

21.24 Questioner: As we progress into the second 25,000-year cycle, did— At this time, during this period, was this the period of Lemuria?

21.24 發問者：當我們進展到第二個 25000 年週期，此時，在那個時期、這是否為雷姆里亞的時期？

Ra: I am Ra. This is incorrect. However, those who escaped the destruction of Lemuria by natural catastrophe and were thus of Lemurian background

continued their learn/teachings at locations ranging from your South America onward through the Americas as you know them and continuing over what was at that time a bridge which no longer exists. There were those in what you would call Russia... [tape ends]

RA: 我是 Ra。這是不正確的。自然的大災難導致雷姆里亞的毀滅，然而那些逃離的實體們屬於雷姆里亞人的背景，持續他們的學習/教導、他們從你們的南美洲綿亙到美洲大陸[如你所知的]，繼續通過一座陸橋、現在已不復存在。他們來到你們稱為的俄羅斯 [錄音帶結束]

21.25 ▶

21.25 Questioner: Just to quickly refresh my mind— how many years ago did Lemuria suffer its catastrophe?

21.25 發問者：只是快速地更新一下我的腦袋：在多少年前、雷姆里亞遭受大災難？

Ra: I am Ra. This was approximately fifty thousand [50,000] of your years ago. The origins being approximately five three, fifty-three thousand [53,000] of your years ago. The damage being completed in that last small cycle of the first master cycle.

RA: 我是 Ra。這大約在你們的五萬年前。起點大約是你們的五三、五萬三千年前。傷害完全結束的時間位於第一個大師週期的最後一個小週期。

21.26 ▶

21.26 Questioner: Did you mean to say master or major cycle?

21.26 發問者：你的意思是要說大師或主要週期？

Ra: I am Ra. The appropriate sound vibration complex is major cycle.

RA: 我是 Ra。適當的聲音振動複合體是主要週期。

21.27 ▶

21.27 Questioner: Thank you. Then did the ending of this first major cycle have something to do with the destruction of Lemuria, or did this destruction just happen to occur at the end of that cycle?

21.27 發問者：謝謝你。那麼、第一個主要週期的終結與雷姆里亞的毀滅是否有關聯？或者這場毀滅只是恰巧發生在那個週期的盡頭？

Ra: I am Ra. There is a confluence of energies at the ending of a major cycle. This encouraged what was already an inevitable adjustment in the movement of the surfaces of your planetary sphere.

RA: 我是 Ra。在一個主要週期的盡頭有能量的匯流。這鼓勵早已無可避免的、你們星球的地表移動之調整。

21.28 ▶

21.28 Questioner: Thank you very much. I apologize for being so stupid in making my questions but this has cleared up the point nicely for me. Thank you.

21.28 發問者：非常感謝你。我提問題的方式是如此愚笨，我道歉，但這麼做順利地為我釐清這一點。謝謝你。

Then in the second 25,000-year major cycle was there any great civilization that developed?

那麼、在第二個 25000 年的主要週期中，是否發展出任何偉大的文明？

Ra: I am Ra. In the sense of greatness of technology there were no great societies during this cycle. There was some advancement among those of Deneb who had chosen to incarnate as a body in what you would call China.

RA: 我是 Ra。以科技的角度來看偉大、在這個週期沒有偉大的社會。那些天津四的實體已選擇[作為一個團體]投胎於你們稱為的中國，他們有一些進展。

There were appropriately positive steps in activating the green-ray energy complex in many portions of your planetary sphere including the Americas, the continent which you call Africa, the island which you call Australia, and that which you know as India, as well as various scattered peoples.

當時、在你們星球的許多部分有適當的正面步驟啟動綠色光芒能量複合體，包括美洲大陸、你們稱為的非洲大陸、你們稱為的澳洲島嶼，以及你們所知的印度，還有分散各地的人群。

None of these became what you would name great as the greatness of Lemuria or Atlantis is known to you due to the formation of strong social complexes and in the case of Atlantis, very great technological understandings. However, in the South American area of your planetary sphere as you know it, there grew to be a great vibratory distortion towards love. These entities were harvestable at the end of the second major cycle without ever having formed strong social or technological complexes.

但沒有一個成為你們會名為偉大的文明、如雷姆里亞或亞特蘭提斯的偉大，有著強健的社會組織複合體，以及在亞特蘭提斯這個例子中，(擁有)非常偉大的科技理解。無論如何，在你們星球的南美洲區域 [如你所知的]，發展出朝向愛的偉大振動性變

貌。這些實體在第二個主要週期盡頭即是可收割的，(即使)從未形成強健的社會或科技複合體。

This will be the final question in completion of this session. Is there a query we may answer quickly before we close, as this instrument is somewhat depleted? 這將是此次集會完成前的最後問題。因為這個器皿有些損耗、是否有任何我們可以快速回答的詢問?

21.29 ▶

21.29 Questioner: I just wanted to apologize for a bit of confusion on my part in carrying on to this second 25,000 years.

21.29 發問者：我在進行第二個 25000 年這部分有點困惑、我只想要在此道歉。

I would just like to ask if there is anything I could do to make the instrument more comfortable? We would hope to have a second session later today. 我只想問有什麼我們可以做的事、好使該器皿更舒適？我們會希望在今天稍後舉行第二次集會。

Ra: I am Ra. You may observe a slight misalignment between book, candle, and perpendicularity of censer. This is not significant, but as we have said the cumulative effects upon this instrument are not well. You are conscientious. It is well to have a second session given the appropriate exercising and manipulation of this instrument' s physical complex.

RA：我是 Ra。你可以觀察到在書本、蠟燭、馨香垂直度之間的排列有些微的錯置。這情況並不顯著，但我們說過，累積的效果對於這個器皿是不好的。你們是謹慎認真的。若能給予器皿的肉體複合體適當的運動與操作，舉行第二次集會是好的。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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22.0 ▶

22.0 Ra: I am Ra. I greet you in the love and in the light of the Infinite Creator. I communicate now.

22.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

22.1 ▶

22.1 Questioner: The instrument would like to ask a couple of questions of you. I' ll get them out of the way first. The instrument would like to know why she smells the incense at various times during the day in various places?

22.1 發問者：該器皿想要問你幾個問題。我將先把它們講出來。該器皿想要知道為什麼她在不同的地方、在一天的不同時間都會聞到馨香？

Ra: I am Ra. This instrument has spent a lifetime in dedication to service. This has brought this instrument to this nexus in space/time with the conscious and unconscious distortion towards service, with the further conscious distortion towards service by communication. Each time, as you would put it, that we perform this working our social memory complex vibrational distortion meshes more firmly with this instrument' s unconscious distortions towards service. Thus we are becoming a part of this instrument' s vibratory complex and it a part of ours. This occurs upon the unconscious level, the level whereby the mind has gone down through to the roots of consciousness which you may call cosmic.

RA：我是 Ra。這個器皿終身奉獻於服務。這把器皿帶到這個空間/ 時間裡的鏈結：顯意識和無意識的變貌均朝向服務，進一步地、顯意識變貌藉由通訊朝向服務。每一次[如你所稱]，我們執行這個工作，我們的社會記憶複合體的振動變貌和該器皿朝向服務的無意識變貌、就更緊密地交織在一起。於是，我們逐漸成為這個器皿的振動複合體的一部分，它也成為我們的一部分。這過程發生在無意識的層級，在這個層級、心智已經深入到意識的根基[複數]、你可以稱為宇宙的(層級)。

This instrument is not consciously aware of this slow changing of the meshing vibratory complex. However, as the dedication on both levels continues, and the workings continue, there are signals sent from the unconscious in a symbolic manner. Because this instrument is extremely keen in its sense of smell this association takes place unconsciously, and the thought-form of this odor is witnessed by the entity.

這個器皿並未有意識地覺知該交織振動複合體的緩慢改變。無論如何，當這兩者層級的奉獻繼續著，並且工作也繼續下去，會有一些信號從無意識(層級)以象徵的方式送出。因為這個器皿的嗅覺極度敏銳，這個關聯無意識地發生，接著這個氣味的思想-形態就被該實體所見證。

22.2 ▶

22.2 Questioner: Secondly, she would like to know why she feels more healthy now after she does these sessions. She' s generally feeling more healthy as time goes on.

22.2 發問者：其次，她要知道、為什麼參與這些集會以來，她覺得更健康。隨著時間的進展、她一般的感覺是越來越健康。

Ra: I am Ra. This is a function of the free will of the entity. This entity has, for many of your years, prayed a certain set of sound vibration complexes before opening to communication. Before the trance state was achieved this prayer remained within the conscious portion of the mind complex and, though helpful, was not as effective as the consequence of this prayer, as you would call this vibrational sound complex, which then goes directly into the unconscious level, thus more critically affecting the communication from the spiritual complex.

RA：我是 Ra。這是該實體的自由意志的一個機能。在開啟通訊之前，多年來，這個實體以一組特定的聲音振動複合體禱告。在達到出神狀態之前，該禱告停留在該心智複合體的顯意識部分，儘管有益，但效果不如禱告[如你對這個振動聲音複合體的稱呼]的影響直接進入無意識的層級，因此從靈性複合體更關鍵地影響該通訊。

Also, this entity has begun, due to this working, to accept certain limitations which it placed upon itself in order to set the stage for services such as it now performs. This also is an aid to re-aligning the distortions of the physical complex with regard to pain.

再者，由於這個工作，這個實體開始接受特定的限制，即為了準備服務的舞台、而加諸在自身的限制，好比它現在執行的服務。這也是一個協助：重新校準該肉體複合體關於疼痛之扭曲。

22.3 ▶

22.3 Questioner: Thank you. I' ll ask a couple of questions to clear up the end of the second cycle— the second major cycle. And then we' ll go on to the third and last of the major cycles.

22.3 發問者：謝謝你。我將要問幾個問題以澄清第二個主要週期盡頭的狀況。然後、

我們將繼續前往第三的、也是最後一個主要週期。

Can you tell me the life span, the average life span, at the end of the second major cycle?

你能否告訴我，在第二個主要週期的盡頭末期的平均壽命？

Ra: I am Ra. By the end of the second major cycle the life span was as you know it, with certain variations among geographically isolated peoples more in harmony with intelligent energy and less bellicose.

RA：我是 Ra。到了第二個主要週期的盡頭、壽命年限如你所知的，依照地理分布有著一定的變異程度，與智能能量較為協調一致的人群有較長的壽命，好戰人群的壽命則較短。

22.4 ▶

22.4 Questioner: Can you tell me the length of that sp— average span in years at the end of the second major cycle?

22.4 發問者：你能否告訴我那個長度... 在第二個主要週期的盡頭，平均的壽命年線？

Ra: I am Ra. The average is perhaps misleading. To be precise, many spent approximately thirty-five to forty of your years in one incarnation with the possibility not considered abnormal of a life span approaching one hundred of your years.

RA：我是 Ra。平均數或許容易令人誤解。精確地說，許多實體壽命大約為三十五到四十歲，(也)存在著接近你們的一百歲壽命的可能性，並且不會被認為是不正常的。

22.5 ▶

22.5 Questioner: Then can you give me a— Can I assume then that this drastic drop from 700-year life span to one— less than one hundred years in length during this second 25,000-year period was because of an intensification of a... of a condition of lack of service to others? Is this correct?

22.5 發問者：那麼，你可否給我一個... 我能否假設，在第二個 25000 年週期之後、平均壽命劇烈地下降、從 700 歲到少於一百歲，這是由於一個... 缺少服務他人的情況加劇？這是否正確？

Ra: I am Ra. This is in part correct. By the end of the second cycle, the Law of Responsibility had begun to be effectuated by the increasing ability of entities to grasp those lessons which there are to be learned in this density. Thus, entities had discovered many ways to indicate a bellicose nature, not only as

tribes or what you call nations but in personal relationships, each with the other, the concept of barter having given way in many cases to the concept of money; also, the concept of ownership having won ascendancy over the concept of non-ownership on an individual or group basis.

RA: 我是 Ra。這有部分正確的。在第二個週期結束前，責任法則開始生效，因為實體越來越能夠掌握在這個密度需要學習的功課。因此，實體們發現許多方式表現好戰的本質，不只是展現在部落或國家間，也在個人的關係、彼此對待的方式中展現：在許多情況中，以物易物的概念讓位給金錢的概念；另外，擁有權的概念勝過非擁有權的概念、在個人或群體的基礎上取得優勢。

Each entity then was offered many more subtle ways of demonstrating either service towards others or service to self with the distortion of the manipulation of others. As each lesson was understood, those lessons of sharing, of giving, of receiving in free gratitude— each lesson could be rejected in practice.

於是，每一個實體被給予更多微妙的方式來展現服務他人或服務自我伴隨著操控他人的變貌。當每個課程被理解，那些課程屬於分享、給予、在自由的感激中領受：每個課程實際上都可以被拒絕。

Without demonstrating the fruits of such learn/teaching the life span became greatly reduced, for the ways of honor/duty were not being accepted.

當學習/教導的果實沒有被展現出來、壽命便大幅降低，因為榮譽/責任之道沒有被接受。

22.6 ▶

22.6 Questioner: Would this shortened life span help the entity in any way in that he would have more at times in between incarnations to review his mistakes, or would this shortened life span hinder him?

22.6 發問者：壽命的縮短是否在某些方面幫助這些實體，因為他有更多時間在兩世之間回顧他的錯誤，或者這個縮短的壽命阻礙了他？

Ra: I am Ra. Both are correct. The shortening of the life span is a distortion of the Law of One which suggests that an entity not receive more experience in more intensity than it may bear. This is only in effect upon an individual level and does not hold sway over planetary or social complexes.

RA: 我是 Ra。兩者都正確。壽命的縮短屬於一的法則變貌之一，暗示一個實體不會接收到超過他可以承受的：更強烈的更多經驗。這作用的範圍以個人為基準 並不會影響行星或社會複合體。

Thus the shortened life span is due to the necessity for removing an entity from the intensity of experience which ensues when wisdom and love are, having been rejected, reflected back into the consciousness of the Creator without being accepted as part of the self, this then causing the entity to have the need for healing and for much evaluation of the incarnation.

因此壽命的縮短是由於必須移除一個實體離開這經驗的強度、該強度源於該實體已拒絕智慧與愛，它們被反射，重新進入造物者的意識中；而沒有被接納為自我的一部分、這造成該實體需要治療，以及許多關於此生的評估。

The incorrectness lies in the truth that, given appropriate circumstances, a much longer incarnation in your space/time continuum is very helpful for continuing this intensive work until conclusions have been reached through the catalytic process.

不正確的部份在於一個事實：假設有適當的環境，在你們的空間/時間連續體中、一個延長許多的人生是很有幫助的，好繼續這密集的工作，直到經歷這催化過程之後，獲致結論為止。

22.7 ▶

22.7 Questioner: You spoke of the South American group that was harvestable at the end of the second cycle. How long was their average life span at the end of the second cycle?

22.7 發問者：你講到該南美洲群體在第二週期結束時是可收割的。在第二週期結束時、他們的平均壽命有多長？

Ra: I am Ra. This isolated group had achieved life spans stretching upwards towards the nine-hundred-year [900-year] life span appropriate to this density.

RA：我是 Ra。這個孤立的群體之壽命一路攀升到九百歲，對這個密度是適當的。

22.8 ▶

22.8 Questioner: Then I' m assuming the planetary action that we' re experiencing now, which shortens, it seems, all life spans here, was not strong enough at that time to affect them and shorten their life span regardless. Is this correct?

22.8 發問者：那麼、我假設我們現在體驗的、全球的行為似乎縮短了所有人的壽命，在當時似乎還沒強烈到足以影響他們、縮短他們的壽命。這是否正確？

Ra: I am Ra. This is correct. It is well to remember that at that nexus in

space/time great isolation was possible.

RA：我是 Ra。這是正確的。記住這點是好的：在該空間/時間中的那個鏈結，巨大的孤立(程度)是可能的。

22.9 ▶

22.9 Questioner: About how many people populated the Earth totally at that time; that is, incarnated in the physical at any one time?

22.9 發問者：在那個時候、總共有多少人居住在地球上；換言之，在任何一个時間，投生於肉身中(的人數)？

Ra: I am Ra. I am assuming that you intend to query regarding the number of incarnate mind/body/spirit complexes at the end of the second major cycle, this number being approximately three four five, oh oh oh, three hundred forty-five thousand [345,000] entities.

RA：我是 Ra。我假設你意圖詢問關於在第二主要週期盡頭投生的心/身/靈複合體數目，這個數目大約是三四五〇〇〇、三十四萬五千個實體。

22.10 ▶

22.10 Questioner: Approximately how many were harvestable out of the total number?

22.10 發問者：在全體人數中、大約有多少人是可收割的？

Ra: I am Ra. There were approximately one hundred fifty [150] entities harvestable.

RA：我是 Ra。大約一百五十個實體是可收割的。

22.11 ▶

22.11 Questioner: A very small number. Then as the next cycle started... are these the entities then that stayed to work on the planet?

22.11 發問者：非常小的數目。那麼、在下一個週期的開始... 這些實體是否留下來、在地球上工作？

Ra: I am Ra. These entities were visited by the Confederation and became desirous of remaining in order to aid the planetary consciousness. This is correct.

RA：我是 Ra。這些實體被邦聯造訪，變得渴望留下來，為了協助地球的意識。這是正確的。

22.12 ▶

22.12 Questioner: What type of visit did the Confederation make to this group of 150 entities?

22.12 發問者：星際邦聯對這 150 個實體組成的群體有何種拜訪？

Ra: I am Ra. A light being appeared bearing that which may be called a shield of light. It spoke of the oneness and infinity of all creation and of those things which await those ready for harvest. It described in golden words the beauties of love as lived. It then allowed a telepathic linkage to progressively show those who were interested the plight of third density when seen as a planetary complex. It then left.

RA：我是 Ra。出現一個光之存有、裝備著光之護罩[可以這麼稱呼]。它談論所有造物的一體性與無限、以及等候著那些準備好收割之實體的事物。它以黃金般的話語描述那栩栩如生的愛之美妙。然後、它允許一段心電感應連結、漸進式地展示第三密度地球複合體的苦境給那些有興趣的實體看。然後、它便離開。

22.13 ▶

22.13 Questioner: And did all of these entities then decide to stay and help during the next 25,000-year cycle?

22.13 發問者：這些實體是否全部都決定在下一個 25000 年週期留下來幫忙？

Ra: I am Ra. This is correct. As a group they stayed. There were those peripherally associated with this culture which did not stay. However, they were not able to be harvested either and so, beginning at the very highest, shall we say, of the sub-octaves of third density, repeated this density. Many of those who have been of a loving nature are not Wanderers but those of this particular origin of second cycle.

RA：我是 Ra。這是正確的。做為一個群體、它們留下來。還有那些跟這個文化週邊相關的實體，它們沒有留下來。然而，它們也不能被收割，所以它們從第三密度的，容我們說，最高子音階開始重複這個密度。這群體裡的許多實體具有充滿愛的本質，(他們)不是流浪者，而是屬於第二週期、這個特殊的來源。

22.14 ▶

22.14 Questioner: Are all of these entities still with us in this cycle?

22.14 發問者：所有這些實體是否都在這個週期、仍跟我們在一起？

Ra: I am Ra. The entities repeating the third-density major cycle have, in some few cases, been able to leave. These entities have chosen to join their brothers

and sisters, as you would call these entities.

RA: 我是 Ra。這些實體重複第三密度的主要週期，有少數已經能夠離開。這些實體選擇加入他們的兄弟姐妹，如你對這些實體的稱呼。

22.15 ▶

22.15 Questioner: Were any of these entities names that we know from our historical past? That have appeared as incarnated beings we find in our history?

22.15 發問者：在這些實體中、是否有任何人是我們歷史有記載的人物？我們可以在歷史中找到的、具備肉身的存有？

Ra: I am Ra. The one known as sound vibration complex, Saint Augustine, is of such a nature. The one known as Saint Teresa of such a nature. The one known as Saint Francis of Assisi of such nature. These entities, being of monastic background, as you would call it, found incarnation in the same type of ambiance appropriate for further learning.

RA: 我是 Ra。聲音振動體，被知曉為聖·奧古斯丁，屬於這特質。被知曉為聖·泰瑞莎的實體屬於這特質。被知曉為聖·方濟各的實體屬於這特質。這些實體都具有修道院的背景，如你所稱的，他們發現投生在同一類型的氛圍是合宜的、為了進一步的學習。

22.16 ▶

22.16 Questioner: Well, then, as the cycle terminated 25,000 years ago, what was the reaction of the Confederation to the lack of harvest?

22.16 發問者：嗯，當該週期在 25000 年前終止，星際邦聯對於缺乏收割量有何反應？

Ra: I am Ra. We became concerned.

RA: 我是 Ra。我們感到關切。

22.17 ▶

22.17 Questioner: Was any action taken immediately, or did you wait for a call?

22.17 發問者：是否有立刻採取任何行動，或者你們等待一個呼求？

Ra: I am Ra. The Council of Saturn acted only in allowing the entry into third density of other mind/body/spirit complexes of third density, not Wanderers, but those who sought further third-density experience. This was done randomly so that free will would not be violated for there was not yet a call.

RA: 我是 Ra。土星議會唯一的行動是允許其他第三密度的心/身/靈複合體進入(該)第三密度，不是流浪者，而是那些想進一步尋求第三密度經驗的實體。這行動以隨機方

式進行，於是自由意志不會被侵犯，因為那時尚未有一個呼求。

22.18 ▶

22.18 Questioner: Was the next action taken by the Confederation when a call occurred?

22.18 發問者：當一個呼求發生、星際邦聯是否採取下一個行動？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

22.19 ▶

22.19 Questioner: Who or what group produced this call, and what action was taken by the Confederation?

22.19 發問者：是誰或什麼個群體產生這個呼求，星際邦聯採取什麼行動？

Ra: The calling was that of Atlanteans. This calling was for what you would call understanding with the distortion towards helping other-selves. The action taken is that which you take part in at this time: the impression of information through channels, as you would call them.

RA：該呼求屬於亞特蘭提斯人。這個呼求是為了獲得你稱為的理解、伴隨著幫助其他自我的變貌。採取的行動正是你此時參與的：透過一些如你所稱的管道來銘印資訊。

22.20 ▶

22.20 Questioner: Was this first calling then at a time before Atlantis became technologically advanced?

22.20 發問者：那麼，第一次的呼求是在亞特蘭提斯科技興盛之前發生？

Ra: I am Ra. This is basically correct.

RA：我是 Ra。這基本上是正确的。

22.21 ▶

22.21 Questioner: Then did the technological advancement of Atlantis come because of this call? I am assuming the call was answered to bring them the Law of One and the Law of Love as a distortion of the Law of One, but did they also then get technological information that caused them to grow into such a highly technological society?

22.21 發問者：那麼，亞特蘭提斯的科技進展因為這個呼求而到來？我假設該呼求被

回應，帶給他們一的法則和愛的法則[一的法則的變貌之一]，但他們是否也得到科技資訊、促使他們成長為高度科技化的社會？

Ra: I am Ra. Not at first. At about the same time as we first appeared in the skies over Egypt and continuing thereafter, other entities of the Confederation appeared unto Atlanteans who had reached a level of philosophical understanding, shall we misuse this word, which was consonant with communication, to encourage and inspire studies in the mystery of unity. However, requests being made for healing and other understandings, information was passed having to do with crystals and the building of pyramids as well as temples, as you would call them, which were associated with training.

RA：我是 Ra。一開始並沒有。大約在相同的時間、我們首次出現在埃及上空、之後持續進行。邦聯的其他實體顯現在那些、已達成某種哲學理解[容我們誤用這個字彙]的層次，與通訊調和的亞特蘭提斯人面前，鼓勵並激勵對於合一之奧秘的研讀。無論如何，請求還為了治療與其他理解，傳遞的資訊跟水晶、金字塔建造有關，還有如你所稱的神殿的建造，它們與訓練有關。

22.22 ▶

22.22 Questioner: Was this training the same type of initiatory training that was done with the Egyptians?

22.22 發問者：這個訓練是否與埃及人接受的入門訓練屬於同一類型？

Ra: I am Ra. This training was different in that the social complex was more, shall we say, sophisticated and less contradictory and barbarous in its ways of thinking. Therefore the temples were temples of learning rather than the attempt being made to totally separate and put upon a pedestal the healers.

RA：我是 Ra。這個訓練是不同的、因為該社會複合體，容我們說，在思想方面比較老練、矛盾與野蠻程度較少。因此該神殿是學習的殿堂，而非將醫者放在臺座上、(與人群)完全分離。

22.23 ▶

22.23 Questioner: Then were there what we would call priests trained in these temples?

22.23 發問者：那麼、在這些神殿之中、是否有我們稱為的僧侶被訓練？

Ra: I am Ra. You would not call them priests in the sense of celibacy, of obedience, and of poverty. They were priests in the sense of those devoted to

learning.

RA: 我是 Ra。以禁慾獨身、服從、貧窮的意義來看、你不會稱呼他們為僧侶。他們是專注於學習的僧侶。

The difficulties became apparent as those trained in this learning began to attempt to use crystal powers for those things other than healing, as they were involved not only with learning but became involved with what you would call the governmental structure.

那些在這種學習中接受訓練的僧侶、(後來)開始嘗試使用水晶力量在治療以外的事物, 困難變得明顯, 因為他們不只在涉入學習、還跟你們稱為的政府結構有牽連。

22.24 ▶

22.24 Questioner: Was all of their information given to them in the way you' re giving our information now, through an instrument such as this instrument?

22.24 發問者: 他們取得所有資訊的方式、是否跟現在你們給予我們資訊的方式一樣, 透過一個器皿來溝通, 好比這個器皿?

Ra: I am Ra. There were visitations from time to time but none of importance in the, shall we say, historical passage of events in your space/time continuum.

RA: 我是 Ra。偶爾有一些探訪, 但容我們說, 在你們的歷史事件之長廊中[位於你們的空間/時間連續體]、沒有任何重要性。

22.25 ▶

22.25 Questioner: Was it necessary for them to have a unified social complex for these visitations to occur? What conditions were nec— I' m saying, what conditions were necessary for these visitations to occur?

22.25 發問者: 是否必須有一個統合的社會複合體、這些探訪才會發生? 什麼條件... 我說, 那些條件是必須的、好使這些探訪得以發生?

Ra: I am Ra. The conditions were two: the calling of a group of people whose square overcame the integrated resistance of those unwilling to search or learn; the second requirement, the relative naïveté of those members of the Confederation who felt that direct transfer of information would necessarily be as helpful for Atlanteans as it had been for the Confederation entity.

RA: 我是 Ra。有兩個條件: 一群人的呼求、其平方(總合)克服那些不願意追尋或學習的人之阻力; 第二個需求, 邦聯成員相對的天真, 認為資訊的直接轉移對於亞特蘭提斯人有幫助, 如同這方式以往對該邦聯實體有幫助。

22.26 ▶

22.26 Questioner: I see then. What you' re saying is these naïve Confederation entities had had the same thing happen to them in the past so they were doing the same thing for the Atlantean entities. Is this correct?

22.26 發問者：那麼我知道了。你在說的是：這些天真的星際邦聯實體 在過去、有同樣的事情發生在他們身上，所以他們對亞特蘭提斯人做同樣的事。這是否正確？

Ra: I am Ra. This is correct. We remind you that we are one of the naïve members of that Confederation and are still attempting to recoup the damage for which we feel responsibility. It is our duty as well as honor to continue with your peoples, therefore, until all traces of the distortions of our teach/learnings have been embraced by their opposite distortions, and balance achieved.

RA：我是 Ra。這是正確的。我們提醒你、我們是邦聯中天真的一員、並且仍在嘗試彌補我們覺得要負責的損失。那是我們的義務也是榮譽、繼續與你們人群在一起，直到我們教導/學習之扭曲的所有痕跡、被相反的扭曲所擁抱、接著平衡得以實現。

22.27 ▶

22.27 Questioner: I see. Then I will state the picture I have now of Atlantis and you can tell me if I' m correct.

22.27 發問者：我明白了。那麼、我將陳述我現在對於亞特蘭提斯的全貌， 接著你告訴我是否正確。

We have a condition where a large enough number of the entities of Atlantis had started at least going in the direction of the Law of One and living the Law of One for their call to be heard by the Confederation. This call was heard because, using the Law of Squares, it overrode the opposition of the Atlantean entities that were not calling. The Confederation then used channels such as we use now for communication and also made contact directly, but this turned out to be a mistake because it was perverted by some of the entities of Atlantis. Is this correct?

我們遇到一個狀況，即亞特蘭提斯有足夠多的實體開始朝一的法則方向走，並且活出一的法則、讓他們的呼求被星際邦聯聽到。這個呼求被聽到、因為使用平方法則、推翻沒有呼求之亞特蘭提斯人的反對。於是星際邦聯使用一些通訊管道、好比我們現在使用的(器皿)，也進行直接接觸，但這最後轉變為一個錯誤、因為它被亞特蘭提斯的某些實體誤用。這是否正確？

Ra: This is correct with one exception. There is only one law. That is the Law of One. Other so-called laws are distortions of this law, some of them primal and most important for progress to be understood. However, it is well that each so-called law, which we also call "way," be understood as a distortion rather than a law. There is no multiplicity to the Law of One.

RA：我是 Ra。這是正確的、除了一個例外。只有一個法則。那就是一的法則，其他所謂的法則都是一的法則之各種變貌，有些是原初的，並且對於要被理解的進展至為重要。無論如何，每一條所謂的法則、我們也稱為「方法」，最好理解它為一個變貌、而非一個法則。一的法則不具有多重性。

This will be the final question in length of this working. Please ask it now.
這將是此次工作的最終問題。請現在發問。

22.28 ▶

22.28 Questioner: What was the— the only question I was going to ask, that I can think of was— Could you give me the average life span of the Atlantean population?

22.28 發問者：什麼是... 我將要問的，我唯一想到的問題是：你能否告訴我亞特蘭提斯人口的平均壽命？

Ra: I am Ra. The average life span, as we have said, is misleading. The Atlanteans were, in the early part of their cultural experience, used to life spans from seventy [70] to one hundred forty [140] years, this being, of course, approximate. Due to increasing desire for power, the lifetime decreased rapidly in the later stages of this civilization and, thus, the healing and rejuvenating information was requested.

RA：我是 Ra。平均壽命，如我們曾說的，容易引起誤解。亞特蘭提斯人，在早期的文化經驗中，習慣的壽命從七十歲到一百四十歲不等，當然，這是近似值。由於逐漸增加對權力的渴望，這個文明到了後期、(人們的)壽命快速地減少，因此，治療與恢復青春的資訊被請求。

Do you have any brief queries before we close?
在我們結束之前，你是否有任何簡短的詢問？

22.29 ▶

22.29 Questioner: Is there any way that we can make the instrument more comfortable or anything that we can do for her?

22.29 發問者：有什麼任何方式、讓我們可以使得該器皿更舒適、或任何我們可以為

她做的事？

Ra: I am Ra. The instrument is well. It is somewhat less easy to maintain clear contact during a time when some or one of the entities in the circle of working is or are not fully conscious. We request that entities in the circle be aware that their energy is helpful for increasing the vitality of this contact. We thank you for being conscientious in the asking.

RA：我是 Ra。該器皿狀況良好。這個工作圈的某個或其中一個實體在一段時間中沒有完全清醒，導致維持清楚的聯繫較不容易。我們要求在這個圈子中的實體們、覺察到他們的能量對於增加這個通訊的生命力是有幫助的。我們謝謝你們謹慎認真的詢問。*

{ 在這場集會中、有一位訪客躺在地板上冥想、隨後睡著了。 }*

I am Ra. It is a great joy to leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。懷著大喜悅、在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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23.0 ▶

23.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. We communicate now.

23.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

23.1 ▶

23.1 Questioner: You were speaking yesterday of the first contact made by the Confederation which occurred during our third major cycle. You stated that you appeared in the skies over Egypt at the same time, approximately, aid was first given to Atlantis. Can you tell me why you went to Egypt and your, shall we say, orientation of attitude and thinking when you first went to Egypt?

23.1 發問者：你昨天談到星際邦聯的第一次接觸、發生在我們的第三個主要週期。你陳述你出現在埃及上空的時間、大約與亞特蘭提斯初次被協助的時間相同。你可否告訴我、你為什麼前往埃及、以及當你首次到達埃及時、你的態度與思考之定向？

Ra: I am Ra. At the time of which you speak there were those who chose to worship the hawk-headed sun god which you know as vibrational sound complex, "Horus." This vibrational sound complex has taken other vibrational sound complexes, the object of worship being the sun disc represented in some distortion.

RA：我是 Ra。在你說的那個時期、那些人選擇崇拜鷹頭太陽神，你們所知的聲音振動複合體，「荷魯斯」。這個聲音振動複合體已經採取其他的聲音振動複合體，崇拜的對象是被描繪在某種變貌中的太陽圓盤。

We were drawn to spend some time, as you would call it, scanning the peoples for a serious interest amounting to a seeking with which we might help without infringement. We found that at that time the social complex was quite self-contradictory in its so-called religious beliefs and, therefore, there was not an appropriate calling for our vibration. Thus, at that time, which you know of as approximately eighteen thousand [18,000] of your years in your past, we departed without taking action.

我們受到吸引，花了一些你們稱為的時間掃描人們是否對於尋求有嚴肅的興趣、如此我們可以幫助而不會侵犯。我們發現在那個時候、該社會複合體在其所謂的宗教信仰方面、相當地自我矛盾。因此，沒有針對我們振動的適當呼求。於是，在那時，如你所知的，約你們的一萬八千年前，我們離開並未採取行動。

23.2 ▶

23.2 Questioner: You stated yesterday that you appeared in the skies over Egypt at that time. Were the Egyptian entities able to see you in their skies?

23.2 發問者：你昨天陳述、你們在那個時間出現在埃及上空，當時埃及實體們是否能夠看到你們在他們的天空中？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

23.3 ▶

23.3 Questioner: What did they see, and how did this affect their attitudes?

23.3 發問者：他們看到了什麼，這事件如何影響他們的態度？

Ra: I am Ra. They saw what you would speak of as crystal-powered bell-shaped craft.

RA：我是 Ra。他們看到你會稱之為水晶動力的鐘型載具。

This did not affect them due to their firm conviction that many wondrous things occurred as a normal part of a world, as you would call it, in which many, many deities had powerful control over supernatural events.

這並沒有影響他們、由於他們堅信、許多不可思議的事情的發生只是世界尋常的一部分，許許多多的神祈對於超自然事件有強大的控制力。

23.4 ▶

23.4 Questioner: Did you have a reason for being visible to them rather than invisible?

23.4 發問者：你們讓他們看見，而非隱形，這有原因嗎？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

23.5 ▶

23.5 Questioner: Can you tell me your reason for being visible to them?

23.5 發問者：你可否告訴我、你們讓他們看見的原因？

Ra: I am Ra. We allowed visibility because it did not make any difference.

RA: 我是 Ra。我們允許可見度，因為它並不會造成任何不同。

23.6 ▶

23.6 Questioner: I see. Then at this time you did not contact them. Can you tell me the same— answer the same questions I just asked with respect to your next attempt to contact the Egyptians?

23.6 發問者：我知道了。那麼，在這個時候，你並沒有接觸他們。你可否告訴我相同的... 回答我剛才問的同樣問題，(主題)關於你下一次與埃及人的接觸。

Ra: I am Ra. The next attempt was prolonged. It occurred over a period of time. The nexus, or center, of our efforts was a decision upon our parts that there was a sufficient calling to attempt to walk among your peoples as brothers.

RA: 我是 Ra。下一次的嘗試時間延長了。它持續好一段時間。我們努力的鏈結點或中心是一個決定，我們做這個決定是因為有足夠的呼求，(讓我們)嘗試行走在你們人群之中，如同兄弟一般。

We laid this plan before the Council of Saturn, offering ourselves as service-oriented Wanderers of the type which land directly upon the inner planes without incarnative processes. Thus we emerged, or materialized, in physical-chemical complexes representing as closely as possible our natures, this effort being to appear as brothers and spend a limited amount of time as teachers of the Law of One, for there was an ever-stronger interest in the sun body, and this vibrates in concordance with our particular distortions.

我們將這個計畫攤開在土星議會之前，提供我們自身為服務導向的流浪者、屬於直接降落於內在層面的類型、不經過投胎過程。於是我們浮現或物質化，以肉體-化學複合體方式顯現，盡可能地呈現出我們的本質，努力成為(他們的)兄弟、並且花費有限的一段時間、做為一的法則之教師，因為那兒有股對於太陽體日益強烈的興趣，這點與我們特殊的振動是調和一致的。

We discovered that for each word we could utter, there were thirty impressions we gave by our very being, which confused those entities we had come to serve. After a short period we removed ourselves from these entities and spent much time attempting to understand how best to serve those to whom we had offered ourselves in love/light.

(然而)我們發現、以我們真實本質說出的每一個字、就會有三十種感想，混淆了我們原先要服務的實體們。經過一小段時期、我們離開這些實體、接著花費許多時間嘗試了解如何在愛/光中、以最佳方式去服務他們。

The ones who were in contact with that geographical entity, which you know of as Atlantis, had conceived of the potentials for healing by use of the pyramid-shape entities. In considering this and making adjustments for the differences in the distortion complexes of the two geographical cultures, as you would call them, we went before the Council again, offering this plan to the Council as an aid to the healing and the longevity of those in the area you know of as Egypt. In this way we hoped to facilitate the learning process as well as offering philosophy articulating the Law of One. Again the Council approved.

與你們知道的亞特蘭提斯[地理上的實體]接觸的一群實體曾經思索使用金字塔形狀、來達成治療的潛能。我們考慮這點、並且針對兩個地理文化[如你所稱]之變貌複合體的差異進行調整，我們再次前往(土星)議會，提案給議會，以在埃及區域中、協助他們得治療與長壽。以這個方式，我們希望能便利學習過程、同時提供闡明一的法則之哲學。再次地、議會通過了。

Approximately eleven thousand [11,000] of your years ago we entered, by thought-form, your— we correct this instrument. We sometimes have difficulty due to low vitality. Approximately eight five zero zero [8,500] years ago, having considered these concepts carefully, we returned, never having left in thought, to the thought-form areas of your vibrational planetary complex and considered for some of your years, as you measure time, how to appropriately build these structures.

大約在你們的一萬一千年前、我們藉由思想形態進入你們的——我們更正這個器皿。我們有時遭遇困難，由於(器皿)生命力低落的緣故。大約在八五零零[8500]年以前，在仔細考慮這些概念之後，我們返回，從未在思想上離開，抵達你們振動行星複合體的思想形態區域、接著持續好些你們的(地球)年、考慮如何適當地建造這些結構。

The first, the Great Pyramid, was formed approximately six thousand [6,000] of your years ago. Then, in sequence, after this performing by thought of the building or architecture of the Great Pyramid using the more, shall we say, local or earthly material rather than thought-form material to build other pyramidal structures. This continued for approximately fifteen hundred [1,500] of your years.

首先，大金字塔，大約於你們的六千年前形成，執行的方式為思想大金字塔的建築或架構，然後依序，容我們說，我們以較為地方性或地球上的材料[而非思想形態材料]來建造其他的金字塔結構。這過程持續大約為你們的一千五百年。

Meanwhile, the information concerning initiation and healing by crystal was

being given. The one known as “Akhenaten” was able to perceive this information without significant distortion and for a time, moved, shall we say, heaven and earth in order to invoke the Law of One and to order the priesthood of these structures in accordance with the distortions of initiation and true compassionate healing. This was not to be long-lasting.

在這期間，藉由水晶來啟蒙與治療的資訊被給予，有個被知悉為「阿肯那頓」的人當時能夠察覺到這個資訊而沒有顯著的扭曲，容我們說，有一段時期、他翻天覆地、就為了行使一的法則，並且依循啟蒙與真實悲憫的治療變貌來組織祭司階層架構。這個情況並沒有持續很久。

At this entity’s physical dissolution from your third-density physical plane, as we have said before, our teachings became quickly perverted, our structures returning once again to the use of the so-called “royal” or those with distortions towards power.

在這個實體的肉體從你們第三密度物理層面分解之際，如我們先前說的，我們的教導很快地被曲解了，我們的建築結構再一次地落入所謂的「皇家」，或那些擁有權力變貌的實體手中。

23.7 ▶

23.7 Questioner: When you spoke of pyramid healing, I am assuming that the primary healing was for the mind. Is this correct?

23.7 發問者：當你提到金字塔治療，我假設主要的治療是針對心智。這是否正確？

Ra: I am Ra. This is partially correct. The healing, if it is to be effectuated, must be a funneling without significant distortion of the instreamings through the spiritual complex into the tree of mind. There are parts of this mind which block energies flowing to the body complex. In each case, in each entity, the blockage may well differ.

RA：我是 Ra。這只有部分正確。治療，如果要它生效，必須是一個沒有顯著扭曲的漏斗、好讓內流得以通過靈性複合體進入心智之樹。這個心智的某些部分阻擋流到肉體複合體的能量。在每個案例、每個實體中，阻礙都有些不同。

First, however, it is necessary to activate the sense of the spiritual channel or shuttle. Then whether the blockage is from spiritual to mental or from mental to physical, or whether it may simply be a random and purely physical trauma, healing may then be carried out.

無論如何，首先需要啟動靈性通道或飛梭的感官。那麼，不管該阻礙是從靈性到心智、或從心智到肉體、或僅只是一個隨機且純粹的肉體外傷，治療都得以實行。

23.8 ▶

23.8 Questioner: When you started building the pyramid at Giza using thought, were you at that time in contact with incarnate Egyptians and did they observe this building?

23.8 發問者：當你們開始使用思想建造位於吉沙的金字塔，在那個時候 你是否與具肉身的埃及人有接觸，他們是否觀察到這個建築物？

Ra: I am Ra. At that time we were not in close contact with incarnate entities upon your plane. We were responding to a general calling of sufficient energy in that particular location to merit action. We sent thoughts to all who were seeking our information.

RA：我是 Ra。在那個時候 我們並未在你們的平面上與具肉身的實體們有親近的接觸。我們回應一般性具有足夠能量的呼求、在特定的地點進行有益的行動。我們傳送思想給所有尋求我們資訊的人們。

The appearance of the pyramid was a matter of tremendous surprise. However, it was carefully designed to coincide with the incarnation of one known as a great architect. This entity was later made into a deity, in part due to this occurrence.

金字塔的外觀是個巨大的驚奇。然而，它被小心地設計、它出現的時機恰好與一個偉大建築師的投生一致。這個實體稍後被塑造成一位神祇，部分原因跟這個事件有關。

23.9 ▶

23.9 Questioner: What name did they give this deity?

23.9 發問者：他們給這個神祇取什麼名字？

Ra: I am Ra. This deity had the sound vibration complex, "Imhotep."

RA：我是 Ra。這個神祇有個聲音振動複合體，印和巔。

23.10 ▶

23.10 Questioner: Thank you. Then as an overall success, what can you tell me about the relative success of the pyramid in any way at all? I understand that it was—the pyramids for the purpose were basically unsuccessful in that they didn't produce the rise in consciousness that you'd hoped for, but there must have been some success. Can you tell me of that?

23.10 發問者：謝謝你。那麼作為一個整體的成就，關於金字塔的相對成功程度，你可以告訴我什麼？我理解它是... 這些金字塔對於該目標而言、基本上是不成功的、因

為它們沒有在意識中產生你們原本希望的提升，但它必定帶來了某種成功。你可以告訴我嗎？

Ra: I am Ra. We ask you to remember that we are of the Brothers and Sisters of Sorrow. When one has been rescued from that sorrow to a vision of the One Creator, then there is no concept of failure.

RA：我是 Ra。我們要求你記住、我們是憂傷的兄弟姊妹。當一個人從憂傷的境地被解救、到達看見太一造物者的境地，失敗的觀念就不存在。

Our difficulty lay in the honor/responsibility of correcting the distortions of the Law of One which occurred during our attempts to aid these entities. The distortions are seen as responsibilities rather than failures; the few who were inspired to seek, our only reason for the attempt.

我們的困難在於更正那些由於我們先前嘗試幫助這些實體、而產生一的法則之扭曲，這是我們的榮譽/責任。這些扭曲被視為責任而非失敗；極少數人被激勵而開始尋求，(即是)我們嘗試的唯一理由。

Thus, we would perhaps be in the position of paradox in that as one saw an illumination, we were what you call successful, and as others became more sorrowful and confused, we were failures. These are your terms. We persist in seeking to serve.

因此，我們或許處在一個矛盾的位置：因為當一個人看到一個亮光(啟發)，我們就是你所稱的成功，而當其他人變得更為憂傷與困惑，我們就是失敗。這些都是你們的用語。我們堅持地尋求去服務。

23.11 ▶

23.11 Questioner: You probably can't answer this question but I will ask it now since we are in the area that I think this occurred in. I feel this somewhat of a duty of mine to ask this question because Henry Puharich will be visiting me later this month. Was this entity involved in any of these times of which you have just spoken?

23.11 發問者：你八成不能回答這個問題，但我還是想問，由於這問題出現的時機正好與我們討論的領域有關。我覺得有點責任來問這個問題，因為亨利·普哈里契在這個月稍晚時候要來看我。這個實體是不是與你剛才講到的這些時期的其中之一有牽連？

Ra: I am Ra. You are quite correct in your assumption that we can speak in no way concerning the entity Henry. If you will consider this entity's distortions with regard to what you call "proof" you will understand/grasp our

predicament.

RA：我是 Ra。你的假設相當正確，關於實體亨利我們不能講什麼。如果你考慮這個實體有關「證明」的變貌、你將會理解/領會我們的困境。

23.12 ▶

23.12 Questioner: I had assumed before I asked the question that that would be the answer. I only asked it for his benefit because he would have wished for me to.

Can you tell me what happened to Akhenaten after his physical death?

23.12 發問者：我在問這問題之前已經假設會有這答案。我只是為他的益處而問、因為他想要我問一下。

你可否告訴我、阿肯那頓在其肉身死亡後、他發生什麼事？

Ra: I am Ra. This entity was then put through the series of healing and review of incarnational experience which is appropriate for third-density experience. This entity had been somewhat in the distortions of power ameliorated by the great devotion to the Law of One. This entity thus resolved to enter a series of incarnations in which it had no distortions towards power.

RA：我是 Ra。這個實體隨後經歷一系列的治療、並且回顧他的一生、對於第三密度的體驗是恰當的。這個實體有些傾向權力的變貌、而致力獻身於一的法則改善了這種現象。於是這個實體決心進入一系列的轉世、使得它沒有朝向權力的變貌。

23.13 ▶

23.13 Questioner: Thank you. Can you tell me what the average life span was at the time of Akhenaten for the Egyptians?

23.13 發問者：謝謝你。你可否告訴我，在阿肯那頓的時代，埃及人的平均壽命是多少？

Ra: I am Ra. The average life span of these people was approximately thirty-five to fifty of your years. There was much, what you would call, disease of a physical complex nature.

RA：我是 Ra。這些人群的平均壽命大約是你們的三十五到五十歲。當時有許多你們所稱的、屬於身體複合體性質的疾病。

23.14 ▶

23.14 Questioner: Can you tell me of the reasons for the disease? I think I already know, but I think it might be good for the book to state this at this time.

23.14 發問者：你可否告訴我、該疾病的成因？我想我早已知道，但我想在這個時機、由本書來陳述這件事可能是好的。

Ra: I am Ra. This is, as we have mentioned before, not particularly informative with regard to the Law of One. However, the land you know of as Egypt at that time was highly barbarous in its living conditions, as you would call them. The river which you call Nile was allowed to flood and to recede, thus providing the fertile grounds for the breeding of diseases which may be carried by insects. Also, the preparation of foodstuffs allowed diseases to form. Also, there was difficulty in many cases with sources of water and water which was taken caused disease due to the organisms therein.

RA：我是 Ra。這個現象，如我們先前提到的，以一的法則的角度來說、並不特別有教育意義。無論如何 你所知道的埃及土地、當時的生存條件為高度地蠻荒，你所稱的尼羅河常常洪水氾濫、退潮之後提供肥沃的土壤、卻也成了孳生疾病的溫床、然後由昆蟲攜帶這些病原體到處散布。此外，食物的準備方式允許疾病的形成。同時不乾淨的水源也帶來許多問題、其中的微生物造成疾病的發生。

23.15 ▶

23.15 Questioner: I was really questioning more about the more basic cause of the disease rather than the mechanism of its transmission. I was going back to the root or thought which created the possibility of this disease. Could you shortly tell me if I am correct in assuming that the general reduction of thought over the long time on planet Earth with respect to an understanding of the Law of One created a condition in which this— what we call disease could develop? Is this correct?

23.15 發問者：我真正想質問的是：疾病更基本的成因、而非它傳遞的機制。我正在追溯到那造成疾病的思想或源頭。你可否簡短地告訴我、假設地球上(的人群)長期以來減少思考對一的法則之理解，這造成我們稱為的疾病狀態的發展？這是否正確？

Ra: I am Ra. This is correct and perceptive. You, as questioner, begin now to penetrate the outer teachings.

RA：我是 Ra。這是正確且敏銳的。你、做為發問者、現在開始穿透外層的教導。

The root cause in this particular society was not so much a bellicose action although there were, shall we say, tendencies, but rather the formation of a money system and a very active trading and development of those tendencies towards greed and power; thus, the enslaving of entities by other entities and the misapprehension of the Creator within each entity.

在這個特別社會中、(疾病)根本原因主要不在於敵對的行為；雖然，容我們說，有這樣的傾向；但毋寧是一個金錢系統的形成、以及一個非常活躍的貿易(系統)、接著發展出那些貪婪與權力的傾向；於是其他實體奴役某些實體、接著誤解每個實體內在的造物者。

23.16 ▶

23.16 Questioner: Thank you. Now, I understand, if I am correct, that a South American contact was also made. Can you tell me of the, approximately the same question I asked about your contact, with respect to the attitude or— about the contact, and its ramifications, and the plan for the contact, and why the people were contacted in South America?

23.16 發問者：謝謝你。現在，我理解了，如果我是正確的，南美洲接觸也在那個時候進行。我要問類似於剛才詢問你們接觸過程的問題，關於態度或... 關於該接觸及其後果，接觸的計畫，以及為什麼人們在南美洲被接觸？

Ra: I am Ra. This will be the final full question of this session. The entities who walked among those in your South American continent were called by a similar desire upon the part of the entities therein to learn of the manifestations of the sun. They worshiped this source of light and life.

RA：我是 Ra。這將是此次集會的最後一個完整問題。那些行走在你們南美洲的(邦聯)實體們被相似的渴望所呼求，也就是當地的實體想要學習關於太陽的顯化。他們崇拜這個光與生命的源頭。

Thus, these entities were visited by light beings not unlike ourselves.

Instructions were given and they were more accepted and less distorted than ours. The entities themselves began to construct a series of underground and hidden cities including pyramid structures.

於是，這些實體被與我們自己並無不同的光之存有所造訪。教育訓練被給予，跟我們的(埃及人)相比、他們的接受程度較高且扭曲程度較少。這些實體自己開始建造一連串的地下與隱藏的都市、包括金字塔建築。

These pyramids were somewhat at variance from the design that we had promulgated. However, the original ideas were the same with the addition of a desire or intention of creating places of meditation and rest, a feeling of the presence of the One Creator; these pyramids then being for all people, not only initiates and those to be healed.

這些金字塔跟我們已發表的設計有些不同。無論如何，原始的構想是相同的、加上渴望或意圖創造冥想與休息的地方，一個感覺到太一造物者臨在的地方，然後這些金字

塔為全體人民所有，不只是給入門者與那些要被治療的人。

They left this density when it was discovered that their plans were solidly in motion and, in fact, had been recorded. During the next approximately three thousand five hundred [3,500] years these plans became, though somewhat distorted, in a state of near-completion in many aspects.

當他們發現計畫可靠地運行著、他們離開這個密度，事實上，整件事曾被記錄下來。在接下來的大約三千五百年、這些計畫雖然有被扭曲一些，在許多方面都算是接近完成的狀態。

Therefore, as is the case in all breakings of the quarantine, the entity who was helping the South American entities along the South American ways you call in part the Amazon River went before the Council of Saturn to request a second attempt to correct in person the distortions which had occurred in their plans. This having been granted, this entity or social memory complex returned and the entity chosen as messenger came among the peoples once more to correct the errors.

因此，如同所有打破隔離的案例，那個實體、曾幫助南美洲、亞馬遜河流域實體們、它前往土星議會請求第二次嘗試以親自更正在他們計畫實行過程中產生的一些扭曲。這個請求被准許了，這個實體或社會記憶複合體返回，該實體被檢選為使者來到該人群當中、再一次地更正一些錯誤。

Again, all was recorded and the entity rejoined its social memory complex and left your skies.

再次，所有事情都被記錄下來、然後該實體重新加入其社會記憶複合體、並且離開你們的天空。

As in our experience the teachings were, for the most part, greatly and grossly perverted to the extent in later times of actual human sacrifice rather than healing of humans. Thus, this social memory complex is also given the honor/duty of remaining until those distortions are worked out of the distortion complexes of your peoples.

如同我們的經驗，這些教導大部分被嚴重地曲解，以致於到後期以活人獻祭、而非治療人類。因此，這個社會記憶複合體也被給予榮耀/義務停留於此、直到那些扭曲被工作完畢、脫離你們人群的變貌複合體為止。

May we ask if there are any questions of a brief nature before we close?

在我們結束之前、是否有任何簡短性質的問題？

23.17 ▶

23.17 Questioner: The only questions I have is there anything we can do to make the instrument more comfortable? And since you stated that she seems to be low on energy, is it possible at all to have another session later today?

23.17 發問者：我唯一的問題是：有任何我們可以做的事、好使該器皿更舒適，既然你陳述她的能量似乎是低落的，是否有一點可能在今天稍晚舉行另一場集會？

Ra: I am Ra. All is well with alignments. However, this instrument would benefit from rest from the trance state for this diurnal period.

RA：我是 Ra。排列狀況一切良好。然而，這個器皿離開出神狀態後、休息整個白晝對它會有益處。

23.18 ▶

23.18 Questioner: Thank you.

23.18 發問者：謝謝你。

Ra: Is there any other brief question?

RA：還有任何其他簡短的問題嗎？

23.19 ▶

23.19 Questioner: This is a dumb question, but... There was a movie called Battle Beyond the Stars. I don' t know if you are familiar with it or not. I guess you are. It seemed to have what you' re telling us included in the script. Is this correct? Do you know anything about it?

23.19 發問者：這是個笨問題，但有部電影叫「世紀爭霸戰」。我不知道你是否熟悉它。我猜你知道。似乎你告訴我們的這些資料可以在該(電影)腳本中找到。這是否正確？你是否知道任何關於它的事？

Ra: I am Ra. This particular creation of your entities had some distortions of the Law of One and its scenario upon your physical plane. This is correct.

RA：我是 Ra。你們實體的這個特殊創作有些一的法則之變貌、以及你們物理層面上發生的情節。這是正確的。

I am Ra. I leave this instrument now. I leave each of you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我現在離開這個器皿。我在太一無限造物者的愛與光中離開你們每一位。那

麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

第 024 場集會-1981 年二月 15 日

24.0 ▶

24.0 Ra: I am Ra. I greet you in the love and in the light of the Infinite Creator. I communicate now.

24.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

24.1 ▶

24.1 Questioner: We are a little concerned about the physical condition of the instrument. She has a slight congestion. If you can tell me of the suitability of this session at all, I would appreciate it.

24.1 發問者：我們有一點擔心該器皿的肉體狀況。她有輕微的淤血現象，如果你可以、告訴我這次集會的適當性，我會很感激。

Ra: I am Ra. This instrument' s vital energies of the physical complex are low. The session will be appropriately shortened.

RA：我是 Ra。這個器皿肉體複合體的生命能低落。這次集會將會被適切地縮短。

24.2 ▶

24.2 Questioner: She requests that if it is possible for you to cause the instrument' s vehicle to cough at intervals that would help her. Is this possible?

24.2 發問者：她要求你是否可能促使該器皿的載具、每隔一段時間咳嗽以幫助她。這是否可能？

Ra: I am Ra. Please restate query, specifying interval.

RA：我是 Ra。請重新敘述詢問，具體指定間隔。

24.3 ▶

24.3 Questioner: She requests that you cause the instrument to cough about at least after each communication. Is this possible?

24.3 發問者：她要求你至少在每次通訊(問答)之後、令器皿咳嗽。這是否可能？

Ra: I am Ra. This is possible. [Cough.]

RA：我是 Ra。這是可能的。[咳嗽聲]

24.4 ▶

24.4 Questioner: Thank you. The way I intend to continue with the book is to follow on through the last 25,000-year cycle that we' re in now and possibly investigate a little of fourth-density conditions and thereby find many places that we can go back and delve further into the Law of One. The first material I expect to be not too deep with respect to the Law of One. I hope to get into greater philosophical areas of the Law of One in more advanced sessions so as to make the material progress so that it will be understandable. I hope that I' m following the right direction in this.

24.4 發問者：謝謝你。我想要繼續本書的方式為穿越最後的 25000 年週期、也就是我們現在所處的週期，並且可能探查一點第四密度的狀態、從而發現許多我們可以回溯的地方、並進一步鑽研一的法則。首先的資料、我預期不會太深入一的法則領域。我希望在更進階的集會中、進入一的法則中更偉大的哲學領域，如此我們使得該資料(循序)進展，以致於它成為可理解的。我希望我遵循著正確的方向。

In the last session you mentioned that during this last 25,000-year cycle the Atlanteans, Egyptians, and those in South America were contacted and then the Confederation departed. I understand the Confederation did not come back for some time. Could you tell me of the reasons, and consequences, and attitudes with respect to the next contact with those here on planet Earth?

在上次集會中，你提到在過去 25000 年的週期間，亞特蘭提斯人、埃及人、以及那些南美洲的人都被(邦聯)接觸，然後星際邦聯離開。我理解該邦聯好一段時間都沒有返回。你可否告訴我，與地球人下一次接觸的原因、結果，以及態度？

Ra: I am Ra. In the case of the Atlanteans, enlargements upon the information given resulted in those activities distorted towards bellicosity which resulted in the final second Atlantean catastrophe one zero eight two one [10,821] of your years in the past, as you measure time.

RA：我是 Ra。在亞特蘭提斯人的個案，資訊的擴張導致他們的行動趨向好戰、(最終)導致第二次亞特蘭提斯人的大災難、時為你們的一零八二一[10821]年前，以你們的時間量度而言。

Many, many were displaced due to societal actions both upon Atlantis and upon those areas of what you would call North African deserts to which some Atlanteans had gone after the first conflict. Earth changes continued due to these, what you would call, nuclear bombs and other crystal weapons, sinking the last great land masses approximately nine six zero zero [9,600] of your years ago.

由於這些社會性行動(戰爭)，許多、許多人必須遷移，行動的範圍包括亞特蘭提斯以及你們稱為的北非沙漠：第一次衝突之後，某些亞特蘭提斯人前往的地方。由於你們稱為的原子彈以及其他水晶武器，地球外貌繼續改變，直到九六零零[9600]年前，最後一個大陸塊沉沒。

In the Egyptian and the South American experiments results, though not as widely devastating, were as far from the original intention of the Confederation. It was clear to not only us but also to the Council and the Guardians that our methods were not appropriate for this particular sphere. 在埃及與南美的實驗，其結果雖然沒有造成大規模的毀滅，卻也遠離邦聯的初衷。很明顯的，不只是對我們而言，也包括議會和守護者，我們的方法對於這個特殊的星球不是恰當的。

Our attitude thus was one of caution, observation, and continuing attempts to creatively discover methods whereby contact from our entities could be of service with the least distortion and above all with the least possibility of becoming perversions or antitheses of our intentions in sharing information. 因此我們的態度轉為謹慎、觀察，並且持續嘗試有創意地發現新的接觸方法、好讓我們的聯繫能以最小的扭曲程度來服務人群，最重要的：讓我們分享資訊的意圖被曲解或反向解釋的可能性降到最低。

24.5 ▶

24.5 Questioner: Could you have the instrument cough, please?

24.5 發問者：你可否令器皿咳嗽，請？

Ra: [Cough.]

RA: [咳嗽聲]

24.6 ▶

24.6 Questioner: Thank you. Then I assume the Confederation stayed away from Earth for a period of time. What condition created the next contact the Confederation made?

24.6 發問者：謝謝你，那麼我假設星際邦聯離開地球有一段時間。什麼狀況創造出邦聯下一次的接觸？

Ra: I am Ra. In approximately three six zero zero [3,600] of your years in the past, as you measure time, there was an influx of those of the Orion group, as you call them. Due to the increasing negative influences upon thinking and

acting distortions, they were able to begin working with those whose impression from olden times, as you may say, was that they were special and different.

RA: 我是 Ra。以你們的時間量度，大約在你們的三六零零[3600]年前，你們稱為的獵戶集團湧入一些實體，由於日益增加的負面影響作用在思考與行動變貌之上，他們能夠開始工作那些從古老時期[你們可能的說法]流傳至今的銘印，即他們是特別且不同的。

An entity of the Confederation, many, many thousands of your years in the past, the one you may call "Yahweh," had, by genetic cloning, set up these particular biases among these peoples who had come gradually to dwell in the vicinity of Egypt, as well as in many, many other places, by dispersion after the down-sinking of the land mass Mu. Here the Orion group found fertile soil in which to plant the seeds of negativity, these seeds, as always, being those of the elite, the different, those who manipulate or enslave others.

邦聯的一個實體，在許許多多個千年前，你可以稱為「亞威」，曾經藉由基因複製，對那些逐漸來到埃及一帶居住的人們設置了這些特殊的偏好，姆大陸沉沒後，也在許多、許多其他地方散布。獵戶集團在這種情況下找到肥沃的土壤來種植一些負面性的種子，一如往常，這些種子是關於精英、與眾不同的、那些操控或奴役他人的實體。

The one known as Yahweh felt a great responsibility to these entities. However, the Orion group had been able to impress upon the peoples the name Yahweh as the one responsible for this elitism. Yahweh then was able to take what you would call stock of its vibratory patterns and became, in effect, a more eloquently effective sound vibration complex.

被知曉為亞威的實體覺得對這些實體要負很大的責任。然而，獵戶集團已經能夠把亞威這個名字銘刻在人群中、(讓人們)以為亞威要對這個精英主義負責任。那時亞威能夠評估它的振動樣式，接著，實際上成為一個更能清楚表達、更有效力的聲音振動複合體。

In this complex the old Yahweh, now unnamed, but meaning "He comes," began to send positively oriented philosophy. This was approximately, in your past, of two— we correct this instrument— three three zero zero [3,300] years. Thus, the intense portion of what has become known as Armageddon was joined.

在這個複合體中、老亞威現在沒有名字，但意思為「他來了」、開始傳送正面導向的哲學。這大約是在你們的三三零零[3300]年前。從而，加入這個強烈的情節部分，屬於眾所週知的哈米吉多頓。

24.7 ▶

24.7 Questioner: Could you create another cough for us, please?

24.7 發問者：你可否為我們創造另一個咳嗽，請？

Ra: [Cough.]

RA: [咳嗽聲]

24.8 ▶

24.8 Questioner: Thank you. I have a question about how the Orion group got in 3,600 years ago. How did they get through the quarantine? Was that a random window effect?

24.8 發問者：謝謝你。我有個問題，關於獵戶集團如何在 3600 年前溜進來？他們如何穿過隔離？那是不是一個隨機的窗戶效應？

Ra: I am Ra. At that time this was not entirely so, as there was a proper calling for this information. When there is a mixed calling the window effect is much more put into motion by the ways of the densities.

RA：我是 Ra。在那個時間，並不完全如此，對這個資訊有適當的呼求。當有混雜的呼求存在，依照密度之道，該窗戶效應將會變得更活躍。

The quarantine in this case was, shall we say, not patrolled so closely, due to the lack of strong polarity, the windows thus needing to be very weak in order for penetration. As your harvest approaches, those forces of what you would call light work according to their call. The ones of Orion have the working only according to their call. This calling is in actuality not nearly as great.

在這種情況，容我們說，隔離的巡查沒有如此緊密，由於缺乏強大的極性，窗戶需要是很脆弱的、以(容許)穿透。當你們的收割迫近，你們稱為的光之原力依據他們的呼求來工作。獵戶的存有只依照他們的呼求工作。(雖然)這方面的呼求實際上沒有這麼大。

Thus, due to the way of empowering or squares there is much resistance to penetration. Yet free will must be maintained and those desiring negatively oriented information, as you would call it, must then be satisfied by those moving through by the window effect. [Cough.]

因此，由於授權之道或平方之道的緣故，對於負面力量的穿透、有著許多抵抗。不過、自由意志必須被維持，那些渴望獲得負面導向資訊[如你所稱]的人們必須被滿足、於是那些(獵戶)存有藉由窗戶效應移動進來。[咳嗽聲]

24.9 ▶

24.9 Questioner: Then Yahweh, in an attempt to correct what he saw as what I might call a mistake (I know you don' t want to call it that), started 3,300 years ago with the positive philosophy. Were both the Orion and Yahweh philosophies impressed telepathically, or were there other techniques used?

24.9 發問者：那麼亞威嘗試更正他看見的、我稱為一個錯誤[我知道你並不想要如此稱呼它]，在 3300 年前帶著正面的哲學開始。當時、獵戶與亞威的哲學思想是以心電感應方式傳遞，或使用其他技巧？

Ra: I am Ra. There were two other techniques used: one by the entity no longer called Yahweh, who still felt that if it could raise up entities which were superior to the negative forces, that these superior entities could spread the Law of One. Thus this entity, "Yod Heh Shin Vau Heh," came among your people in form according to incarnate being and mated in the normal reproductive manner of your physical complexes, thus birthing a generation of much larger beings, these beings called "Anak."

RA：我是 Ra。有兩個其他的技巧被使用：其中一個由不再被稱為亞威的實體所使用，它仍然覺得如果它能培養一些超越負面力量的實體們、這些超群的實體們就能散佈一的法則，於是這個實體 Yod Heh Shin Vau Heh 以符合肉身存有的形態，來到你們人群當中，以一般的交配方式繁衍下一代，於是產生一個世代，其身軀相當巨大，這些存有被稱為「Anak」。

{* Anak 或 Anakim 是聖經文字中描述的一個巨人種族。 }

The other method used to greater effect later in the scenario, as you would call it, was the thought-form such as we often use among your peoples to suggest the mysterious or the sublime. You may be familiar with some of these appearances.

另外一種方法在這個場景[如你所稱]的後期被使用得更多、好比我們常在你們人群當中使用的思想形態、提醒人們(宇宙的)神秘或崇高。你或許熟悉這些演出的一部份。

24.10 ▶

24.10 Questioner: Could you state some of those after making the instrument cough, please?

24.10 發問者：關於那些演出，你可否陳述一些，在令該器皿咳嗽之後，請？

Ra: [Cough.] I am Ra. This is information which you may discover. However, we will briefly point the way by indicating the so-called wheel within a wheel and the cherubim with sleepless eye.

RA: [咳嗽聲] 我是 Ra。這是你可以發現的資訊。無論如何，我們願簡短地指出，有個所謂的輪中之輪、以及有著不眠雙眼的基路伯。

24.11 ▶

24.11 Questioner: Very good. Did the Orion group use similar methods for their impression 3,600 years ago?

24.11 發問者：很好。在 3600 年以前，獵戶集團是否採用類似的方法帶來銘印？

Ra: I am Ra. The group or empire had an emissary in your skies at that time.

RA：我是 Ra。在那個時候、該集團或帝國在你們的天空中有密使。

24.12 ▶

24.12 Questioner: Can you describe that emissary?

24.12 發問者：你可否描述那個密使？

Ra: This emissary was of your fiery nature which was hidden by the nature of cloud in the day. This was to obliterate the questions of those seeing such a vehicle and to make it consonant with these entities' concept of what you may call the Creator.

RA：這個密使具有烈火般的特質、白天隱藏在雲中。這是為了抹除那些看到該載具的人的疑問，並且使它與這些人心中對[你們可稱為]造物者的概念一致。

24.13 ▶

24.13 Questioner: And then how was the impression or information passed on to the entities after they saw this fiery cloud?

24.13 發問者：當他們看到這烈火般的雲朵，實體們如何接收到這個銘印或資訊？

Ra: I am Ra. By thought transfer and by the causing of fiery phenomena and other events to appear as being miraculous through the use of thought-forms.

RA：我是 Ra。藉由思想轉移、並且藉由烈火現象和其他透過使用思想形態產生之奇蹟般事件的影響。

24.14 ▶

24.14 Questioner: Then were there any prophets that we have now recorded that sprung from this era or soon after it?

24.14 發問者：那麼、是否有任何我們已記載的先知從這個時代或稍後時期冒出來？

Ra: I am Ra. Those of the empire were not successful in maintaining their presence for long after the approximate three zero zero zero [3,000] date in your history and were, perforce, left with the decision to physically leave the skies. The so-called prophets were often given mixed information, but the worst that the Orion group could do was to cause these prophets to speak of doom, as prophecy in those days was the occupation of those who love their fellow beings and wish only to be of service to them and to the Creator.

RA：我是 Ra。那些帝國的實體無法成功地長期維持他們的臨在，在你們歷史中、(距今)三零零零[3000]年前，他們必須實質地離開天空。所謂的先知經常被給予混雜的資訊，但獵戶集團所能做的最壞的舉動、就是促使這些先知講述毀滅與末日。在那些日子中、先知的職業就是講預言，他們愛其同胞，一心只想望服務他們和造物者。

24.15 ▶

24.15 Questioner: After making the instrument cough...

24.15 發問者：令該器皿咳嗽之後...

Ra: [Cough.]

RA：[咳嗽聲]

24.16 ▶

24.16 Questioner: ...could you tell me if you' re saying the Orion group was successful in polluting, shall we say, some of the positively oriented prophets with messages of doom?

24.16 發問者：你能否告訴我、你的意思是獵戶集團成功地以末日的訊息污染了[容我們說]一些正面導向的先知？

Ra: I am Ra. This is correct. Your next query shall be the last full query for this session.

RA：我是 Ra。這是正確的。你的下一個詢問將是這次集會的最後完整詢問。

24.17 ▶

24.17 Questioner: Could you tell me why the Orion group had to leave after, I believe, it figures to be a six-hundred-year period, why they had to vacate?

24.17 發問者：你可否告訴我、為什麼獵戶集團在[以我的計算、相信是]六百年期間之後、必須離開。為什麼他們必須撤退？

Ra: I am Ra. Although the impression that they had given to those who called them [was] that these entities were an elite group, that which you know as

“Diaspora” occurred, causing much dispersion of these peoples so that they became a humbler and more honorable breed, less bellicose and more aware of the loving-kindness of the One Creator.

RA: 我是 Ra。雖然他們已經給予那些實體的銘印是：這些實體是精英群體、(然而)發生了你所知的大分散，導致這些人分散各地、以致於他們成為更謙卑、更正直的種族，敵意較少、並且更為覺知太一造物者愛意的親切性。

The creation about them tended towards being somewhat bellicose, somewhat oriented towards the enslavement of others, but they themselves, the target of the Orion group by means of their genetic superiority/weakness, became what you may call the underdogs, thereby letting the feelings of gratitude for their neighbors, their family, and their One Creator begin to heal the feelings of elitism which led to the distortions of power over others which had caused their own bellicosity.

他們週遭的世界有些好戰、有些傾向奴役他人，但他們自身具有基因的優越性/弱點 成為獵戶集團的目標，成為你們所稱的喪家之犬，從而流露他們對鄰居、家庭，以及太一造物者的感激之情、開始治療精英主義的感覺；該主義導向凌駕他人之權力扭曲，進而促成他們的好戰性。

Any short queries may be asked now.

現在可以問任何簡短的詢問。

24.18 ▶

24.18 Questioner: There' s one thing that' s been bothering me a little bit which I was just reading about...

24.18 發問者：有一件事一直困擾我、我正讀到關於...

Ra: [Cough.]

RA: [咳嗽聲]

24.19 ▶

24.19 Questioner: ...It' s not too important, but I would really be interested to know if Dwight Eisenhower met with either the Confederation or the Orion group during the 1950s or that time?

24.19 發問者：這不是很重要，但我真的感興趣、想知道在 1950 年代，德懷特•艾森豪是否曾經跟星際邦聯或獵戶集團會面？

Ra: I am Ra. The one of which you speak met with thought-forms which are

indistinguishable from third density. This was a test. We, the Confederation, wished to see what would occur if this extremely positively oriented and simple congenial person with no significant distortions towards power happened across peaceful information and the possibilities which might append therefrom.

RA：我是 Ra。你說的這個人和一些思想形態[在第三密度中分不出與實體的差異]會面。這是一個測試。我們，邦聯，想望看看、如果這個極端正向並且簡樸和善的人，沒有趨向權力的顯著扭曲、恰巧碰到和平訊息會發生什麼事、以及附帶的可能性。

We discovered that this entity did not feel that those under his care could deal with the concepts of other beings and other philosophies. Thus an agreement reached then allowed him to go his way, ourselves to do likewise; and a very quiet campaign, as we have heard you call it, be continued alerting your peoples to our presence gradually. Events have overtaken this plan.

我們發現這個實體並不覺得他所照顧的實體們能夠處理其他存有和其他哲學的概念。於是達成一個協議，允許他繼續走他的路，我們也走自己的路；一個十分安靜的戰役[如我們曾聽你這麼稱呼]持續進行，也就是逐漸地以我們的出現警醒你們。各種事件已經追趕過這個計畫。

[Cough.] Is there any short query before we close?

[咳嗽聲] 在我們結束前還有任何簡短的詢問嗎？

24.20 ►

24.20 Questioner: The only other question that went with that is: was there a crashed spaceship and are there small bodies now stored in our military installations?

24.20 發問者：還有唯一跟這相關的其他問題：是否有個太空船墜毀，接著是否有些小軀體現正保存在我們的軍事設施中？

Ra: I am Ra. We do not wish to infringe upon your future. Gave we you this information, we might be giving you more than you could appropriately deal with in the space/time nexus of your present somewhat muddled configuration of military and intelligence thought. Therefore, we shall withhold this information.

RA：我是 Ra。我們不想望侵犯你們的未來。若我們給你這個訊息，可能超出了你在目前這個空間/時間鏈結中做出適當處理的極限，因你們軍方和情報思想的配置目前相當混亂。因此，我們將保留這個資訊。

24.21 ▶

24.21 Questioner: OK. Sorry to bother you with these type of questions...

24.21 發問者：OK。抱歉，用這些類型的問題來煩你...

Ra: [Cough.]

RA: [咳嗽聲]

24.22 ▶

24.22 Questioner: ...but they were just bothering me. We will continue in our next session with the Law of One and keep that uppermost in the scope of the book and try to get more deeply into the philosophy as we build a framework for reference to the philosophy. Thank you very much.

24.22 發問者：但它們就是煩擾我，我們將在下一場集會討論一的法則，將它置於本書範疇的最上方，並嘗試更深入探討該哲學、同時我們建構一個參考架構進入該哲學。非常謝謝你。

Ra: I—

RA: 我 ...

24.23 ▶

24.23 Questioner: Oh, please, I' m almost ready. Is there anything that we can do to make the instrument more comfortable?

24.23 發問者：喔，拜託，我快要講完了。有什麼任何我們可以做的事、好使該器皿更舒適？

Ra: I am Ra. You are conscientious. Be careful only to adjust this instrument' s upper appendages if its upper body is elevated.

RA：我是 Ra。你們是謹慎認真的。如果這個器皿的上半身有升高的現象，請注意只調整它上身的附屬肢體(雙臂)。

I am Ra. All is well. It is our joy to speak with you. We leave in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Creator.

我是 Ra。一切都好。與你們談話是我們的喜悅。我們在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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25.0 ▶

25.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. We communicate now.

25.0 RA: 我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

25.1 ▶

25.1 Questioner: ...asking first what cause or complex of causes has led to the instrument' s chest cold, as it is called?

25.1 發問者: ...首先問、什麼起因或複合起因導致該器皿的胸部發冷 [以它一般的稱呼]?

Ra: I am Ra. This distortion towards illness was caused by the free will of the instrument in accepting a chemical substance which you call LSD. This was carefully planned by those entities which do not desire this instrument to remain viable. The substance has within it the facility of removing large stores of vital energy from the ingestor.

RA: 我是 Ra。這個朝向疾病的變貌產生，是由於該器皿的自由意志接受了你們稱為 LSD 的化學物質。這事件經過那些不渴望使該器皿存活的實體仔細地策劃。該物質有能力移除攝取者大量的生命能儲存。

The first hope of the Orion entity which arranged this opportunity was that this instrument would become less polarized towards what you call the positive. Due to conscious efforts upon the part of this instrument, using the substance as a programmer for service to others and for thankfulness, this instrument was spared this distortion and there was no result satisfactory to the Orion group.

該獵戶實體安排這個機會，首先希望這個器皿會變得減少朝向你們稱為的正面極化。由於這個器皿有意識的努力，使用該物質做為服務他人與感恩的編程工具，該器皿免受這方面的扭曲，沒有產生讓獵戶集團滿意的結果。

The second hope lay in the possible misuse of the most powerful means of transmission of energy between your peoples in the area of body complex distortions. We have not previously spoken of the various types of energy blockages and transfers, positive and negative, that may take place due to participation in your sexual reproductive complex of actions. This entity,

however, is a very strong entity with very little distortion from universal green-ray love energy. Thus this particular plan was not effected either, as the entity continued to give of itself in this context in an open or green-ray manner rather than attempting to receive or to manipulate other-self.

其次的希望放在特定能量傳送可能被誤用上，在你們人與人之間的身體複合體變貌上，該能量傳送是最強有力的方式。我們過去還沒有說過不同類型的(性)能量阻塞和轉移、正向和負向的，這發生在你們兩性生殖複合體參與行動時。無論如何，這個實體是一個非常強壯的實體，在普世綠色光芒愛之能量上的扭曲非常小。因而這個特殊的計畫也不太生效，因為這個實體繼續給予自己的一切，以一種敞開或綠色光芒的方式進行、而非試圖接收*或操控其他自我。

{* Ra 可能本來要說「欺騙」(deceive); (譯註: 接收的原文為 receive)}

The only remaining distortion available, since this entity would not detune and would not cease sharing love universally under this chemical substance, was simply to drain this entity of as much energy as possible. This entity has a strong distortion towards busy-ness which it has been attempting to overcome for some time, realizing it not to be the appropriate attitude for this work. In this particular area the ingestion of this substance did indeed, shall we say, cause distortions away from viability due to the busy-ness and the lack of desire to rest; this instrument staying alert for much longer than appropriate. Thus much vital energy was lost, making this instrument unusually susceptible to infections such as it now experiences.

(即使)在這個化學物質影響下，這個實體並沒有走調也沒有停止分享普世大愛，唯一殘留的可用扭曲只是盡可能地耗盡這個實體的能量。這個實體有個朝向忙碌的強力變貌，它嘗試去克服已經有好一段時間，它了解對於這個工作而言，這並不是適當的態度。在這方面，攝取這個物質確實，容我們說，造成存活力減少的扭曲，這是由於忙碌與缺乏去休息的期望，這個器皿停留在警醒的時刻遠超過適宜的時間。因此損失了不少的生命能，造成這個器皿異常地容易遭受感染、好比它現在經驗的。

25.2 ▶

25.2 Questioner: The second question the instrument requested was: How may I best revitalize myself not only now but in the future?

25.2 發問者：該器皿要求的第二個問題是：「我如何才能使自己最佳地恢復活力，不只現在，還有未來？」

Ra: I am Ra. This instrument is aware of the basic needs of its constitution, those being meditation, acceptance of limitations, experiences of joy through association with others and with the beauty as of the singing, and the

exercising with great contact, whenever possible, with the life forces of second density, especially those of trees; this entity also needing to be aware of the moderate but steady intake of foodstuffs, exercise being suggested at a fairly early portion of the day and at a later portion of the day before the resting.

RA：我是 Ra。這個器皿覺察到了它的體質的那些基本需要：冥想、接受各種限制、和他人交往的歡喜體驗、歌唱時感受美好；以及在運動的時候、盡可能大量接觸第二密度的生命原力，特別是樹林；這個實體也需要認識到要有適度但穩定的食材攝取，在運動(時機)上 建議每日清晨和休息前的兩個時段。

25.3 ▶

25.3 Questioner: The third question that she requested to be asked was: How may Don and Jim help to revitalize me?

25.3 發問者：她要求問的的第三個問題是：「唐和吉姆要如何幫助我恢復活力？」

Ra: I am Ra. This is not an appropriate question for full answer. We can say only that these entities are most conscientious. We may add that due to this instrument' s distortion towards imbalance in the space/time nexus, it would be well were this entity accompanied during exercise.

RA：我是 Ra。給予這個問題完整的答案並不恰當。我們只能說這些實體是十分盡責的。我們可以補充：由於這個器皿的變貌在這個空間/時間鏈結點傾向不平衡，這個實體在運動過程中最好要有同伴。

25.4 ▶

25.4 Questioner: Thank you. [We] shall now continue with the material from yesterday. You stated that about 3,000 years ago the Orion group left due to Diaspora. Was the Confederation then able to make any progress after the Orion group left?

25.4 發問者：感謝你。我們將繼續昨天(討論)的題材。你陳述大約三千年前、由於大分散、獵戶集團離開。那麼星際邦聯是否能夠在獵戶集團離開後有任何進展？

Ra: I am Ra. For many of your centuries, both the Confederation and the Orion Confederation busied themselves with each other upon planes above your own, shall we say, planes in time/space whereby machinations were conceived and the armor of light girded on. Battles have been and are continuing to be fought upon these levels.

RA：我是 Ra。許多世紀以來，星際邦聯與獵戶同盟雙方在你們之上的(次元)平面彼此忙碌著，容我們說，在時間/空間的數個平面中，(一方)陰謀盡出、(另一方)束緊了光之甲冑。在這些層面上，從古至今，持續在各個戰役中交戰。

Upon the Earth plane, energies had been set in motion which did not cause a great deal of call. There were isolated instances of callings, one such taking place beginning approximately two six zero zero [2,600] of your years in the past in what you would call Greece at this time and resulting in writings and understandings of some facets of the Law of One. We especially note the one known as Thales and the one known as Heraclitus, those being of the philosopher career, as you may call it, teaching their students. We also point out the understandings of the one known as Pericles.

在地球層面上，能量還在開始運作的階段、沒有導致大規模的呼求。有一些孤立的呼求事例，其中一個發生在約你們的二六零零[2600]年前、地點是你們稱為的希臘，結果產生對於一的法則某些切面的一些書寫和理解。我們尤其注意到的實體：臺利斯、赫拉克萊塔斯，他們是哲學家[以你的稱呼]，教導他們的學生；我們也要指出培里克里斯的各項理解。

At this time there was a limited amount of visionary information which the Confederation was allowed to telepathically impress. However, for the most part, during this time empires died and rose according to the attitudes and energies set in motion long ago, not resulting in strong polarization but rather in that mixture of the positive and the warlike or negative which has been characteristic of this final minor cycle of your beingness.

在這個時候，邦聯被允許以心電感應傳遞的遠見式資訊是有限的。無論如何，大部分期間，一些帝國死亡與興起、根據很久以前開始運作的態度與能量，並沒有導致強烈的極化、而毋寧是正面與好戰或負面的混合物，這一直是最後這個小週期的存在狀態的特色。

25.5 ▶

25.5 Questioner: You spoke of an Orion Confederation and a battle being fought between the Confederation and the Orion Confederation. Is it possible to convey any concept of how this battle is fought?

25.5 發問者：你談到獵戶同盟以及它與星際邦聯之間的戰役。是否有可能傳達任何概念、關於這場戰役是如何進行的？

Ra: I am Ra. Picture, if you will, your mind. Picture it then in total unity with all other minds of your society. You are then single-minded and that which is a weak electrical charge in your physical illusion is now an enormously powerful machine whereby thoughts may be projected as things.

RA：我是 Ra。如果你願意，想像你的心智。想像它與你們社會上所有其他心智都處

於完全的合一中。然後你們就成了單一心智，原本在你們物理幻象中的微弱電荷、現在是個巨大的強力機器、藉此任何思想都可以被投射為東西。

In this endeavor the Orion group charges or attacks the Confederation arms with light. The result, a stand-off, as you would call it, both energies being somewhat depleted by this and needing to regroup; the negative depleted through failure to manipulate, the positive depleted through failure to accept that which is given.

在這場努力中、獵戶集團突擊或攻擊裝備著光的邦聯。結果是你們稱為的不分勝負，雙方能量多少都被這場(交戰)所消耗、並且需要重新集結；負面一方因無法操控(對方)而耗損，正面一方因無法接受被給予的東西而耗損。

25.6 ▶

25.6 Questioner: Could you amplify the meaning of what you said by "failure to accept that which is given?"

25.6 發問者：你可否詳述：關於「無法接受被給予的東西」這句話的意思？

Ra: I am Ra. At the level of time/space at which this takes place in the form of what you may call thought-war, the most accepting and loving energy would be to so love those who wished to manipulate that those entities were surrounded, engulfed, and transformed by positive energies.

RA：我是 Ra。在時間/空間的層面上、發生的形式為你們所稱的思想戰爭，最具接受性與流漏愛的能量會是如此地愛那些想要操控的實體，以致於他們被正面能量所圍繞、淹沒，接著被轉變。

This, however, being a battle of equals, the Confederation is aware that it cannot, on equal footing, allow itself to be manipulated in order to remain purely positive, for then though pure it would not be of any consequence, having been placed by the so-called powers of darkness under the heel, as you may say.

然而，這是場(實力)相等的戰鬥，邦聯察覺到它不能，在平等的立足點上，允許它自己被操控好維持純粹的正面；因為那樣雖然是純粹的，卻不會有任何結果，由於被所謂暗黑的力量踩在腳跟下，如你可能的說法。

It is thus that those who deal with this thought-war must be defensive rather than accepting in order to preserve their usefulness in service to others. Thusly, they cannot accept fully what the Orion Confederation wishes to give, that being enslavement. Thusly, some polarity is lost due to this friction and both

sides, if you will, must then regroup.

因此那些應付這場思想戰爭的實體必須處於守勢而非(全然)接受、好保存他們的用處以服務他人。於是，他們不能全然接受獵戶同盟想要給的東西，即奴役。所以，由於這種摩擦 雙方都損失了一些極性，必須重新集結，如果你願意這麼說。

It has not been fruitful for either side. The only consequence which has been helpful is a balancing of the energies available to this planet so that these energies have less necessity to be balanced in this space/time, thus lessening the chances of planetary annihilation.

對於雙方而言、都不是富有成效的。唯一有幫助的結果是平衡這個星球可用的能量、於是這些能量在空間/時間中比較不需要被平衡，從而減輕了全球毀滅的機會。

25.7 ▶

25.7 Questioner: Very important point, I believe. Does a portion of the Confederation then engage in this thought battle? What percentage engages?

25.7 發問者：我相信、這是很重要的一點。是否有一部分的星際邦聯參與這場思想戰鬥？有多少百分比參戰？

Ra: I am Ra. This is the most difficult work of the Confederation. Only four planetary entities at any one time are asked to partake in this conflict.

RA：我是 Ra。這是邦聯最困難的工作。在任何一个時間、只僅有四個行星實體被要求參與這場衝突。

25.8 ▶

25.8 Questioner: What density are these four planetary entities?

25.8 發問者：這四個行星實體是什麼密度？

Ra: I am Ra. These entities are of the density of love, numbering four.

RA：我是 Ra。這些實體屬於愛的密度，編號為四。

25.9 ▶

25.9 Questioner: Then I am assuming this is the most effective density for this work. Would this density— an entity of this density— be more effective for this type of work than, say, an entity of density five or six?

25.9 發問者：那麼、我假設這個密度從事這類工作是最有效的。這個密度會... 針對這類的工作、這個密度的實體否比第五或第六密度的實體更有效力？

Ra: I am Ra. The fourth density is the only density besides your own which,

lacking the wisdom to refrain from battle, sees the necessity of the battle. Thus it is necessary that fourth-density social memory complexes be used.

RA：我是 Ra。第四密度是除了你們自己的密度之外，欠缺避免戰鬥的智慧、唯一認為戰鬥有必要的密度。因此，使用第四密度社會記憶複合體是必須的。

25.10 ▶

25.10 Questioner: Am I correct in assuming, then, that fourth density on both sides of the, of both the Orion and the Confederation sides are in this battle, and that the densities fifth and sixth on the Orion side do not engage in this? Is this correct?

25.10 發問者：我假設星際邦聯與獵戶(集團)雙方... 都以第四密度進行戰鬥，而獵戶方的第五與第六密度並未參與這戰鬥。這是否正確？

Ra: I am Ra. This will be the last full question as this entity' s energies are low.

RA：我是 Ra。這將是最後一個完整的問題、因為這個實體的能量低落。

It is partially correct. Fifth- and sixth-density entities positive would not take part in this battle. Fifth-density negative would not take part in this battle.

Thus, the fourth density of both orientations join in this conflict.

它有部分是正確的。第五與第六密度的正面實體不會參與這場戰鬥。第五密度的負面實體不會參與這場戰鬥。因此，雙方的第四密度(實體)加入這場衝突。

May we ask for a few short questions before we close?

在我們結束之前、是否有幾個簡短的問題？

25.11 ▶

25.11 Questioner: Well, I will first ask the answer at the end if there' s anything we can do to make the instrument really comfortable. I' ll only ask the questions that the instrument has— or answer the questions that the instrument has energy left to give, but I really would like to know of the orientation of fifth-density negative for not participating in this battle.

25.11 發問者：嗯，我首先想問有任何我們可以做的、好使該器皿更舒適？若該器皿還剩下能量，我才要問這個問題，但我真的很想要知道第五密度負面(實體)不參與這場戰鬥的定向？

Ra: I am Ra. The fifth density is the density of light or wisdom. The so-called negative service-to-self entity in this density is at an high level of awareness and wisdom and has ceased activity except by thought. The fifth-density

negative is extraordinarily compacted and separated from all else.

RA：我是 Ra。第五密度是光或智慧的密度。所謂的負面服務自我實體在這個密度中、位於高水平的覺知與智慧、並且已經終止活動除了思想。第五密度負面實體非常地緊壓、並且與其他一切事物分離。

25.12 ▶

25.12 Questioner: Thank you very much. We do not wish to deplete the instrument, so is there anything that we can do to make the instrument more comfortable?

25.12 發問者：非常感謝你。我們不想要耗盡該器皿的能量，所以、有任何我們可以做的、好使該器皿更舒適？

Ra: I am Ra. You are very conscientious. As we requested previously it would be well to observe the angles taken by the more upright posture of the entity. It is causing some nerve blockage in the portion of the body complex called the elbows.

RA：我是 Ra。你們非常謹慎認真。正如我們先前要求的，最好去觀察該器皿較為筆直姿勢的角度。它正在造成[身體複合體中被稱為] 手肘部分的某種神經阻塞。

I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Creator. Adonai.
我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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26.0 ▶

26.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

26.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

26.1 ▶

26.1 Questioner: The first question is that, is any of the changing of what we've done here for the instrument going to affect communication of the instrument in any way? Have we set up here all right?

26.1 發問者：第一個問題是：我們已做的任何改變是否會以任何方式影響該器皿的通訊？我們在這裡的設置都對嗎？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

26.2 ▶

26.2 Questioner: And do you mean that everything is satisfactory for continued communication?

26.2 發問者：你的意思是每一件事都令人滿意、可以繼續通訊？

Ra: I am Ra. We meant that the changes affect this communication.

RA：我是 Ra。我們的意思是這些改變影響這次的通訊。

26.3 ▶

26.3 Questioner: Should we discontinue this communication because of these changes, or should we continue?

26.3 發問者：因為這些改變、我們是否應中斷通訊，或者我們應該繼續？

Ra: I am Ra. You may do as you wish. However, we would be unable to use this instrument at this space/time nexus without these modifications.

RA：我是 Ra。如果你想望、你可以這樣做。無論如何，在這個空間/時間鏈結、若沒有這些修改、我們會無法使用這個器皿。

26.4 ▶

26.4 Questioner: Assuming that it is all right to continue, we' re down to the last 3000 years of this present cycle, and I was wondering if the Law of One in either written or spoken form has been made available within this past 3000 years in any complete way such as we' re doing now? Is it available in any other source?

26.4 發問者：那就假設繼續下去是妥當的，我們來到目前週期的最後 3000 年，我想知道、一的法則是否曾以書寫或口語形式在過去 3000 年間被完整地公佈、好比我們現在做的工作？它可以從任何其他源頭取得嗎？

Ra: I am Ra. There is no possibility of a complete source of information of the Law of One in this density. However, certain of your writings passed to you as your so-called holy works have portions of this law.

RA：我是 Ra。在這個密度中，沒有可能存在一的法則之資訊的完整源頭。無論如何，在你們特定傳遞下來的著作中，你們所謂的神聖作品有部分的該法則。

26.5 ▶

26.5 Questioner: Does the Bible as we know it have portions of this law in it?

26.5 發問者：我們所知的聖經是否有部分的該法則？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

26.6 ▶

26.6 Questioner: Can you tell me if the Old Testament has any of the Law of One?

26.6 發問者：你能否告訴我、舊約是否含有任何的一的法則？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

26.7 ▶

26.7 Questioner: Which has more of the Law of One in it, the Old Testament or the New Testament?

26.7 發問者：哪一本書含有較多一的法則，舊約或新約？

Ra: I am Ra. Withdrawing from each of the collections of which you speak the

portions having to do with the Law of One, the content is approximately equal. However, the so-called Old Testament has a larger amount of negatively influenced material, as you would call it.

RA：我是 Ra。從你所說的這兩本文集來比較它們與一的法則之關聯，內容大致是相等的。然而，所謂的舊約有較大量受負面影響的材料，如你所稱。

26.8 ▶

26.8 Questioner: Can you tell me about what percentage is Orion-influenced in both the Old and the New Testaments?

26.8 發問者：你能否告訴我獵戶集團在舊約與新約各影響多少百分比？

Ra: We prefer that this be left to the discretion of those who seek the Law of One. We are not speaking in order to judge. Such statements would be construed by some of those who may read this material as judgmental. We can only suggest a careful reading and inward digestion of the contents. The understandings will become obvious.

RA：我們寧可讓那些尋求一的法則之實體們自己謹慎考慮。我們不是為了評判而說話。如此的聲明會被有些讀者認為是論斷的。我們只能建議仔細的閱讀、以及 向內去消化這些內容。理解將會變得顯明。

26.9 ▶

26.9 Questioner: Thank you. Could you please make the instrument cough?

26.9 發問者：謝謝你。可否請你令器皿咳嗽？

Ra: [Cough.]

RA：[咳嗽聲]

26.10 ▶

26.10 Questioner: Thank you. Have you communicated with any of our population in the third-density incarnate state in recent times?

26.10 發問者：謝謝你。你在最近的時間可曾與任何我們第三密度的人口通訊？

Ra: I am Ra. Please restate, specifying "recent times" and the pronoun, "you."

RA：我是 Ra。請重述，詳細說明「最近的時間」以及代名詞你」。

26.11 ▶

26.11 Questioner: Has Ra communicated with any of our population in this century, in the last, say, eighty years?

26.11 發問者：Ra 在這個世紀，好比說最近八十年間、是否曾與任何我們的人群通訊？

Ra: I am Ra. We have not.

RA：我是 Ra。我們沒有。

26.12 ▶

26.12 Questioner: Has the Law of One been communicated within the past eighty years by any other source to a entity in our population?

26.12 發問者：一的法則是否曾在過去八十年間、透過任何其他源頭被通訊給任何一個我們的實體？

Ra: I am Ra. The ways of One have seldom been communicated, although there are rare instances in the previous eight zero [80] of your years, as you measure time.

RA：我是 Ra。太一之道很少被通訊，雖然在過去八零年間曾有稀少的個案，以你們的時間衡量方式。

There have been many communications from fourth density due to the drawing towards the harvest to fourth density. These are the ways of universal love and understanding. The other teachings are reserved for those whose depth of understanding, if you will excuse this misnomer, recommend and attract such further communication.

由於朝向第四密度的收割逐漸接近，有許多通訊來自第四密度。這些通訊是普世大愛和理解之道。其他的教導則保留給那些具有理解[如果你願意諒解這個誤稱]深度的實體，推薦並吸引此類進一步的通訊。

26.13 ▶

26.13 Questioner: Did the Confederation then step up its program of helping planet Earth sometimes, some time late in this last major cycle? It seems that they did from the previous data, especially with the Industrial Revolution. Can you tell me the attitudes and reasonings behind this step up? Is there any reason other than that they just wanted to produce more leisure time in the last, say, a hundred years of the cycle? Is this the total reason?

26.13 發問者：星際邦聯是否在最後一個主要週期的後期加快它幫助行星地球的計

畫？從先前的資料看起來，他們確實這麼做，尤其是工業革命。你可否告訴我這加快過程背後的態度和推論過程？除了在這週期的最近一百年間製造更多閒暇時間、是否還有其他原因？這就是全部的原因？

Ra: I am Ra. This is not the total reason. Approximately two zero zero [200] of your years in the past, as you measure time, there began to be a significant amount of entities who by seniority were incarnating for learn/teaching purposes rather than for the lesser of the learn/teachings of those less aware of the process. This was our signal to enable communication to take place.

RA：我是 Ra。這不是全部的原因。大約在你們過去的二零零年間，如你們衡量的時間，開始有顯著數量的老資格實體，他們投生是為了學習/教導目的，而不是為了較次要的學習/教導[屬於較不覺察此過程的實體]。這是我們的信號、致使通訊開始發生。

The Wanderers which came among you began to make themselves felt at approximately this time, firstly offering ideas or thoughts containing the distortion of free will. This was the prerequisite for further Wanderers which had information of a more specific nature to offer. The thought must precede the action.

流浪者們差不多在此時來到你們當中、他們開始被感覺到，首先提供包含自由意志變貌的思維或想法。這是讓更多流浪者來提供更特定資訊的先決條件。思維必得先於行動。

26.14 ▶

26.14 Questioner: Could you please make the instrument cough?

26.14 發問者：你可否令該器皿咳嗽？

Ra: [Cough.]

RA：[咳嗽聲]

26.15 ▶

26.15 Questioner: Wondering if the one, Abraham Lincoln, could have possibly been a Wanderer?

26.15 發問者：不禁想知道，亞伯拉罕·林肯可不可能曾是一個流浪者？

Ra: I am Ra. This is incorrect. This entity was a normal, shall we say, Earth being which chose to leave the vehicle and allow an entity to use it on a permanent basis. This is relatively rare compared to the phenomenon of Wanderers.

RA：我是 Ra。這是不正確的。這個實體是個普通的，容我們說，地球的存有、選擇

離開肉體載具、並允許一個實體在持久的基礎上使用它。相較於流浪者現象而言、這是相對罕見的。

You would do better considering the incarnations of Wanderers such as the one known as "Thomas," the one known as "Benjamin."

你可以做得更好，考慮流浪者的投胎，好比「湯瑪斯」實體和「班傑明」實體。

26.16 ▶

26.16 Questioner: I am assuming you mean Thomas Edison and Benjamin Franklin?

26.16 發問者：我假設你意指湯瑪斯·愛迪生與 班傑明·佛蘭克林？

Ra: This is incorrect. We were intending to convey the sound vibration complex, Thomas Jefferson. The other, correct.

RA：這是不正確的。我們打算傳達的是聲音振動複合體，湯瑪斯·傑佛遜。另外一個，正確。

26.17 ▶

26.17 Questioner: Thank you. Can you tell me where the entity that used Lincoln— Abraham' s— body what density he came from and where?

26.17 發問者：謝謝你。你可否告訴我、使用亞伯拉罕·林肯身體的實體來自哪個密度、來自何方？

Ra: I am Ra. This entity was fourth-vibration.

RA：我是 Ra。這個實體是第四振動。

26.18 ▶

26.18 Questioner: I assume positive?

26.18 發問者：我假設是正面的？

Ra: That is correct.

RA：那是正確的。

26.19 ▶

26.19 Questioner: Was his assassination in any way influenced by Orion or any other negative force?

26.19 發問者：他被暗殺是否受到獵戶(集團)或任何其他負面勢力的影響？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

26.20 ▶

26.20 Questioner: Thank you. In the recent past of the last thirty to forty years the UFO phenomena has become known to our population. What was the original reason for—I know there' ve been UFOs throughout history, but what was the original reason for the increase in what we call UFO activity say in the past forty years?

26.20 發問者：謝謝你。在最近三十到四十年間、UFO 現象已經廣為我們的人群知曉。什麼是起初原因... 我知道有史以來，一直都有 UFO 出現；但在過去四十年間，我們稱為的 UFO 活動增加的起初原因是什麼？

Ra: I am Ra. Information which Confederation sources had offered to your entity, Albert [Einstein], became perverted, and instruments of destruction began to be created, examples of this being the Manhattan Project and its product.

RA: 我是 Ra。邦聯給予你們實體，亞伯(愛因斯坦)，的資訊被誤用了，毀滅的工具開始被建造，例如曼哈坦計畫及其產物。

Information offered through Wanderer, sound vibration, Nikola [Tesla], also being experimented with for potential destruction: example, your so-called Philadelphia Experiment.

透過流浪者，聲音振動，尼可拉(特斯拉)，提供的資訊也被實驗、目的是其潛在的破壞力：範例，你們所謂的費城實驗。

Thus, we felt a strong need to involve our thought-forms in whatever way we of the Confederation could be of service in order to balance these distortions of information meant to aid your planetary sphere.

因此，我們感到強烈的需求，以任何可提供服務的方式涉入我們邦聯的思想形態、好平衡這些原本要協助你們星球的資訊所帶來的扭曲。

26.21 ▶

26.21 Questioner: Then what you did, I am assuming, then, is to create an air of mystery with the UFO phenomena, as we call it, and then by telepathy send many messages that could be either accepted or rejected under the— following, of course, the Law of One so that the population would start

thinking seriously about the consequences of what they were doing. Is this correct?

26.21 發問者：那麼你所做的，我假設是藉由我們稱為的 UFO 現象去創造一團神秘的空氣，然後以心電感應傳送許多訊息、當然在一定的法則底下... 人們當然可以接受或拒絕，於是人們開始嚴肅地思考他們過去行為的後果。這是否正確？

Ra: I am Ra. This is partially correct. There are other services we may perform. Firstly, the integration of souls or spirits, if you will, in the event of use of these nuclear devices in your space/time continuum. This the Confederation has already done.

RA：我是 Ra。這只有部分正確。有其他服務是我們可以執行的。首先，在使用這些核子裝置的事件中[位於你們的空間/時間連續體]、整合靈魂或靈性[如果你願意這麼說]。這一點、邦聯早已完成了。

26.22 ▶

26.22 Questioner: I don't fully understand what you mean by that. Could you expand a little bit?

26.22 發問者：我不充分理解你的意思。你可以再講詳細一點嗎？

Ra: I am Ra. The use of intelligent energy transforming matter into energy is of such a nature among these weapons that the transition from space/time third density to time/space third density or what you may call your heaven worlds is interrupted in many cases.

RA：我是 Ra。這些武器的特質是使用智能能量轉化物質為能量、以致於第三密度空間/時間過渡到第三密度時間/空間[或你們稱為天界]的過程在許多情況下被中斷。

Therefore, we are offering ourselves as those who continue the integration of soul or spirit complex during transition from space/time to time/space.

因此，我們提供自己的服務、在空間/時間過渡到時間/空間之間、繼續整合(那些)靈魂或靈性複合體。

26.23 ▶

26.23 Questioner: Could you please give me an example from, let us say, Hiroshima or Nagasaki of how this is done?

26.23 發問者：可否請你給我一個例子，讓我們說，廣島或長崎，說明這工作如何被完成的？

Ra: I am Ra. Those who were destroyed, not by radiation, but by the trauma of

the energy release, found not only the body/mind/spirit complex made unviable, but also a disarrangement of that unique vibratory complex you have called the spirit complex, which we understand as a mind/body/spirit complex, to be completely disarranged without possibility of re-integration. This would be the loss to the Creator of part of the Creator and thus we were given permission, not to stop the events, but to ensure the survival of the, shall we say, disembodied mind/body/spirit complex. This we did in those events which you mention, losing no spirit or portion or holograph or microcosm of the macrocosmic Infinite One.

RA：我是 Ra。那些不是被輻射線摧毀，而是被能量釋放的創傷所摧毀的實體；不只身/心/靈複合體無法存活，其獨特的振動複合體，你們稱為的靈性複合體[我們理解為一個心/身/靈複合體]也被擾亂。當它被完全地擾亂、則無法被重新整合。這會是造物者的損失，失去造物者的一部分。故我們被給予許可、不是去阻止各種事件的發生，但要確保那些、容我們說、脫離肉體的心/身/靈複合體之存活。在你所提的例子中、我們做到了，沒有失去任何一個屬於宏觀宇宙之無限太一的、(人)靈或全像圖或小宇宙。

26.24 ▶

26.24 Questioner: Could you please make the instrument cough and then tell me just vaguely how you accomplished this?

26.24 發問者：可否請你令該器皿咳嗽，然後只要模糊地告訴我、你們怎樣辦到的？

Ra: [Cough.] I am Ra. This is accomplished through our understanding of dimensional fields of energy. The higher or more dense energy field will control the less dense.

RA：[咳嗽聲] 我是 Ra。這是透過我們對於能量之次元場的認知達成。較高或較密集的能量場將控制較不密集的(能量場)。

26.25 ▶

26.25 Questioner: But then, in general then you' re saying that if we— you will allow earth, the population of this planet to have a nuclear war and many deaths from that war, but you will be able to create a condition where these deaths will be no more traumatic, shall I say, with respect to entrance to the heaven world or astral world or whatever we call it than death by a bullet or normal means of dying of old age. Is this correct?

26.25 發問者：但是、那麼，你的說法是，一般而言，如果我們... 你們會允許地球、這個星球的人群進行核子戰爭、以及戰爭帶來的許多死亡，但你們將能夠創造一個狀態、就是這些死亡不會被子彈殺死或年老死亡 [隨後進入天界或星光界或不管什麼稱

呼] 帶來更多創傷。這是否正確?

Ra: I am Ra. This is incorrect. It would be more traumatic. However, the entity would remain an entity.

RA: 我是 Ra。這是不正確的。它會是更為創傷的。無論如何，該實體會保持為一個實體。

26.26 ▶

26.26 Questioner: Can you tell me the condition of the entities who were, shall I say, killed in Nagasaki and Hiroshima. At this time, what is their condition?

26.26 發問者：你可否告訴我那些在廣島或長崎被(原爆)殺死的實體的狀態、容我說？在這個時間，他們的狀態是怎樣的？

Ra: I am Ra. They of this trauma have not yet fully begun the healing process. They are being helped as much as is possible.

RA: 我是 Ra。具備這種創傷的實體尚未完整地開始其治療過程。在最大的可能限度上、他們正受到幫助。

26.27 ▶

26.27 Questioner: When the healing process is complete with these entities, will this experience of the death due to the nuclear bomb cause them to be, shall we say, regressed in their climb toward the fourth density?

26.27 發問者：當這些實體們的治療過程完成之後，這個由於核子彈爆炸而死的經驗、是否造成他們在攀升到第四密度的進度倒退，容我們說？

Ra: I am Ra. Such actions as nuclear destruction affect the entire planet. There are no differences at this level of destruction, and the planet will need to be healed.

RA: 我是 Ra。核子毀滅這類的行動影響整個行星。在毀滅的層次上沒有區別，該行星需要被治療。

26.28 ▶

26.28 Questioner: I was thinking specifically if an entity was in Hiroshima or Nagasaki at that time and he was reaching harvestability at the end of our cycle, would this death by nuclear bomb possibly create such trauma that he would not be able to be harvestable at the end of the cycle? That was specifically my question.

26.28 發問者：我具體所想的是：如果一個在廣島或長崎的實體在當時已經到達可收

割的程度，因核子彈造成如此的創傷而死亡，到了本週期的盡頭、他會不能夠被收割？那是我具體的問題。

Ra: I am Ra. This is incorrect. Once the healing has taken place the harvest may go forth unimpeded. However, the entire planet will undergo healing for this action, no distinction being made betwixt victim and aggressor, this due to damage done to the planet.

RA：我是 Ra。這是不正確的。一旦治療開始進行、收割可以不受阻礙地進行。無論如何，整個星球為了這個舉動將經歷治療，不分受難者與侵略者，因為(整個)星球受到損害。

26.29 ▶

26.29 Questioner: Could you please make the instrument cough? And...

26.29 發問者：可否請你令該器皿咳嗽？以及...

Ra: [Cough.]

RA：[咳嗽聲]

26.30 ▶

26.30 Questioner: And then, can you describe the mechanism of the planetary healing?

26.30 發問者：那麼，你可否描述該行星治療的機制？

Ra: I am Ra. Healing is a process of acceptance, forgiveness, and, if possible, restitution. The restitution not being available in time/space, there are many among your peoples now attempting restitution while in the physical.

RA：我是 Ra。治療是個接受、寬恕以及，如果可能的話，修補的過程。該修補在時間/空間中是不可得的，在你們人群當中、有許多在世的人正在嘗試修補。

26.31 ▶

26.31 Questioner: How do these people attempt this restitution in [the] physical?

26.31 發問者：這些在世的人如何嘗試修補？

Ra: I am Ra. These attempt feelings of love towards the planetary sphere and comfort and healing of the scars and the imbalances of these actions.

RA：我是 Ra。這些人嘗試愛的感覺、靠近地球，接著撫慰和治療這些舉動帶來的傷痕與不平衡。

26.32 ▶

26.32 Questioner: Then as the UFO phenomena was made obvious to many of the population, many groups of people reported contact; many groups of people reported telepathic communication with UFO entities and many recorded the results of what they considered telepathic communication. Was the Confederation, shall we say, oriented to impressing telepathic communication on groups that became interested in UFOs?

26.32 發問者：那麼、當 UFO 現象對於許多人來說變得顯而易見，許多團體報導關於與 UFO 實體的心電感應接觸，並紀錄他們認為的心電感應通訊。

星際邦聯是否導向於：銘印心電感應通訊在那些對 UFOs 感興趣的團體上頭？

Ra: I am Ra. This is correct although some of our members have removed themselves from the time/space using thought-form projections into your space/time, and have chosen, from time to time, with permission of the Council, to appear in your skies without landing.

RA：我是 Ra。這是正確的 雖然我們一些成員不再選擇從時間/空間、使用思想形態投射進入你們的空間/時間，而選擇在(土星)議會的許可下，不時出現在你們的天空卻不降落。

26.33 ▶

26.33 Questioner: Then are all of the landings that have occurred except for the landing when Eisenhower was contacted, are all of those landings of the Orion group or similar type groups?

26.33 發問者：那麼、所有的降落事件、除了艾森豪接觸的降落(個案)，都是被獵戶集團或相似類型的群體所接觸？

Ra: I am Ra. Except for isolated instances of those of, shall we say, no affiliation, this is correct.

RA：我是 Ra。除了那些無結盟關係[容我們說]的孤立個案，這是正確的。

26.34 ▶

26.34 Questioner: Is it necessary in each case for the entity who is contacted in one of these landings to be calling the Orion group, or do some of these entities come in contact with the Orion group even though they are not calling that group?

26.34 發問者：在這些降落事件中，是否需要被接觸的實體呼求獵戶集團，或者有些實體即使沒有呼求該集團，仍然會接觸到？

Ra: I am Ra. You must plumb the depths of fourth-density negative understanding. This is difficult for you. Once having reached third-density space/time continuum through your so-called windows, these crusaders may plunder as they will, the results completely a function of the polarity of the, shall we say, witness/subject or victim.

RA：我是 Ra。你必須測量第四密度負面理解的深度。這對你是困難的。一旦穿透你們所謂的窗戶、抵達第三密度空間/時間連續體，這些十字軍便可以任其意掠奪，成果則完全是目擊者、主體、或受害者自身極性之函數。

This is due to the sincere belief of fourth-density negative that to love self is to love all. Each other-self which is thus either taught or enslaved thus has a teacher which teaches love of self. Exposed to this teaching, it is intended that there be brought to fruition an harvest of fourth-density negative or self-serving mind/body/spirit complexes.

這是由於第四負面密度誠摯地相信愛自己就是愛全體。每一個其他自我不是被教導、就是被奴役，於是有個老師教導對自我的愛。暴露在這種教導下，它的意圖是在收割到來之際，收割第四負面密度或自我服務的心/身/靈複合體之果實。*

{* 在原先商業出版的這個點、唐插入 53.6~17，他希望對於「近距離接觸」給予一個更平衡的圖像、包括正面與負面 UFOs。唐感覺只有第二十六場集會的資訊、而沒有第五十三場集會的資訊是不完整的、甚至是一幅扭曲的圖像。}

26.35 ▶

26.35 Questioner: Could you make the instrument cough, please?

26.35 發問者：你可否令該器皿咳嗽，請？

Ra: [Cough.]

RA：[咳嗽聲]

26.36 ▶

26.36 Questioner: Then I am assuming all of the UFO groups who were getting telepathic contact from the Confederation were, shall we say, high-priority targets for the Orion crusaders, and I would assume that a large percentage of them were, shall we say, had their information polluted then. Can you tell me, do you have any idea what percentage of these groups were heavily polluted by the Orion information and if any of them were able to remain purely a Confederation channel?

26.36 發問者：那麼、我假設所有從星際邦聯得到心電感應接觸的團體都是獵戶十字

軍的高優先目標，我還假設在這些團體中、有大百分比的訊息被獵戶集團污染。你可否告訴我，你的任何臆測：這些團體的訊息有多少百分比被獵戶集團重度污染，以及在他們當中，是否有任何人能夠保持為一個純粹的邦聯管道？

Ra: I am Ra. To give you this information would be to infringe upon the free will or confusion of some living. We can only ask each group to consider the relative effect of philosophy and your so-called specific information. It is not the specificity of the information which attracts negative influences. It is the importance placed upon it.

RA：我是 Ra。給予你這個資訊將侵犯一些活人的自由意志或混淆程度。我們只能要求每個團體考慮哲學以及你們所謂的特定資訊的相對效應。並不是因為特定資訊吸引了負面影響，(人們)賦予該資訊的重要性才是重點。

This is why we iterate quite often, when asked for specific information, that it pales to insignificance, just as the grass withers and dies while the love and the light of the One Infinite Creator redounds to the very infinite realms of creation forever and ever, creating and creating itself in perpetuity.

這就是為什麼我們常常重申，當被問到特定資訊時，它黯然到微不足道；正如同青草會枯萎與死去、而太一無限造物者的光與愛卻不斷增益到真正無限的造物領域、永遠到永遠、永遠地創造和創造著祂自己。

Why then be concerned with the grass that blooms, withers and dies in its season only to grow once again due to the infinite love and light of the One Creator? This is the message we bring. Each entity is only superficially that which blooms and dies. In the deeper sense there is no end to beingness.

那麼，為什麼要擔心那些青草在其季節中盛開、枯萎、死去，只會由於太一造物者的無限愛與光而再次成長？這是我們帶來的訊息。就淺薄的層面而言，每一個實體都會興旺與死去。就更深層的意義而言，存在狀態沒有盡頭。

26.37 ▶

26.37 Questioner: Thank you very much. Could you please make the instrument cough?

26.37 發問者：非常感謝你。可否請你令該器皿咳嗽？

Ra: [Cough.]

RA：[咳嗽聲]

26.38 ▶

26.38 Questioner: As you have stated before, it is a strait and narrow path. There are many distractions.

26.38 發問者：如你曾經陳述的，它是一條狹窄和狹長的路徑。路上有許多令人分心的事物。

I plan to create an introduction, shall I say, to the Law of One, traveling through and hitting the high points of this 75,000 year cycle, possibly a few questions into the general future. After this introduction to the Law of One, as I call it, I would like to get directly to the main work, which is creating an understanding that can be disseminated to those who would ask for it, and only to those who would ask for it. For an understanding that can allow them to greatly accelerate their evolution. I am very appreciative and feel it a great honor and privilege to be doing this and hope that we can accomplish this next phase.

我計畫創造關於一的法則之緒論，行旅並觸及這 75000 年週期的高點，或許還有些問題探討一般性的未來。在這個一的法則之緒論之後[以我的稱呼]、我想要直接進入主要工作，就是創造一份理解，可以散播給需要的人，只給那些要求的人，這一份理解能夠允許他們大大地加速他們的進化。我很感激、並且感到極大的榮耀與特典能夠做這件事、接著希望我們能完成下一個階段。

I have a question that the instrument has asked that I would like to ask for the instrument. She says, you speak of various types of energy blockages and transfers, positive and negative, that may take place due to participation in our sexual reproductive complex of actions. She states, please explain these blockages and energy transfers with emphasis upon what an individual seeking to be in accordance with the Law of One may positively do in this area? Is it possible for you to answer this question?

我有個問題是該器皿要我提出的，她說：「你說到不同種類的能量阻塞與轉移，正面與負面的，可能發生在參與我們的有性生殖複合體的行為中。」她陳述：「請解釋這些能量的阻塞與轉移，重點放在尋求與一的法則一致的個人可以在這個領域中正面地做些什麼？」你是否可能回答這個問題？

Ra: I am Ra. It is partially possible, given the background we have laid. This is properly a more advanced question. Due to the specificity of the question we may give general answer.

RA：我是 Ra。這是部分可能的，基於我們曾鋪設的背景(知識)。這是個恰當的、較為先進的問題。由於這個問題的具體性，我們可以給個一般的答案。

The first energy transfer is red ray. It is a random transfer having to do only with your reproductive system.

第一個能量轉移是紅色光芒。它是個隨機的轉移、只與你們的繁殖系統有關。

The orange- and the yellow-ray attempts to have sexual intercourse create, firstly, a blockage if only one entity vibrates in this area, thus causing the entity vibrating sexually in this area to have a never-ending appetite for this activity. What these vibratory levels are seeking is green-ray activity. There is the possibility of orange- or yellow-ray energy transfer; this being polarizing towards the negative: one being seen as object rather than other-self; the other seeing itself as plunderer or master of the situation.

橙色與黃色光芒嘗試去擁有性交，首先，如果只有一個實體在這個區域振動，將創造一個阻塞，從而造成該實體在這個區域中性慾上的振動，對於這種活動產生永不終止的胃口。這些振動的層次(其實)尋求綠色光芒的活動。橙色或黃色光芒的能量轉移是有可能的；這個情況將極化朝向負面：一方被看作是個物體，而非其他自我；另一方看待自己為掠奪者或該情勢的主人。

In third* ray there are two possibilities. Firstly, if both vibrate in third* ray there will be a mutually strengthening energy transfer, the negative or female, as you call it, drawing the energy from the roots of the beingness up through the energy centers, thus being physically revitalized; the positive, or male polarity, as it is deemed in your illusion, finding in this energy transfer an inspiration which satisfies and feeds the spirit portion of the body/mind/spirit complex, thus both being polarized and releasing the excess of that which each has in abundance by nature of intelligent energy, that is, negative/intuitive, positive/physical energies as you may call them; this energy transfer being blocked only if one or both entities have fear of possession, of being possessed, of desiring possession or desiring being possessed.

[* *This should be fourth or green. Don and Ra corrected the error in session 32.*]

在第三光芒*中有兩種可能性，首先，如果雙方都在第三光芒中振動，將會有互相強化的能量轉移。陰極或女性[如你所稱]，從存在性的根部汲取能量、穿過各個能量中心，於是肉體上恢復生氣；陽極或男性[依照它在你們幻象中被認定的方式]，在其能量轉移中、找到一種靈感去滿足並餵養該身/心/靈複合體的靈性部分；於是雙方都被極化並釋放各自天生充沛的、多餘的智能能量，也就是說，陰極/直覺能量，陽極/肉體能量[依你對它們的稱呼]，只要有一方或雙方害怕佔有或被佔有，渴望佔有或渴望被佔有，這股能量轉移就會被阻礙。

{* 這應該是第四或綠色。在 32.3~ 4, Don 和 Ra 更正該錯誤。 }

The other green-ray possibility is that of one entity offering green-ray energy, the other not offering energy of the universal love energy, this resulting in a blockage of energy for the one not green ray thus increasing frustration or appetite; the green-ray being polarizing slightly towards service to others.

綠色光芒的另一種可能性是一個實體提供綠色光芒能量，另一方沒有提供這個普世愛之能量，這種能量阻塞結果是非綠色光芒的實體增加挫折或慾望；綠色光芒的實體則稍微極化朝向服務他人。

The blue-ray energy transfer is somewhat rare among your people at this time but is of great aid due to energy transfers involved in becoming able to express the self without reservation or fear.

藍色光芒能量轉移在你們人群中有些罕見、但有很大的協助，因為這種能量轉移涉及開始能夠毫無保留或毫無恐懼地表達自我。

The indigo-ray transfer is extremely rare among your people. This is the sacramental portion of the body complex whereby contact may be made through the violet ray with intelligent infinity. No blockages may occur at these latter two levels due to the fact that if both entities are not ready for this energy it is not visible and neither transfer nor blockage may take place. It is as though the distributor were removed from a powerful engine.

靛藍光芒能量轉移在你們人群當中極為罕見。這是身體複合體的聖體部分，由此得以透過紫羅蘭光芒和智能無限接觸。在這最後兩個層次不可發生任何阻塞、因為若雙方還沒有準備好這股能量它是看不見的，轉移或阻塞都不會發生。就彷彿一個強有力的引擎被拿掉了配電器。

This instrument was able, as an example of this working, to baffle the Orion group during [tape blank] experiences, as you call this substance, due to the fact that it effectively completely opened other-self to third-ray— we correct this instrument, it is growing low in vital energy— green-ray energy and partially open other-self to blue-ray interaction.

做為此次工作的範例，這個器皿在[錄音帶空白]經驗中，如你對這個物質的稱呼，能夠使獵戶集團受挫，這是由於她有效地、完全地開啟其他自我到第三光芒... 我們更正這個器皿，它的生命能正在下降... 綠色光芒能量，並且部分開啟其他自我到藍色光芒互動。*

{* Ra 在此參照的器皿經驗被描述在 18.3、還有其他地方。 }

May we ask if you have any queries before we close?

在我們結束之前、你是否有任何詢問？

26.39 ▶

26.39 Questioner: If you would please make the instrument cough, I will ask one— two quick things.

26.39 發問者：如果你願意、請使得該器皿咳嗽，我將快速問一兩件事。

Ra: [Cough.]

RA：[咳嗽聲]

26.40 ▶

26.40 Questioner: The instrument asks, How long do the debilitating effects that I am experiencing from the use of [LSD last, and] is there anything that we can do to make the instrument more comfortable?

26.40 發問者：該器皿問：由於使用 LSD，我正在經驗的衰弱效應會有多久。另外，有任何我們可以做的事，好使該器皿更舒適？

Ra: I am Ra. Firstly, the period of weakness of bodily complex is approximately three of your lunar cycles, the first ingestion causing approximately one of your lunar cycles; the second having a cumulative or doubling effect.

RA：我是 Ra。首先，身體複合體衰弱的時間大約是你們的三個月亮週期。第一次攝取的效果大約是你們的一個月亮周期；第二次攝取有累計或加倍的效果。

Secondly, this instrument is well. You are most conscientious.

其次，這個器皿狀況良好，你們十分盡責。

I am Ra. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, then, merry and glad and rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我的朋友們，我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，歡樂、快活地在太一造物者的大能與和平中欣喜著。Adonai。

第 027 場集會-1981 年二月 21 日

27.0 ▶

27.0 Ra: I am Ra. I greet you in the love and the light of the One Infinite Creator. I communicate now.

27.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我現在開始通訊。

27.1 ▶

27.1 Questioner: This session I thought we would start Book Two of The Law of One, which will focus on what we consider to be the only important aspect of our being.

27.1 發問者：這次集會、我想是一的法則之卷二的開端*，它將聚焦在我們認為的、我們存在的唯一重要面向。

{ 參看 13.3 的註腳、說明初版書籍的情況。}*

However, Jim has felt the obligation to ask two questions that were asked of him by Paul Shockley, and I will ask those two first, in case you are able to answer them before we really get started. First question is: Paul Shockley is presenting channeling— correction, Paul Shockley is presently channeling the same source which Edgar Cayce channeled, and Paul has received information that he took part in the design and construction of the Egyptian pyramids. Can you tell us what his role was in that effort?

無論如何，吉姆感到有義務為保羅·夏克利問兩個問題，在我們真正開始之前，我將先問這兩個問題，或許你能夠回答。第一個問題是：保羅·夏克利目前傳訊的來源與艾格·凱西的來源相同，他過去接收到一份資訊敘述他曾參與埃及人金字塔的設計與建造。你可否告訴我們、他在那次的努力過程中扮演什麼角色？

Ra: I am Ra. This was in your space/time continuum two periods and two lifetimes. The first of a physical nature working with Confederation entities in what you know of as Atlantis, this approximately thirteen thousand [13,000] of your years ago. This memory, shall we say, being integrated into the unconscious of the mind/body/spirit complex of this entity due to its extreme desire to remember the service of healing and polarization possible by the mechanisms of the crystal and the charged healer.

RA：我是 Ra。這件事發生在你們空間/時間連續體的兩個時期與兩次人生。第一次屬於物理性質的工作，他與邦聯實體們在你們所知的亞特蘭提斯(大陸)一起工作，時間大約是你們的一萬三千年前。容我們說，這次的記憶被整合到這個實體的心/身/靈複合

體的無意識之中、由於它極度渴望記得治療的服務，以及透過水晶與充能醫者的機制達成可能的極化。

The second experience being approximately one thousand [1,000] of your years later during which experience this entity prepared, in some part, the consciousness of the people of what you now call Egypt, that they were able to offer the calling that enabled those of our social memory complex to walk among your peoples. During this life experience this entity was of a priest and teaching nature and succeeded in remembering in semi-distorted form the learn/teachings of the Atlantean pyramidal experiences. Thus this entity became a builder of the archetypal thought of the Law of One with distortion towards healing which aided our people in bringing this through into a physical manifestation at what you would call a later period in your time measurement.

第二次的經驗大約在你們的一千年以後。在該次經驗中，這個實體在某個程度上準備埃及的人群的意識，好讓他們能夠提供呼求，致使我們的社會記憶複合體能夠行走在你們人群當中。在這次的人生經驗，這個實體屬於僧侶身分，並從事教導，成功地以半扭曲的形式、記得在亞特蘭提斯金字塔經驗時期的學習/教導。於是這個實體成為一的法則之原型思維的一個建造者、伴隨著朝向治療的變貌，這協助我們人群在你們稱為稍後的時期、以你們的時間量度、將該變貌帶入物理顯化當中。

27.2 ▶

27.2 Questioner: The second question is: Paul has also received information that mentions that there were other beings aiding in the construction of the pyramids who were not fully materialized in the third density. They were materialized from the waist up to their heads but were not materialized from the waist down to their feet. Did such entities exist in the construction of the pyramids, and who were they?

27.2 發問者：第二個問題是：保羅還接收到一份資訊、提到有其他存有協助某些金字塔的建造過程，但它們並未完全地具體顯身在第三密度當中。它們的身體從腰部向上到頭部是具體可見的，但腰部向下到雙足則未具體顯現。這樣的實體是否存在，並且協助金字塔的建造，它們是誰？

Ra: I am Ra. Consider, if you will, the intelligent infinity present in the absorption of livingness and beingness as it becomes codified into intelligent energy, due to the thought impressions of those assisting the living stone into a new shape of beingness. The release and use of intelligent infinity for a brief period begins to absorb all the consecutive or interlocking dimensions, thus

offering brief glimpses of those projecting to the material their thought. These beings thus beginning to materialize but not remaining visible. These beings were the thought-form or third-density-visible manifestation of our social memory complex as we offered contact from our intelligent infinity to the intelligent infinity of the stone.

RA：我是 Ra。如果你願意，考量當智能無限被有秩序地編碼進入智能能量之際、智能無限出現在活力性與存在性的吸收過程中、由於那些實體的思想銘印、它們協助有生命的石頭進入存在狀態的一個新外形。智能無限的釋放與使用持續一段短暫的時期，開始吸收所有連貫或聯鎖的次元，於是提供短暫的一瞥，看見那些將它們的思想投射到物質上的存有；這些存有因此開始具體顯現、但並未(一直)保持可見的狀態。當我們從我們的智能無限到石頭的智能無限、提供聯繫時，這些存有是我們社會記憶複合體的思想形態或第三密度可見的顯化。

27.3 ▶

27.3 Questioner: Thank you very much. I will now proceed with the process of starting the second book of The Law of One. This, I will assume, will be a much more difficult task than the first book because we want to focus on things that are not transient, and as questioner I may have difficulty at times.

27.3 發問者：非常感謝你。我現在將開始一的法則*卷二。這點，我會假定，將比卷一困難許多。因為我們想要將焦點集中在那些不是過渡性質的事物，做為發問者，我有時候可能會有些困難。

{* 參看 13.3 的註腳、說明初版書籍的情況。}

When I do have this difficulty I may fall back on some partially transient questions simply because I will not be able to formulate what I really need to formulate, and I apologize for this, but I will try my best to stay on the track and eliminate things of no value from the book if they do occur during my questioning.

當我確實有這樣的困難的時候，我會回到一些部分過渡性的問題上，只因為我無法明確地闡述我真正的需要，我為此感到抱歉。但我將盡力停留在正軌上、而且在本書中去除沒有價值的東西、如果它們的確發生在我詢問的過程中。*

{* 任何被刪除的問題與答案都已經恢復了。}

The statement I will make to begin with I have written. It is: Most entities in this density focus their minds on some transient condition or activity with little regard to its value as a tool or an aid to their growth and understanding of the true or undistorted essence of the creation of which they are an integral part. 我開頭的聲明，我已經寫下來了。它是：在這個密度中、大多數實體將心智聚焦在某

個短暫的狀態或活動，卻很少關心它做為工具的價值，協助他們的成長、並理解造物未受扭曲或真實的本質，他們都是不可或缺的一部分。

We will attempt, by starting at the beginning of creation, to establish an overview of ourselves in the creation, thereby arriving at a more informed point of inspection of what we consider to be reality. It is hoped that this process will allow us to participate more effectively in the process of evolution. 我們將嘗試，從造物的開端出發，建立一個關於在造物中、我們自己的概述，藉此獲致一個關於[我們認為的]實相的更通曉的視察點。希望這個過程將允許我們更有效地參與進化的過程。

I would like to start with definitions of words that we have been using that possibly we have not— and possibly cannot— totally understand, but since the first words that we use are intelligent infinity, I would like for you to define each of these words and give me the definition of their combination. 我想要先從一些詞彙的定義開始，先前我們使用過這些字，卻尚未完全地理解它們，可能無法(做到)，但既然我們使用的第一個詞彙為智能無限，我們希望你定義每一個單字的意義，以及組合在一起的定義。

Ra: I am Ra. Your vibrations of mind complex indicate a query. However, your vibrational sound complex indicate a preference. Please restate.

RA：我是 Ra。你的心智複合體之振動指出一個詢問。然而，你的振動聲音複合體指出一種偏好。請重新敘述。

27.4 ▶

27.4 Questioner: Would you define the word intelligent in the concept of intelligent infinity?

27.4 發問者：你可願在智能無限的概念中、定義智能這個字？

Ra: I am Ra. We shall address the entire spectrum of this question before defining as requested. Your language, using vibrational sound complexes, can be at best an approximation of that which is closer to an understanding, if you will, of the nature of conscious thought. Perceptions are not the same as sound vibration complexes and the attempt to define will therefore be a frustrating one for you, although we are happy to aid you within the limits of your sound vibration complexes.

RA：我是 Ra。在定義你要求的(字彙)之前，我們將就這個問題的完整光譜做說明。你們的語言，使用振動聲音複合體，在最佳情況下，是對於顯意識思想本質之理解[如果

你願意這麼說]的近似描述。感知跟一群振動聲音複合體不是相同的，因此嘗試去定義一個字將是令你挫折的，雖然我們樂意在你們聲音振動複合體的限制內協助你。

To define intelligent apart from infinity is difficult, for these two vibration complexes equal one concept. It is much like attempting to divide your sound vibration concept, faith, into two parts. We shall attempt to aid you however. 要將智能與無限分開定義是困難的，因為這兩個振動複合體等同於一個概念。就很像是把你們的一個聲音振動概念，信心，要分成兩半一樣。無論如何，我們將試圖協助你。

27.5 ▶

27.5 Questioner: It is not necessary to divide it. The definition of intelligent infinity as one part is sufficient. Could you please now define intelligent infinity?

27.5 發問者：分開它不是必需的。定義智能無限就足夠了。可以請你現在定義智能無限嗎？

Ra: I am Ra. This is exponentially simpler and less confusing. There is unity. This unity is all that there is. This unity has a potential and kinetic. The potential is intelligent infinity. Tapping this potential will yield work. This work has been called by us, intelligent energy.

RA：我是 Ra。這樣就簡單多了、(難度)呈幾何級數下降、也比較不會混淆。合一是存在的。這合一就是一切萬有。這合一擁有動能與位能。該位能是智能無限。擷取這個位能將產生功。這功一直被我們稱為智能能量。

The nature of this work is dependent upon the particular distortion of free will which in turn is the nature of a particular intelligent energy or kinetic focus of the potential of unity or that which is all.

這功的本質取決於自由意志的特殊變貌，依序來說，它是合一或全體之位能的動態焦點或特殊智能能量之本質。

27.6 ▶

27.6 Questioner: I'd like to expand a little on the concept of work. In Newtonian physics [the] concept of work is what we call a force which moves through space, it's the product of force and distance as we measure it. I'm assuming that the work of which you speak is a much broader term including possibly work in consciousness. Am I correct?

27.6 發問者：我想稍微詳細地探討功的概念，在牛頓物理學中，功的概念是一種移動穿越空間的力。以我們的衡量方式，功等於力乘以距離，我假設你所說的功具有更廣

闊的範圍，包括意識內的功。我是否正確？

Ra: I am Ra. As we use this term it is universal in application. Intelligent infinity has a rhythm or flow as of a giant heart beginning with the central sun as you would think or conceive of this, the presence of the flow inevitable as a tide of beingness without polarity, without finity; the vast and silent all beating outward, outward, focusing outward and inward until the focuses are complete. The intelligence or consciousness of foci have reached a state where their, shall we say, spiritual nature or mass calls them inward, inward, inward until all is coalesced. This is the rhythm of reality as you spoke.

RA：我是 Ra。當我們用這個字眼，它的應用是普遍通用的。智能無限有個律動或流動，如同一顆巨大的心、從中心太陽[如你所思考或設想的]開始跳動，這流動的存在無可避免地做為存在性的浪潮、沒有極性、沒有限度；那廣大且寧靜的脈動向外、向外(擴散)，向外和向內聚焦，直到所有焦點完成。當智能或意識的(眾多)焦點已經到達一個狀態，在此，它們的，容我們說，靈性的本質或質量呼喚它們向內、向內、向內(收斂)，直到一切融合，這就是你們所說的實相之韻律。

27.7 ▶

27.7 Questioner: Now I think I have extracted an important point from this in that in intelligent infinity we have work without polarity, or a potential difference does not have to exist. Is this correct?

27.7 發問者：我想我已經從中萃取出重要的一點：在智能無限中的功是沒有極性的，或者、位能的差異不必要存在。這是否正確？

Ra: I am Ra. There is no difference, potential or kinetic, in unity. The basic rhythms of intelligent infinity are totally without distortion of any kind. The rhythms are clothed in mystery, for they are being itself. From this undistorted unity, however, appears a potential in relation to intelligent energy.

RA：我是 Ra。在合一中，不管是位能或動能都沒有差別。智能無限的基本律動完全沒有任何種類的扭曲。這些律動被覆蓋於神秘中，因為它們是存在本身。從這毫無扭曲的合一中，不知怎的，出現一個與智能能量相關的位能。

In this way you may observe the term to be somewhat two-sided, one use of the term, that being as the undistorted unity, being without any kinetic or potential side. The other application of this term, which we use undifferentiatedly for lack of other term in the sense of the vast potential tapped into by foci or focuses of energy, we call intelligent energy.

以這個方式、你可以觀察到該術語似乎是兩面的：其中一個用法是毫無扭曲的合一，

沒有任何動能或位能的面向。這個術語的另一個應用面，我們無差別地使用它是由於缺乏其他術語來描述那個被多個[智能]能量的焦點所擷取的廣大位能。*

{* 這個敘述被編輯以增加清晰度、我們相信是 Ra 打算說的意思。原始的敘述如下：
「這術語的另一個應用面，我們無差別地使用它、因為缺乏其他術語來描述那個被多個能量[我們稱之為智能能量]的焦點所擷取的廣大位能」。}

27.8 ▶

27.8 Questioner: Now, I understand that the first distortion of intelligent infinity is the distortion of what we call free will. Can you give me a definition of this distortion?

27.8 發問者：現在，就我的理解、智能無限的第一變貌是我們稱為的自由意志變貌。你可以給予我這個變貌的一個定義嗎？

Ra: I am Ra. In this distortion of the Law of One it is recognized that the Creator will know Itself.

RA：我是 Ra。在這個屬於一的法則之變貌中，它被認定為：造物者願認識祂自己。

27.9 ▶

27.9 Questioner: Then am I correct then in assuming that the Creator will know Itself the Creator, then grants for this knowing the concept of freedom— total freedom of choice in the ways of knowing? Am I correct?

27.9 發問者：那麼我假定造物者願知曉祂自己...然後造物者授與這個知曉自由的概念、在知曉的各種道路上、完全自由的選擇？我是否正確？

Ra: I am Ra. This is quite correct.

RA：我是 Ra。這是相當正確的。

27.10 ▶

27.10 Questioner: This then being the first distortion of the Law of One, which I [am] assuming is the Law of Intelligent Infinity, from all other— correction, all other distortions which are the total experience of the creation spring from this. Is this correct?

27.10 發問者：那麼做為一的法則之第一變貌，我假設它是智能無限的法則，所有其他，更正，所有其他的變貌、即是造物的全體經驗、從這個(法則)躍出。這是否正確？

Ra: I am Ra. This is both correct and incorrect. In your illusion all experience springs from the Law of Free Will or the Way of Confusion. In another sense, which we are learning, the experiences are this distortion.

RA: 我是 Ra。這是既正確又不正確的。在你們的幻象中、所有經驗從自由意志法則或混淆之道中躍出。就另一個意義而言，我們正在學習的、這些經驗即是這個變貌。

27.11 ▶

27.11 Questioner: I will have to think about that and ask questions on it in the next session, so I will go on to what you have given me as the second distortion which is the distortion of love. Is this correct?

27.11 發問者：我必須好好想一想、接著在下次集會問這方面的問題；所以我將繼續走到你曾告訴我的第二變貌，也就是愛的變貌。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

27.12 ▶

27.12 Questioner: I would like for you to define love in the sense— in its sense as the second distortion.

27.12 發問者：我想要你在第二變貌的觀念中...定義愛。

Ra: I am Ra. This must be defined against the background of intelligent infinity or unity or the One Creator with the primal distortion of free will. The term Love then may be seen as the focus, the choice of attack, the type of energy of an extremely, shall we say, high order which causes intelligent energy to be formed from the potential of intelligent infinity in just such and such a way. This then may be seen to be an object rather than an activity by some of your peoples, and the principle of this extremely strong energy focus being worshiped as the Creator instead of unity or oneness from which all Loves emanate.

RA: 我是 Ra。這必須倚靠著該背景來定義，(該背景)屬於智能無限或合一或太一造物者、伴隨著自由意志之原初變貌。然後愛這個術語可以被視為焦點、專攻的選擇，一種在、容我們說、極高位階的能量、它促使智能能量從智能無限的位能中如此這般地成形。然後，這個(焦點)被你們人群中的一些實體看成一個客體、而非一個活動，這個極度強健的能量焦點之原則被崇拜為造物者，而非合一或太一性，它是所有的愛[複數]之發源處。

27.13 ▶

27.13 Questioner: Is Love— is there a manifestation of love that we could call vibration?

27.13 發問者：愛是否... 是不是有一種愛的顯化、我們可以稱之為振動？

Ra: I am Ra. Again we reach semantic difficulties. The vibration or density of love or understanding is not a term used in the same sense as the second distortion, Love; the distortion Love being the great activator and primal co-Creator of various creations using intelligent infinity; the vibration love being that density in which those who have learned to do an activity called "loving" without significant distortion, then seek the ways of light or wisdom.

RA：我是 Ra。再次地、我們觸及語意上的困難。愛的振動或密度與第二變貌，愛，有不同的意義；該變貌愛做為偉大的啟動者以及原初的共同造物者，(創造)許多造物、使用智能無限；振動愛做為那個密度、那些實體在其中學習一項活動，稱為沒有顯著扭曲的「流露愛」，接著尋求光之道或智慧之道。

Thus in vibratory sense love comes into light in the sense of the activity of unity in its free will. Love uses light and has the power to direct light in its distortions. Thus vibratory complexes recapitulate in reverse the creation in its unity, thus showing the rhythm or flow of the great heartbeat, if you will use this analogy.

從而，在振動的意義之中，愛進入光。就合一在其自由意志中活動的意義中，愛使用光，並且有大能依它的變貌去指引光。如此，振動複合體們重現了造物在其合一中的反向過程，從而展現了偉大心跳的律動或流動，如果你願意使用這個類比。

27.14 ►

27.14 Questioner: I will make a statement that I have extracted from the physics of Dewey Larson which may or may not be close to what we are trying to explain. Larson says that all is motion which we can take as vibration, and that vibration, which is pure vibration and is not physical in any way or in any form or in any density; that vibration, by— first product of that vibration is what we call the photon, particle of light.

27.14 發問者：我將做個聲明，那是我從杜威·拉森的物理學中萃取的，或許接近我們嘗試解釋的東西。拉森說一切都是(物體的)運動，我們可以視為振動；那振動是純粹的振動，在任何形式或密度中、它都不是物質的，那振動的第一個產物是我們稱為的光子、光的粒子。

I was trying to make an analogy between this physical solution and the concept of love and light. Is this close to the concept of Love creating light, or not?

我正在嘗試把物理的解答跟愛與光的概念類比。這過程是否跟愛創造光相近？

Ra: I am Ra. You are correct.

RA: 我是 Ra。你是正確的。

27.15 ▶

27.15 Questioner: Then I will expand a bit more on this concept. We have the infinite vibration of Love which can occur, I am assuming, at varying frequencies, if this has a meaning in this; I would assume that it begins at one basic frequency. Does this have any meaning? Am I making sense? Is this correct?

27.15 發問者：那麼，我把這個觀念擴張一點。我們有愛的無限振動，我假設可以在不同的頻率上發生，如果這其中有意義。我會假設它從一個基本頻率開始。這樣說有任何意義嗎？我說的有意義嗎？這是否正確？

Ra: I am Ra. Each Love, as you term the prime movers, comes from one frequency, if you wish to use this term. This frequency is unity. We would perhaps liken it rather to a strength than a frequency, this strength being infinite, the finite qualities being chosen by the particular nature of this primal movement.

RA: 我是 Ra。每一種愛，如你對原初發起者的稱謂，都來自一個頻率[如果你想望用這個術語]，這頻率就是合一。我們或許情願將它比擬為一個氣力，而非一個頻率，這氣力是無限的，某些有限的品質被這原初發起過程的特殊性質所檢選。

27.16 ▶

27.16 Questioner: Then this vibration which is, for lack of better understanding, which we would call pure motion; it is pure love; it is— it is not— there is nothing that is yet condensed, shall we say, to form any type or density of illusion. This Love then creates by this process of vibration a photon, as we call it, which is the basic particle of light. This photon then, by added vibrations and rotations, further condenses into particles of the densities, the various densities that we experience. Is this correct?

27.16 發問者：那麼、因為缺乏更好的理解，我們會把這振動稱為純粹的運動；它是純粹的愛，它是... 它不是...，容我們說，尚沒有東西凝結成幻象的任何類型或密度。這愛透過該振動的過程創造出一個光子[以我們的稱謂]，即光的基本粒子。然後這光子透過附加的振動與旋轉，進一步地凝結成各個密度的粒子，我們所經歷的各個密度。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

27.17 ▶

27.17 Questioner: Now, this— then light which forms the densities has what we call color, and this color is divided into seven categories of color. Can you tell me, is there is a reason or an explanation for these categories of color? Can you tell me something about that?

27.17 發問者：現在，這光形成我們稱為的顏色密度，這顏色分成七的類別。這樣分類是否有個原因或解釋？你能告訴我嗎？

Ra: I am Ra. This will be the last complete question of this session as this instrument is low on vital energy. We will answer briefly and then you may question further in consequent sessions.

RA：我是 Ra。這將是這次集會中最後一個完整的問題，因為這個器皿的生命能是低落的。我們將簡短地回答，你可以在隨後的集會中進一步發問。

The nature of the vibratory patterns of your universe is dependent upon the configurations placed upon the original material or light by the focus or Love using Its intelligent energy to create a certain pattern of illusions or densities in order to satisfy Its own intelligent estimate of a method of knowing Itself. Thus the colors, as you call them, are as strait, or narrow, or necessary as is possible to express, given the will of Love.

你們宇宙的振動樣式之本質取決於愛或該焦點安置在起初材料或光上面的配置，(愛)使用其智能能量去創造一組特定的幻象或密度的樣式，好滿足祂對於一個認識自己的方法之智能推估。從而，這些顏色、如你的稱呼、在愛的意志下，盡可能地以狹長或窄波或必要的方式去表現。

There is further information which we shall be happy to share by answering your questions. However, we do not wish to deplete this instrument. Is there a short query necessary before we leave?

還有進一步的資訊、我們將樂於透過回答你的問題來分享。無論如何，我們不願耗盡這個器皿。在我們離去之前、是否有個簡短的詢問？

27.18 ▶

27.18 Questioner: The only thing I need to know is, is there is anything we can do to make the instrument more comfortable or help her or the contact?

27.18 發問者：我唯一需要知道的是：有沒有任何我們可以做的事，好使該器皿更舒適、幫助她或該通訊？

Ra: I am Ra. This instrument is slightly uncomfortable. Perhaps a simpler configuration of the body would be appropriate given the instrument's improving physical complex condition.

RA：我是 Ra。這個器皿有輕微的不舒適。或許一個更簡單的身體之配置會是恰當的、基於該器皿的肉體狀態正在改善。

I am Ra. You are conscientious in your endeavors. We shall be with you. We leave you now in the love and in the light of the One Infinite Creator. Rejoice, therefore, in the power and the peace of the One Infinite Creator. Adonai.

我是 Ra。你們的努力是謹慎認真的。我們會和你們同在。我們現在於太一無限造物者的愛與光中離開你們。那麼、在太一無限造物者的大能與和平中歡慶吧。Adonai。

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28.0 ▶

28.0 Ra: I am Ra. I greet you in the love and the light of the Infinite Creator. I communicate now.

28.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我現在開始通訊。

28.1 ▶

28.1 Questioner: I may be backtracking a little bit and make a few false starts today because I think we are at possibly the most important part of what we are doing in trying to make it apparent through questioning how everything is one, and how it comes from one intelligent infinity. This is difficult for me to do, so please bear with my errors in questioning.

28.1 發問者：今天我要回溯一點、可能會有些失誤的起步、因為我想、我們可能位於最重要的部分、我們正在嘗試透過發問、顯明萬事萬物如何為一，以及它如何來自單一智能無限中。這(嘗試)對我是困難的，所以、請忍受我在發問當中的一些錯誤。

The concept that I have right now of the process, using both what you have told me and some of Dewey Larson's material having to do with the physics of the process, I have the concept that intelligent infinity expands outward from all locations everywhere. It expands outward in every direction uniformly like the surface of a balloon or a bubble expanding outward from every point everywhere. It expands outward at what's called unit velocity or the velocity of light. This is Larson's idea of the progression of what he calls space/time. Is this concept correct?

根據你所告訴我的、以及一些杜威·拉森的資料、和物理過程有關的... 我的概念是智能無限從所有地方開始向外擴張。它均勻地朝所有方向擴張，好比泡沫或氣球的表面。它以單元速度[有此稱呼]或光速向外擴張。這是拉森對於空間/時間進程的構想。這個概念是否正確？

Ra: I am Ra. This concept is incorrect as is any concept of the one intelligent infinity. This concept is correct in the context of one particular Logos, or Love, or focus of this Creator which has chosen Its, shall we say, natural laws and ways of expressing them mathematically and otherwise.

RA：我是 Ra。這個概念是不正確的，一如任何關於單一智能無限的概念。若就一個特殊的理則、或愛、或這個造物者的焦點而言，這個概念是正確的；容我們說，理則已選擇祂的自然律與數學表達形式和其他方面。

The one undifferentiated intelligent infinity, unpolarized, full and whole, is the macrocosm of the mystery-clad being. We are messengers of the Law of One. Unity, at this approximation of understanding, cannot be specified by any physics but only be activated or potentiated intelligent infinity due to the catalyst of free will. This may be difficult to accept. However, the understandings we have to share begin and end in mystery.

該單一無區別的智能無限，無極化、飽滿且完全，是那被神秘覆蓋的存在之全域宇宙。我們是一的法則之使者。合一只能用趨近的方式去理解，無法以任何物理學來明確說明，只會因自由意志之催化劑而啟動或賦能智能無限。這可能是難以(令人)接受的。無論如何，我們所分享的理解：始於神秘、亦終於神秘。

28.2 ▶

28.2 Questioner: Well, we had yesterday arrived at a point where we were considering colors of light. [You] said that "the nature of the vibratory patterns of your universe is dependent upon the configurations placed on the original material or light by the focus of Love using Its intelligent energy to create a certain pattern of... of illusions or densities." Then after this material you said that there' s further information which you' d be happy to share, but we ran out of time. Could you complete the further information on that?

28.2 發問者：嗯，我們昨天討論到一點、我們正在考量光的顏色。你說：「你們宇宙的振動樣式之本質取決於愛的焦點安置在起初材料或光上面的配置，該焦點使用其智能能量創造一組特定的... 幻象或密度樣式」。然後在這段資料之後、你說有進一步的資料樂於分享，但我們剛好用完時間。(這次)你可以完成該進一步的資訊嗎？

Ra: I am Ra. In discussing this information we then, shall we say, snap back into the particular methods of understanding or seeing that which is that the one, sound vibration complex, Dewey, offers; this being correct for the second meaning of intelligent infinity: the potential which then through catalyst forms the kinetic.

RA：我是 Ra。在討論這個訊息之前，讓我們快速回顧杜威[該聲音振動複合體]提供的理解或看見的方法，對於智能無限第二義、這(方法)是正確的：位能透過催化劑形成動能。

This information is a natural progression of inspection of the kinetic shape of your environment. You may understand each color or ray as being, as we had said, a very specific and accurate apportion of intelligent energy' s representation of intelligent infinity, each ray having been previously

inspected in other regards.

這份資訊是檢視你們環境的動能形狀後的自然進展。你可以理解每一種顏色或光線做為[如我們說過的]智能能量中一個非常具體且準確的分配*，做為智能無限的代表，每一道光芒、在其他方面、先前都已檢視過了。

{* 在這個脈絡中、分配(apportion)可以被定義為：「依據一個計劃去切分與指派。」 }

This information may be of aid here. We speak now nonspecifically to increase the depth of your conceptualization of the nature of what is. The universe in which you live is recapitulation in each part of intelligent infinity. Thus you will see the same patterns repeated in physical and metaphysical areas; the rays or apportions of light being, as you surmise, those areas of what you may call the physical illusion which rotate, vibrate, or are of a nature that may be, shall we say, counted or categorized in rotation manner in space/time as described by the one known as Dewey; some substances having various of the rays in a physical manifestation visible to the eye, this being apparent in the nature of your crystallized minerals which you count as precious, the ruby being red and so forth.

這份資訊或許在此有幫助。我們現在以非特定的說法來增進你對實存之本質的概念化深度。你所生活其中的宇宙是智能無限每一部分之重點重述。是故，你會看到相同的樣式在物理界與形而上領域中重複著；如你推測的，光的分配或各個光芒，你所謂的物理幻象的那些區域，它們旋轉、振動著。或就杜威的理論，容我們說，它們可依旋轉的方式在空間/時間中被分類及數算；某些物質有各種光芒可以被肉眼所見，這在你們視為珍貴的結晶狀礦物是明顯的，好比紅寶石是紅色的，以此類推。

28.3 ►

28.3 Questioner: This light that occurred as a consequence of vibration which is a consequence of Love. I am going to ask if that statement is right. Is that correct?

28.3 發問者：光的發生是愛的振動之結果。我要問這個陳述對嗎？那是否正確？

Ra: I am Ra. This statement is correct.

RA：我是 Ra。這個陳述是正確的。

28.4 ►

28.4 Questioner: OK. This light then can condense into material as we know it in our density, into all of our chemical elements because of rotations of the vibration at quantized intervals or units of angular velocity. Is this correct?

28.4 發問者：OK。然後這道光在我們的密度中凝結為[我們所知的]物質，轉變為我們

所有的化學元素，由於振動旋轉基於(不同的)量子化間隔或角速度單元。這是否正確？

Ra: I am Ra. This is quite correct.

RA: 我是 Ra。這是相當正確的。

28.5 ▶

28.5 Questioner: Thank you. I am wondering, what is the catalyst or the activator of the rotation? What causes the rotation so that the light condenses into our physical or chemical elements?

28.5 發問者：謝謝你。我不禁想知道：該旋轉的催化劑或活化劑是什麼？什麼東西造成該旋轉，以致於光凝結轉變為我們的物理或化學元素？

Ra: I am Ra. It is necessary to consider the enabling function of the focus known as Love. This energy is of an ordering nature. It orders in a cumulative way from greater to lesser so that when Its universe, as you may call it, is complete, the manner of development of each detail is inherent in the living light and thus will develop in such and such a way; your own universe having been well-studied in an empirical fashion by those you call your scientists and having been understood or visualized, shall we say, with greater accuracy by the understandings or visualizations of the one known as Dewey.

RA: 我是 Ra。必須考慮該焦點、被認識為愛、的致能作用。這股能量具備有序的特性，以漸進的方式排序：從較大到較小，所以當祂的宇宙[以你們的稱呼]完成的時候，每一個細節都繼承鮮活之光的特性，因此以如此這般的方式發展。你們自己的宇宙已經被你們稱為的科學家以經驗主義的方法詳細地研究，並且藉由被知曉為杜威的實體的理解和視覺化，容我們說，帶來更大的準確度。

28.6 ▶

28.6 Questioner: When does individualization or the individualized portion of consciousness come into play? How does this individualization occur and at what point does individualized consciousness take over in working on the basic light?

28.6 發問者：個體化或意識的個別化部份什麼時候開始起作用？這個別化(過程)如何發生的？在什麼(時)點、個別化的意識接管了對基本光的工作？

Ra: I am Ra. You remain carefully in the area of creation itself. In this process we must further confuse you by stating that the process by which free will acts upon potential intelligent infinity to become focused intelligent energy takes place without the space/time of which you are so aware as it is your

continuum experience.

RA: 我是 Ra。你在(宇宙)造物這個領域保持小心的態度。在這過程中、我們必須進一步地混淆你、陳述自由意志作用於潛在的智能無限、使之成為聚焦之智能能量，(它的)發生沒有空間/時間[你們非常知道它，因為它是你們的連續體經驗]。

The experience or existence of space/time comes into being after the individuation process of Logos or Love has been completed and the physical universe, as you would call it, has coalesced or begun to draw inward while moving outward to the extent that that which you call your sun bodies have in their turn created timeless chaos coalescing into what you call planets, these vortices of intelligent energy spending a large amount of what you would call first density in a timeless state, the space/time realization being one of the learn/teachings of this density of beingness.

在理則或愛的個別化過程完成之後，才開始產生空間/時間的存在或經驗，你們所稱的物理宇宙已經結合或開始向內牽引、同時向外擴張，直到你們眾多的恆星體接著創造出無時的渾沌、持續結合為各個你們稱為的行星，這些智能能量的漩渦花費大量的、你們會稱為第一密度在無時狀態當中，空間/時間的實現是存在性的這個密度的學習/教導之一。

Thus we have difficulty answering your questions with regard to time and space and their relationship to the, what you would call, original creation which is not a part of space/time as you can understand it.

因此、我們對於你的問題：關於時間與空間，以及它們和你會稱為的起初造物的關係，在回答上有困難，(因為)起初造物並不是你所理解的空間/時間的一部分。

28.7 ▶

28.7 Questioner: Thank you. Does a unit of consciousness, an individualized unit of consciousness, create, say, a unit of the creation? I will give an example.

28.7 發問者：謝謝你。一個意識的單元、意識的個別化單元、可否創造出一個造物單元？我將舉個例子。

Would one individualized consciousness create one galaxy of stars, the type that has many millions of stars in it. Does this happen?

一個個別化的意識(單元)會創造一整個銀河，其中有數以百萬計的恆星。這事會發生嗎？

Ra: I am Ra. This can happen. The possibilities are infinite. Thus a Logos may create what you call a star system or it may be the Logos creating billions of

star systems. This is the cause of the confusion in the term galaxy, for there are many different Logos entities or creations and we would call each, using your sound vibration complexes, a galaxy.

RA: 我是 Ra。這可以發生。可能性有無限多種。是故 一個理則可以創造一個恆星系統，或者該理則創造出數十億個恆星系統。這是星系(銀河)這個名詞中有混淆的原因，因為有許多不同的理則實體或造物，我們會稱呼每一個為星系[使用你們的聲音振動複合體]。

28.8 ▶

28.8 Questioner: Let' s take as an example the planet that we are on now and tell me how much of the creation was created by the same Logos that created this planet?

28.8 發問者：讓我們舉我們所在的地球為例，接著告訴我，創造這個星球的相同理則另外還創造了多少部分的(宇宙)造物？

Ra: I am Ra. This planetary Logos is a strong Logos creating approximately two hundred fifty billion [250,000,000,000] of your star systems for Its creation. The, shall we say, laws or physical ways of this creation will remain, therefore, constant.

RA: 我是 Ra。這個行星的理則是一個強健的理則，創造了大約二千五百億顆恆星系統、為了祂的創作。容我們說，因此在這個造物中，物理之道或法則將保持恆定。

28.9 ▶

28.9 Questioner: Then what you' re saying is that the lenticular star system which we call a galaxy that we find ourself in with approximately 250 billion other suns like our own was created by a single Logos. Is this correct?

28.9 發問者：那麼，你是在說：我們身處的雙凸透鏡狀恆星系統、我們稱為一個銀河系、帶著大約 2500 億顆其他恆星[如同我們的太陽]，全部是由單一的理則所創造。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

28.10 ▶

28.10 Questioner: Now, since there are many individualized portions of consciousness in this lenticular galaxy, did this Logos then subdivide into more individualization of consciousness to create these consciousness or divide into these consciousness?

28.10 發問者：現在，既然在這個雙凸透鏡狀的銀河系中、意識有許多個別化部分，然後、這個理則是否再細分為更多個體化意識來創造這些意識或分化為這些意識？

Ra: I am Ra. You are perceptive. This is also correct although an apparent paradox.

RA：我是 Ra。你是知覺敏銳的。雖然是一個明顯的矛盾，這(敘述)還是正確的。

28.11 ▶

28.11 Questioner: Could you tell me what you mean by an apparent paradox?

28.11 發問者：你能否告訴我、明顯的矛盾、你的意思是什麼？

Ra: I am Ra. It would seem that if one Logos creates the intelligent energy ways for a large system there would not be the necessity or possibility of the further sub-Logos differentiation. However, within limits, this is precisely the case, and it is perceptive that this has been seen.

RA：我是 Ra。如果一個理則為了一個大系統創造了智能能量的各種路，似乎就沒有必要性或可能性去分化為許多個子理則。無論如何，在一些限度內，確實就是這樣，(你是敏銳的，已經看到這點。

28.12 ▶

28.12 Questioner: Thank you. Could you please make the instrument cough?

28.12 發問者：謝謝你。你可否令該器皿咳嗽？

Ra: [Cough.]

RA：[咳嗽聲]

28.13 ▶

28.13 Questioner: Thank you. Do all of the individualized portions of the Logos, then, in our— I' ll call the lenticular galaxy that we are in, 250 billion suns, or stars, I will call that the major galaxy just so we will not get mixed up in our terms.

28.13 發問者：謝謝你，該理則的所有個別化部分... 我將稱呼雙凸透鏡狀銀河為主銀河，擁有 2500 億顆恆星，這樣我們以後就不會搞混了。

Does all the consciousness, then, in this individualized form that goes into what we are calling the major galaxy start out and go through all of the densities in order, one, two, three, four, five, six, seven or— then to eighth— or is there, shall I say, some who start higher up the rank and go in a— so that

there is always a mixture of intelligent consciousness in the galaxy?

那麼，所有意識以個別化的形式進入我們稱為主銀河、是否都必須依序通過所有密度，一、二、三、四、五、六、七，然後進入八... 或者，容我說，有些意識的起始次序較高，好讓該銀河總是有(不同的)智能意識混合在一起？

Ra: I am Ra. The latter is more nearly correct. In each beginning there is the beginning from infinite strength. Free will acts as a catalyst. Beings begin to form the universes. Consciousness then begins to have the potential to experience. The potentials of experience are created as a part of intelligent energy and are fixed before experience begins.

RA：我是 Ra。後者比較近乎正確。在每一個開端中、有來自無限氣力的開端。自由意志做為催化劑。存有們開始形成宇宙。然後意識開始有位能去經驗。這些被創造的經驗位能做為智能能量的一部分、並且在經驗開始之前、(它們)是固定的。

However, there is always, due to free will acting infinitely upon the creation, a great variation in initial responses to intelligent energy's potential. Thus almost immediately the foundations of the, shall we call it, hierarchical nature of beings begins to manifest as some portions of consciousness or awareness learn through experience in a much more efficient manner.

無論如何，由於自由意志無限地作用在造物之上，對於智能能量之位能的最初回應總有大量不同的情況。因此幾乎是立即地顯化存有們階層特性的基礎[容我們這麼稱呼]，因為意識或覺知的某些部份以更有效率的方式透過經驗學習。

28.14 ▶

28.14 Questioner: Is there any reason for some portions being much more efficient in learning?

28.14 發問者：(意識的)某些部分能更有效率地學習、這有什麼原因？

Ra: I am Ra. Is there any reason for some to learn more quickly than others? Look, if you wish, to the function of the will ... the, shall we say, attraction to the upward spiraling line of light.

RA：我是 Ra。有些實體學得比其他實體快速，這有任何原因？如果你願意，觀看意志的機能... 容我說，受到向上螺旋光線吸引(的程度)。

28.15 ▶

28.15 Questioner: Now, as the major galaxy is created, and I am assuming all of its densities— I am assuming all— there are eight densities created when this major galaxy is created. Is this correct?

28.15 發問者：現在，當這個主銀河被創造之際，我正假設、它所有的密度... 我在假設有八個密度同時也被創造。這是否正確？

Ra: I am Ra. This is basically correct. However, it is well to perceive that the eighth density functions also as the beginning density or first density, in its latter stages, of the next octave of densities.

RA：我是 Ra。這基本上是正确的。無論如何，最好感知到第八密度到了後期、同時也運行為下個八度音程密度之開始或第一密度。

28.16 ▶

28.16 Questioner: Are you saying then there are an infinite number of octaves of densities one through eight?

28.16 發問者：那麼，你是說有無限數量的音程之密度、(包含)第一到第八密度？

Ra: I am Ra. We wish to establish that we are truly humble messengers of the Law of One. We can speak to you of our experiences and our understandings and teach/learn in limited ways. However, we cannot speak in firm knowledge of all the creations. We know only that they are infinite. We assume an infinite number of octaves.

RA：我是 Ra。我們想望確立(的印象)：我們真的是一的法則之謙卑使者。以有限的方式、我們可以對你們說我們的經驗、我們的理解，並且教導/學習。無論如何，我們無法肯定地述說所有造物的知識。我們只知道它們是無限的。我們假設有無限多數量的八度音程。

However, it has been impressed upon us by our own teachers that there is a mystery-clad unity of creation in which all consciousness periodically coalesces and again begins. Thus we can only say we assume an infinite progression though we understand it to be cyclical in nature and, as we have said, clad in mystery.

無論如何，我們自己的老師給我們的印象是：存在一個被神秘覆蓋著的合一(宇宙)造物，在其中、所有的意識週期性地結合(聚合)、接著再次開始。因此我們只能說：我們假設一個無限的進程，雖然我們理解它的特性為週期性的，並且如我們先前說的，籠罩在神秘之中。

28.17 ▶

28.17 Questioner: Thank you. Would you please make the instrument cough again?

28.17 發問者：謝謝你，可否請你令器皿再次咳嗽？

Ra: [Cough.]

RA: [咳嗽聲]

28.18 ▶

28.18 Questioner: Thank you. When this major galaxy is formed by the Logos, polarity then exists in a sense that we have electrical polarity, a gravitational effect that probably isn't polarity, I'm... I'll have to ask that question... We do have electrical polarity existing at that time. Is this correct?

28.18 發問者：謝謝你。當該理則形成這個主銀河，極性也產生了，即我們現在擁有的電氣極性，一個重力效應、很可能不是極性，我.....我將要問那個問題。們在那個時候確實有電氣極性。這是否正確？

Ra: I am Ra. I accept this as correct with the stipulation that what you term electrical be understood as not only the one, Larson, stipulated its meaning but also in what you would call the metaphysical sense.

RA：我是 Ra。我們接受這點為正確的、附帶條款是：你所稱的電氣不只有一個意義、如拉森實體所律定的意義，也具有你們稱為的形而上意義。

28.19 ▶

28.19 Questioner: Are you saying then that we not only have a polarity of electrical charge but also a polarity in consciousness at that time?

28.19 發問者：那麼你是說，在那個時候、我們不僅有電荷的極性，也有意識內的極性？

Ra: I am Ra. This is correct. All is potentially available from the beginning of your physical space/time; it then being the function of consciousness complexes to begin to use the physical materials to gain experience to then polarize in a metaphysical sense. The potentials for this are not created by the experiencer but by intelligent energy.

RA：我是 Ra。這是正確的。當你們的物理空間/時間開始之初、所有東西都是潛在可得的... 然後意識複合體們的機能是開始使用物理的材料來獲得經驗，接著展開形而上意義的極化。這些潛能並不由經驗者創造、而是由智能能量(創造)。

This will be the last full question of this session due to our desire to foster this instrument as it slowly regains physical complex energy. May we ask if you have one or two questions we may answer shortly before we close?

此即是這次集會的最後一個完整問題、由於我們渴望看護這器皿、因它正在緩慢恢復

肉體複合體的能量。在我們結束之前、容我們問、你是否有一或兩個問題、是我們可以簡短回答的？

28.20 ▶

28.20 Questioner: I am assuming that the process of creation, then, after the original creation of the major galaxy, is continued by the further individualization of consciousness of the Logos so that there are many, many portions of individualized consciousness then creating further items, you might say, for experience all over the galaxy. Is this correct?

28.20 發問者：我正假設創造的過程，那麼在主銀河的起初造物(完成)之後，(創造的過程)由理則進一步的個別化意識所承接，也就是許許多多個別化的意識部分進一步創造更多細目[你可以這麼說]，為了遍佈整個銀河的經驗。這陳述是否正確？

Ra: I am Ra. This is correct, for within the, shall we say, guidelines or ways of the Logos, the sub-Logos may find various means of differentiating experiences without removing or adding to these ways.

RA：我是 Ra。這是正確的。在理則之道或指導方針[容我們說]之下，子理則可以找到不同的方法創造具差異化的經驗、卻不會減少或增添這些方針。

28.21 ▶

28.21 Questioner: Thank you. And since we are out of time I' ll just ask if there is anything that we can do to make the instrument more comfortable or help the contact?

28.21 發問者：謝謝你。既然我們已經用完時間了。我只問有沒有任何我們可以做的事，使得這器皿更舒適，或幫助該通訊？

Ra: I am Ra. This instrument is well adjusted. You are conscientious.

RA：我是 Ra。這器皿被良好地調整。你們是謹慎認真的。

I am Ra. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth then rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我的朋友，我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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29.0 ▶

29.0 Ra: I am Ra. I greet you in the love and in the light of the Infinite Creator. We communicate now.

29.0 RA: 我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

29.1 ▶

29.1 Questioner: Is our sun (this planetary system) as we know it a sub-Logos or the physical manifestation of a sub-Logos?

29.1 發問者：我們認識的太陽[這個行星系統]是一個子理則或一個子理則的物理顯化？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

29.2 ▶

29.2 Questioner: Then I am assuming this sub-Logos created this planetary system in all of its densities. Is this correct?

29.2 發問者：那麼、我假設這個子理則創造這個行星系統及其所有密度。這是否正確？

Ra: I am Ra. This is incorrect. The sub-Logos of your solar entity differentiated some experiential components within the patterns of intelligent energy set in motion by the Logos which created the basic conditions and vibratory rates consistent throughout your, what you have called, major galaxy.

RA: 我是 Ra。這是不正確的。該理則創造了遍及[你稱為]主銀河系的一致基本狀態與振動頻率，你們的太陽實體的子理則再將該理則發動的智能能量樣式中的一些經驗要素做差異化處理。

29.3 ▶

29.3 Questioner: Then is this sub-Logos which is our sun the same sub-Logos but just manifesting in different parts through the galaxy which is... is it all the stars in this galaxy?

29.3 發問者：那麼這個子理則，也就是我們的太陽、該相同的子理則是否也顯化在銀河的不同部份？或是... 它是這個銀河系中的所有恆星？

Ra: I am Ra. Please restate.

RA: 我是 Ra。請重新敘述。

29.4 ▶

29.4 Questioner: What I' m saying is there are roughly 250 billion stars or suns something like ours in this major galaxy. Are they all part of the same sub-Logos?

29.4 發問者：我在說的是：主銀河系中大約有 2500 億顆恆星[像是我們的太陽]。它們全是相同子理則的一部分？

Ra: I am Ra. They are all part of the same Logos. Your solar system, as you would call it, is a manifestation somewhat and slightly different due to the presence of a sub-Logos.

RA: 我是 Ra。它們權是相同理則的一部分。你們的太陽系、如你的稱呼、由於存在一個子理則，而有些許不同的顯化。

29.5 ▶

29.5 Questioner: Now, all of these— Let me be sure I' m right then. Then our sun is a sub-Logos of the Logos that is the major galactic Logos. Correct?

29.5 發問者：現在，所有這些... 讓我確認我是對的。那麼，我們的太陽是主銀河系理則的一個子理則？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

29.6 ▶

29.6 Questioner: Are there any sub-sub-Logos that are found in our planetary system that are Logos that are “sub” to our sun?

29.6 發問者：在我們行星系統中、有沒有任何的子子理則、「附屬」(sub) 於太陽？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

29.7 ▶

29.7 Questioner: Would you tell me what one of those— Would you give me an example of one of those... I' ll call sub-sub-Logos?

29.7 發問者：你可願告訴我一個... 你可願給我一個例子、就我稱為的子子理則？

Ra: I am Ra. One example is your mind/body/spirit complex.

RA：我是 Ra。你們的心/身/靈複合體就是一個例子。

29.8 ▶

29.8 Questioner: Then every entity that exists would be some type of sub- or sub-sub-Logos. Is this correct?

29.8 發問者：那麼、每個存在的實體都會是某種子理則或子子理則。這是否正確？

Ra: I am Ra. This is correct down to the limits of any observation, for the entire creation is alive.

RA：我是 Ra。不管任何觀察的極限下到哪裡，這都是正確的、因為整個造物都是活的。

29.9 ▶

29.9 Questioner: Then the planet which we walk upon here would be some form of sub-sub-Logos. Is this correct?

29.9 發問者：那麼、我們行走其上的星球會是某個形式的子子理則。這是否正確？

Ra: I am Ra. A planetary entity is so named only as Logos if it is working in harmonic fashion with entities or mind/body complexes upon its surface or within its electromagnetic field.

RA：我是 Ra。一個行星唯有與其地表上、或其電磁場之內的，所有心/身複合體和諧相處，才會被命名為理則。

29.10 ▶

29.10 Questioner: Okay. Do the sub-Logos, such as our sun, do any of them—in our major galaxy— do they have a metaphysical polarity, shall we say, positive or negative as we' ve been using the term?

29.10 發問者：OK。子理則，好比我們的太陽，在我們的主銀行中，它是否有形而上的極性，容我們說，如我們一直使用的術語：正面或負面？

Ra: I am Ra. As you use the term, this is not so. Entities through the level of planetary have the strength of intelligent infinity through the use of free will, going through the actions of beingness. The polarity is not, thusly, as you understand polarity. It is only when the planetary sphere begins harmonically interacting with mind/body complexes, and more especially mind/body/spirit

complexes, that planetary spheres take on distortions due to the thought complexes of entities interacting with the planetary entity. The creation of the One Infinite Creator does not have the polarity you speak of.

RA：我是 Ra。如你使用的術語，並不是這樣的。經歷行星層次的實體，透過自由意志的行使，擁有智能無限的氣力，穿越存有狀態的各種動作。因而，其極性不是你所理解的極性。唯有當一個行星球體開始與其上的心/身複合體，尤其是心/身/靈複合體，和諧地互動，該行星實體才會承擔與之互動的實體們的思想複合體的變貌。太一無限造物者的(宇宙)造物並沒有你所說的極性。

29.11 ▶

29.11 Questioner: Thank you. Yesterday you stated that planets in first density are in a timeless state to begin with. Can you tell me how the effect we appreciate as time comes into being?

29.11 發問者：謝謝你，昨天你陳述在第一密度中的行星處於無時狀態。你可否告訴我、我們體會的時間效應是如何產生的？

Ra: I am Ra. We have just described to you the state of beingness of each Logos. The process by which space/time comes into continuum form is a function of the careful building, shall we say, of an entire or whole plan of vibratory rates, densities, and potentials. When this plan has coalesced in the thought complexes of Love, then the physical manifestations begin to appear; this first manifestation stage being awareness or consciousness.

RA：我是 Ra。我們剛才對你描述、每個理則的存在狀態。空間/時間進入連續體形式的過程經過仔細的建構，容我們說，屬於振動率、密度、位能的全盤或完整計畫中。當這個計畫結合在愛的思想複合體之中，然後實質的顯化開始顯現；第一個顯化階段即是覺知或意識。

At the point at which this coalescence is at the livingness or beingness point, the point or fountainhead of beginning, space/time then begins to unroll its scroll of livingness.

在該點、這個接合處位於活力性或存在性的點... 該開始點或源頭... 空間/時間然後開始揭開它那活力性的卷軸。

29.12 ▶

29.12 Questioner: As the Love creates the vibration— I will make this statement, first. Let me say, I believe that Love creates the vibration in space/time in order to form the photon. Is this correct?

29.12 發問者：當愛創造該振動... 我首先將做個陳述。讓我說，我相信愛創造了空間/

時間中的振動、為了形成光子。這是否正確？

Ra: I am Ra. This is essentially correct.

RA: 我是 Ra。這在本質上是正確的。

29.13 ▶

29.13 Questioner: Then the continued application of Love— I will assume this is directed by a sub-Logos or a sub-sub-Logos— this continued application of Love creates rotations of these vibrations which are in discrete units of angular velocity. This then creates chemical elements in our physical illusion and I will assume the elements in the other or what we would call nonphysical or other densities in the illusion. Is this correct?

29.13 發問者：那麼愛的持續應用、我將假設這是由子理則或子子理則所導引、愛的持續應用創造這些振動的旋轉[屬於離散的角速度單元]。這接著創造了我們物理幻象中的各種化學元素，以及我們稱之為非物理或其他密度中的各種元素[在該幻象中]。這是否正確？

Ra: I am Ra. The Logos creates all densities. Your question was unclear.

However, we shall state the Logos does create both the space/time densities and the accompanying time/space densities.

RA: 我是 Ra。理則創造所有的密度，你的問題不清楚。無論如何，我們聲明理則確實同時創造了各個空間/時間密度以及伴隨而來的各個時間/空間密度。

29.14 ▶

29.14 Questioner: What I am assuming is that the rotations, the quantized incremental rotations of the vibrations show up as the material of these densities. Is this correct?

29.14 發問者：我正假設這些振動的旋轉、量子化增量的旋轉，呈現為這些密度的原料。這是否正確？

Ra: I am Ra. This is essentially correct.

RA: 我是 Ra。這在本質上是正確的。

29.15 ▶

29.15 Questioner: Well, then because of these rotations there is an inward motion of these particles which is opposite the direction of space/time progression the way I understand it, and this inward progression then is seen by us as what we call gravity. Is this correct?

29.15 發問者：嗯，那麼因為這些旋轉、這些粒子有一股向內的運動，就我的理解方式，和空間/時間的進展方向相反，這向內的進展被我們觀察到，我們稱之為重力。這是否正確？

Ra: I am Ra. This is incorrect.

RA：我是 Ra。這是不正確的。

29.16 ▶

29.16 Questioner: Can you tell me how the gravity comes about?

29.16 發問者：你能否告訴我重力如何發生的？

Ra: I am Ra. This that you speak of as gravity may be seen as the pressing towards the inner light/love, the seeking towards the spiral line of light which progresses towards the Creator. This is a manifestation of a spiritual event or condition of livingness.

RA：我是 Ra。這個你所說的重力可以被視為朝向內在光/愛的衝壓，尋求靠近螺旋光線、它進展靠近造物者。這是靈性事件或活力狀態的顯化。

29.17 ▶

29.17 Questioner: Now, gravity we know now on our moon is less than it is upon our planet here. Is there a metaphysical principle behind this that you could explain?

29.17 發問者：現在，我們的月球重力比我們地球小。這背後有什麼你可以解釋的形而上原則嗎？

Ra: I am Ra. The metaphysical and physical are inseparable. Thus that of which you spoke which attempts to explain this phenomenon is able to, shall we say, calculate the gravitational force of most objects due to the various physical aspects such as what you know of as mass. However, we felt it was necessary to indicate the corresponding and equally important metaphysical nature of gravity.

RA：我是 Ra。形而上與物理是不可分的。因此，由於各種物理特性、比如你所知的質量、你所談及的、嘗試去解釋此現象的(方法) 能夠計算大多數物體的重力。然而，我們覺得有需要指出重力相對應的形而上性質，並且具有同等的重要性。

29.18 ▶

29.18 Questioner: I sometimes have difficulty in getting, you might say, a foothold into what I am looking for in trying to seek out the metaphysical

principles, you might say, behind our physical illusion.

29.18 發問者：我有時在找到一個我所尋找的東西之[你可能會說]立足點上有些困難，我試著找出我們物理幻象背後的形而上原則。

Could you give me an example of the amount of gravity in the third density conditions at the surface of the planet Venus? Would it be greater or less than Earth?

你可否給我一個第三密度狀況的例子，比方說金星的表面，它的重力額度比地球大還是小？

Ra: I am Ra. The gravity, shall we say, the attractive force which we also describe as the pressing outward force towards the Creator is greater spiritually upon the entity you call Venus due to the greater degree of success, shall we say, at seeking the Creator.

RA：我是 Ra。重力、容我們說、這股吸引力量，我們也將它描述為一股朝向造物者的向外衝壓原力；在靈性上，它在金星上比地球大，由於它在尋求造物者這方面有較大程度的成功、容我們說。

This point only becomes important when you consider that when all of creation in its infinity has reached a spiritual gravitational mass of sufficient nature, the entire creation infinitely coalesces; the light seeking and finding its source and thusly ending the creation and beginning a new creation much as you consider the black hole, as you call it, with its conditions of infinitely great mass at the zero point from which no light may be seen as it has been absorbed.

當你考量以下情況，這點才變得重要：當所有造物到達一個足夠的靈性重量，整個造物無限地融合、尋求的光找到了它的源頭，因此終止了該造物，並且開始一個新的造物，相當於你們稱為的黑洞，它的狀態是無限大質量位於零點、從那兒起、所有光都被吸收、無法被看見。

29.19 ►

29.19 Questioner: Then the black hole would be a point... am I correct in saying it would be a point at which the environmental material had succeeded in uniting with unity or the Creator? Is this correct?

29.19 發問者：那麼該黑洞會是一個點... 在那個點、週遭環境的材質已經成功地與合一或造物者聯合？這是否正確？

Ra: I am Ra. The black hole which manifests third density is the physical

complex manifestation of this spiritual or metaphysical state. This is correct.

RA：我是 Ra。在第三密度顯現的黑洞是這個靈性或形而上狀態的物理複合體顯化。這是正確的。

29.20 ▶

29.20 Questioner: Thank you. Then when our planet Earth here gets fully into fourth density, will there be a greater gravity?

29.20 發問者：謝謝你，那麼當我們的行星地球完全進入第四密度之時，將會有更大的重力嗎？

Ra: I am Ra. There will be a greater spiritual gravity thus causing a denser illusion.

RA：我是 Ra。將會有更大的靈性重力、從而造成一個比較密集的幻象。

29.21 ▶

29.21 Questioner: This denser illusion then I will assume would increase the gravitational acceleration above the measured 32.2 feet per second squared that we now experience. Is this correct?

29.21 發問者：那麼，這個比較密集的幻象，我假設我們將體驗大於 32.2 呎/秒平方的重力加速度。這是否正確？

Ra: I am Ra. Your entities do not have the instrumentation to measure spiritual gravity but only to observe a few of its extreme manifestations.

RA：我是 Ra。你們[實體]還沒有儀器可衡量靈性重量、除了其少數極端的顯現可以被觀察到以外。

29.22 ▶

29.22 Questioner: This I know, that we can't measure spiritual gravity, but I was just wondering if the, the physical effect would be measurable as an increase in the gravitational constant? That was my question.

29.22 發問者：這我知道，我們不能衡量靈性重力，但我只是在猜想... 重力常數是否會因此增加、會是可測量的物理效應？那是我的問題。

Ra: I am Ra. The increase measurable by existing instrumentation would and will be statistical in nature only and not significant.

RA：我是 Ra。現有的儀器測量出的數據、在統計上將沒有顯著意義。

29.23 ▶

29.23 Questioner: OK. Now, as the creation is formed, as the atoms form from rotations of the vibration which is light, they coalesce in a certain manner sometimes. They find distances, inter-atomic distances from each other at precise distance and produce a lattice structure which we call crystalline. I am guessing that because of the formation from intelligent energy of the precise crystalline structure that it is possible by some technique to tap intelligent energy and bring it into the physical illusion by working through the crystalline structure. Is this correct?

29.23 發問者：OK。現在，當宇宙形成之際，原子們形成不同的振動旋轉量、也就是光，它們有時以特定的方式結合，它們彼此之間保持精準的原子間距，接著產生一個網格架構、我們稱為結晶狀。

我在猜測、由於智能能量形成精確的結晶結構，應該有可能透過一些技術來擷取智能能量，透過工作結晶結構將智能能量帶入物理幻象。這是否正確？

Ra: I am Ra. This is correct only insofar as the crystalline physical structure is charged by a correspondingly crystallized or regularized or balanced mind/body/spirit complex.

RA：我是 Ra。只有當一個相應的結晶化或規律化或平衡的心/身/靈複合體(存在)、將結晶的物理結構充能，這個陳述才是正確的。

29.24 ▶

29.24 Questioner: I don' t wish to get off on subjects of no importance or subjects that don' t lead us to a better understanding of our mechanism of growth, which lead us to things that are not transient, but it' s difficult sometimes to see precisely what direction to go in. I would like to investigate a little bit more this idea of crystals and how they are used. I' m assuming then from what you said that in order to use the crystal to tap intelligent energy, it is necessary to have a partially undistorted mind/body/spirit complex. Is this satisfactory, or do you need— Is this correct?

29.24 發問者：我並不想要偏移到一些不重要的主題，或一些不會引導我們更好地理解我們的成長機制的主題、它引導我們通往非短暫性的事物，但有時候難以精確地看到要往那個方向走。我想再多探索一點關於水晶的概念，它們是如何被使用的。我從你方才所說的假設、為了要使用水晶擷取智能能量，需要有一個部分未扭曲的心/身/靈複合體。這是否可滿足，或你需要... 這是否正確？

Ra: I am Ra. This is specifically correct.

RA：我是 Ra。這尤其是正確的。

29.25 ▶

29.25 Questioner: There must be a point at which the removal of distortion reaches a minimum for use of the crystal in tapping intelligent energy. Is this correct?

29.25 發問者：必定有一個(基準)點表示扭曲的移除已經到達足以使用水晶擷取智能能量的最低標準。這是否正確？

Ra: I am Ra. This is correct only if it is understood, shall we say, that each mind/body/spirit complex has an unique such point.

RA：我是 Ra。我們應該說，唯有在理解每個心/身/靈複合體都有這樣一個獨特的點之後，才能說這(陳述)是正確的。

29.26 ▶

29.26 Questioner: Can you tell me why each mind/body/spirit complex has this unique point of distortion-riding?

29.26 發問者：你能否告訴我、為什麼每個心/身/靈複合體都有這個獨特的去除扭曲點？

Ra: I am Ra. Each mind/body/spirit complex is an unique portion of the One Creator.

RA：我是 Ra。每個心/身/靈複合體都是太一造物者獨特的一部分。

29.27 ▶

29.27 Questioner: Then you are saying that there is no single level of, shall we say, purity required to tap intelligent energy through crystals but there can be a wide variation in the amount of distortion that an entity may have, but each entity has to reach his particular point of what I might call energizing the ability. Is this right?

29.27 發問者：那麼、你是說透過水晶擷取智能能量沒有必需的單一純淨水平，容我們說，每一個實體可能有相當不同的扭曲程度。但每個實體必須到達他的特定點，才能給這能力通電，容我說。對嗎？

Ra: I am Ra. This is incorrect. The necessity is for the mind/body/spirit complex to be of a certain balance, this balance thus enabling it to reach a set level of lack of distortion. The critical difficulties are unique for each mind/body/spirit complex due to the experiential distillations which in total are the, shall we say, violet-ray beingness of each such entity.

RA: 我是 Ra。這是不正確的。每個心/身/靈複合體都需要達到特定的平衡，這平衡可以使這個體到達一個固定的、缺乏扭曲的水平。每個心/身/靈複合體有它獨特的關鍵性困難、因為每一個實體提煉經驗的總合不同，容我們說，即是其紫羅蘭色光芒的存在狀態。

This balance is what is necessary for work to be done in seeking the gateway to intelligent infinity through the use of crystals or through any other use. No two mind/body/spirit crystallized natures are the same. The distortion requirements, vibrationally speaking, are set.

這個平衡是透過使用水晶或其他東西來尋求智能無限入口的必要條件。沒有兩個心/身/靈複合體的結晶性質是相同的。然而，對於(最小)扭曲的需求，就振動方面而言，是固定的。

29.28 ▶

29.28 Questioner: I see. Then if you are able to read the violet ray of an entity, to see that ray, is it possible then to immediately determine whether the entity could use crystals to tap intelligent energy?

29.28 發問者：我懂了。那麼、如果你能夠讀取一個實體的紫羅蘭光芒，是否就可能立刻判斷該實體能不能使用水晶擷取智能能量？

Ra: I am Ra. It is possible for one of fifth density or above to do this.

RA: 我是 Ra。一個第五密度或更高密度的實體有可能做到這點。

29.29 ▶

29.29 Questioner: Is it possible for you to tell me how a crystal is used by an entity who has satisfactorily achieved necessary violet-ray qualification, I will say; how it is possible for the entity to use the crystal or how he should use the crystal?

29.29 發問者：你是否可能告訴我、一個已經滿足紫羅蘭光芒標準的個體會如何使用水晶；我要說的是，該實體如何可能使用水晶或他應該怎麼使用水晶？

Ra: I am Ra. The gateway to intelligent infinity is born of, shall we say, the sympathetic vibration in balanced state accompanying the will to serve, the will to seek.

RA: 我是 Ra。通往智能無限的大門[容我們說]源自於平衡狀態中的和諧共振，伴隨著去服務的意志、尋求的意志。

29.30 ▶

29.30 Questioner: But can you tell me precisely what the entity would do with the crystal to use it for the purpose of seeking the intelligent infinity?

29.30 發問者：但你能否精確地告訴我該實體會怎樣使用水晶、目的是尋求智能無限？

Ra: I am Ra. The use of the crystal in physical manifestation is that use wherein the entity of crystalline nature charges the regularized physical crystal with this seeking, thus enabling it to vibrate harmonically and also become the catalyst or gateway whereby intelligent infinity may thus become intelligent energy, this crystal serving as an analog of the violet ray of mind/body/spirit in relatively undistorted form.

RA：我是 Ra。使用水晶在物理的顯化上、即是一個具備結晶特質的個體充能規律化的物理水晶，致使它去和諧地振動、也成為一個催化劑或入口，智能無限得以成為智能能量。這個水晶的功用就類比於該心/身/靈的紫羅蘭光芒、以相對未扭曲的形式呈現。

29.31 ▶

29.31 Questioner: Is it possible at all for you to instruct us in specific uses of crystals?

29.31 發問者：你是否有一點點可能、指導我們使用水晶的明確方式？

Ra: I am Ra. It is possible. There are, we consider, things which are not efficacious to tell you due to possible infringement upon your free will. Entities of the Confederation have erred in this in the past. The uses of the crystal, as you know, include the uses for healing, for power, and even for the development of life-forms. We feel that it is unwise to offer instruction at this time as your peoples have shown a tendency to use peaceful sources of power for disharmonious reasons.

RA：我是 Ra。這是可能的。(然而)有些事、告訴你們不見得有益、因為可能侵犯你們的自由意志。邦聯過去在這方面犯錯，如你所知，人們使用水晶於治療，權力，甚至用來發展生命形體。我們感覺在此時提供你們指示是不智的，因為你們人群具有將和平的力量源頭用於不和諧理由的傾向。

29.32 ▶

29.32 Questioner: I guess what we' d better get to then, now that we have traced the path of creation at least down to the crystalline structure, we' d better concentrate on the evolution of thought and its seeking path to

intelligent infinity. We have created, in the major galaxy of the Logos, a very large number of planets. As these planets develop, is it possible for you to give me an example of various planetary developments in what I would call a metaphysical sense having to do with the development of consciousness and its polarities throughout the galaxy? In other words I believe that some of these planets develop quite rapidly into higher density planets and some take longer times. Can you give me some idea of that development?

29.32 發問者：我猜我們最好自己去了解... 現在我們已經追溯造物的途徑、至少向下抵達結晶狀結構...我們最好集中心神在思想的進化、以及 通往智能無限之尋求途徑上。

我們已經在該理則的主銀河中創造十分大量的星球。當這些行星發展之際，你是否可能給我一個例子、關於整個銀河系中不同行星在形而上意識的發展？換句話說 我相信有些星球發展得較為快速、而有些要花較長的時間進入更高密度。你可以給我一些關於這些發展的概念嗎？

Ra: I am Ra. This will be the final full query of this session.

RA：我是 Ra。這將是此次集會最後一個完整的詢問。

The particular Logos of your major galaxy has used a large portion of its coalesced material to reflect the beingness of the Creator. In this way there is much of your galactic system which does not have the progression of which you speak but dwells spiritually as a portion of the Logos. Of those entities upon which consciousness dwells there is, as you surmise, a variety of time/space periods during which the higher densities of experience are attained by consciousness.

你們主銀河系的特別理則已使用它很大一部分的接合材料來反映造物者的存在狀態。以此方式、你們的銀河系統的許多部分並沒有你所說的進程、而是在靈性上安住成為理則的一部分。那些上面居住有意識的(星球)實體，正如你所推測，意識進展到較高密度所需的時間/空間期間各有不同。

Does this fulfill the requirements of your query?

這是否達到你詢問的需求？

29.33 ▶

29.33 Questioner: I' ll study it and possibly have something tomorrow since I don' t want to overtire the instrument. The instrument had a question if you have time for a short question, and I will read it. The instrument does not desire to do physical healing work. She already does spiritual balancing by

hands. Can she read the private healing material without doing physical healing? I am assuming that she means can she read it without creating problems in her life pattern? She does not wish to incur lessening of positive polarity. Can she read this material under those conditions?

29.33 發問者：我將研讀它，可能明天會有(新)東西、因為我不想使該器皿過度勞累。若你有時間、該器皿有一個小問題，我將把它念出來。

該器皿並不渴望做肉體治療的工作。她早已藉由雙手進行靈性平衡。她能否閱讀私人的治療資料而不做肉體的治療？我假設她的意思是：她可否閱讀這份資料、卻不會在她的生命模式中創造問題。她不要招致正面極性的減少。在那些條件下、她能否閱讀這份資料？

Ra: I am Ra. We shall speak shortly due to the fact that we are attempting to conserve this instrument' s vital energies during the three-month period of which we have spoken.

RA：我是 Ra。由於該事實：即我們在如前所述的三個月期間、嘗試保存這個器皿的生命能、我們將簡短地講(這問題)。

This entity has a experiential history of healing on levels other than the so-called physical. Thus it is acceptable that this material be read. However, the exercise of fire shall never be practiced by this instrument as it is used in the stronger form for the physical healing.

這個實體(器皿)擁有一個經驗的歷史，關於肉體水平之外的治療。因此讓它閱讀這份資料是可接受的。無論如何，這個器皿絕對不可從事火的練習，因為它被用在肉體治療中較強烈的形式。

Is there any short query further before we close?

在我們結束(集會)之前，有任何簡短的詢問嗎？

29.34 ►

29.34 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

29.34 發問者：有沒有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. You are conscientious. The entity is well aligned.

RA：我是 Ra。這器皿被良好地調整。你們是謹慎認真的。

I am Ra. I leave you now in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Infinite

Creator. Adonai.

我是 Ra。我現在於太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡喜慶祝。Adonai。

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30.0 ▶

30.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

30.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

30.1 ▶

30.1 Questioner: I am going to make a statement and then let you correct it if I have made any errors. This is the statement: Creation is a single entity or unity. If only a single entity exists, then the only concept of service is service to self. If this single entity subdivides, then the concept of service of one of its parts to the other part is born. From this concept springs the equality of service to self or to others. It would seem that as the Logos subdivided, parts would select each orientation. As individualized entities emerge in space/time then I would assume that they have polarity. Is this statement correct?

30.1 發問者：我將做個聲明、然後讓你更正我犯的任何錯誤。聲明如下：造物是個單一的實體或整體。如果只有一個單獨的實體存在，那麼唯一的服務概念就是服務自我。如果單一實體被細分，則誕生(造物)其中一部分服務其他部分的概念。從這裡躍出服務自我或服務他人兩個平等的概念。理則被細分後、似乎每個部分可以選取其方針。當個別化的實體出現在空間/時間中、然後我會假設他們擁有極性。這個聲明正確嗎？

Ra: I am Ra. This statement is quite perceptive and correct until the final phrase in which we note that the polarities begin to be explored only at the point when a third-density entity becomes aware of the possibility of choice between the concept or distortion of service to self or service to others. This marks the end of what you may call the unselfconscious or innocent phase of conscious awareness.

RA：我是 Ra。這個聲明相當敏銳並且是正確的、直到最後一個片語、我們注意到極性開始被探索的時點開始於第三密度實體覺察到服務自我或服務他人的選擇可能性。這標記著非自我覺知或有意識覺知的天真階段之終結。

30.2 ▶

30.2 Questioner: Thank you. Would you define mind, body, and spirit separately?

30.2 發問者：謝謝你。你可願分別定義心智、身體、靈性？

Ra: I am Ra. These terms are all simplistic descriptive terms which equal a complex of energy focuses; the body, as you call it, being the material of the density which you experience at a given space/time or time/space; this complex of materials being available for distortions of what you would call physical manifestation.

RA：我是 Ra。這些術語全都是過分簡化的描述性術語、等同於一組複雜的能量焦點；身體，如你所稱，做為你們在一個特定的空間/時間或時間/空間中所經驗的該密度之材料；這些材料的複合體可用於你會稱為肉體顯化的各種變貌。

The mind is a complex which reflects the inpourings of the spirit and the up-pourings of the body complex. It contains what you know as feelings, emotions, and intellectual thoughts in its more conscious complexities. Moving further down the tree of mind we see the intuition which is of the nature of the mind more in contact or in tune with the total beingness complex. Moving down to the roots of mind we find the progression of consciousness which gradually turns from the personal to the racial memory, to the cosmic influxes, and thus becomes a direct contactor of that shuttle which we call the spirit complex.

心智是一個複合體、它反映出靈性的湧入以及身體複合體的上湧。它包含你所知的感覺、情感、以及理性思維位於其較為覺知的複合體(複數)中。繼續移動到心智之樹的更深處，我們看到直覺是心智的本質、與全體存在性複合體更緊密接觸或更加調和。(再)向下移動到心智(之樹)的根部、我們發現意識的進展逐漸從個人轉向種族記憶、(再)到宇宙的湧流，從而成為那個穿梭載具、我們稱為靈性複合體、的一個直接之接觸者。

This spirit complex is the channel whereby the inpourings from all of the various universal, planetary, and personal inpourings may be funneled into the roots of consciousness and whereby consciousness may be funneled to the gateway of intelligent infinity through the balanced intelligent energy of body and mind.

靈性複合體是個管道，在那兒所有各式各樣的宇宙的、行星的、個人的湧入可以被注入到意識的根部；在那兒、意識可以被注入智能無限的入口、透過平衡的身體與心智之智能能量。*

{* 請看資源書卷，以觀看一幅對於心智之樹比喻的圖示。 }

You will see by this series of definitive statements that mind, body, and spirit are inextricably intertwined and cannot continue, one without the other. Thus

we refer to the mind/body/spirit complex rather than attempting to deal with them separately, for the work, shall we say, that you do during your experiences is done through the interaction of these three components, not through any one.

你能看見，藉由這一系列的限定性的陳述：心智、身體、靈性無可避免地纏繞在一起、並且任何一方缺乏其他兩者都無以為繼。是故、我們參照為心/身/靈複合體、而非分別地處理它們，容我們說，因為在你們(人生)經驗中做的工作，是透過這三個元件的互動完成、而非(只)透過任何一個。

30.3 ▶

30.3 Questioner: Upon our physical death, as we call it, from this particular density and this particular incarnative experience, we lose this chemical body. Immediately after the loss of this chemical body do we maintain a different type of body? Is there still a mind/body/spirit complex at that point?

30.3 發問者：在我們肉體從這個特定的密度死亡[以我們的說法]之際，我們失去了這個化學身體，緊接著失去這個化學身體之後，我們是否還維持不同型態的身體？在那個(時)點，還有一個心/身/靈複合體嗎？

Ra: I am Ra. This is correct. The mind/body/spirit complex is quite intact; the physical body complex you now associate with the term body being but manifestation of a more dense and intelligently informed and powerful body complex.

RA：我是 Ra。這是正確的。心/身/靈複合體是相當完整的；肉體複合體[你們現在稱為的身體]只是一個更密集、更通曉智能且強力的身體複合體之顯化。

30.4 ▶

30.4 Questioner: Is there any loss to the mind or spirit after this transition which we call death or any impairment of either because of the loss of this chemical body that we now have?

30.4 發問者：經過這個過渡時期、我們稱為死亡、之後，是否因為失去我們現有的化學身體，心智或靈性會有任何損失或損害？

Ra: I am Ra. In your terms there is a great loss of mind complex due to the fact that much of the activity of a mental nature of which you are aware during the experience of this space/time continuum is as much of a surface illusion as is the chemical body complex.

RA：我是 Ra。以你們的術語、心智複合體有巨大的損失、由於該事實：你們在體驗這個空間/時間連續體所覺察的心智活動、有許多部分屬於表面的幻象、化學身體複合

體的情況也是如此。

In other terms nothing whatever of importance is lost; the character or, shall we say, pure distillation of emotions and biases or distortions and wisdoms, if you will, becoming obvious for the first time, shall we say; these pure emotions and wisdoms and bias/distortions being, for the most part, either ignored or underestimated during physical life experience.

換句話說，沒有損失什麼重要的東西，容我們說，品格或情感與偏向、或各種變貌與智慧[如果你願意這麼說]的純粹蒸餾物第一次變得明顯[容我們說]。這些純粹的情感與智慧與偏向變貌，在肉體生活經驗中、大部分不是被忽略就是被低估了。

In terms of the spiritual, this channel is then much opened due to the lack of necessity for the forgetting characteristic of third density.

在靈性方面，這個管道被大大地開啟、由於不再需要第三密度之遺忘特徵的緣故。

30.5 ▶

30.5 Questioner: I would like to know how the mind/body/spirit complexes originate. How, going back as far as necessary, does the— Do they originate by spirit forming mind and mind forming body? Can you tell me this?

30.5 發問者：我想知道、心/身/靈複合體(複數)如何發起的。盡可能追溯到最早，它們是如何發起的？該起源是否為靈性形成心智，接著心智形成身體？你可否告訴我這點？

Ra: I am Ra. We ask you to consider that you are attempting to trace evolution. This evolution is as we have previously described, the consciousness being first, in first density, without movement, a random thing. Whether you may call this mind or body complex is a semantic problem. We call it mind/body complex recognizing always that in the simplest iota of this complex exists in its entirety the One Infinite Creator; this mind/body complex then in second density discovering the growing and turning towards the light, thus awakening what you may call the spirit complex, that which intensifies the upward spiraling towards the love and light of the Infinite Creator.

RA：我是 Ra。我們要求你考量、你正嘗試追蹤演化。這演化如我們先前描述的*：意識首先存在、在第一密度中、沒有運動，一個隨機的東西。不管你可能稱呼這個(東西)為心智或身體複合體、只是語意上的問題。我們稱呼它為心/身複合體、總是認出即使在這個複合體最簡單的微小部分、都存在太一無限造物者的全體性。然後這個心/身複合體在第二密度發現成長與向光性，於是喚醒你所稱的靈性複合體，強化了朝向無限造物者的愛與光之向上螺旋。

{* 先前在 13.15~21 描述過。 }

The addition of this spirit complex, though apparent rather than real, it having existed potentially from the beginning of space/time, perfects itself by graduation into third density. When the mind/body/spirit complex becomes aware of the possibility of service to self or other-self, then the mind/body/spirit complex is activated.

這個靈性複合體的加入，雖然看似明顯、卻非真實的，(因為)從空間/時間的開端、它就存在於潛能狀態，直到(生命)畢業進入第三密度、才完善它自己。當心/身/靈複合體開始覺察到服務自我或服務其他自我的可能性，然後心/身/靈複合體被啟動運轉。

30.6 ▶

30.6 Questioner: Thank you. I don' t wish to cover ground that we have covered before but it sometimes is helpful to restate these concepts for complete clarity since words are a poor tool for what we do.

30.6 發問者：謝謝你。我不想要重複我們曾涵蓋的(研究)領域，但有時候重述這些概念有助於完整的清晰度、因為言語對於我們所做的(工作)是個貧乏的工具。

Just as a passing point, I was wondering, in— on this planet during the second density I believe there was habitation at the same time/space of bipedal entities and what we call the dinosaurs. Is this correct?

只是一個短暫的點，我感到驚奇... 在這個星球的第二密度階段，我相信有種生物與兩足實體們在同樣的空間/時間中棲息，我們稱之為恐龍。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

30.7 ▶

30.7 Questioner: These two types of entities seem to be incompatible, you might say, with each other. I don' t know. Can you tell me the reason behind both types of entities inhabiting the same space/time?

30.7 發問者：這兩種實體似乎是(彼此)不相容的，你可以這麼說。我不知道。你可否告訴我這兩種實體居住在相同的空間/時間、其背後的原因嗎？

Ra: I am Ra. Consider the workings of free will as applied to evolution. There are paths that the mind/body complex follows in an attempt to survive, to reproduce, and to seek in its fashion that which is unconsciously felt as the potential for growth; these two arenas or paths of development being two

among many.

RA: 我是 Ra。考慮自由意志作用於演化。心/身複合體遵循一些途徑嘗試去生存、繁衍，以及尋求[它無意識地感覺到的]成長的潛能；這兩種發展的途徑或競技場只是許多途徑中的兩條路。

30.8 ▶

30.8 Questioner: I see. A news program I saw a couple of weeks ago raised the question of why the dinosaurs vanished, you might say, from our planet suddenly. I know this is unimportant, but I just wondered what the reason was.

30.8 發問者：我知道了。我在幾週前看到一個新聞節目，興起我想問、為什麼恐龍突然從我們地球上消失了 [你可以這麼說]。我知道這問題不重要，但我只想要知道原因為何。

Ra: I am Ra. These entities could not feed their body complexes.

RA: 我是 Ra。這些實體不能餵養牠們的身體複合體。

30.9 ▶

30.9 Questioner: Now, in second density the concept of bisexual reproduction first originates. Is this correct?

30.9 發問者：那麼，在第二密度中，兩性生殖的概念首次發起。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

30.10 ▶

30.10 Questioner: Can you tell me the philosophy behind this mechanism of propagation of the bodily complex?

30.10 發問者：你可否告訴我、在這種身體複合體繁殖的機制背後的哲學？

Ra: I am Ra. The second density is one in which the groundwork is being laid for third-density work. In this way it may be seen that the basic mechanisms of reproduction capitulate into a vast potential in third density for service to other-self and to self; this being not only by the functions of energy transfer but also [by] the various services performed due to the close contact of those who are, shall we say, magnetically attracted, one to the other; these entities thus having the opportunities for many types of service which would be unavailable to the independent entity.

RA: 我是 Ra。第二密度為第三密度奠定基礎工作。以這種方式、我們可以看見、繁

殖的基本機制延續到第三密度產生廣大的潛能、可用於服務其他自我或對自我的服務；這個機制不只具有能量轉移的功能，同時由於[容我們說]磁性吸引的雙方藉由親密接觸衍生的各式各樣服務；這些實體有機會執行許多類型的服務、那是一個獨立實體不可得的。

30.11 ▶

30.11 Questioner: Was the basic reason, the original reason for this then to increase opportunity for experience of the One Creator? Is this correct?

30.11 發問者：這個機制的根本原因、起初的原因是否為了增加太一造物者經驗的機會？這是否正確？

Ra: I am Ra. This is not merely correct but is the key to that which occurs in all densities.

RA：我是 Ra。這不只正確、而且是在所有密度中、(事件)發生的關鍵。

30.12 ▶

30.12 Questioner: Does the process of bisexual reproduction or the philosophy of it play a part in the spiritual growth of second-density entities?

30.12 發問者：兩性生殖的過程或其哲學、是否在第二密度實體的靈性成長中扮演一個角色？

Ra: I am Ra. In isolated instances this is so due to efficient perceptions upon the part of entities or species. For the greater part, by far, this is not the case in second density, the spiritual potentials being those of third density.

RA：我是 Ra。在一些孤立的個案中、這確實如此、由於某些物種或實體的有效感知。但在第二密度中、大部分情況不是如此，靈性潛能屬於那些第三密度的實體。

30.13 ▶

30.13 Questioner: I was wondering if the male cat, Gandalf, has benefited by that mechanism in some way or by other mechanisms in increasing spiritual potential or understanding.

30.13 發問者：我想知道公貓，甘道夫，是否以某個方式受惠於這個機制，或藉由其他機制增進其靈性潛能或理解？

Ra: I am Ra. We examine this information and find it harmless. The second-density entity, sound vibration Gandalf, is a rare sample of its species due first to previous individualization, secondly due to a great amount of investment in this particular life experience. This is the greatest catalyst in this entity' s

progress.

RA: 我是 Ra。我們檢驗這個資訊 發現它是無害的。該第二密度實體，聲音振動體甘道夫，是該物種中罕見的樣本，首先是由於先前的個體化過程，其次是由於在此生接受大量的投資，這是該實體的進程中最大的催化劑。

It is very unusual, as we have said. However, the experiences of bisexual reproduction which were of the nature of the entity Gandalf were to a small extent of spiritual benefit due to an unusual relationship with another entity, this also what you call a cat. This entity also being of an unusually third-density orientation or investment from previous life experiences. Thus the formation of what could be seen to be recognizably love did exist in this relationship.

如我們先前所說，牠是很不尋常的。無論如何，甘道夫實體的兩性繁衍的經驗在小程度上獲得靈性的利益，這是由於牠與另一個也是你們稱為貓的實體有著非凡的關係。這個實體也屬於罕見的第三密度定向或來自先前生命經驗的投資。因此可以被辨識的愛的構造的確存在於這個關係之中。

30.14 ▶

30.14 Questioner: Thank you. Can you give me a brief history of the metaphysical principles of the development of each of our planets around the sun and their function with respect to evolution of beings?

30.14 發問者：謝謝你。你可否給我一個簡短的歷史、關於我們各個行星[環繞著太陽]發展的形而上原則、以及它們與(行星上)眾多生命演化之相關功能？

Ra: I am Ra. We shall give you a metaphysical description only of those planets upon which individual mind/body/spirit complexes have been, are, or shall be experienced. You may understand the other spheres to be a part of the Logos.

RA: 我是 Ra。我們將給你的形而上敘述只包含居住有個別心/身/靈複合體的星球，敘述他們曾經歷，正在或將經歷的狀況。你可以理解其他星球是理則的一部分。

We take the one known as Venus. This planetary sphere was one of rapid evolution. It is our native earth and the rapidity of [the progress of] the mind/body/spirit complexes upon its surface was due to harmonious interaction.

我們從金星開始，這個行星球體屬於快速進化的星球之一。它是我們的原生土壤、在其表面上的心/身/靈複合體快速地進展是由於和諧的互動。

Upon the entity known to you as Mars, as you have already discussed, this

entity was stopped in mid-third density, thus being unable to continue in progression due to the lack of hospitable conditions upon the surface. This planet shall be undergoing healing for some of your space/time millennia.

你們所知的火星實體，如你們早已討論的*，這個實體受阻於第三密度中期，由於地表上缺乏可居住的狀態，無法繼續進展。這個行星將經歷數以千年計[屬於你們的空間/時間]的治療過程。

{* 參看 9.6~11, 10.6, 14.3, 18.20, 19.5, 20.17~18, 20.20, 20.26, 以及 21.8.}

The planet which you dwell upon has a metaphysical history well known to you and you may ask about it if you wish. However, we have spoken to a great degree upon this subject.

你們居住的行星、有一個形而上的歷史，你們已相當了解，如果你願意，可以詢問關於它的資訊。無論如何，我們在這個主題上已經說很多了。

The planet known as Saturn has a great affinity for the infinite intelligence and thus it has been dwelled upon in its magnetic fields of time/space by those who wish to protect your system.

你們所知的土星與無限智能有很密切的關係，因此那些想要保護你們的(行星)系統的實體、居住在它的時間/空間磁場中。

The planetary entity known to you as Uranus is slowly moving through the first density and has the potential of moving through all densities.

你們所知的天王星行星實體正緩慢地、移動穿越第一密度、並且有潛力移動穿過所有的密度。

30.15 ▶

30.15 Questioner: Thank you. I was wondering if any of the other planets had a metaphysical evolution. You stated yesterday that much of this major galactic system dwells spiritually as a part of the Logos. By that do you mean that nearer the center of this major galactic system that the stars there do not have planetary systems? Is this correct?

30.15 發問者：謝謝你。我想知道、是否有其他行星擁有形而上的進化。

你昨天陳述主銀河系統有許多部分靈性地安住其中、做為理則的一部分。你的意思是否為：在主銀河系統的中心附近、恆星們沒有行星系統？這是否正確？

Ra: I am Ra. This is incorrect. The Logos has distributed itself throughout your galactic system. However, the time/space continua of some of your more central sun systems is much further advanced.

RA: 我是 Ra。這是不正確的。理則將它自身分布於你們的整個銀河系統。無論如何，你們一些更接近中心太陽的系統、其時間/空間連續體是先進許多。

30.16 ▶

30.16 Questioner: Well then, could you generally say that as you get closer to the center of this major galactic system that there is a greater spiritual density, I'll use the term, or that this general spiritual quality is advanced at that area?

30.16 發問者：好吧，一般而言、你是否可以說 越靠近這個主銀河系統中心的區域、有著更大的靈性密度[我要用這術語]或在那個區域、靈性品質是先進的？

Ra: I am Ra. This will be the last full question of this session as this instrument is somewhat uncomfortable. We do not wish to deplete the instrument.

RA: 我是 Ra。這將是此次集會最後一個完整問題、因為這個器皿有些不舒適。我們不想要耗盡該器皿。

The spiritual density or mass of those more towards the center of your galaxy is known. However, this is due simply to the varying timelessness states during which the planetary spheres may coalesce, this process of space/time beginnings occurring earlier, shall we say, as you approach the center of the galactic spiral. We welcome any short [tape ends]

越靠近你們銀河系中心的區域，其靈性密度或質量是已知的。無論如何，這(現象)只是單純由於不同的無時性狀態[星球在此期間融合]，容我們說，在靠近銀河螺旋中心的區域，這個空間/時間的過程發生得比較早。我們歡迎任何簡短的(詢問)。[錄音帶結束]

30.17 ▶

30.17 Questioner: The instrument would like to know if you could tell her whether or not this item which is called Sam Millar's polarizer would help her physical well-being. Can you do that?

30.17 發問者：該器皿想知道、你可否告訴她，有個物品叫做山姆·米勒之極化器對她的肉體健康有沒有幫助？你可以說嗎？

Ra: I am Ra. As we scan the instrument we find anomalies of the magnetic field which are distorted towards our abilities to find narrow-band channel into this instrument's mind/body/spirit complex. The polarizer of which you speak, as it is, would not be helpful. A careful reading of this instrument's aura by those gifted in this area, and subsequent alterations of the magnetizing forces of this polarizer, would assist the entity, Sam, in creating such a polarizer that would be of some aid to the instrument. However, we would suggest that no

electrical or magnetic equipment not necessary for the recording of our words be brought into these sessions, for we wish no distortions that are not necessary.

RA: 我是 Ra。當我們掃描該器皿之際，我們發覺該磁場的一些異常處、它被扭曲朝向我們的(通訊)能力、即找到窄頻管道進入這個器皿的心/身/靈複合體之能力。你所說的極化器，以它現在的狀態，不會有幫助。藉由那些在這方面有天賦的實體，仔細讀取該器皿的靈光，隨後修改這個極化器的磁化力量，可以協助山姆實體創造一個這樣的極化器，那會對該器皿有些幫助。無論如何，我們會建議任何與錄製我們話語無關的電器或磁性裝備都不要帶入這些集會中，因為我們不想要有任何不必的扭曲。

30.18 ▶

30.18 Questioner: Thank you. Is there anything that we can do to make the instrument more comfortable or to improve the contact?

30.18 發問者：謝謝你，有沒有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: This instrument is well balanced and the contact is as it should be. This instrument has certain difficulties of a distortion you would call the muscular spasm, thus making the motionless position uncomfortable. Thus we leave the instrument.

RA: 我是 Ra。這器皿平衡良好，該通訊是它應有的樣子、這個器皿有些特定的困難、即你們稱為肌肉抽筋的扭曲，於是造成她在不動的位置上感到不舒服。因此我們離開該器皿。

I am Ra. You are doing well, my friends. I leave you in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。你們做得很好，我的朋友們。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一造物者的大能與和平中歡喜慶祝。Adonai。

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31.0 ▶

31.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

31.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

31.1 ▶

31.1 Questioner: I would like to ask a question first for the instrument herself. She request[s] to know if it would be advisable for her to walk alone now that she feels better.

31.1 發問者：我首先想要為器皿問一個問題。現在她覺得感覺比較好，她想單獨散步，她要求知道這樣是否合宜。*

{ 卡拉每天行走 3~5 英里，在經歷了她無法呼吸以及幾乎昏厥后，我們覺得，做為一個安全措施，吉姆應該在這些步行中陪伴她。在這個問題中，卡拉詢問是否她可以獨自行走，而不需要吉姆一起走。}*

Ra: I am Ra. This is acceptable.

RA: 我是 Ra。這是可接受的。

31.2 ▶

31.2 Questioner: OK. What I' m going to do is use the information that we did at the end of the previous book that you suggested would be more appropriate for more advanced material. We will put it in the book at this point, as we are talking about bisexual reproduction, and I would like to expand on this material a little bit to get some definitions and better understandings. You speak in this material of sexual energy transfer. Could you define that energy transfer and expand upon its meaning, please?

31.2 發問者：OK。我現在要做的是使用我們上一本書的結尾資訊、當時你認為那是比較進階的資料。我們將把它放在本書這裡，因為我們正要談論兩性生殖，我想要稍為擴充一點這份資料，以獲得某些定義和更佳的理解。

[編輯筆記：發問者參照 26.38 ▶ 的資訊、處理性能量轉移與阻塞；同時提到正面與負面的導向。]

你在(以上)資料中談到性能量轉移。你可否定義該能量轉移並詳述其意義，請？

Ra: I am Ra. Energy transfer implies the release of potential energies across, shall we say, a potentiated space. The sexual energy transfers occur due to the polarizations of two mind/body/spirit complexes, each of which have some potential difference one to the other. The nature of the transfer of energy or of the blockage of this energy is then a function of the interaction of these two potentials. In the cases where transfer takes place, you may liken this to a circuit being closed. You may also see this activity, as all experiential activities, as the Creator experiencing Itself.

RA：我是 Ra。能量轉移暗示著釋放潛在的能量穿過一個賦能空間[容我們說]。性能量轉移的發生是由於兩個心/身/靈複合體的極化，彼此之間有一些位能差。這種能量轉移或阻礙則是這兩個位能之間的互動機能。在(能量)轉移發生的例子中，你可以把它比擬為一個閉合的迴路。如同所有經驗上的活動，你也可以看待這個活動為造物者體驗祂自己。

31.3 ▶

31.3 Questioner: Would this then be the primal mechanism for the Creator to experience Self?

31.3 發問者：發問者：那麼 這個(活動)會不會是造物者體驗自我的原初機制?

Ra: I am Ra. This is not a proper term. Perhaps the adjective would be “one appropriate” way of the Creator knowing Itself, for in each interaction, no matter what the distortion, the Creator is experiencing Itself. The bisexual knowing of the Creator by Itself has the potential for two advantages.

RA：我是 Ra。這不是個恰當的用語。或許該形容詞可改為「適當的」，即造物者知曉祂自己的一種適當的方式。因為在每一個互動中，不管扭曲是什麼，都是造物者在體驗祂自己。造物者以這種兩性方式認識祂自己有兩個潛在的好處。

Firstly, in the green-ray activated being there is the potential for a direct and simple analog of what you may call joy, the spiritual or metaphysical nature which exists in intelligent energy. This is a great aid to comprehension of a truer nature of beingness.

首先，在綠色光芒已啟動的存有中有種潛能、直接簡單的類比是你們稱為的喜樂，該靈性或形而上的特質存在於智能能量之中。這對於領會存在性較真實的本質是一個巨大的協助。

The other potential advantage of bisexual reproductive acts is the possibility of a sacramental understanding or connection, shall we say, with the gateway to intelligent infinity, for with appropriate preparation, work in what you may

call magic may be done and experiences of intelligent infinity may be had. The positively oriented individuals concentrating upon this method of reaching intelligent infinity, then, through the seeking or the act of will, are able to direct this infinite intelligence to the work these entities desire to do, whether it be knowledge of service or ability to heal or whatever service to others is desired .

兩性繁衍行為的另外一個潛在好處是有可能獲致聖體的理解或與連結[容我們說]通往智能無限的大門；藉由適當的準備，你們所稱的魔法工作可以被完成，同時可以體驗到智能無限。正面導向的個人透過尋求或意志的行動、專注在這個觸及智能無限的方法上頭，便能夠導引這無限智能到達該實體渴望做的工作中，不論是知識的服務或治療的能力或任何渴望的服務他人方式。

These are two advantages of this particular method of the Creator experiencing Itself. As we have said before, the corollary of the strength of this particular energy transfer is that it opens the door, shall we say, to the individual mind/body/spirit complexes' desire to serve in an infinite number of ways an other-self, thus polarizing towards positive.

這些是造物者以這種特殊的方式體驗祂自己的兩個好處。如我們先前所說，這個特別的能量轉移的氣力的自然結果具有開啟門戶的力量，容我們說，通往個別心/身/靈複合體去服務的渴望，(個體)以無限多種方式服務其他自我，於是朝向正面極化。

31.4 ►

31.4 Questioner: Can you expand somewhat on the concept that this action not only allows the Creator to know Itself better but also creates, in our density, an offspring or makes available the pathway for another entity to enter the density?

31.4 發問者：你可否詳述一下這個概念：這個(性)行為不只允許造物者更了解祂自己、也在我們密度中創造一個後代，或開了一條路徑讓另一個實體可以進入該密度？

Ra: I am Ra. As we have previously said, the sexual energy transfers include the red-ray transfer which is random and which is a function of the second-density attempt to grow, to survive, shall we say. This is a proper function of the sexual interaction. The offspring, as you call the incarnated entity which takes on the mind/body complex opportunity offered by this random act or event called the fertilization of egg by seed, causes an entity to have the opportunity to then enter this density as an incarnate entity.

RA：我是 Ra。如我們先前所說，性能量轉移包括那隨機的紅色光芒轉移，它是第二密度實體的機能，容我們說，嘗試去成長、求生存。這是性互動的一個恰當機能。你

所稱的後代，即一個實體掌握這個心/身複合體的機會，藉由這個隨機行為，或稱為卵受精的事件，促成一個實體有機會進入這個密度做為具肉身的實體。

This gives the two who were engaged in this bisexual reproductive energy transfer the potential for great service in this area of the nurturing of the small-experienced entity as it gains in experience.

從事兩性繁殖能量轉移的雙方有潛能在這方面提供偉大的服務：滋養一個較少經驗的小實體、在它獲取經驗的過程中。

It shall be of interest at this point to note that there is always the possibility of using these opportunities to polarize towards the negative, and this has been aided by the gradual building up over many thousands of your years of social complex distortions which create a tendency towards confusion, shall we say, or baffling of the service-to-others aspect of this energy transfer and subsequent opportunities for service to other-selves.

值得注意的一點是：總會有可能使用這些機會極化到負面，這是由於你們社會複合體數千、數萬年來逐漸累積的扭曲、從而創造出混淆的傾向，容我們說，或阻撓了這個能量轉移的服務他人之層面，以及隨後服務其他自我的機會。

31.5 ▶

31.5 Questioner: If a sexual energy transfer occurs in green ray— and I am assuming in this case that there is no red-ray energy transfer— does this mean it is impossible then for this particular transfer to include fertilization and the birthing of an entity?

31.5 發問者：如果一次性能量轉移發生在綠色光芒中、我假設在這個例子中沒有紅色光芒能量轉移、它是否意味這種特定(能量)轉移不可能包含受孕過程、不會誕生出一個實體？

Ra: I am Ra. This is incorrect. There is always the red-ray energy transfer due to the nature of the body complex. The random result of this energy transfer will be as it will be, as a function of the possibility of fertilization at a given time in a given pairing of entities. The green-ray energy transfer occurs due to the vibratory rate of each entity being undistorted in any vital sense by the yellow- or orange-ray energies; thus the gift, shall we say, being given freely, no payment being requested either of the body, of the mind, or of the spirit. The green ray is one of complete universality of love. This is a giving without expectation of return.

RA：我是 Ra。這是不正確的。基於身體複合體的本質、總會有紅色光芒能量轉移。

這種能量轉移的隨機結果就是它本然的樣子，在特定的時間、特定的伴侶當中，一個可能帶來受孕過程的機能。只要各個實體的振動率在任何關鍵的意義上沒有被黃色或橙色光芒能量扭曲，綠色光芒能量轉移就會發生，於是這個禮物被自由給予，不要求心智、身體、或靈性上的報酬。綠色光芒是一種完整的普世愛。這(光芒)是給予而不期待回報。

31.6 ▶

31.6 Questioner: I was wondering if there was some principle behind the fact that a sexual union does not necessarily lead to fertilization. I'm not interested in the chemical or physical principles of it. I'm interested in whether or not there is some metaphysical principle that leads to the couple having a child or not, or is it purely random?

31.6 發問者：性結合不必然帶來受孕，我想知道這個事實背後的某種原則。我對於化學或物理原則沒有興趣。我有興趣的是何種形而上原則引導伴侶有沒有小孩，或它純粹是隨機的？

Ra: I am Ra. This is random within certain limits. If an entity has reached the seniority whereby it chooses the basic structure of the life experience, this entity may then choose to incarnate in a physical complex which is not capable of reproduction. Thus we find some entities which have chosen to be infertile. Other entities, through free will, make use of various devices to insure nonfertility. Except for these conditions, the condition is random.

RA：我是 Ra。這個隨機程度在特定的限制之內。如果一個實體已經具備老資格、它可選擇生命經驗的基本結構，這個實體可以選擇降生在一個無法生育的肉體複合體中。因此我們發現有些實體選擇不結果實。其他實體，透過自由意志，使用各式各樣裝置確保不孕。除了這些狀況，(一般)狀況是隨機的。

31.7 ▶

31.7 Questioner: Thank you. In the material earlier you mentioned "magnetic attraction." Could you define and expand upon that term?

31.7 發問者：謝謝你。在先前的資料、你提到「磁性吸引」。你可否定義並詳述那個術語？

Ra: I am Ra. We used the term to indicate that in your bisexual natures there is that which is of polarity. This polarity may be seen to be variable according to the, shall we say, male/female polarization of each entity, be each entity biologically male or female. Thus you may see the magnetism when two entities with the appropriate balance, male/female versus female/male polarity,

meeting and thus feeling the attraction which polarized forces will exert, one upon the other.

RA: 我是 Ra。我們使用該術語以指出你們兩性的特質具有極性。這個極性可以被視為多變的，容我們說，依照每個實體的男性/女性極化，不管一個實體屬於生物上的男性或女性。因此你可以看見兩個具有適當平衡的實體之間有股磁吸力，男性/女性對上女性/男性極性，當兩者相遇感覺到吸引力、兩者的極化力量將互相作用在對方身上。

This is the strength of the bisexual mechanism. It does not take an act of will to decide to feel attraction for one who is oppositely polarized sexually. It will occur in an inevitable sense giving the free flow of energy a proper, shall we say, avenue. This avenue may be blocked by some distortion towards a belief/condition which states to the entity that this attraction is not desired. However, the basic mechanism functions as simply as would, shall we say, the magnet and the iron.

這是兩性機制的氣力。不需要決定一個意志的行動去感受一個具有相反面性別極化的實體的吸引力。它將不可避免地發生，給予能量一個自由流動的適當途徑。這條途徑可能會被一種靠近信仰/健康狀況之變貌所阻礙、聲明不渴望吸引力。無論如何，基本的機制，容我們說，就如同磁石與鐵的單純作用。

31.8 ▶

31.8 Questioner: We have what seems to be an increasing number of entities incarnate here now who have what is called a homosexual orientation in this respect. Could you explain and expand upon that concept?

31.8 發問者：我們這裡似乎有越來越多實體投生的狀態為同性戀導向[它被這麼稱呼]。你可否解釋並詳述那個概念？

Ra: I am Ra. Entities of this condition experience a great deal of distortion due to the fact that they have experienced many incarnations as biological male and as biological female. This would not suggest what you call homosexuality in an active phase were it not for the difficult vibratory condition of your planetary sphere. There is what you may call great aura infringement among your crowded urban areas in your more populous countries, as you call portions of your planetary surface. Under these conditions the confusions will occur.

RA: 我是 Ra。具有這種狀態的實體們經歷到大量的扭曲、由於他們在過去許多世都經歷生物男性與生物女性。如果不是因為你們地球困難的振動狀態。這(扭曲)不會導致同性戀傾向進入活躍階段，你可以說、在人口眾多的擁擠都會區[你對地球表面這些部分的稱呼]會產生大量的靈光侵害。在這些狀態下、將發生某些混淆。

31.9 ▶

31.9 Questioner: Why does density of population create these confusions?

31.9 發問者：為什麼稠密的人口會創造這些混淆？

Ra: I am Ra. The bisexual reproductive urge has as its goal, not only the simple reproductive function, but more especially the desire to serve others being awakened by this activity.

RA：我是 Ra。兩性的生殖衝動有其目標，不只是單純的生殖機能，尤有勝之的是藉由這個活動、喚醒服務他人的渴望。

In an over-crowded situation where each mind/body/spirit complex is under a constant bombardment from other-selves it is understandable that those who are especially sensitive would not feel the desire to be of service to other-selves. This also would increase the probability of a lack of desire or a blockage of the red-ray reproductive energy.

在一個過度擁擠的情況中、每個心/身/靈複合體恆常地被其他自我轟炸，那些特別敏感的實體會感覺不到服務其他自我的渴望、這是可以理解的。這也會增加這個或然率：缺乏對於紅色光芒生殖能量的渴望或造成阻塞。

In an uncrowded atmosphere this same entity would, through the stimulus of feeling the solitude about it, then have much more desire to seek out someone to whom it may be of service thus regularizing the sexual reproductive function.

在一個不擁擠的氛圍中、這相同的實體，透過孤獨的感覺刺激，將有更多的渴望尋求某個人做為服務的對象、於是規律化了有性生殖的機能。

31.10 ▶

31.10 Questioner: Roughly how many previous incarnations, shall we say, would a male entity in this incarnation have had to have had in the past as a female to have a highly homosexual orientation in this incarnation? Just roughly.

31.10 發問者：粗略來說、一個男性實體要有多少個前世是女性、使得他在這一世有高度的同性戀導向？只要粗略地說。

Ra: I am Ra. If an entity has had roughly 65% of its incarnations in the sexual/biological body complex, the opposite polarity to its present body complex, this entity is vulnerable to the aura infringement of your urban areas

and may perhaps become of what you call an homosexual nature.

RA: 我是 Ra。如果一個實體的累世粗略有 65%處於與目前性別/生物身體複合體相反的極性中，則這個實體容易受到你們都會區(氛圍)的侵犯，或許就發生你所稱的同性戀特質。

It is to be noted at this juncture that although it is much more difficult, it is possible in this type of association for an entity to be of great service to another in fidelity and sincere green-ray love of a nonsexual nature thus adjusting or lessening the distortions of its sexual impairment.

值得注意的是：在這個節骨眼、雖然是困難許多，一個具有這種特質的實體仍然可以在忠實且誠摯的、無性別的綠色光芒的愛之中，大程度地服務他人，從而調整或減輕了它在性方面的損傷之扭曲。*

{* 請看資源書卷，以閱讀一篇文章，檢視這些關於同性戀的問答的意義。}

31.11 ▶

31.11 Questioner: Timothy Leary, doing research, wrote that at the time of puberty, and up through that time, there is an imprint occurring on the DNA coding of an entity and that, for instance, sexual biases are imprinted due to early sexual experiences or some of the first sexual experiences of the entity. Does anything like this actually happen?

31.11 發問者：蒂莫西·利里，正在做研究，(在書中)寫到：在青春期中，早期或第一次性經驗產生的性傾向會銘印在該實體的 DNA 編碼中。類似這種事真的會發生？

Ra: I am Ra. This is partially correct. Due to the nature of solitary sexual experiences, it is in most cases unlikely that what you call masturbation has an imprinting effect upon later experiences.

RA: 我是 Ra。這有部分是正確的。由於獨自性經驗的特質，在大多數情況中、你們稱呼的自慰不大可能對於後期的經驗有銘印的效應。

This is similarly true with some of the encounters which might be seen as homosexual among those of this age group. These are often, instead, innocent exercises in curiosity.

同樣真實地，一些該年齡群(青少年)的相遇可能被視為同性戀，通常只是好奇的天真練習。

However, it is quite accurate that the first experience in which the mind/body/spirit complex is intensely involved will indeed imprint upon the entity for that life experience a set of preferences.

無論如何，相當正確的是：該心/身/靈複合體強烈涉入的第一個(性)經驗確實將銘印該實體，成為此生經驗的一組偏好。

31.12 ▶

31.12 Questioner: Does the Orion group use this, shall we say, as a gateway to impressing upon entities, shall we say, preferences which could create negative polarization?

31.12 發問者：獵戶集團是否使用這點，容我們說，做為一個入口好銘印一些偏好在某些實體上頭、進而創造負面極化？

Ra: I am Ra. Just as we of the Confederation attempt to beam our love and light whenever given the opportunity, including sexual opportunities, so the Orion group will use an opportunity if it is negatively oriented or if the individual is negatively oriented.

RA：我是 Ra。正如我們邦聯把握任何機會、嘗試照耀我們的愛與光，包括性慾的機會，獵戶集團也利用機會，如果它是負面導向、或該個體是負面導向的。

31.13 ▶

31.13 Questioner: Is there any emotional bias that has nothing to do with male/female sexual polarity that can create sexual energy buildup in an entity?

31.13 發問者：是否有任何一種情感偏見與男性/女性極性無關、卻可以增強一個實體的性能量？

Ra: I am Ra. The sexual energy buildup is extremely unlikely to occur without sexual bias upon the part of the entity. Perhaps we did not understand your question, but it seems obvious that it would take an entity with the potential for sexual activity to experience a sexual energy buildup.

RA：我是 Ra。沒有性偏好而能增強性能量是極度不可能的。或許我們不理解你的問題，但這似乎是明顯的、需要一個有性活動潛能的實體去經驗性能量的增強。

31.14 ▶

31.14 Questioner: I was thinking more of the possibility of the Orion group having influenced, say, certain members of the Third Reich who I have read reports of having sexual gratification from the observation of the, in some cases, the gassing and killing of entities in the gas chambers.

31.14 發問者：我在想的是：獵戶集團可能，好比說，影響第三德意志帝國的特定成員。我讀過一些報告，一些成員在某些例子中、在觀察以瓦斯毒殺實體的過程中得到性滿足。

Ra: I am Ra. We shall repeat these entities had the potential for sexual energy buildup. The choice of stimulus is certainly the choice of the entity. In the case of which you speak, these entities were strongly polarized orange ray, thus finding the energy blockage of power over others, the putting to death being the ultimate power over others; this then being expressed in a sexual manner, though solitary.

RA：我是 Ra。我們重述：這些實體有潛能去累積性能量。選擇何種刺激當然是該實體的選擇。在你說的例子中、這些實體重度地朝橙色光芒極化，於是發現權力的能量阻塞，將人處死即是凌駕他人的終極權力；這(行為)於是以性慾方式表達，雖然是孤獨的。

In this case the desire would continue unabated and be virtually unquenchable.
在這個例子中，(性)渴望將持續不衰且事實上不能遏制。

You will find, if you observe the entire spectrum of sexual practices among your peoples, that there are those who experience such gratification from domination over others either from rape or from other means of domination. In each case this is an example of energy blockage which is sexual in its nature.
你將發現，如果你觀察你們人群中 性風俗的整個光譜，有些實體在支配他人過程中經驗到如此的滿足，不管是以強暴或其他的支配方式。在每個情況中，這是能量阻塞的一個例子，其特質為性慾的。

31.15 ▶

31.15 Questioner: Would the Orion group, then, be able, shall we say, to impress on entities this orange-ray effect, or did they... Is this the way that this came about, is what I' m trying to get at. Is this the way these concepts came about on this planet? Because if we go back to the beginning of third density, there must be a primal cause of this.

31.15 發問者：那麼、獵戶集團就能夠以這種橙色光芒效應來銘印實體，容我們說？或者他們.....這是(起初)發生在這個星球的方式嗎、我嘗試去了解。是不是以這個方式，這些概念來到這個星球？如果我們回到第三密度的開端，一定有個原初的起因。

Ra: I am Ra. The cause of this is not Orion. It is the free choice of your peoples. This is somewhat difficult to explain. We shall attempt.

RA：我是 Ra。這個起因並不是獵戶(集團)。而是你們人群的自由選擇。這有些難以解釋。我們將嘗試。

The sexual energy transfers and blockages are more a manifestation or example of that which is more fundamental than the other way about. Therefore, as your peoples became open to the concepts of bellicosity and the greed of ownership, these various distortions then began to filter down through the tree of mind into body complex expressions, the sexual expression being basic to that complex. Thus these sexual energy blockages, though Orion influenced and intensified, are basically the product of the beingness chosen freely by your peoples.

性能量轉移與阻塞比起其他途徑是更為根本的顯化或範例。因此，當你們人群對好戰與擁有權的貪婪等概念敞開，這些各式各樣的扭曲開始向下滲入心智之樹、進入身體複合體的表達，性慾表達對於那個複合體是基本的。所以這些性能量的阻塞，雖然有獵戶(集團)的影響與強化，基本上是由你們人群自由選擇的存在狀態之產物。

This will be the final question unless we may speak further upon this question to clarify, or answer any short queries before we close.

這將是最後一個問題、除非我們需要進一步說明這個問題使它更清晰，或在我們結束前回答任何簡短的詢問。

31.16 ▶

31.16 Questioner: I just need to know if this then works through the racial memory to infect the entire population in some way. Does that sort of thing happen?

31.16 發問者：我只需要知道：這個作用是否遍及種族記憶、以某種方式感染整個人群？那種事會發生嗎？

Ra: I am Ra. The racial memory contains all that has been experienced. Thus there is some, shall we say, contamination even of the sexual, this showing mostly in your own culture as the various predispositions to adversary relationships, or, as you call them, marriages, rather than the free giving one to another in the love and the light of the Infinite Creator.

RA：我是 Ra。種族記憶包含所有曾被經歷的事情。因此，容我們說，甚至存在一些性的玷污，這表現在你們自己的文化中為各式各樣的敵對關係傾向，或者，如你們的稱呼，婚姻(制度)，而非在無限造物者的愛與光中自由地、彼此給予。

31.17 ▶

31.17 Questioner: That was precisely the point which I was trying to make. Thank you very much. Not to tire the instrument, I will just ask, then, if there is anything we can do to make the instrument more comfortable or to improve

the contact?

31.17 發問者：那正是我想陳述的重點。非常感謝你。不想要使該器皿勞累，我只問有沒有任何我們可以做的事，好使得該器皿更舒適、或改善該通訊？

Ra: I am Ra. Please be aware that this instrument is somewhat fatigued. The channel is very clear. However, we find the vital energy low. We do not wish to deplete the instrument. However, there is a, shall we say, energy exchange which we feel an honor/duty to offer when this instrument opens itself. Therefore, counsel we this instrument to attempt to assess the vital energies carefully before offering itself as open channel.

RA：我是 Ra。請覺察到這個器皿有些疲倦。該(通訊)管道十分清晰。無論如何，我們發覺其生命能低落。我們不想要耗盡該器皿。無論如何，當這個器皿敞開它自己，容我們說，我們感到一種榮譽/責任去提供能量交換。所以、我們忠告這個器皿在提供自己為開放管道之前、要小心地評估其生命能。

All is well. You are conscientious.

一切都好。你們是謹慎認真的。

I am Ra. I leave this instrument and you in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開這個器皿與你們，那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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32.0 ▶

32.0 Ra: I am Ra. I greet you in the love and the light of the One Infinite Creator. We communicate now.

32.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

32.1 ▶

32.1 Questioner: I have a little question I will throw in at this point from Jim. I will read it. The instrument's physical complex is now in the process of recovery from taking a chemical. She was ignorant of the opening that she was creating. How can each of the three of us present be more aware of how such openings may be created in our actions and thoughts? Is it possible that we could make such openings innocently as we question in certain areas during these sessions? And then, what can we do to protect ourselves from distorting influences in general? Is there any ritual or meditation that we use?

32.1 發問者：我有一個來自吉姆的小問題、我將在這個時點丟進來。我將朗讀它：

「該器皿的肉體複合體正在復原的過程、離開攝取化學製品(的副作用)。她對於她過去創造的開口是無知的。我們、在場的三人、要如何更加覺察這類開口是如何被我們的行動與思想所創造？有沒有可能在這些集會中，因為我們在特定的某些領域發問，無心地製造出這類開口？一般而言，我們可以做什麼保護自己不受負面的影響？是否有任何我們可以使用的儀式或冥想？」

Ra: I am Ra. Although we are in sympathy with the great desire to be of service exemplified by this question, our answer is limited by the distortion of the Way of Confusion. We shall say some general things which may be of service in this area.

RA: 我是 Ra。雖然我們同情這個問題所彰顯的偉大之服務渴望，我們的答案受限於混淆之道的變貌。我們將說點一般的事情、可能在這個領域上有所服務。

Firstly, when this instrument distorted its bodily complex towards low vital energy due to this occurrence, it was a recognizable substance which caused this. This was not a, shall we say, natural substance nor was the mind/body/spirit complex enough aware of its distortion towards physical weakness. The natural ways of, shall we say, everyday existence in which the entity without the distortions caused by ingestion of strongly effective

chemicals may be seen to be of an always appropriate nature. There are no mistakes, including the action of this instrument.

首先，由於這個事件、這個器皿扭曲它的身體複合體朝向生命能的低點，這是一個可辨識的(化學)物質造成的。容我們說，這不是一個天然的物質，該心/身/靈複合體也沒有足夠地覺察到它朝向肉體弱點的變貌。容我們說，當該實體不再攝取強烈效力的化學製品，也就不會有這類的扭曲，每日生活的自然方式總是可以被視為一種適當的方式。(宇宙)沒有錯誤，包括這個器皿的行為。

Secondly, the means of protection against any negative or debilitating influence for those upon the positive path was demonstrated by this instrument to a very great degree. Consider, if you will, the potentials that this particular occurrence had for negative influences to enter the instrument. This instrument thought upon the Creator in its solitude and in actions with other-self, continually praised and gave thanksgiving to the Creator for the experiences it was having.

其次，對於那些走在正面途徑的實體們，保護自己抵擋任何負面或使人衰弱的影響的方法、這個器皿已經在很大程度上示範出來了。如果你願意，考慮這個特殊事件具有的潛能，若負面影響進入該器皿會有什麼後果。這個器皿在獨處中，在與其他自我互動中都在思想造物者，為了它正在經驗的一切、持續讚美與感謝造物者。

This in turn allowed this particular entity to radiate to the other-self such energies as became a catalyst for an opening and strengthening of the other-self's ability to function in a more positively polarized state. Thus we see protection being very simple. Give thanksgiving for each moment. See the self and the other-self as Creator. Open the heart. Always know the light and praise it. This is all the protection necessary.

依次地，這過程允許這個特殊的實體以如此的能量照耀其他自我，而成為一個催化劑，(協助)開啟與強化其他自我的能力，朝向更正面的極化狀態。是故，我們看待保護是很簡單的。在每一刻給予感謝。看見自我與其他自我均為造物者。敞開心(胸)。總是知曉光並讚揚光。這即是所有必須的保護。

32.2 ►

32.2 Questioner: Thank you very much. I will now continue with the material from day before yesterday. Our subject is how sexual polarity acts as a catalyst in evolution and how to best make use of this catalyst. Going back to that material, I will fill in a few gaps that we possibly don't understand at this point too well.

32.2 發問者：非常感謝你。我現在要繼續前天討論的內容。我們的主題是性別的極性

如何在進化中扮演為催化劑，以及如何最佳地使用這個催化劑。回到那個主題，我要填補一些缺口，那是我們可能在這一點還不大理解的部分。

Can you tell me the difference between orange- and yellow-ray activation? I am going to work up from red ray right on through the violet, and we covered red ray, so what' s the difference between orange- and yellow-ray activation? 你可否告訴我橙色與黃色光芒啟動的不同？我打算從紅色光芒一路探討到紫羅蘭色。我們已經涵蓋了紅色光芒，所以黃色與橙色光芒啟動有何不同？

Ra: I am Ra. The orange ray is that influence or vibratory pattern wherein the mind/body/spirit expresses its power on an individual basis. Thus power over individuals may be seen to be orange ray. This ray has been quite intense among your peoples on an individual basis. You may see in this ray the treating of other-selves as non-entities, slaves, or chattel, thus giving other-selves no status whatever.

RA：我是 Ra。橙色光芒是心/身/靈在個人的基礎上表達其影響或權力的振動樣式。因此凌駕一些個體的權力可以被視為橙色光芒。這個光芒在你們人群中，在個人的基礎上，是相當強烈的。你可以看到在這個光芒中、對待其他自我如同非實體、奴隸，或個人財產，於是不給予其他自我任何地位。

The yellow ray is a focal and very powerful ray and concerns the entity in relation to, shall we say, groups, societies, or large numbers of mind/body/spirit complexes. This orange — we correct ourselves — this yellow-ray vibration is at the heart of bellicose actions in which one group of entities feel the necessity and right of dominating other groups of entities and bending their wills to the wills of the masters.

黃色光芒是個焦點的、非常強而有力的光芒，涉及該實體與群體、社會，或大數量的心/身/靈複合體的關係。這個橙色— 我們更正自己— 這個黃色光芒振動位於敵對行動的核心，在其中，一個族群的實體覺得有必要和權利去主宰其他群體，並迫使他們的意志向主人們的意志屈服。

The negative path, as you would call it, uses a combination of the yellow ray and the orange ray in its polarization patterns. These rays, used in a dedicated fashion, will bring about a contact with intelligent infinity. The usual nature of sexual interaction, if one is yellow or orange in primary vibratory patterns, is one of blockage and then insatiable hunger due to the blockage. When there are two selves vibrating in this area the potential for polarization through the sexual interaction is begun, one entity experiencing the pleasure of

humiliation and slavery or bondage, the other experiencing the pleasure of mastery and control over another entity. In this way a sexual energy transfer of a negative polarity is experienced.

負面途徑[如你所稱]併用黃色與橙色光芒在它的極化樣式中。一個實體以專注的方法使用這些光芒將帶來一次與智能無限的接觸。如果一個實體的主要振動樣式為黃色或橙色，性互動的通常特質是一種阻塞，以及因為阻塞造成貪得無厭的飢渴。如果兩個自我都在這個區域振動，則透過性的互動開始產生極化的潛能，其中一個實體經驗到被羞辱、奴役、或綑綁的歡愉；另一方經驗到主宰與控制對方的歡愉。以這種方式、一次負面極性的性能量轉移被體驗。

32.3 ▶

32.3 Questioner: From the material that you transmitted February 17th you stated: "In third ray there are two possibilities. Firstly, if both vibrate in third ray there will be a mutually strengthening energy transfer." What color is third ray in this material?

32.3 發問者：你在二月 17 日傳遞的資料中陳述：「在第三光芒中有兩種可能性。首先，如果雙方都在第三光芒振動、將會有互相強化的能量轉移。」在這份資料中、第三光芒的顏色是什麼？

Ra: I am Ra. The ray we were speaking of in that material should be properly the green ray or fourth ray.

RA：我是 Ra。我們在那個資料中說的光芒應該是綠色光芒或第四光芒。

32.4 ▶

32.4 Questioner: So I should change that third to fourth?

32.4 發問者：所以我應該把那個第三改成第四？

Ra: I am Ra. This is correct. Please continue to scan for errors having to do with numberings, as you call them, as this concept is foreign to us and we must translate, if you will, when using numbers. This is an ongoing weakness of this contact due to the difference between our ways and yours. Your aid is appreciated.

RA：我是 Ra。這是正確的*。請繼續掃描關於編號的錯誤，如你所稱的，因這個概念對於我們是外來的，當用到數字時，我們必須轉譯。這個接觸(通訊)持續存在這種弱點、由於我們的方式與你們的不同。感謝你的協助。

{* 26.38 後面已增加一個註腳。}

32.5 ▶

32.5 Questioner: OK. Thank you. I believe that for the time being we' ve amply covered green ray, so I am going to skip over green ray and go to blue ray.

32.5 發問者：OK。謝謝你。我相信目前為止、我們已經充分地涵蓋了綠色光芒，所以我將略過綠色光芒、前往藍色光芒。

Could you tell me the difference that occurs between green and blue with the emphasis on blue ray?

你可否告訴我綠色與藍色光芒的差異、重點放在藍色光芒？

Ra: I am Ra. With the green-ray transfer of energy you now come to the great turning point sexually as well as in each other mode of experience. The green ray may then be turned outward, the entity then giving rather than receiving. The first giving beyond green ray is the giving of acceptance or freedom, thus allowing the recipient of blue-ray energy transfer the opportunity for a feeling of being accepted, thus freeing that other-self to express itself to the giver of this ray.

RA：我是 Ra。伴隨著綠色光芒的性能量轉移，就性能量而言，你現在來到這個偉大的轉折點，如同在每個其他的經驗模式中一般。然後綠色光芒轉變為向外(放射)，於是該實體給予、而非接受。在綠色光芒之外的第一個給予是：給予自由或接納，從而允許藍色光芒能量轉移的接受者有機會感覺到被接納、解放該其他自我(接受者)、自由地對給予這道光芒的實體表達自己。

It will be noted that once green-ray energy transfer has been achieved by two mind/body/spirits in mating, the further rays are available without both entities having the necessity to progress equally. Thus a blue-ray vibrating entity or indigo-ray vibrating entity whose other ray vibrations are clear may share that energy with the green-ray other-self, thus acting as catalyst for the continued learn/teaching of the other-self. Until an other-self reaches green ray, such energy transfers through the rays is not possible.

值得注意的是：一旦交配的雙方都達到綠色光芒能量轉移、雙方不需要有同等的進展、都可以使用進一步的光芒。如此一個藍色或靛藍色光芒振動的實體、它在其他光芒也是清澈的、即可分享這些能量給綠色光芒的其他自我，做為其他自我繼續學習/教導的催化劑。直到其他自我到達綠色光芒之前，如此的能量轉移、透過各色光芒、是不可能的。

32.6 ▶

32.6 Questioner: My next question had to do with indigo ray. Is there any difference between indigo and blue-ray energy transfer?

32.6 發問者：我下一個問題與靛藍色光芒有關，靛藍色與藍色光芒能量轉移有什麼不同？

Ra: I am Ra. The indigo ray is the ray of, shall we say, awareness of the Creator as self; thus one whose indigo-ray vibrations have been activated can offer the energy transfer of Creator to Creator. This is the beginning of the sacramental nature of what you call your bisexual reproductive act. It is unique in bearing the allness, the wholeness, the unity in its offering to other-self.

RA：我是 Ra。靛藍色光芒是，容我們說，覺察造物者如同自我的光芒；從而、一個靛藍色光芒振動已經啟動的實體，可以提供造物者到造物者的能量轉移。這是你們稱為的兩性生殖行為、其聖體特質的開端。它是獨一無二的、在它奉獻給其他自我的過程中，承載著全部性、整體性、合一。

32.7 ▶

32.7 Questioner: And then finally, the violet ray. What is the difference between violet ray and the others?

32.7 發問者：那麼，最終的，紫羅蘭色光芒。它與其他光芒有什麼不同？

Ra: I am Ra. The violet ray, just as the red ray, is constant in the sexual experience. Its experience by other-self may be distorted or completely ignored or not apprehended by other-self. However, the violet ray, being the sum and substance of the mind/body/spirit complex, surrounds and informs any action by a mind/body/spirit complex.

RA：我是 Ra。紫羅蘭色光芒，正如同紅色光芒、在性經驗中是恆定的。其他自我對它的經驗可能被扭曲或完全地忽略或無法領會。無論如何，紫羅蘭色光芒，做為心/身/靈複合體的總合與實質，圍繞並告知一個心/身/靈複合體的任何行動。

32.8 ▶

32.8 Questioner: Do the energy transfers of this nature occur in fourth, fifth, sixth, and seventh density? I mean, of all the rays?

32.8 發問者：這種性質的能量轉移是否也發生在第四、第五、第六、和第七密度？我的意思是，所有的光芒？

Ra: I am Ra. The rays, as you understand them, have such a different meaning in the next density and the next and so forth that we must answer your query

in the negative. Energy transfers only take place in fourth, fifth, and sixth densities. These are still of what you would call a polarized nature. However, due to the ability of these densities to see the harmonies between individuals, these entities choose those mates which are harmonious, thus allowing constant transfer of energy and the propagation of the body complexes which each density uses.

RA: 我是 Ra。就你理解的這些光芒，到了下個密度有如此不同的意義、再下一個(又有不同)、如此類推。所以我們必須以否定語氣回答你的詢問。能量轉移只發生在第四、第五、第六密度。仍然有你們所稱的極化特質。無論如何，由於這些密度有能力看到個體之間的和諧，這些實體選擇和諧相處的伴侶，於是允許恆常的能量轉移、以及每個密度使用的身體複合體的繁殖。

The process is different in the fifth and the sixth density than you may understand it. However, it is in these cases still based upon polarity. In the seventh density there is not this particular energy exchange as it is unnecessary to recycle body complexes.

這個過程在第五與第六密度有所不同、異於你可以理解的方式。無論如何，它還是奠基於極性。在第七密度沒有這種特殊的能量交換、因為不需要循環使用身體複合體。

32.9 ▶

32.9 Questioner: I am assuming from what we have previously looked at... we have on Earth today and have had in the past fourth-, fifth-, and sixth-density Wanderers. As they come into incarnation in the physical of this density for a period as a Wanderer, what types of polarizations with respect to these various rays do they find affecting them? Can you tell me that?

32.9 發問者：從我們先前注視的內容來看... 我假設今日地球上有著第四、第五、第六密度的流浪者。當他們降生於這個密度的肉體中、有一段時間成為流浪者，依照各式各樣的光芒、怎樣的極化類別能夠感動他們？你可以告訴我嗎？

Ra: I am Ra. I believe I grasp the thrust of your query. Please ask further if this answer is not sufficient.

RA: 我是 Ra。我相信我掌握到你的詢問的推動力。請進一步發問如果這個答案不足夠。

Fourth-density Wanderers, of which there are not many, will tend to choose those entities which seem to be full of love or in need of love. There is the great possibility/probability of entities making errors in judgment due to the compassion with which other-selves are viewed.

第四密度流浪者，數目不多，傾向選擇那些似乎充滿愛或需要愛的實體。有巨大的可能性/或然率、實體們會在判斷中出錯、由於觀察其他自我時帶著憐憫。

The fifth-density Wanderer is one who is not tremendously affected by the stimulus of the various rays of other-self and in its own way offers itself when a need is seen. Such entities are not likely to engage in the, shall we say, custom of your peoples called marriage and are very likely to feel an aversion to childbearing and child-raising due to the awareness of the impropriety of the planetary vibrations relative to the harmonious vibrations of the density of light.

第五密度流浪者並不特別受到其他自我的各種光芒的影響，當看見需要的時候、以它自己的方式提供自己。這種實體不大可能涉入，容我們說，你們人群稱為婚禮的習俗，並很有可能對生小孩及養育小孩有反感、由於覺察到地球振動的不合宜、相對於光之密度的和諧振動而言。

The sixth-density, whose means of propagation you may liken to what you call fusion, is likely to refrain, to a great extent, from the bisexual reproductive programming of the bodily complex and instead seek out those with whom the sexual energy transfer is of the complete fusion nature insofar as this is possible in manifestation in third density.

第六密度(實體)，其繁殖方式你們可以比擬為融合，很有可能去避免，程度是可觀的，肉體複合體的兩性繁殖編程，而尋求那些屬於完整融合特質的性能量轉移，在第三密度顯化的最大可能限度內。

32.10 ►

32.10 Questioner: Can you expand a little bit on what you mean by “complete fusion nature?”

32.10 發問者：你可否詳述一下、你意指的「完整融合特質」？

Ra: I am Ra. The entire creation is of the One Creator. Thus the division of sexual activity into simply that of the bodily complex is an artificial division, all things thusly being seen as sexual equally, the mind, the body, and the spirit; all of which are part of the polarity of the entity. Thus sexual fusion may be seen with or without what you may call sexual intercourse to be the complete melding of the mind, the body, and the spirit in what feels to be a constant orgasm, shall we say, of joy and delight each in the other's beingness.

RA：我是 Ra。整個(宇宙)造物屬於太一造物者。因此將性活動分派為單純肉體複合體的活動是種人工的分派。所有事物都被看做是性別同等的：心智、身體、靈性都是該

實體極性的一部分。因此性的融合可以有你們所稱的性交，也可以沒有，而達成心智、身體、靈的完整融合，感覺到恆常的高潮、容我們說、在對方的存在狀態中得到喜悅和愉快。

32.11 ▶

32.11 Questioner: Would then many Wanderers of the higher densities have considerable problems with respect to incarnation in third density because of this different orientation?

32.11 發問者：那麼、這些較高密度的流浪者、由於它們與第三密度有不同的定向，是否會有相當可觀的問題？

Ra: I am Ra. The possibility/probability of such problems, as you call them, due to sixth density incarnating in third is rather large. It is not necessarily a problem if you would call it thusly. It depends upon the unique orientation of each mind/body/spirit complex having this situation or placement of vibratory relativities.

RA：我是 Ra。以第六密度降生到第三密度而言，此種問題[如你所稱]的可能性/或然率是相當大的。它不必然成為問題[如果你要如此稱呼]。關鍵取決於每一個心/身/靈複合體在這個振動相對性的情況或處境下、抱持的獨特導向。

32.12 ▶

32.12 Questioner: Can you give me an idea how the different colors... This is a difficult question to ask. I hardly have any words.

32.12 發問者：你可否給我不同顏色的觀念... 問這個問題是困難的。我幾乎沒有任何字彙。

What I' m trying to get at is how the different colors I might say originate as these functions or the essence, you might say, of the origin of these colors as functions for these different expressions in consciousness. I don' t know if this question is sufficient.

我嘗試查明的是：我可以說，不同的顏色如何起源為這些函數... 或菁華，你可以說，這些顏色的起源、做為意識不同的表達的函數？我不知道這個問題是否足夠？

Ra: I am Ra. This question is sufficiently clear for us to attempt explanation of what, as you have observed, is not easily grasped material for the intellectual mind. The nature of vibration is such that it may be seen as having mathematically strait or narrow steps. These steps may be seen as having boundaries. Within each boundary there are infinite gradations of vibration or

color.

RA：我是 Ra。這個問題具有足夠的清晰度、讓我們可以嘗試去解釋，如你已觀察的、(這)是個不容易被智力心智掌握的題材。振動的特質是這樣的：可以被視為數學上狹窄或狹小的階梯。這些階梯可以被視為有邊界。在每一個邊界之內、有著無限個漸層變化的振動或顏色。

However, as one approaches a boundary, an effort must be made to cross that boundary. These colors are a simplistic way of expressing the boundary divisions of your density. There is also the time/space analogy which may be seen as the color itself in a modified aspect.

無論如何，當一個實體逼近到一個邊界，必須做出一個努力去跨過那個邊界。這些顏色只是個簡化的方式、用以表達你們密度的邊界分割。在時間/空間中也有相同的類比、可以被視為修改版的顏色自身。

32.13 ▶

32.13 Questioner: Thank you. Is it possible for an entity in third-density physical to vary widely across the entire band of colors or is the entity pretty well zeroed in on one color?

32.13 發問者：謝謝你。一個在第三密度中的物理實體是否可能變換於整個顏色頻帶之間，或者該實體幾乎就集中在一個顏色上頭？

Ra: I am Ra. This will be the last full question of this working. Please restate for clarity.

RA：我是 Ra。這將是這次工作的最後一個完整問題。為了清晰度、請重述。

32.14 ▶

32.14 Questioner: I just meant was it possible, say, for a green-ray... when we're talking about green-ray activation and energy transfers, is it possible for a green-ray person who is primarily green-ray activation to vary on both sides of green ray a large or a small amount in energy activation, or does he stay primarily green-ray?

32.14 發問者：我的意思是，好比說，綠色光芒.....當我們談到綠色光芒啟動和能量轉移，一個綠色光芒人主要啟動綠色光芒，在綠色光芒的兩邊是否多少也有能量的啟動，或者他主要停留在綠色光芒？

Ra: I am Ra. We grasp the newness of material requested by you. It was unclear, for we thought we had covered this material. The portion covered is this: the green-ray activation is always vulnerable to the yellow or orange ray

of possession, this being largely yellow ray but often coming into orange ray. Fear of possession, desire for possession, fear of being possessed, desire to be possessed: these are the distortions which will cause the deactivation of green-ray energy transfer.

RA: 我是 Ra。我們掌握到你要求的材料的新意。它曾是不清楚的，因為我們以為已經涵蓋這個題材。曾涵蓋的部分如下：綠色光芒啟動總是容易受到佔有性的黃色或橙色光芒的傷害，大多數是黃色光芒、但也經常進入橙色光芒。恐懼佔有，渴望佔有，恐懼被佔有，渴望被佔有。這些扭曲將使得綠色光芒能量轉移無法啟動。

The new material is this: once the green ray has been achieved, the ability of the entity to enter blue ray is immediate and is only awaiting the efforts of the individual. The indigo ray is opened only through considerable discipline and practice largely having to do with acceptance of self, not only as the polarized and balanced self but as the Creator, as an entity of infinite worth. This will begin to activate the indigo ray.

新的材料如下：一旦綠色光芒被達成，該實體立刻有進入藍色光芒的能力、只等待著該個體的努力。靛藍色光芒的開啟必須經過可觀的修練與練習，大部分和接受自我有關，不只如同極化與平衡的自我，還如同造物者，如同一個具有無限價值的實體。這將開始啟動靛藍色光芒。

32.15 ▶

32.15 Questioner: Thank you.

32.15 發問者：謝謝你。

Ra: I am Ra. Do you have any brief queries before we close?

RA: 我是 Ra。在我們結束之前、你是否有任何簡短的詢問？

32.16 ▶

32.16 Questioner: I think anything would be too long. I'll just ask if there's anything we can do to make the instrument more comfortable or make the contact better?

32.16 發問者：我想任何東西都會(講)太久。我只問有沒有任何我們可以做的事、好讓這器皿更舒適，或改善該通訊？

Ra: I am Ra. All is well. We caution not only this instrument but each to look well to the vital energies necessary for nondepletion of the instrument and the contact level. You are most conscientious, my friends. We shall be with you.

RA: 我是 Ra。一切都好。我們不只告誡這個器皿、也要每個成員好好看顧生命能、

這是不損耗該器皿與接觸層級所必需的(條件)。你們是十分謹慎認真的，我的朋友。
我們將與你們同在。

I leave you now in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

現在、我在太一無限造物者的愛與光中離開你們，那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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33.0 ▶

33.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. I communicate now.

33.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我現在開始通訊。

33.1 ▶

33.1 Questioner: In our last session you cautioned “each to look well to the vital energies necessary for nondepletion of the instrument and the contact level.” Did that mean that we should— that Jim and I should look at the instrument’ s— or be careful of the instrument’ s vital energies or be careful of our own vital energies?

33.1 發問者：在我們上次的集會中、你告誡說：「每一個(成員)應該好好看顧必須的生命能、好讓該器皿與接觸水平不受損耗。」那是否意味著我們應該... 也就是 Jim 與我應該看顧器皿的... 或小心照顧器皿的生命能、或小心照顧我們自己的生命能?

Ra: I am Ra. Each entity is responsible for itself. The mechanics of this process taking place involve firstly, the use of the physical bodily complex of third density with its accompanying physical material in order to voice these words. Thus this instrument needs to watch its vital energies carefully, for we do not wish to deplete this instrument.

RA：我是 Ra。每個實體對自己負責。這個過程的機制首先與使用肉體複合體、和伴隨的肉體材料有關，這是為了能夠發聲說出這些話。因此這個器皿需要留神看守自己的生命能，因為我們不想要耗盡這個器皿。

Secondly, the function of the supporting group may be seen to be firstly, that of protection for this contact; secondly, that of energizing the instrument and intensifying its vital energies.

其次，支援小組的機能第一可以被視為給這個通訊的保護；第二是供給該器皿能量並強化其生命能。

This supporting group has always, due to an underlying harmony, been of a very stable nature as regards protection in love and light, thus ensuring the continuation of this narrow-band contact. However, the vital energies of either of the supporting members being depleted, the instrument must then use a larger portion of its vital energies, thus depleting itself more than would be

profitable on a long-term basis.

這個支援小組由於根本的和諧 總是能在非常穩定的狀態提供愛與光的保護，因此確保這個窄頻接觸的繼續。無論如何，如果支援成員中任何一位的生命能被耗盡，該器皿則必須使用自己更大部分的生命能，於是消耗自己的程度會大於長期的有利基準。

Please understand that we ask your apology for this infringement upon your free will. However, it is our distortion/understanding that you would prefer this information rather than, being left totally to your own dedication distortions, deplete the instrument or deplete the group to the point where the contact cannot be sustained.

請諒解、我們向你們道歉，因為這個冒犯你們自由意志的舉動。無論如何，就我們的變貌-理解、你們會比較喜歡得到這個資訊、而非完全由你們自己的貢獻變貌來決定，而耗盡該器皿或該小組，到達不能持續這個通訊的地步。

33.2 ▶

33.2 Questioner: Can you give us advice on how to maintain the best possible condition for maintaining contact?

33.2 發問者：你可否給予我們忠告、如何維持可能的最佳狀態以維持通訊？

Ra: I am Ra. We have given information concerning the proper nurturing of this channel. We, therefore, repeat ourselves only in two ways in general.

RA：我是 Ra。我們已經給予關於適當滋養這個管道的資訊。因此，我們只以兩個一般的方式重複自己。

Firstly, we suggest that rather than being, shall we say, brave and ignoring a physical complex weakness distortion, it is good to share this distortion with the group and thus perhaps, shall we say, remove one opportunity for contact which is very wearying to the instrument, in order that another opportunity might come about in which the instrument is properly supported.

首先，我們建議：與其英勇地忽略一個肉體複合體的弱點/扭曲，將這個扭曲與小組分享是好的；或許，容我們說，當該器皿很疲倦的時候、除去一次接觸的機會。等到器皿被適當地支援、可以產生另一個機會。

Secondly, the work begun in harmony may continue. Harmony, thanksgiving, and praise of opportunities and of the Creator: these are your protection.

These are our suggestions. We cannot be specific for your free will is of the essence in this contact. As we said, we only speak to this subject because of our grasp of your orientation towards long-term maintenance of this contact.

This is acceptable to us.

其次，這個工作開始於和諧中、可以繼續下去。和諧、感恩，以及讚美這些機會、讚美造物者：這些是你們的保護。以上是我們的建議。我們不能說具體的細節、因為你們的自由意志是這個通訊的要素。如我們剛才說的，我們談論主題 只因為我們理解你們的態度朝向長期維持這個通訊。這樣對我們是可接受的。

33.3 ▶

33.3 Questioner: Thank you very much. The instrument has a device for so-called color therapy, and since we were on, in the past session, the concept of the different colors I was wondering if these in some way apply to the principle of color therapy in the shining of particular colors on the physical body. Does this have any beneficial effect and can you tell me something about it?

33.3 發問者：非常謝謝你。這個器皿有個裝置、用於所謂的顏色療法，既然我們在過去的集會中討論不同顏色的概念，我好奇地想知道是否可以將這些概念應用在顏色療法的原則、照射特定的顏色在肉體上。這樣是否會產生有益的效應，你可以告訴我這方面的事情嗎？

Ra: I am Ra. This therapy, as you call it, is a somewhat clumsy and variably useful tool for instigating in an entity' s mind/body/spirit complex an intensification of energies or vibrations which may be of aid to the entity. The variableness of this device is due firstly to the lack of true colors used, secondly, to the extreme variation in sensitivity to vibration among your peoples.

RA：我是 Ra。這個療法，如你所稱，是個有些笨拙且用處變化不定的工具、用於煽動一個實體的心/身/靈複合體、強化其能量或振動，可能對該實體有些協助。這個裝置的變化不定是由於第一：缺乏真實顏色的使用；第二：你們人群對於振動的敏感度有著極大的變化程度。

33.4 ▶

33.4 Questioner: I would think that you could achieve a true color by passing the light through a crystal of the particular color. Is this correct?

33.4 發問者：我會思考、你可以將光通過一顆特定顏色的水晶來達成一個真實顏色。這是否正確？

Ra: I am Ra. This would be one way of approaching accuracy in color. It is a matter of what you would call quality control that the celluloid used is of a varying color. This is not a great or even visible variation, however, it does

make some difference given specific applications.

RA: 我是 Ra。這會是逼近準確顏色的一種方式。這個問題、你會稱為品質管制，如同使用不同顏色的賽璐珞。這其間的差異並不大、肉眼甚至無法辨別；然而，在特定的應用上，它確實會造成某種不同。

33.5 ▶

33.5 Questioner: Possibly the use of a prism breaking white light into its spectrum and then screening off all parts of the spectrum except that which you wish to pass through a slit and use would be even better. Would this be true?

33.5 發問者：可能使用一個三稜鏡將白光打散到它的光譜中、並且隔絕光譜的所有部分，除了你想要它通過的部分，藉由一個狹縫使它通過、其用途會是最佳的。這是否真實？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

33.6 ▶

33.6 Questioner: Thank you. I was wondering if there is a programming of experiences that causes an individual to get certain catalyst in his daily life. For instance, as we go through our daily life there are many things that we can experience. We look at these experiences as occurring by pure chance or by a conscious design of ours, like making appointments or going places. I was just wondering if there was a behind-the-scenes, I might call it, programming of catalyst to create the necessary experiences for more rapid growth in the case of some entities. Is this... Does this happen?

33.6 發問者：謝謝你。我不禁想知道、是否有個經驗的程式導致一個人在他日常生活中、得到特定的催化劑。舉例來說，當我們度過日常生活、有許多我們可以經驗的事情。我們可以看待這些經驗為純然的運氣或我們有意識的設計，像是排定約會，去某些地方。我在想是否有個幕後操作[我這麼稱呼]、一個催化劑的程式，某些實體可據此創造必須的經驗、更快速的成長。這... 這情況是否發生？

Ra: I am Ra. We believe we grasp the heart of your query. Please request further information if we are not correct.

RA: 我是 Ra。我們相信我們掌握你詢問的核心。如果我們不是正確的、請要求進一步的資訊。

The incarnating entity which has become conscious of the incarnative process

and thus programs its own experience may choose the amount of catalyst or, to phrase this differently, the number of lessons which it will undertake to experience and to learn from in one incarnation. This does not mean that all is predestined, but rather that there are invisible guidelines shaping events which will function according to this programming. Thus if one opportunity is missed another will appear until the, shall we say, student of the life experience grasps that a lesson is being offered and undertakes to learn it.

當具肉身實體已經意識到降生過程、從而撰寫自己經驗的程式，得以選擇催化劑的數量，或用不同的說法，實體在一生中準備學習與經驗的課程數目。這並不意味一切都是注定的，毋寧說有個無形的指導方針依據這個程式來雕塑(人生)事件。因此、如果錯過一個機會、另一個就會出現、直到[容我們說]該生命經驗的學生掌握到被給予的課程並著手去學習它。

33.7 ▶

33.7 Questioner: Then these lessons would be reprogrammed, you might say, as a life experience continues. Let' s say that an entity develops a bias that he actually didn' t choose to develop prior to incarnation. It is then possible to program experiences so that he will have an opportunity to alleviate this bias through balancing. Is this correct?

33.7 發問者：那麼、你可以說，當生命的經驗持續下去、這些課程會被重新編寫。好比說，一個實體發展了一個偏見，那是他降生前沒有選擇的項目，那麼，有可能編寫他的經驗程式，好讓他有機會透過平衡(過程)減輕這個偏見。這是否正確？

Ra: I am Ra. This is precisely correct.

RA：我是 Ra。這是精準地正確。

33.8 ▶

33.8 Questioner: Thank you. Then from this I would extrapolate to the conjecture, I will say, that the orientation in mind of the entity is the only thing that is of any consequence at all. The physical catalyst that he experiences, regardless of what is happening about him, will be a function strictly of his orientation in mind. I will use as an example [example deleted] this being a statement of the orientation in mind governing the catalyst. Is this correct?

33.8 發問者：謝謝你。那麼、我從這點推測出一個結論，我會說，該實體心智中的定向是唯一具有重要影響的東西。他所經驗的物理催化劑，不管是什麼事件，都可斷然地說是他心智定向的函數。我將用一個例子 [例子被刪除]。這個(例子)做為心智定向主宰催化劑的聲明。這是否正確？

Ra: I am Ra. We prefer not to use any well-known examples, sayings, or adages in our communications to you due to the tremendous amount of distortion which any well-known saying has undergone. Therefore, we may answer the first part of your query asking that you delete the example. It is completely true to the best of our knowledge that the orientation or polarization of the mind/body/spirit complex is cause of the perceptions generated by each entity.

RA：我是 Ra。在我們與你的通訊中、由於任何廣為人知的名言所承受的大量扭曲，我們比較喜歡不用任何廣為人知的例子、名言，格言。因此，我們可以回答你詢問的第一部分，要求你刪除該例子。就我們最佳的認識，心/身/靈複合體的定向或極化是一個實體產生各種感知的起因，這完全是真實的。

Thus a scene may be observed in your grocery store. The entity ahead of self may be without sufficient funds. One entity may then take this opportunity to steal. Another may take this opportunity to feel itself a failure. Another may unconcernedly remove the least necessary items, pay for what it can, and go about its business. The one behind the self, observing, may feel compassion, may feel an insult because of standing next to a poverty-stricken person, may feel generosity, may feel indifference.

是故、一個場景可能在你們的雜貨店中被觀察到：(結帳時，)在自我前方的實體可能資金不足。一個實體會利用這個機會偷竊。另一個因這個機會覺得自己是個失敗者。另一個毫不在乎地拿掉最不需要的物品，盡可能地付清款項，然後繼續做自己的事。在自我後方的實體，觀察到這件事，可能感到憐憫；因為站在一個被貧窮侵襲的人的後面，可能感到侮辱、可能覺得慷慨、可能漠不關心。

Do you now see the analogies in a more appropriate manner?

你現在是否在這些比喻中看見更適當的表現方式？

33.9 ►

33.9 Questioner: Yes, I do. Then from this I will extrapolate the concept which is somewhat more difficult because as you have explained before, even fourth-density positive has the concept of defensive action, but above the fourth density the concept of defensive action is not in use. The concept of defensive action and [chuckle] offensive action are very much in use in this, our present experience.

33.9 發問者：是的，我看見了。那麼從這點、我將推測出一個多少比較困難的概念，因為你曾經解釋即使第四正面密度也有防衛行動的概念，但第四密度之上的密度則不使用防衛行動；防衛行動與 [輕笑聲] 攻擊行動的概念在我們目前的經驗(密度)中被使

用得非常多。

I am assuming that if an entity is polarized strongly enough in his thought in a positive sense defensive action is not going to be necessary for him because the opportunity to apply defensive action will never originate for him. Is this correct?

我假設如果一個實體思想的正面極化程度夠強烈，對他而言將不再需要防衛行動、因為採取防衛行動的機會絕不會從他發起。這是否正確？

Ra: I am Ra. This is unknowable. In each case, as we have said, an entity able to program experiences may choose the number and the intensity of lessons to be learned.

RA：我是 Ra。這是不可知的。在每個例子中，如我們曾說的，一個能夠編寫經驗的實體可以選擇要學習課程的數目與強度。

It is possible that an extremely positively oriented entity might program for itself situations testing the ability of self to refrain from defensive action even to the point of the physical death of self or other-self. This is an intensive lesson and it is not known, shall we say, what entities have programmed. We may, if we desire, read this programming. However, this is an infringement and we choose not to do so.

一個極度正面導向的實體有可能編寫出某種情境測試自我的能力、是否即使面臨自我或其他自我肉身死亡、仍然可以避免(採取)防衛行動。這是個很強烈的課程，容我們說，無法得知實體們曾為自己編寫了什麼課程。如果我們渴望，我們可以閱讀這個(經驗)程式。無論如何，這是個冒犯、我們選擇不這麼做。

33.10 ▶

33.10 Questioner: I will ask you if you are familiar with the motion picture called The Ninth Configuration. Are you familiar with this?

33.10 發問者：我要問你、是否熟悉一部電影叫做第九配置？你熟悉這部片嗎？

Ra: I am Ra. We scan your mind complex and see this configuration called The Ninth Configuration.

RA：我是 Ra。我們掃描你的心智複合體，並看見這個配置，叫做第九配置。

33.11 ▶

33.11 Questioner: This motion picture brought out this point of which we have been talking. And the entity, the Colonel, had to make a decision at that point.

I was just wondering, with respect to polarity, his polarization. He could have either knuckled under, you might say, to the negative forces, but he chose to defend his friend instead.

33.11 發問者：這部電影帶出我們談論到現在的重點。該實體，上校，在那個時點必須做個決定。我不禁想知道跟極性有關的事，他的極化。他可以屈服於[你可以說是]負面的勢力之下，但他選擇防衛他的朋友。

Is it possible for you to estimate which is more positively polarizing: to defend the positively oriented entity, or to allow the suppression by the negatively oriented entities? Can you answer this even?

你是否可能評估何者較為正面極化：防衛正面導向的實體，或允許負面導向實體的壓制？你甚至可以回答這問題嗎？

Ra: I am Ra. This question takes in the scope of fourth density as well as your own and its answer may best be seen by the action of the entity called Jehoshua, which you call Jesus. This entity was to be defended by its friends. The entity reminded its friends to put away the sword. This entity then delivered itself to be put to the physical death.

RA：我是 Ra。這個問題可以放在第四密度以及你們自己的(第三)密度的視野中來看待，而它的最佳解答可以看實體 Jehoshua、你們稱為耶穌、的行為。這個實體正要被他的朋友防衛，這個實體提醒他的朋友放下劍。然後這個實體將自己交付出去、導致其肉身死亡。

The impulse to protect the loved other-self is one which persists through the fourth density, a density abounding in compassion. More than this we cannot and need not say.

想要保護摯愛的其他自我是一股持續存在的衝動、持續穿越第四密度、一個充滿憐憫的密度。超過這點(的東西)，我們不能、也不需要說了。

33.12 ►

33.12 Questioner: Thank you. As we near the end of this master cycle there may be an increasing amount of catalyst for entities. I am wondering if, as the planetary vibrations mismatch somewhat with the fourth-density vibrations and catalyst is increased, if this will create a slight amount of more polarization thereby getting a slightly greater positive harvest because of this catalyst and in the same way create a more negative polarization and then get a slight amount more negative harvest by this mechanism of transition that is, unfortunately, somewhat more catalytic than it would be if the planet had

reached a higher state of consciousness. Does this happen?

33.12 發問者：謝謝你。當我們接近大師週期的盡頭、給予實體們的催化劑份量可能會增加。我在想地球振動與第四密度振動的一些不匹配、以及催化劑的增加，這些現象是否會創造些許更多的極性、藉此獲得稍微多一些的正面收割？相同地，也將增加多一些負面收割。不幸地，地球在這個過渡期間也將有更多的催化效應，如果地球早已抵達更高的意識狀態，該效應會比較少。這(過程)會發生嗎？

Ra: I am Ra. The question must be answered in two parts.

RA：我是 Ra。這個問題必得分兩部分來回答：

Firstly, the planetary catastrophes, as you may call them, are a symptom of the difficult harvest rather than a consciously programmed catalyst for harvest. Thus we do not concern ourselves with it, for it is random in respect to conscious catalyst such as we may make available.

首先，全球的大災難，如你所稱，是困難收割的一個徵兆，並非為了收割而有意識編寫的催化劑。因此我們自己並不擔心，因為相對於[好比我們造成它為可利用的]有意識之催化劑，它是隨機發生的。

The second portion is this: the results of the random catalyst of what you call the earth changes are also random. Thus we may see probability/possibility vortices going towards positive and negative. However, it will be as it will be. The true opportunities for conscious catalyst are not a function of the earth changes but of the result of the seniority system of incarnations which at the time of the harvest has placed in incarnation those whose chances of using life experiences to become harvestable are the best.

第二部分如是：隨機催化劑的結果，你們所稱的地球變動，也是隨機的。於是我們可以看到或然率/可能性漩渦走向正面與負面。無論如何，它將是它應然的樣子。有意識催化劑的真正機會並不是地球變動的函數，而是投生的老資格系統的結果，這個系統在收割時刻，放置那些有最佳機會的實體進入肉身，他們可以使用人生的經驗成為可收割的(實體)。

33.13 ▶

33.13 Questioner: Is this seniority system also used for the service-to-self side for becoming harvestable on that side?

33.13 發問者：這個老資格系統也用在服務自我那邊，(使實體)成為可收割狀態？

Ra: I am Ra. This is correct. You may ask one more full question at this time.

RA：我是 Ra。這是正確的。你可以在此時再問一個完整的問題。

33.14 ▶

33.14 Questioner: OK. [What] I would like for you to do is list all the major mechanisms designed to provide catalytic experience that do not include interaction with other-self. That' s the first part of the question I' ll ask.

33.14 發問者：OK。我想要你做件事：列出所有主要提供催化經驗的機制、但不包括與其他自我的互動。那是我的問題的第一部份。

Ra: I am Ra. We grasp from this question that you realize that the primary mechanism for catalytic experience in third density is other-self. The list of other catalytic influences: firstly, the Creator' s universe; secondly, the self.

RA：我是 Ra。我們從這個問題掌握到你了解在第三密度、催化性經驗的主要機制是其他自我。其他催化性影響的列表：首先，造物者的宇宙；其次，自我。

33.15 ▶

33.15 Questioner: Can you list any sub-headings under the self that would— or ways that the self is acted on catalytically to produce experience?

33.15 發問者：在自我... 或自我之道(標題)底下，你能否列出一些子標題、它們皆可被催化劑作用以產生經驗？

Ra: I am Ra. Firstly, the self unmanifested. Secondly, the self in relation to the societal self created by self and other-self. Thirdly, the interaction between self and the gadgets, toys, and amusements of the self, other-self invention.

Fourthly, the self relationship with those attributes which you may call war and rumors of war.

RA：我是 Ra。首先，未顯化的自我。其次，自我和社會性自我[由自我與其他自我所創造]之間的關係。第三，自我與自我/其他自我發明的小器具、玩具、娛樂活動，兩者之間的互動。第四，自我與那些屬性[你們稱為戰爭與戰爭流言]之間的關係。

33.16 ▶

33.16 Questioner: I was thinking possibly the catalyst of physical pain. How does this... Does this go under this heading?

33.16 發問者：我在想可能還有肉體病痛的催化劑。這點如何... 這點是否也在這個標題底下？

Ra: I am Ra. This is correct, it going under the heading of the unmanifested self; that is, the self which does not need other-self in order to manifest or act.

RA：我是 Ra。這是正確的，它會在未顯化自我的標題底下；也就是不需要其他自我

來顯化或作用的自我。

33.17 ▶

33.17 Questioner: Do we have enough time left to ask the second part of this question which is to list all major mechanisms designed to provide the catalyst that include action with other-self? Do we have enough time for that?

33.17 發問者：我們是否還有足夠時間詢問這個問題的第二部分，即列出與其他自我(互動)的行為中，所有主要提供催化劑的機制？我們還有足夠的時間嗎？

Ra: I am Ra. You have much time for this, for we may express this list in one of two ways. We could speak infinitely, or we could simply state that any interaction between self and other-self has whatever potential for catalyst that there exists in the potential difference between self and other-self, this moderated and undergirded by the constant fact of the Creator as self and as other-self. You may ask to this question further if you wish specific information.

RA：我是 Ra。關於這問題、你有許多的時間，因為我們可以在兩種方式任選一種來表達這個列表。我們可以無限地述說，或只單純地陳述：任何自我與其他自我的互動，只要自我與其他自我存在潛在(位能)的差異，都是有潛能的催化劑。這個過程被一個恆常的事實主持與支持：即造物者如同自我也如同其他自我。你可以進一步問這個問題、如果你想要特定的資訊。

33.18 ▶

33.18 Questioner: I believe that that is sufficient for the time being.

33.18 發問者：我相信那(回答)在目前已經足夠。

Ra: I am Ra. Do you have a brief query or two before we close this working?

RA：我是 Ra。在我們結束這個工作前、你是否有一個或兩個簡短的詢問？

33.19 ▶

33.19 Questioner: Uh, just a minute. I don't think that anything I could ask at this time would be brief enough. Just a minute. [Sounds of papers being handled.]

33.19 發問者：唔，等我一分鐘。我此時想不到什麼夠簡短的問題。只要一分鐘。[翻閱紙張的聲音]

Yes, there's one question. Is there any difference in violet-ray activity or brightness between entities who are at the entrance level to fourth-density

positive and negative?

是的，有個問題。一個實體在第四正面密度的入口層次、另一個在第四負面密度的入口層次，他們在紫羅蘭光芒的活動或明亮度有任何不同嗎？

Ra: I am Ra. This is correct. The violet ray of the positive fourth-density will be tinged with the green, blue, indigo triad of energies. This tinge may be seen as a portion of a rainbow or prism, as you know it, the rays being quite distinct.

RA：我是 Ra。這是正確的。第四正面密度的紫羅蘭光芒將被染上綠色、藍色、靛藍色的三和弦能量。這個色調可以看做是彩虹或三稜鏡的一部份，如你所知的，各個光芒相當地清楚。

The violet ray of fourth-density negative has in its aura, shall we say, the tinge of red, orange, yellow, these three rays being muddied rather than distinct.

第四負面密度的紫羅蘭光芒，容我們說，它的靈光帶著紅色、橙色、黃色的色調，這三道光芒是渾濁的、而非清楚分明。

33.20 ►

33.20 Questioner: Just as a slight appendage to that question, what would the rays of fifth and sixth density look like?

33.20 發問者：只是做為那個問題的小補充：第五與第六密度的光芒看起來像什麼？

Ra: I am Ra. We may speak only approximately. However, we hope you understand, shall we say, that there is a distinctive difference in the color structure of each density.

RA：我是 Ra。我們只能大約地述說。無論如何，我們希望你理解到，容我們說，在每個密度的顏色結構都有顯著的不同。

Fifth density is perhaps best described as extremely white in vibration.

第五密度，或許最佳的描述是極度的白色振動。

The sixth density of a whiteness which contains a golden quality as you would perceive it; these colors having to do with the blending into wisdom of the compassion learned in fourth density, then in sixth the blending of wisdom back into an unified understanding of compassion viewed with wisdom. This golden color is not of your spectrum but is what you would call alive.

第六密度是一種包含著金色品質的白色，如你們可能觀察到的樣子；這些顏色與(這些過程)有關：調和在第四密度中學到的悲憫進入智慧，然後在第六(密度)，以智慧觀看，調和智慧重新進入一個對悲憫的統合理解。這個金色不屬於你們的光譜，而是你

們會稱為鮮活的(顏色)。

You may ask one more question briefly.

你可以簡短地再問一個問題。

33.21 ▶

33.21 Questioner: Then I will ask if there is anything we can do to make the instrument more comfortable or improve the contact?

33.21 發問者：那麼我要問、有沒有任何我們可以做的事，好使得該器皿更舒適、或改善該通訊？

Ra: I am Ra. This working is well. You are attempting to be conscientious. We thank you. May we say we enjoyed your vision of our social memory complex drinking one of your liquids while speaking through this instrument.

RA：我是 Ra。這次工作是良好的。你們嘗試成為謹慎認真的。我們謝謝你們。容我們說，我們享受你們對於我們社會記憶複合體的幻想、在透過這個器皿說話時、飲用一杯你們的液體。

I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator.

Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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34.0 ▶

34.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

34.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

34.1 ▶

34.1 Questioner: The instrument would like to know if two short exercise periods a day would be better for her than one long one?

34.1 發問者：該器皿想要知道，對她而言、每天兩次簡短的運動時期是否比一次長時間運動好？

Ra: I am Ra. This is incorrect. The proper configuration of the physical complex exercising during the three month period wherein the instrument is vulnerable to physical complex distortion intensifications, needs the strengthening of the physical complex. This may appropriately be seen to be one major period of the exercising followed late in your diurnal cycle before the evening meditation by an exercise period approximately one-half the length of the first. This will be seen to be wearing upon the instrument. However, it will have the effect of strengthening the physical complex and lessening the vulnerability which might be taken advantage of.

RA：我是 Ra。這是不正確的。在這三個月期間，該器皿的肉體複合體的扭曲容易受到強化，因此它的肉體複合體的運動配置需要強化。這可以適當地被視為每日一次主要的運動時期，然後在夜間冥想前再加入一次運動時期，為時大約是前者的一半。這(運動)將使得該器皿很疲憊。然而，它的效應是強化肉體複合體、並且減少易受傷的程度、而該易受傷(弱點)可能被利用。

34.2 ▶

34.2 Questioner: Thank you very much. We' ll start general questioning now. You stated at an earlier time that penetration of the eighth level or intelligent infinity level allows a mind/body/spirit complex to be harvested if it wishes at any time/space during the cycle. When this penetration of the eighth level occurs what does the entity who penetrates this experience? Can you tell me this?

34.2 發問者：非常感謝你。我們將開始一般性的詢問。你在稍早時刻陳述，穿透第八層級或智能無限允許一個心/身/靈複合體被收割，只要它在任何時間/空間(這麼)想望。當這個第八層級的穿透發生時，穿透這個層級的實體會經驗到什麼？你可以告訴我這點嗎？

Ra: I am Ra. The experience of each entity is unique in perception of intelligent infinity. Perceptions range from a limitless joy to a strong dedication to service to others while in the incarnated state. The entity which reaches intelligent infinity most often will perceive this experience as one of unspeakable profundity. However, it is not usual for the entity to immediately desire the cessation of the incarnation. Rather the desire to communicate or use this experience to aid others is extremely strong.

RA：我是 Ra。每個實體感知到智能無限的經驗是獨特的。在肉身狀態中、這個感知的範圍從無限制的喜樂到強烈奉獻於服務他人。一個觸及智能無限的實體最常發生的反應是將這個經驗視為一個無以言喻的深奧(經驗)。無論如何，該實體立即渴望終止此生的情況並不常發生。反而渴望去溝通或使用這個經驗去協助他人，該渴望極度地強烈。

34.3 ►

34.3 Questioner: Is it possible for you to tell me what I experienced, around 1964 I believe it was, when in meditation I became aware of what I would consider to be a different density and different planet, and seemed to experience moving onto that planet? Is it possible for you to tell me what experience that was?

34.3 發問者：我有個經驗發生在 1964 年左右，我相信那是在我冥想的時候，我開始覺察到一個我認為是不同的密度與不同的星球，並且似乎經驗移動到那個星球上頭(的過程)？你有沒有可能告訴我那個經驗是什麼？

Ra: I am Ra. We see some harm in full disclosure due to infringement. We content ourselves with suggesting that this entity, which is not readily able to subject itself to the process of hypnotic regression instigated by others, nevertheless, has had its opportunities for understanding of its beingness.

RA：我是 Ra。我們看見完全揭露它將導致某種傷害、由於冒犯之故。我們自己可以滿足地暗示這個實體，雖然它還沒準備好接受他人主導的催眠回溯，不過它還是有機會理解它的存在狀態。

34.4 ►

34.4 Questioner: Thank you. Would you define karma?

34.4 發問者：謝謝你。你可願定義業力？

Ra: I am Ra. Our understanding of karma is that which may be called inertia. Those actions which are put into motion will continue using the ways of balancing until such time as the controlling or higher principle which you may liken unto your braking or stopping is invoked. This stoppage of the inertia of action may be called forgiveness. These two concepts are inseparable.

RA：我是 Ra。我們對業力的理解是它可以被稱為慣性。那些運行中的行動將持續使用平衡之道，直到更高或控制原則，你們可以比喻為煞車或停止裝置，被祈請。行動之慣性的停止可以被稱為寬恕。這兩個概念是不可分的。

34.5 ▶

34.5 Questioner: If an entity develops what is called a karma in an incarnation, is there then programming that sometimes occurs so that he will experience catalyst that will enable him to get to a point of forgiveness thereby alleviating the karma?

34.5 發問者：如果一個實體在其一生中發展了業力[普遍的稱呼]，那麼是否程式會在特定時候啟動，好讓他經驗到催化劑、致使他到達寬恕的點，從而減輕業力？

Ra: I am Ra. This is, in general, correct. However, both self and any involved other-self may, at any time through the process of understanding, acceptance, and forgiveness, ameliorate these patterns.

RA：我是 Ra。一般而言，這是正確的。無論如何，自我和任何牽連的其他自我雙方可以在任何時刻透過理解、接納、寬恕的過程，改善這些模式。

This is true at any point in an incarnative pattern. Thus one who has set in motion an action may forgive itself and never again make that error. This also brakes or stops what you call karma.

這(方式)在一生中的任何時點都是真的。因此一個已經讓某個行為運作的實體，可以寬恕自我，並絕不再犯相同錯誤。這也會煞住或停止你稱為的業力。

34.6 ▶

34.6 Questioner: Thank you. Can you give me examples of catalytic action to produce learning under each of the following headings from the last session we had... Can you give me an example of the self unmanifested producing learning catalyst?

34.6 發問者：謝謝你。在上次集會中、我們有一些標題... 以及在各個標題底下產生的催化作用，你可否給我一些例子... 你可否給我一個例子關於未顯化的自我產生學習的

催化劑？

Ra: I am Ra. We observed your interest in the catalyst of pain. This experience is most common among your entities. The pain may be of the physical complex. More often it is of the mental and emotional complex. In some few cases the pain is spiritual in complex-nature. This creates a potential for learning. The lessons to be learned vary. Almost always these lessons include patience, tolerance, and the ability for the light touch.

RA：我是 Ra。我們觀察到你對於痛苦催化劑的興趣。這個經驗在你們實體當中是最常見的。該痛苦可能屬於肉體複合體。更多時候、它屬於心智與情感複合體。在少數的例子中、該痛苦是靈性的、具有複雜的特質。這創造出學習的潛能。要去學習的功課因人而異。但這些功課幾乎總是包括耐心、容忍，和(保持)輕鬆作風的能力。

Very often the catalyst for emotional pain, whether it be the death of the physical complex of one other-self which is loved or some other seeming loss, will simply result in the opposite, in a bitterness, an impatience, a souring. This is catalyst which has gone awry. In these cases, then, there will be additional catalyst provided to offer the unmanifested self further opportunities for discovering the self as all-sufficient Creator containing all that there is and full of joy.

情感痛苦是很常見的催化劑，不管是心愛的人肉身死亡或其他表面上的損失，通常導致相反的結果：悲痛、沒耐心、乖戾的感覺。這是走偏了的催化劑。那麼在這些情況中、將會有額外的催化劑給予未顯化的自我進一步的機會去發現自我為全然自足的造物者：包含一切萬有並且充滿喜悅。

34.7 ►

34.7 Questioner: Do what we call contagious diseases play any part in this process with respect to the unmanifested self?

34.7 發問者：我們稱為的傳染病、從未顯化自我的角度來看、在這個過程中是否扮演任何角色？

Ra: I am Ra. These so-called contagious diseases are those entities of second density which offer an opportunity for this type of catalyst. If this catalyst is unneeded, then these second-density creatures, as you would call them, do not have an effect. In each of these generalizations you may please note that there are anomalies so that we cannot speak to every circumstance but only to the general run or way of things as you experience them.

RA：我是 Ra。這些所謂的傳染病是第二密度的實體、提供這類催化劑的機會。如果

這個催化劑是不需要的，那麼這些第二密度的(微)生物、以你們的稱呼、並不會產生作用。在每一個歸納法中、請你們注意會有異常情況、所以我們不能說到每一種情境、但只能提事物的一般運作或方式，如你所經驗的。

34.8 ▶

34.8 Questioner: What part do what we call birth defects play in this process?

34.8 發問者：天生的缺陷在這個過程中扮演什麼角色？

Ra: I am Ra. This is a portion of the programming of the mind/body complex totality manifested in the mind/body/spirit of third density. These defects are planned as limitations which are part of the experience intended by the entity totality complex. This includes genetic predispositions, as you may call them.

RA：我是 Ra。這是該心/身複合全體*程式的一部份顯化在第三密度的心/身/靈(複合體)之中。這些缺陷被該實體的全體複合體計劃為一些限制、它是經驗的一部份。這包括基因的素質，如你可能對它們的稱呼。

(*譯註： RA：很可能漏講一個字，在起初的英文商業版，該術語為：心/身/靈複合全體)

34.9 ▶

34.9 Questioner: Thank you. Would you give me the same type of information about the self in relation to the societal self?

34.9 發問者：謝謝你。你可願給我、關於自我與社會自我之關係的同類資訊？

Ra: I am Ra. The unmanifested self may find its lessons those which develop any of the energy influx centers of the mind/body/spirit complex. The societal and self interactions most often concentrate upon the second and third energy centers. Thus those most active in attempting to remake or alter the society are those working from feelings of being correct personally or of having answers which will put power in a more correct configuration. This may be seen to be of a full travel from negative to positive in orientation. Either will activate these energy ray centers.

RA：我是 Ra。未顯化自我可以在發展任何心/身/靈複合體能量流入中心(的過程)中找到它的功課。社會的(自我)與自我的互動最常集中在第二與第三能量中心。因此、那些最活躍於嘗試去再造或改變社會的實體、他們個人感覺自己是正確的或擁有答案將權力放在更正確的配置。這個情況可以是從負面到正面導向的一個完整旅程。任一個導向都會啟動這些能量光芒中心。

There are some few whose desires to aid society are of a green-ray nature or

above. These entities, however, are few due to the understanding, may we say, of fourth ray that universal love freely given is more to be desired than principalities or even the rearrangement of peoples or political structures.

有少數人、他們協助社會的渴望出自綠色光芒或更高的(光芒)。這些實體，無論如何是少數的，由為第四密度光芒的理解[容我們說] 比較渴望普世的、自由給予的愛，而非領地或甚至人群、政治結構的重整。

34.10 ▶

34.10 Questioner: If an entity were to be strongly biased toward positive societal effects, what would this do to his yellow ray in the aura as opposed to an entity who wanted to create an empire of society and govern it with an iron fist? What would be the difference in the yellow-ray activity of these two entities?

34.10 發問者：如果一個實體強烈傾向正面的社會效應，這個實體靈光中的黃色光芒跟一個想要創造一個帝國並以鐵腕統治的實體相比如何？這兩個實體在黃色光芒活動上有何不同？

Ra: I am Ra. Let us take two such positively oriented active souls no longer in your physical time/space. The one known as Albert, who went into a strange and, to it, a barbaric society in order that it might heal. This entity was able to mobilize great amounts of energy and what you call money. This entity spent much green-ray energy both as a healer and as a lover of your instrument known as the organ. This entity's yellow ray was bright and crystallized by the efforts needed to procure the funds to promulgate its efforts. However, the green and blue rays were of a toweringly brilliant nature as well. The higher levels, as you may call them, being activated, the lower, as you may call them, energy points remain, in a balanced being, quite, quite bright.

RA：我是 Ra。讓我們舉兩個正面導向、活躍一時的靈魂做為例子，他們已經不在你們的物理時間/空間之中。一個是被知曉為亞伯的實體、走入一個陌生的、對他而言蠻荒的社會，為了要醫療它。這個實體能夠動員大量的能量和你所稱的金錢。這個實體耗費了許多綠色光芒能量、用在醫者與風琴[你們的一種樂器]愛好者兩方面。這個實體的黃色光芒是明亮的、並且由於他努力於取得資金以傳播其志業、結果黃色光芒得以結晶化。無論如何，綠色與藍色光芒同樣呈現高聳地明亮特質。如你所稱，較高層次被啟動，較低能量點保持平衡，相當、相當地明亮。

The other example is the entity, Martin. This entity dealt in a great degree with rather negative orange-ray and yellow-ray vibratory patterns. However, this entity was able to keep open the green-ray energy and due to the severity of

its testing, if anything, this entity may be seen to have polarized more towards the positive due to its fidelity to service to others in the face of great catalyst. 另外一個例子是馬丁實體。這個實體大程度地處理相當負面的橙色與黃色振動型態。無論如何，這個實體能夠保持綠色光芒能量的敞開、(即使)面臨嚴酷的考驗，若有區別，這個實體可以被視為：有較多部分朝向正面極化、由於他在面臨巨大的催化劑之際、(仍)忠實於服務他人。

34.11 ▶

34.11 Questioner: Could you give me the last names of Albert and Martin?

34.11 發問者：你可否告訴我亞伯與馬丁的姓氏？

Ra: I am Ra. These entities are known to you as Albert Schweitzer and Martin Luther King.

RA：我是 Ra。這些實體為你們所知的亞伯·史懷哲與馬丁·路德·金恩。

34.12 ▶

34.12 Questioner: I thought that that was correct, but I wasn' t sure. Can you give me the same type of information that we have been getting here with respect to the unmanifested self interacting between self and gadgets, toys, etc.— inventions?

34.12 發問者：我剛才想到正確的(名字)，但我不確定。你可否給我同類的資訊、我們一直在討論的、關於未顯化自我的互動、即在自我與小器具、玩具等等... 各種發明之間的互動關係？

Ra: I am Ra. In this particular instance we again concentrate for the most part in the orange and in the yellow energy centers.

RA：我是 Ra。在這個特別的實例中、我們再次聚焦於橙色與黃色能量中心。

In a negative sense many of the gadgets among your peoples, that is what you call your communication devices and other distractions such as the less competitive games, may be seen to have the distortion of keeping the mind/body/spirit complex unactivated so that yellow- and orange-ray activity is much weakened thus carefully decreasing the possibility of eventual green-ray activation.

就負面的意義而言，你們人群中的許多小玩意，你們稱為的通訊裝置、以及其他分心的事物，好比較不具競爭性的遊戲，可以被看做具有保持心/身/靈複合體不活躍的變貌，以致於黃色與橙色光芒活動被減弱許多，於是仔細地減少最終綠色光芒啟動的可能性。

Others of your gadgets may be seen to be tools whereby the entity explores the capabilities of its physical or mental complexes and in some few cases, the spiritual complex, thus activating the orange ray in what you call your team sports and in other gadgets such as your modes of transport. These may be seen to be ways of investigating the feelings of power; more especially, power over others or a group power over another group of other-selves.

你們其他的器具可以被視為一種工具、幫助該實體探索自身肉體或心智複合體，以及在少數情形中，靈性複合體之能力，於是在你們所稱的團隊運動和各種交通工具[器具]中、啟動橙色光芒。這些可以被視為探究力量的感覺的方式；尤其是：凌駕於他人之上的力量、或一個團體的力量凌駕另一個其他自我團體的力量。

34.13 ►

34.13 Questioner: What is the general overall effect of television on our society with respect to this catalyst?

34.13 發問者：關於這個催化劑(類別)、一般而言、電視對於我們社會的整體效果是什麼？

Ra: I am Ra. Without ignoring the green-ray attempts of many to communicate via this medium such information, truth, and beauty as may be helpful, we must suggest that the sum effect of this gadget is that of distraction and sleep.

RA：我是 Ra。(我們)沒有忽略許多屬於綠色光芒的嘗試，透過這個媒介傳遞真理與美的資訊、可能是有幫助的，我們必得提議這個器具的總合效果是分心與沉睡。

34.14 ►

34.14 Questioner: Can you give me the same type of information that we' ve been working on now with respect to the self relationship with war and rumors of war?

34.14 發問者：在我們已工作的、相同類別的資訊中，你可否給我們關於自我與戰爭、戰爭流言的關係之資訊？

Ra: I am Ra. You may see this in relationship to your gadgets. This war and self relationship is a fundamental perception of the maturing entity. There is a great chance to accelerate in whatever direction is desired. One may polarize negatively by assuming bellicose attitudes for whatever reason. One may find oneself in the situation of war and polarize somewhat towards the positive activating orange, yellow, and then green by heroic, if you may call them this,

actions taken to preserve the mind/body/spirit complexes of other-selves.

RA: 我是 Ra。你可以看見這與你們的器具有關係。這個戰爭與自我的關係是成熟中的實體的一個根本感知。其中有很大的機會加速到渴望的方向、不管是什麼。一個實體可以藉由認定敵對的態度朝負面極化、不管爲了什麼原因。一個實體可以藉由在戰爭中的英勇行為[如果你可以這麼稱呼]，即保存其他自我的心/身/靈複合體的行動，朝正面極化一些，啟動橙色、黃色，然後是綠色(光芒)。

Finally, one may polarize very strongly third ray* by expressing the principle of universal love at the total expense of any distortion towards involvement in bellicose actions. In this way the entity may become a conscious being in a very brief span of your time/space. This may be seen to be what you would call a traumatic progression. It is to be noted that among your entities a large percentage of all progression has as catalyst, trauma.

* This should be fourth ray. Ra corrected the mistake in the next answer.

最後，一個實體可以非常強烈地極化第三光芒*，藉由表達普世大愛的原則，即使面對敵對的行動，也不惜代價堅持這個原則。以這個方式、該實體可能在你們很短暫的時間/空間中、成爲一個覺知的存有。這可以被視爲所謂的創傷性進展。值得注意的是：在你們實體當中，很大百分比的進展有著創傷的催化劑。

{* 這應該是第四光芒。Ra 在下一個回答中更正該錯誤。}

34.15 ▶

34.15 Questioner: You just used the term third ray in that statement. Was that the term you meant to use?

34.15 發問者：你在剛才的敘述中、使用術語：第三光芒。這是你意圖使用的術語嗎？

Ra: I am Ra. We intended the green ray. Our difficulty lies in our perception of red ray and violet ray as fixed; thus the inner rays are those which are varying and are to be observed as those indications of seniority in the attempts to form an harvest.

RA: 我是 Ra。我們意指綠色光芒。我們的困難在於我們認知紅色與紫羅蘭色光芒為固定的；因此只有內側的光芒才會變動並且被觀察，做為老資格(實體)嘗試形成一場收割時的各項指標。

34.16 ▶

34.16 Questioner: Would the red ray, an intense red ray, then be used as an index for seniority, the seniority system of incarnation, as well as the intense violet ray?

34.16 發問者：紅色光芒，一道強烈的紅色光芒，是否可以用來做為(實體) 此生老資格的索引，如同強烈的紫羅蘭色光芒(的功能)？

Ra: I am Ra. This is partially correct. In the graduation or harvesting to fourth-density positive, the red ray is seen only as that, which being activated, is the basis for all that occurs in vibratory levels, the sum of this being violet-ray energy.

RA：我是 Ra。這只有部分正確。在畢業或收割到達第四正面密度的過程中，紅色光芒只被視為：被啟動之後，是所有振動層次的基礎，這個(振動)總合是紫羅蘭光芒能量。

This violet ray is the only consideration for fourth-density positive. In assessing the harvestable fourth-density negative, the intensity of the red as well as the orange and the yellow rays is looked upon quite carefully as a great deal of stamina and energy of this type is necessary for the negative progression, it being extremely difficult to open the gateway to intelligent infinity from the solar plexus center. This is necessary for harvest in fourth-density negative.

紫羅蘭光芒是第四正面密度的唯一考量。在評估第四密度的負面可收割(實體)時，紅色，還有橙色與黃色光芒的強度都會被相當仔細地觀看，因為負面的進展需要大量的耐力與這類的能量，從太陽神經叢中心要打開大門通往智能無限是極度困難的。要達成第四負面密度的收割、這是必須的。

34.17 ►

34.17 Questioner: Is it possible for you to use as an example our General Patton and tell me the effect that war had on him in his development?

34.17 發問者：你是否可能以我們的巴頓將軍為例，告訴我，在他發展的過程中，戰爭在他身上的效應？

Ra: I am Ra. This will be the last full question of this working. The one of whom you speak, known as George, was one in whom the programming of previous incarnations had created a pattern or inertia which was irresistible in its incarnation in your time/space. This entity was of a strong yellow-ray activation with frequent green-ray openings and occasional blue-ray openings. However, it did not find itself able to break the mold of previous traumatic experiences of a bellicose nature.

RA：我是 Ra。這將是此次工作的最後一個完整問題。你所說的喬治，在前幾世的程序中、已經創造出一個在今生無法抵抗的樣式或慣性，位於你們的時間/空間中。這個實體具備黃色光芒的強健啟動、伴隨著經常發生的綠色光芒開口和偶爾發生的藍色光

芒開口。無論如何，它發覺自己不能打破先前敵對本質的創傷經驗塑造的模式。

This entity polarized somewhat towards the positive in its incarnation due to its singleness of belief in truth and beauty. This entity was quite sensitive. It felt a great honor/duty to the preservation of that which was felt by the entity to be true, beautiful, and in need of defense. This entity perceived itself as a gallant figure. It polarized somewhat towards the negative in its lack of understanding the green ray it carried with it, rejecting the forgiveness principle which is implicit in universal love.

這個實體有些朝向正面極化、因為在那一世、它專一地信仰真理與美。這個實體相當地敏感。它感到一個偉大的榮譽/責任去保存該實體感覺為真實、美麗、且需要保衛的東西。這個實體認知自己為一個英勇的人物。它多少有些朝向負面極化、因為欠缺對於它攜帶的綠色光芒之理解，拒絕了寬恕原則、它隱含在普世大愛之中。

The sum total of this incarnation vibrationally was a slight increase in positive polarity but a decrease in harvestability due to the rejection of the Law or Way of Responsibility; that is, seeing universal love, yet still it fought on.

(他)這一生的振動總合稍微增加了正面極性、但收割性減少、由於拒絕了責任之道或責任法則；也就是說，看見普世大愛、卻依然戰鬥下去。

34.18 ►

34.18 Questioner: Do we have enough time for me to ask if the death, almost immediately after the cessation of the war of this entity— could that have been so that it could be immediately reincarnated to possibly make harvest?

34.18 發問者：我們是否有足夠時間、讓我詢問這個實體的死亡幾乎立刻就在大戰終止之後發生... 那(原因)是否為：它便可以立刻再投生、有可能達成收割？

Ra: I am Ra. This is precisely correct.

RA：我是 Ra。這是精準地正確。

34.19 ►

34.19 Questioner: Thank you. Then I will just ask if there is anything we can do to make the instrument more comfortable or improve the contact?

34.19 發問者：謝謝你。那麼我只問有沒有任何我們可以做的事，好使得該器皿更舒適、或改善該通訊？

Ra: I am Ra. All is well. We leave you, my friends, in the love and the light of the One which is All in All. I leave you in an ever-lasting peace. Go forth,

therefore, rejoicing in the power and the peace of the One Infinite Creator.
Adonai.

RA：我是 Ra。一切都好。我們離開你，我的朋友們，在太一、即是全體中的全體、的愛與光中。我在永遠持續的和平中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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35.0 ▶

35.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

35.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

35.1 ▶

35.1 Questioner: [I would] like to say that we consider this a great privilege to be doing this work and hope that we are going to question [in a] direction that will be of value to the readers of this material.

35.1 發問者：我想要說：我們認為能夠做這件工作是個很大的殊榮，希望我們能朝有價值的方向發問、為了該資料的讀者。

This session, I thought that possibly inspecting the effect on the rays of different well-known figures in our history might be help in understanding how the catalyst of the illusion creates spiritual growth. I was making a list here and the first I thought we might possibly hit the high points on as to the effect of catalyst of the individual' s working life would be the one we know as Franklin D. Roosevelt. Could you say something about that entity?

在這場集會中，可能的話，我想檢視歷史上不同的知名人物、檢視他們的光芒效應、可能有助於理解該幻象的催化劑如何創造靈性成長。我列了一張(人物)清單，好讓我們可用來觸及這些(人生)高點、就催化劑作用於該個體的運轉人生而言，首先從富蘭克林 D. 羅斯福開始。你可以說些關於那個實體的事情嗎？

Ra: I am Ra. It is to be noted that in discussing those who are well-known among your peoples there is the possibility that information may be seen to be specific to one entity whereas in actuality the great design of experience is much the same for each entity. It is with this in mind that we would discuss the experiential forces which offered catalyst to an individual.

RA：我是 Ra。值得注意的是：在討論那些廣為人知的實體們當中、(你們)有可能將這資訊視為該實體特有的；但事實上、經驗的偉大設計對於每一個實體大多是相同的。心智中有了這個認識後、我們願意討論給予一個人的催化劑之各種經驗性原力。

It is further to be noted that in the case of those entities lately incarnate upon your plane much distortion may have taken place in regard to misinformation

and misinterpretation of an entity' s thoughts or behaviors.

進一步要注意的是：關於那些晚近降生於這個(次元)平面的實體們、有許多扭曲的發生、(人們)對於該實體的思想或行為產生誤傳與誤解。

We shall now proceed to, shall we say, speak of the basic parameters of the one known as Franklin. When any entity comes into third-density incarnation, each of its energy centers is potentiated but must be activated by the self using experience.

我們現在開始進行，容我們說，談論這個被知曉為富蘭克林的實體的基本參數。當任何實體投生到第三密度，它每一個能量中心都被賦予勢能、但必得由自我使用經驗來啟動它。

The one known as Franklin developed very quickly up through red, orange, yellow, and green and began to work in the blue-ray energy center at a tender age, as you would say. This rapid growth was due, firstly, to previous achievements in the activation of these rays; secondly, to the relative comfort and leisure of its early existence; thirdly, due to the strong desire upon the part of the entity to progress. This entity mated with an entity whose blue-ray vibrations were of a strength more than equal to its own thus acquiring catalyst for further growth in that area that was to persist throughout the incarnation.

富蘭克林實體發展地相當快速，從紅色、橙色、黃色、綠色一路向上發展，並且在年幼時期[如你所稱]開始工作藍色光芒能量中心。這快速的成長首先是由於先前啟動各色光芒的成就；其次，由於它早期相對舒適與閒暇的經驗；第三，由於該實體強烈渴望進步。這個實體與一個藍色光芒振動之力道比自己還大的實體結為伴侶。於是在該領域取得進一步成長的催化劑、堅持一生。

This entity had some difficulty with continued green-ray activity due to the excessive energy which was put into the activities regarding other-selves in the distortion towards acquiring power. This was to have its toll upon the physical vehicle, as you may call it.

這個實體在持續綠色光芒活動方面有些困難、由於將過度的能量投入到與其他自我們爭奪權力而造成扭曲。肉體載具[如你所稱的] 為此付出了代價。

The limitation of the non-movement of a portion of the physical vehicle opened once again, for this entity, the opportunity for concentration upon the more, shall we say, universal or idealistic aspects of power; that is, the non-abusive use of power. Thus at the outset of a bellicose action this entity had

lost some positive polarity due to excessive use of the orange- and yellow-ray energies at the expense of green- and blue-ray energies, then had regained the polarity due to the catalytic effects of a painful limitation upon the physical complex.

該肉體載具有一部分無法行動的限制，這為該實體再次開啟機會專注於，容我們說，權力的較為普世或理想的層面；也就是說，不濫用的權力。於是、起初的敵對行動、使得該實體損失了一些正面極性、由於過度使用橙色與黃色光芒能量之故、由綠色與藍色光芒能量支付代價，然後，由於加諸於肉體複合體的痛苦限制產生催化效果、(該實體)又重獲極性。

This entity was not of a bellicose nature but rather during the conflict continued to vibrate in green ray working with the blue-ray energies. The entity who was the one known as Franklin' s teacher also functioned greatly during this period as blue-ray activator, not only for its mate but also in a more universal expression. This entity polarized continuously in a positive fashion in the universal sense while, in a less universal sense, developing a pattern of what may be called karma; this karma having to do with inharmonious relationship distortions with the mate/teacher.

這個實體的本質並不具敵對性，毋寧說，處於衝突的年代，(他)持續地在綠色光芒中振動、和藍色光芒能量一起工作。富蘭克林的老師在這個時期，做為一個藍色光芒啟動者，發揮很大的作用，不只是為了它的伴侶、還表達出更為普世的觀點。這個實體持續地正面極化、具有普世觀，然而，較不具普世觀的方面是：發展出業力[你們可能的稱呼]的型態；這個業力跟它與伴侶/老師之間不和諧的關係變貌有關。

35.2 ▶

35.2 Questioner: Two things I would like to clear up. Then Franklin' s teacher was his wife? Is this correct?

35.2 發問者：我想澄清兩件事。那麼，富蘭克林的老師就是他的妻子？這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

35.3 ▶

35.3 Questioner: Secondly, did Franklin place the limitation on his physical body himself?

35.3 發問者：其次，富蘭克林自己將限制放在他的肉體上？

Ra: I am Ra. This is partially correct. The basic guidelines for the lessons and

purposes of incarnation had been carefully set forth before incarnation by the mind/body/spirit complex totality. If the one known as Franklin had avoided the excessive enjoyment of or attachment to the competitiveness which may be seen to be inherent in the processes of its occupation, this entity would not have had the limitation.

RA：我是 Ra。這有部分是一正確的。在此生中的課程與目標之基本指導方針、在降生之前就已經被該心/身/靈複合全體仔細地提出。如果富蘭克林實體能夠避免過度享受或依戀於競爭性，競爭可以被視為他的職業的過程中固有的特性，這個實體就不會有該限制。

However, the desire to serve and to grow was strong in this programming and when the opportunities began to cease due to these distortions towards love of power the entity' s limiting factor was activated.

無論如何，在這個程式中、服務與成長的渴望是強烈的，由於這些愛戀權力的變貌、這些機會開始停止，該實體的限制因素就被啟動。

35.4 ►

35.4 Questioner: I would now like to ask for the same type of information with respect to Adolf Hitler. You have given a little of this already. It is not necessary to re-cover what you have already given, but if you could complete that information it would be helpful.

35.4 發問者：我想要問相同類型的資訊、關於阿爾道夫·希特勒。你曾經給一點這方面的資訊。並不需要重新涵蓋你講過的部分，但如果你可以完成那份資訊，會是有幫助的。

Ra: I am Ra. In speaking of the one you call Adolf we have some difficulty due to the intense amount of confusion present in this entity' s life patterns as well as the great confusion which greets any discussion of this entity.

RA：我是 Ra。說到你們稱為的阿爾道夫實體、我們有些困難、由於這個實體生命型態中存在劇烈的混淆量，而且任何對該實體的討論都會迎來大量的混淆。

Here we see an example of one who, in attempting activation of the highest rays of energy while lacking the green-ray key, canceled itself out as far as polarization either towards positive or negative. This entity was basically negative. However, its confusion was such that the personality disintegrated, thus leaving the mind/body/spirit complex unharvestable and much in need of healing.

這裡，我們看見一個例子，嘗試啟動幾個最高的能量光芒、卻缺乏綠色光芒的鑰匙，

抵消了它自身的極化，不管是朝向正面或負面。這個實體基本上是負面的。無論如何，它的混亂是如此劇烈以致於人格瓦解，於是使得該心/身/靈複合體無法被收割、並且需要許多治療。

This entity followed the pattern of negative polarization which suggests the elite and the enslaved, this being seen by the entity to be of an helpful nature for the societal structure. However, in drifting from the conscious polarization into what you may call a twilight world where dream took the place of events in your space/time continuum, this entity failed in its attempt to serve the Creator in an harvestable degree along the path of service to self. Thus we see the so-called insanity which may often arise when an entity attempts to polarize more quickly than experience may be integrated.

這個實體跟隨負面極化的樣式、暗示著精英與被奴役者，這點被該實體視為對於社會結構有益的特質。無論如何，飄移出有意識的極化、進入你稱為的薄暮世界、在那裡夢境取代了你們空間/時間連續體的事件，這個實體嘗試沿著服務自我的途徑服務造物者，以到達可收割的程度；該嘗試失敗了。因此我們看見所謂的瘋狂、常常在一種實體(身上)升起：嘗試快速極化(的速率)超過其整合經驗(的速率)。

We have advised and suggested caution and patience in previous communications and do so again, using this entity as an example of the over-hasty opening of polarization without due attention to the synthesized and integrated mind/body/spirit complex. To know your self is to have the foundation upon firm ground.

我們已經在先前的通訊中、忠告並建議謹慎與耐心、並在此重述一次，使用這個實體做為一個例子：過度急躁於開啟極化過程、而沒有適當地留心於整合與綜合其心/身/靈複合體。知曉你自己就是將地基建立於堅實的地面上。

35.5 ▶

35.5 Questioner: Thank you. An important example, I believe. I was wondering if any of those who were subordinate to Adolf at that time were able to polarize in a harvestable nature on the negative path?

35.5 發問者：謝謝你。我相信這是一個重要的例子。我在想、是否有任何阿爾道夫的下屬在那個時候能夠極化到負面可收割的性質？

Ra: I am Ra. We can speak only of two entities who may be harvestable in a negative sense, others still being in the physical incarnation: one known to you as Hermann; the other known, as it preferred to be called, Himmler.

RA：我是 Ra。我們只能談論兩個在負面的意義上、可收割的實體，其他實體仍然活

在物理的肉身中：一個是你們知道的赫曼；另外一個是，你們知道的希姆勒，這是它比較喜歡被稱呼的名字。

35.6 ▶

35.6 Questioner: Thank you. Earlier we discussed Abraham Lincoln as a rather unique case. Is it possible for you to tell us what the orientation was and why the fourth-density being used Abraham' s body, and when this took place with respect to the activities that were occurring in our society at that time?

35.6 發問者：謝謝你。稍早，我們討論過亞伯拉罕·林肯這個相當獨特的個案*。你是否可能告訴我們、為什麼第四密度存有使用亞伯拉罕·林肯的身體，它的定向是什麼，以及就那些活動發生在我們的社會的時期而言，這件事發生在何時？

{* 稍早在 26.15~17 討論過}

Ra: I am Ra. This is possible.

RA：我是 Ra。這是可能的。

35.7 ▶

35.7 Questioner: Would it be of value for the reader to know this in your estimation?

35.7 發問者：以你的估計，知道這資料對讀者是否有價值？

Ra: I am Ra. You must shape your queries according to your discernment.

RA：我是 Ra。你必得依據你的辨別來形塑你的詢問。

35.8 ▶

35.8 Questioner: Well in that case I would like to know the motivation for this use of Abraham Lincoln' s body at that time?

35.8 發問者：好吧、在這個實例中、我想知道在那個時候、(該存有)使用亞伯拉罕·林肯的身體之動機？

Ra: I am Ra. This shall be the last full query of this session as we find the instrument quite low in vital energies.

RA：我是 Ra。這將是此次集會的最後一個完整詢問、因為我們發現該器皿的生命能相當低落。

The one known as Abraham had an extreme difficulty in many ways and, due to physical, mental, and spiritual pain, was weary of life but without the orientation to self-destruction. In your time, 1853, this entity was contacted in

sleep by a fourth-density being. This being was concerned with the battle between the forces of light and the forces of darkness which have been waged in fourth density for many of your years.

被知曉為亞伯拉罕的實體在許多方面有著極度的困難，並且由於肉體、心智、靈性的痛苦，對於人生感到厭倦、但沒有自我摧毀的傾向。在你們的時間，(西元)1853年，這個實體在睡夢中被一個第四密度存有接觸。這個存有關於在第四密度進行[你們的]許多年的光明勢力與黑暗勢力之間的戰鬥。

This entity accepted the honor/duty of completing the one known as Abraham's karmic patterns and the one known as Abraham discovered that this entity would attempt those things which the one known as Abraham desired to do but felt it could not. Thus the exchange was made.

這個實體接受了該榮譽/責任：要完成亞伯拉罕實體的業力型態，接著亞伯拉罕實體發現這個實體嘗試去做那些亞伯拉罕渴望實踐、但感覺無能為力的事情。於是達成交換(協議)。

The entity, Abraham, was taken to a plane of suspension until the cessation of its physical vehicle much as though we of Ra would arrange with this instrument to remain in the vehicle, come out of the trance state, and function as this instrument, leaving this instrument's mind and spirit complex in its suspended state.

該實體，亞伯拉罕，被帶到一個暫時中止的(次元)平面，直到它的肉體載具停止(運作)，就好比我們 Ra 安排這個器皿的方式：在出神狀態中離開載具，做為這個器皿，將她的心智與靈性複合體保存在暫時中止的狀態。

The planetary energies at this time were at what seemed to this entity to be at a critical point, for that which you know as freedom had gained in acceptance as a possibility among many peoples. This entity saw the work done by those beginning the democratic concept of freedom, as you call it, in danger of being abridged or abrogated by the rising belief and use of the principle of the enslavement of entities. This is a negative concept of a fairly serious nature in your density. This entity, therefore, went forward into what it saw as the battle for the light, for healing of a rupture in the concept of freedom.

當時的地球能量、在這個實體看來似乎處於一個關鍵點，因為你們所知曉的自由在許多人之中、已經漸漸被接受為一種可能性。這個實體看到那些開始自由[如你所稱]的民主概念的先人開始的工作，有被刪減或廢除的危險、由於逐漸升高的奴役實體之信仰和原則之使用。這個負面的觀念在你們密度是相當嚴重的。於是這個實體挺身而出、向前投入它視為的戰鬥：為光而戰，為了治療自由概念的裂縫。

This entity did not gain or lose karma by these activities due to its detachment from any outcome. Its attitude throughout was one of service to others, more especially to the downtrodden or enslaved. The polarity of the individual was somewhat, but not severely, lessened by the cumulative feelings and thought-forms which were created due to large numbers of entities leaving the physical plane due to trauma of battle.

這個實體並未因這些活動而獲得或損失業力、由於它不依戀任何的結果。它的態度從頭到尾都是服務他人，尤其是對於那些受壓迫或被奴役的實體。這個實體的極性有些減少、但並不嚴重，由於戰爭的創傷造成大量實體離開物理層面、(他們)創造累積的感覺與思想形態減少其極性。

May we ask if this is the information you requested or if we may supply any further information?

容我們問，這個資訊是否為你所要求的，或我們可以供應任何進一步的資訊？

35.9 ▶

35.9 Questioner: If there are any further questions I will ask them in the next period which should occur in about four days. I do not want to overtire the instrument. I will only ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

35.9 發問者：我將在下次的(工作)期間問任何進一步的問題、那應該在四天之後。我們不想要過度勞累該器皿。我只問有沒有任何我們可以做的事，好使得該器皿更舒適，或改善該通訊？

Ra: I am Ra. All is well. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, therefore rejoicing in the power and the peace of the One Creator. Adonai.

RA：我是 Ra。一切都好。我的朋友們，我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。Adonai。

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36.0 ▶

36.0 Ra: I am Ra. I greet you in the love and the light of the One Infinite Creator. We communicate now.

36.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

36.1 ▶

36.1 Questioner: In previous communications you have spoken of the mind/body/spirit complex totality. Would you please give us a definition of the mind/body/spirit complex totality?

36.1 發問者：在先前的通訊中、你曾說到心/身/靈複合全體。可否請你給我們這個名詞的定義？

Ra: I am Ra. There is a dimension in which time does not have sway. In this dimension, the mind/body/spirit in its eternal dance of the present may be seen in totality, and before the mind/body/spirit complex which then becomes a part of the social memory complex is willingly absorbed into the allness of the One Creator, the entity knows itself in its totality.

RA：我是 Ra。有一個次元、時間在其中沒有影響力。在這個次元中，該心/身/靈在其當下的永恆之舞中 可以在全體中被看見，接著該心/身/靈複合體成為社會記憶複合體的一部分，在它自願地被吸收進入太一造物者的全部之前，該實體在其全體性中知曉它自己。

This mind/body/spirit complex totality functions as, shall we say, a resource for what you perhaps would call the Higher Self. The Higher Self, in turn, is a resource for examining the distillations of third-density experience and programming further experience. This is also true of densities four, five, and six with the mind/body/spirit complex totality coming into consciousness in the course of seventh density.

該心/身/靈複合全體，容我們說，作用為你或許會稱之為較高自我之一種資源。依序地，較高自我是(該實體的)一種資源、用以檢視第三密度經驗之蒸餾物、以及編寫進一步經驗的資源。這個過程在第四、第五、第六密度皆如是，協同心/身/靈複合全體在第七密度期間進入意識。

36.2 ▶

36.2 Questioner: Then would the mind/body/spirit complex totality be responsible for programming changes in catalyst during, say, a third-density experience of the mind/body/spirit complex so that the proper catalyst would be added, shall we say, as conditions for that complex changed during third-density experience? Is this correct?

36.2 發問者：那麼心/身/靈複合全體是否負責在該心/身/靈複合體的第三密度經驗中、編程催化劑的變動，於是當那個複合體在第三密度經驗中的狀態改變、適當的催化劑可以被增加？這是否正確？

Ra: I am Ra. This is incorrect. The Higher Self, as you call it, that is, that self which exists with full understanding of the accumulation of experiences of the entity, aids the entity in achieving healing of the experiences which have not been learned properly and assists as you have indicated in further life experience programming, as you may call it.

RA：我是 Ra。這是不正確的。較高自我、如你的稱呼、也就是充分理解該實體的累積經驗之自我，協助該實體獲致先前不當學習經驗之治療、並且協助你剛才指出的、進一步的人生經驗之編程、如你的稱呼。

The mind/body/spirit complex totality is that which may be called upon by the Higher Self aspect just as the mind/body/spirit complex calls upon the Higher Self. In the one case you have a structured situation within the space/time continuum with the Higher Self having available to it the totality of experiences which have been collected by an entity and a very firm grasp of the lessons to be learned in this density.

心/身/靈複合全體是一個可以被較高自我層面呼求的對象，正如同心/身/靈複合體呼求較高自我。在這一個例子中、你有了一個在空間/時間連續體之內的結構化狀況，較高自我擁有一個實體曾經收集的全部經驗，並且很堅定地掌握在這個密度要被學習的功課。

The mind/body/spirit complex totality is as the shifting sands and is in some part a collection of parallel developments of the same entity. This information is made available to the Higher Self aspect. This aspect may then use these projected probability/possibility vortices in order to better aid in what you would call future life programming.

心/身/靈複合全體如同流轉的沙群一般，在某個部分是相同實體的平行發展之集合。這個資訊可以被較高自我層面取得。這個層面可以使用這些被投射的或然率/可能性漩渦、好更佳地協助未來的生命編程、以你的稱呼。

36.3 ▶

36.3 Questioner: Out of the Seth Material we have a statement here: Seth says that each entity here on Earth is one aspect or part of a higher self or Oversoul which has many aspects or parts in many dimensions all of which learn lessons which enable the higher self to progress in a balanced manner. Am I to understand from this, is it correct that there are, shall we say, possibly many experiences similar to the one that we experience here in the third density that are governed by a single higher self? Is this correct?

36.3 發問者：出自賽斯資料、我們在這裡遇到一句陳述：賽斯說每一個在地球上的實體都是較高自我或超靈的一部分或一個層面。較高自我或超靈在許多次元有許多層面或部份，它們全體學習功課允許較高自我以一種平衡的方式進展。就我的理解，有許多(其他)經驗類似於我們在第三密度中的經驗、由單一的較高自我所治理？這是否正確？

Ra: I am Ra. The correctness of this statement is variable. The more in balance an entity becomes, the less the possibility/probability vortices may need to be explored in parallel experiences.

RA：我是 Ra。這個陳述的正確性是變動的。一個實體變得越平衡，需要在平行經驗中探索的可能性/或然率漩渦就越少。

36.4 ▶

36.4 Questioner: Do I understand from this then that the higher self or Oversoul may break down into numerous units if the experience is required to what we would call simultaneously experience different types of catalyst and then oversee these experiences?

36.4 發問者：那麼、我是否可以據此理解為：較高自我或超靈可以分解為眾多的單元、如果必須[我們會稱為]同時地經驗不同型態的催化劑、然後監看這些經驗？

Ra: I am Ra. This is a statement we cannot say to be correct or incorrect due to the confusions of what you call time. True simultaneity is available only when all things are seen to be occurring at once. This overshadows the concept of which you speak. The concept of various parts of the being living experiences of varying natures simultaneously is not precisely accurate due to your understanding that this would indicate that this was occurring with true simultaneity. This is not the case.

RA：我是 Ra。這一個陳述、我們不能說是正確或不正確、由於你們所稱的時間帶來的混淆。唯有當一切事物都被視為立刻(同時)發生，才有真正的同時性。這點將你所

說的概念籠罩了一層陰影。該存有的各式各樣的部分同時地活出不同特質的經驗，這個概念並不那麼精準地正確，就你的認知而言，這即為發生了真正的同時性。情況不是這樣的。

The case is from universe to universe and parallel existences can then be programmed by the Higher Self, given the information available from the mind/body/spirit complex totality regarding the probability/possibility vortices at any crux.

(實際)情況是從宇宙到宇宙，接著較高自我可以從心/身/靈複合全體可得的資訊來編寫平行的存在，就任何一個關鍵點的可能性/或然率旋渦而論。

36.5 ▶

36.5 Questioner: Could you give an example of an entity, possibly one from our historical past, possibly any entity that you might choose if you don't wish to name one, and give an example of how this type of programming by the higher self would then bring about the education through parallel experiences please?

36.5 發問者：你可否給予一個實體的例子，可能是我們過去歷史的一位實體，如果你不想要特定的名字，就給一個例子，關於較高自我如何藉由這個編寫平行經驗的程式、達成教育(目的)?

Ra: I am Ra. Perhaps the simplest example of this apparent simultaneity of existence of two selves, which are in truth one self at the same time/space, is this: the Oversoul, as you call it, or Higher Self, seems to exist simultaneously with the mind/body/spirit complex which it aids. This is not actually simultaneous, for the Higher Self is moving to the mind/body/spirit complex as needed from a position in development of the entity which would be considered in the future of this entity.

RA：我是 Ra。或許最簡單的例子是兩個自我的存在，用以說明表面上的同時性，事實上、只有一個自我在相同的時間/空間，是這樣的：超靈，如你所稱，或較高自我，似乎與它協助的心/身/靈複合體同時存在。實際上，這並不算是同時的，因為當(該實體)有需要的時候，較高自我會從該實體發展中的位置、會被認為是該實體的未來、移動到該心/身/靈複合體(這邊)。

36.6 ▶

36.6 Questioner: Then the higher self operates from the future as we understand things. In other words my higher self would operate from what I consider to be my future? Is this correct?

36.6 發問者：那麼就我們對事物的理解，較高自我從未來(時間)運作。換句話說，我的較高自我會在我所認為的未來運作？這是否正確？

Ra: I am Ra. From the standpoint of your space/time, this is correct.

RA：我是 Ra。從你們空間/時間的立場而言，這是正確的。

36.7 ▶

36.7 Questioner: In that case my higher self would, shall we say, have a very large advantage in knowing precisely what was needed since it would know what... as far as I am concerned, what was going to happen. Is this correct?

36.7 發問者：在那個情況下、較高自我會有很大的優勢 [容我們說]、因為精準地知道什麼是被需要的、由於它會知道什麼... 就我所知的，什麼事將要發生。這是否正確？

Ra: I am Ra. This is incorrect, in that this would be an abrogation of free will. The higher self aspect is aware of the lessons learned through the sixth density. The progress rate is fairly well understood. The choices which must be made to achieve the higher self as it is are in the provenance of the mind/body/spirit complex itself.

RA：我是 Ra。這是不正確的，因為這會是自由意志的廢除。較高自我層面在穿越第六密度的過程中、覺察到(自我)學習到的功課。進展速率被相當良好地理解。到達較高自我本然狀態過程中、必須做出一些選擇、(這些選擇)出自於該心/身/靈複合體自身。

Thus the higher self is like the map in which the destination is known; the roads are very well known, these roads being designed by intelligent infinity working through intelligent energy. However, the higher self aspect can program only for the lessons and certain predisposing limitations if it wishes. The remainder is completely the free choice of each entity. There is the perfect balance between the known and the unknown.

於是較高自我像是一張地圖、目的地在其中是已知的；各個道路也被清楚地知曉，這些道路是由智能無限透過智能能量所設計出來的。無論如何，較高自我層面只能夠編寫課程、以及如果它想要、可以預先設下一些限制。剩下的完全在於各個實體的自由選擇。此為已知與未知之間的完美平衡。

36.8 ▶

36.8 Questioner: I'm sorry for having so much trouble with these concepts, but they are pretty difficult to translate, I am sure, into our understanding and language. And some of my questions may be rather ridiculous, but does this higher self have a physical vehicle or some type of vehicle like our physical

vehicle? Does it have a bodily complex?

36.8 發問者：對於這些概念有這麼多困難、我感到抱歉，但我確定將它們轉譯成我們的理解及語言是相當困難的。我有些問題可能相當滑稽。但這個高我是否有某種型態的載具、好比我們的肉體載具？它是否有個身體複合體？

Ra: I am Ra. This is correct. The higher self is of a certain advancement within sixth density going into the seventh. After the seventh has been well entered the mind/body/spirit complex becomes so totally a mind/body/spirit complex totality that it begins to gather spiritual mass and approach the octave density. Thus the looking backwards is finished at that point.

RA：我是 Ra。這是正確的。較高自我位於第六密度的特定進程、將要進入第七(密度)。在該心/身/靈複合體良好地進入第七(密度)之後，如此完全地成為一個心/身/靈複合全體、於是它開始聚集靈性質量、接著逼近第八音程密度。是故、向後的看顧在那一點終止。

36.9 ▶

36.9 Questioner: Is the higher self of every entity of a sixth-density nature?

36.9 發問者：每一個實體的較高自我都具備第六密度本質？

Ra: I am Ra. This is correct. This is an honor/duty of self to self as one approaches seventh density.

RA：我是 Ra。這是正確的。當一個實體接近第七密度之際、這是自我對自我的一份榮譽/責任。

36.10 ▶

36.10 Questioner: Well, let, let me be sure I understand this then. We have spoken of certain particular individuals. For instance, we were speaking of George Patton in a previous communication. Then his higher self at the time of his incarnation here as George Patton about forty years ago, his higher self was at that time sixth-density? Is this correct?

36.10 發問者：嗯，讓我確定我了解這點。我們曾經談論特定的個人。舉例來說 我們在先前的通訊中談論到喬治·巴頓。那麼，在他做為喬治·巴頓的那一生 差不多四十年前，他的較高自我位於第六密度？這是否正確？

Ra: I am Ra. This is correct. We make note at this time that each entity has several beings upon which to call for inner support. Any of these may be taken by an entity to be the mind/body/spirit complex totality. However, this is not the case.

RA：我是 Ra。這是正確的。我們在此時特別要提到：每個實體都有好幾個可以呼求內在支持的存有。這些存有的其中之一可能會被一個實體視為該心/身/靈複合全體。然而，情況不是這樣的。

The mind/body/spirit complex totality is a nebulous collection of all that may occur held in understanding; the higher self itself a projection or manifestation of mind/body/spirit complex totality which then may communicate with the mind/body/spirit during the discarnate part of a cycle of rebirth or, during the incarnation may communicate if the proper pathways or channels through the roots of mind are opened.

心/身/靈複合全體是星雲般的集合、包括一切在理解中可能發生的事物，較高自我自身是心/身/靈複合全體之投射或顯化，然後可以在該心/身/靈離世[重生週期的一部分]的時候與之通訊，或在世的時候、如果心智根部的適當途徑或通道是敞開的，也可以通訊。

36.11 ▶

36.11 Questioner: These channels would then be opened by meditation and I am assuming that intense polarization would help in this. Is this correct?

36.11 發問者：那麼、這些通道可以藉由冥想被打開，接著我假設強烈的極化對於這點會有幫助。這是否正確？

Ra: I am Ra. This is partially correct. Intense polarization does not necessarily develop, in the mind/body/spirit complex, the will or need to contact the Oversoul. Each path of life experience is unique. However, given the polarization, the will is greatly enhanced and vice-versa.

RA：我是 Ra。這有部分正確的。強烈的極化並不必然在該心/身/靈複合體中、發展出意志或需要去接觸超靈。每一條生命經驗的途徑都是獨特的。無論如何，若有這樣的極化，該意志可以被大幅地強化，反之亦然。

36.12 ▶

36.12 Questioner: Let me take as an example the one you said was called Himmler. We are assuming from this that his higher self was of sixth density and it was stated that Himmler had selected the negative path. Would his higher self then dwell in a sixth-density negative type of situation? Could you expand on this concept?

36.12 發問者：讓我舉一個你先前說過的例子，叫做希姆勒的實體。我們假設他的較高自我屬於第六密度，先前提到、希姆勒已經選擇了負面途徑。他的較高自我是否居住在第六負面密度？你可否闡述這個概念？

Ra: I am Ra. There are no [negative] beings which have attained the Oversoul manifestation, which is the honor/duty of the mind/body/spirit complex totality of late sixth density, as you would term it in your time measurements. These negatively oriented mind/body/spirit complexes have a difficulty which to our knowledge has never been overcome, for after fifth-density graduation wisdom is available but must be matched with an equal amount of love. This love/light is very, very difficult to achieve in unity when following the negative path and during the earlier part of the sixth density, society complexes of the negative orientation will choose to release the potential and leap into the sixth-density positive.

RA：我是 Ra。沒有[負面]*存有曾到達超靈的顯化，那是心/身/靈複合全體於第六密度晚期[以你們的時間量度]的榮耀/責任。這些負面導向的心/身/靈複合體，就我們所知，從未克服過這個困難，因為從第五密度畢業以後，取得了智慧、但必得以等量的愛匹配。當追隨負面途徑時、想要達成合一中的愛/光是非常、非常困難的；接著在第六密度的早期，負面導向的社會(記憶)複合體將選擇釋放其潛能、跳躍到第六正面密度。

{ 在錄音帶中沒有聽到「負面」，但從前後文指出這應該是 Ra 的意思。}*

Therefore, the Oversoul which makes its understanding available to all who are ready for such aid is towards the positive. However, the free will of the individual is paramount, and any guidance given by the higher self may be seen in either the positive or negative polarity depending upon the choice of a mind/body/spirit complex.

因此，超靈是朝向正面的、提供它的理解、好讓所有準備接受這類協助的實體得以取得。無論如何，個體的自由意志是至高無上的，任何較高自我給予的指引可以被視為正面或負面極性、取決於該心/身/靈複合體的選擇。

36.13 ►

36.13 Questioner: Then using Himmler as an example, was his higher self at the time he was incarnate in the 1940s a sixth-density positively oriented higher self?

36.13 發問者：那麼、以希姆勒為例，當他投生於 1940 年代，他的較高自我在那個時候是第六密度、正面導向嗎？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

36.14 ▶

36.14 Questioner: Was Himmler in any way in contact with his higher self at that time while he was incarnate in the 1940s?

36.14 發問者：在 1940 年代，希姆勒具備肉身的時候，他是否以任何方式接觸他的較高自我？

Ra: I am Ra. We remind you that the negative path is one of separation. What is the first separation: the self from the self.

RA：我是 Ra。我們提醒你：負面途徑是一條分離的道途。什麼是首先的分離？自我離開自我。

The one known as Himmler did not choose to use its abilities of will and polarization to seek guidance from any source but its conscious drives, self-chosen in the life experience and nourished by previous biases created in other life experiences.

希姆勒實體並未選擇使用它的意志與極化的能力去尋求任何來源的指引、除了使用它有意識的驅策力，在生命經驗中自我選擇、並被其他世的經驗所創造的各種偏見滋養。

36.15 ▶

36.15 Questioner: Well, then let' s say that when Himmler, for instance, reaches sixth-density negative at the beginnings of sixth-density negative, at this time would it be [the] case that an entity would realize that his higher self is sixth-density positively oriented and for that reason make the jump from negative to positive orientation?

36.15 發問者：好吧，比方說，當希姆勒抵達第六負面密度的開端，他是否會領悟到他的較高自我是正面導向的第六密度，為了這個原因，從負面跳到正面導向？

Ra: I am Ra. This is incorrect. The sixth-density negative entity is extremely wise. It observes the spiritual entropy occurring due to the lack of ability to express the unity of sixth density. Thus, loving the Creator and realizing at some point that the Creator is not only self but other-self as self, this entity consciously chooses an instantaneous energy reorientation so that it may continue its evolution.

RA：我是 Ra。這是不正確的。第六負面密度的實體極度地睿智。它觀察到靈性熵數的發生是由於欠缺表達第六密度合一性的能力。因此，(由於)鍾愛造物者，並且在某一點領悟到：造物者不只是自我、還包括其他自我等同自我，該實體有意識地選擇一個瞬間的能量重新定位，好讓它得以繼續其進化(旅程)。

36.16 ▶

36.16 Questioner: Then the sixth-density entity who has reached that point in positive orientation may choose to become what we call a Wanderer and move back. I am wondering if this ever occurs with a negatively oriented sixth-density entity? Do any move back as Wanderers?

36.16 發問者：那麼、第六密度實體在正面導向中抵達那個點、可能選擇成為我們稱為的流浪者重返(人間)。我在想這情況是否曾發生在第六密度、負面導向的實體上？是否有任何(這類)實體以流浪者身分重返？

Ra: I am Ra. Once the negatively polarized entity has reached a certain point in the wisdom density it becomes extremely unlikely that it will choose to risk the forgetting, for this polarization is not selfless but selfish and with wisdom realizes the jeopardy of such "wandering." Occasionally a sixth-density negative entity becomes a Wanderer in an effort to continue to polarize towards the negative. This is extremely unusual.

RA：我是 Ra。一旦負面極化實體在智慧密度中抵達一個特定點、它變得極度不可能會選擇冒遺忘的風險，因為這個極化不是無私的，而是自私的，並具有智慧理解到這類「流浪」的危險。偶而、一個第六密度的負面實體變成流浪者、為了努力繼續朝負面極化。這是極端不尋常的。

36.17 ▶

36.17 Questioner: Then what is the motivation for the... Oh, let me finish that question first.

36.17 發問者：那麼，什麼是動機... 喔，讓我先結束那個問題。

What is the motiv— what is the mechanism that this unusual sixth-density entity would wish to gain to polarize more negatively through wandering?
什麼動機... 這個不尋常的第六負面密度實體想要透過流浪更加地負面極化、其中的機制是什麼？

Ra: I am Ra. The Wanderer has the potential of greatly accelerating the density whence it comes in its progress in evolution. This is due to the intensive life experiences and opportunities of the third density. Thusly the positively oriented Wanderer chooses to hazard the danger of the forgetting in order to be of service to others by radiating love of others. If the forgetting is penetrated the amount of catalyst in third density will polarize the Wanderer with much greater efficiency than shall be expected in the higher and more

harmonious densities.

RA: 我是 Ra。流浪者有潛能大大地加速它在原生密度中的演化進度。這是由於第三密度強烈的生活經驗以及機會。因此正面導向的流浪者選擇冒遺忘的風險好藉由放射愛給他人、對他人有所服務。如果遺忘(罩紗)能被穿透，第三密度的催化劑量跟更高、更和諧的密度相比，具有更大的效率來極化該流浪者。

Similarly, the negatively oriented Wanderer dares to hazard the forgetting in order that it might accelerate its progress in evolution in its own density by serving itself in third density by offering to other-selves the opportunity to hear the information having to do with negative polarization.

同樣地，負面導向的流浪者敢冒遺忘的風險、為的是能加速其演化的進度、藉由在第三密度服務它自己、提供其他自我一個機會聽到關於負面極化的資訊。

36.18 ▶

36.18 Questioner: Are there any examples of sixth-density negatively polarized Wanderers in our historical past?

36.18 發問者：在我們過去的歷史中 是否有任何第六密度，負面極化的流浪者存在的例子？

Ra: I am Ra. This information could be harmful. We withhold it. Please attempt to view the entities about you as part of the Creator. We can explain no further.

RA: 我是 Ra。這個資訊可能是有害的。我們保留該資訊。請嘗試將你周遭的實體們看做是造物者的一部分。我們無法進一步解釋。

36.19 ▶

36.19 Questioner: Thank you. I was wondering if qualification for contact with Ra might include— of the type we' re doing now— might include penetrating this forgetting process? Is this correct?

36.19 發問者：謝謝你。我在想、與 Ra 通訊的資格可能包括我們在做的...可能包括穿透這個遺忘過程？這是否正確？

Ra: I am Ra. This is quite correct.

RA: 我是 Ra。這是相當正確的。

36.20 ▶

36.20 Questioner: Otherwise the Law of Confusion would prohibit this? Is this correct?

36.20 發問者：否則混淆法則會禁止這件事？這是否正確？

Ra: This is correct.

RA: 這是正確的。

36.21 ▶

36.21 Questioner: I was also wondering if three was the minimum number necessary for this type of working? Is this correct?

36.21 發問者：我也想知道、三個人是否為進行這類工作必須之最小數目？這是否正確？

Ra: I am Ra. For protection of this instrument this is necessary as the minimum grouping and also as the most efficient number due to the exceptional harmony in this group. In other groups the number could be larger, but we have observed in this contact that the most efficient support is given by the individual mind/body/spirits present at this time.

RA：我是 Ra。為了保護這個器皿，這是分組必須的最低數目，也由於該小組非凡的和諧，(三人)成為最有效率的數目。在其他小組中，可能要更大的數目，但我們在這個通訊中已觀察到：此刻在場的心/身/靈(複合體)已給予最有效率的支持。

36.22 ▶

36.22 Questioner: I' m a little fuzzy on a point with respect to the higher self. Now we each, I am assuming, have a separate or different higher self at sixth-density positive level. Is this correct? Each of us in the room that is, here, the three of us?

36.22 發問者：關於較高自我，我有一點模糊。現在，我假設，我們每個人都有一個分別的或不同的較高自我，位於第六正面密度正面層級。這是否正確？在這個房間中的每個人，也就是，我們三個人？

Ra: I am Ra. This shall be the last full question of this working. We shall attempt to aim for the intention of your query as we understand it. Please request any additional information.

RA：我是 Ra。這將是此次工作的最後一個完整問題。就我們對它的理解，我們將嘗試瞄準你詢問的意圖。(如果需要，)請要求任何額外的資訊。

Firstly, it is correct that each in this dwelling place has one Oversoul, as you may call it. However, due to the repeated harmonious interactions of this triad of entities there may be seen to be a further harmonious interaction besides the three entities' higher selves; that is, each social memory complex has an

Oversoul of a type which is difficult to describe to you in words. In this group there are two such social memory complex totalities blending their efforts with your higher selves at this time.

首先，在這個住處中、每個實體都有一個[如你所稱的]超靈，這是正確的。無論如何，由於這個三人小組反覆和諧的互動，可以看到除了這三個實體之較高自我的和諧互動之外，進一步地，每個社會記憶複合體擁有某一種超靈[難以用言語向你描述]。在這個小組中、有兩個這樣的社會記憶複合全體調和它們與你們的較高自我的努力。

36.23 ▶

36.23 Questioner: It is very difficult at times for us to even get a small percentage of understanding from some of these concepts because of our limitation of awareness here. I think some meditation on the communication today will help us in formulating questions about these concepts.

36.23 發問者：對我們而言、有時候想要多得一丁點關於這些概念的理解都非常困難、因為我們覺知的限制。我認為冥想關於今天的通訊將幫助我們有計畫地提出關於這些概念的問題。

Ra: I am Ra. May we ask for any brief queries before we leave this instrument?

RA：我是 Ra。在我們離開這個器皿之前、容我們問、是否有任何簡短的詢問？

36.24 ▶

36.24 Questioner: I' ll just ask one little short one that you may not be able to answer before the final... The short one is, can you tell me what percentage of the Wanderers on Earth today have been successful in penetrating the memory block and becoming aware who they are, and then finally, is there anything that we can do to make the instrument more comfortable or improve the contact?

36.24 發問者：我再問一個簡短的問題，你可能無法在結束前回答...

簡短的問題是：你可否告訴我、今日地球上、有多少百分比的流浪者已經成功地穿透記憶阻斷、開始覺察到他們是誰；最後，有沒有任何我們可以做的事，好使得該器皿更舒適或改善該通訊？

Ra: I am Ra. We can approximate the percentage of those penetrating intelligently their status. This is between eight and one-half and nine and three-quarters percent. There is a larger percentile group of those who have a fairly well defined, shall we say, symptomology indicating to them that they are not of this, shall we say, "insanity." This amounts to a bit over fifty percent of the remainder. Nearly one-third of the remainder are aware that

something about them is different, so you see there are many gradations of awakening to the knowledge of being a Wanderer. We may add that it is to the middle and first of these groups that this information will, shall we say, make sense.

RA: 我是 Ra。我們可以大約估計那些聰明地穿透他們狀態的百分比。這數字在 8.5% 到 9.75% 之間。那些具有良好定義的[容我們說]症狀，指出他們並不屬於這個[容我們說]瘋狂(世界)，這些實體佔有較大的百分比，合計總數略大於剩餘數目的 50%。剩餘數目中，將近三分之一覺察到他們週遭的事物是不同的。所以、你看到做為一個流浪者、有著許多不同的覺醒階段。我們可以附帶一點，在這些群體中，這份資訊對於第一個及中間的群體才顯得有意義，容我們說。

This instrument is well. The resting place is somewhat deleterious in its effect upon the comfort of the dorsal side of this instrument' s physical vehicle. We have mentioned this before.

這個器皿是良好的。休息的地方是有害的、會影響這個器皿的肉體載具背部的舒適。我們先前已經提過這點。

You are conscientious. We leave you now, my friends.

你們是謹慎認真的。我們現在離開你們，我的朋友。

I am Ra. I leave you in the love and in the light of the Infinite Creator. Go forth, then, rejoicing merrily in the power and the peace of the One Creator. Adonai.

我是 Ra。我在無限造物者的愛與光中離開你們。那麼，向前去吧，在太一造物者的大能與和平中快樂地欣喜著。Adonai。

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37.0 ▶

37.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. I communicate now.

37.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我現在開始通訊。

37.1 ▶

37.1 Questioner: Is Ra familiar with the results of our efforts today to publish the first book that we did?

37.1 發問者：Ra 是否熟悉我們今天努力想要出版第一冊的結果？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

37.2 ▶

37.2 Questioner: I don't know if you can comment on the difficulty we will have in making the Law of One available to those who would require it and want it. It is not something that is easy to disseminate to those who want it at this time. I am sure there are many, especially the Wanderers, who want this information, but we will have to do something else in order to get it into their hands in the way of added material, I am afraid. Is it possible for you to comment on this?

37.2 發問者：我不知道你能否評論我們在設法使一的法則流通中遇到的困難，為了那些需要與想要這份資料的人都能取得。在此時要散佈給那些想要的人不是件容易的事。我確定有許多人，尤其是流浪者，想要這份資訊，但我們將必須做點別的事，透過附加的資料，好使它能到達他們的手中，我恐怕(要如此)。你是否可能評論這點？

Ra: I am Ra. It is possible.

RA：我是 Ra。這是可能的。

37.3 ▶

37.3 Questioner: Will you comment on it?

37.3 發問者：你可願評論？

Ra: I am Ra. We shall. Firstly, the choosing of this group to do some work to

serve others was of an intensive nature. Each present sacrificed much for no tangible result. Each may search its heart for the type of sacrifice, knowing that the material sacrifices are the least; the intensive commitment to blending into an harmonious group at the apex of sacrifice.

RA: 我是 Ra。我們將開始。首先，選擇這個小組去做某個工作以服務他人、(該工作)具有密集強烈的特質。在場的每個成員犧牲了許多卻無有形的結果。每個成員可以搜尋內心、找到犧牲的類型，知曉物質的犧牲是最少的；密集的承諾為了調和成為一個和諧的小組、位於犧牲的頂點。

Under these conditions we found your vibration. We observed your vibration. It will not be seen often. We do not wish to puff up the pride, but we shall not chaffer with the circumstances necessary for our particular contact. Thus you have received and we willingly undertake the honor/duty of continuing to offer transmissions of concepts which are, to the best of our abilities, precise in nature and grounded in the attempt to unify many of those things that concern you.

在這些條件下、我們找到你們的振動。我們觀察你們的振動。它將不會被常見到。我們不想要膨脹(你們的)驕傲，但對於我們這特殊通訊所需的環境、我們是不講價的*。因此你們接收到(訊息)，我們也欣然承擔該榮譽/義務繼續提供概念的傳送，盡我們最佳的能力，讓這些概念本質上是精準的、並且奠基在該嘗試中：統合許多你們關心的事物。

{* 在這上下文中，講價(chaffer)可以被定義為：「協商或論價，特別是關於協議的條文」。}

Secondly, the use you make of these transmissions is completely at your discretion. We suggest the flowing of the natural intuitive senses and a minimum of the distortion towards concern. We are content, as we have said, to be able to aid in the evolution of one of your peoples. Whatever efforts you make cannot disappoint us, for that number already exceeds one.

其次，你們要怎麼使用這些傳送的訊息完全由你們自行決定。我們建議自然直覺感官的流動、以及將朝向關切的變貌減到最低。如同我們先前所說，(只要)能夠協助你們人羣中的一個實體的進化過程，我們就滿意了。(所以)無論你們付出任何努力都不會使我們失望，因為那數量早已超過一個。

37.4 ►

37.4 Questioner: I have been very hesitant to ask certain questions for fear that they would be regarded, as I regard them, as questions of unimportance or too great a specificity and thereby reduce our contact with you. In order to

disseminate some of the information that I consider to be of extreme importance; that is, the non-transient type of information, information having to do with the evolution of mind, body, and spirit, it seems almost necessary in our society to include information that is of little value simply because that's how our... our society works and... how the system of distribution appraises that which is offered for distribution. Could you comment— Will... will you comment on this problem that I have?

37.4 發問者：我一直很猶豫、是否要問特定的一些問題、恐怕它們被認為、我也這麼認為、是不重要或太特殊的問題，降低我們與你的通訊。為了要散佈一些我認為極為重要的資訊，也就是說，非短暫類型的資訊：和心智、身體、靈性進化有關的資訊；在我們的社會中，看起來，幾乎必須包括一些很少價值的資訊，只因為這就是我們... 我們社會運作的方式、以及物流系統如何評估流通商品的方式。你能否評... 你可願評論我現有的這個問題？

Ra: I am Ra. We comment as follows: It is quite precisely correct that the level and purity of this contact is dependent upon the level and purity of information sought. Thusly, the continued requests for specific information from this particular source is deleterious to the substance of your purpose.

RA：我是 Ra。我們評論如下：(你說的)相當精準地正確，這個通訊的純度與水平仰賴(你們所)尋求的資訊之純度與水平。因此，持續從這個特殊源頭(Ra)要求特定的資訊、對你們實質的目標是有害的。

Moreover, as we scanned your mind to grasp your situation as regards the typescript of some of our words, we found that you had been criticized for the type of language construction used to convey data. Due to our orientation with regard to data, even the most specifically answered question would be worded by our group in such a way as to maximize the accuracy of the nuances of the answer. This, however, mitigates against what your critic desires in the way of simple, lucid prose.

再者，我們掃描你們的心智、掌握到你們的情況與我們某些話語的原稿有關，我們發現你們因為用來傳達資料的語言建構方式而被批評。由於我們看待資料的導向，即使是一個能以最明確方式回答的問題也會被我們團體以如此的方式措辭、以最大化該答案的細微準確度。無論如何，這跟你們的評論家的渴望有所抵觸，他渴望簡單明快的散文體。

More than this we cannot say. These are our observations of your situation. What you wish to do is completely your decision and we remain at your service in whatever way we may be without breaking the Way of Confusion.

超過這點，我們無法再說什麼。這些是我們對你的情況的觀察。你們想要怎麼做、完全是你們的決定，而在不打破混淆之道的前提下，我們以各種可能的方式、隨時服務你們。

37.5 ▶

37.5 Questioner: We will attempt to work around these problems in dissemination of the Law of One. It will take some careful work to do this but we will. I personally will not cease while still incarnate to attempt to disseminate this. I believe it will be necessary to write a book, most probably about UFOs since the Law of One is connected with the phenomenon. It's connected with all phenomena, but this is the... seems to be the easiest entry into dissemination.

37.5 發問者：在散佈一的法則的過程中，我們將嘗試繞過這些問題。需要一些謹慎的工作來做到這點，但我們將做到。只要我肉身還在，我個人將不會停止散佈這份資料。我相信、將會需要寫一本書，十分可能是關於幽浮(UFO)，因為一的法則與該現象連結。它與所有現象都有連結，但這是... 似乎是傳播最容易的入口。

My first plan is to, using the UFO in the advertising sense that it was meant by the Confederation, use this as an entry into an explanation of the process of evolution that has gone on on this planet and how the rest of the... or the Confederation has been involved in a more understandable way, shall I say, for the population who will read it, using the Ra material in undistorted form just as it has been recorded here in various places through the book to amplify and clarify what we are saying in the book. This is the only way that I can see right now to create enough dissemination for the people who would like to have the Law of One for them to be able to get it. I could just go ahead and print up the material we have off the tape recorder and publish it but we would be unable to disseminate it very well because of distribution problems. 我首先的計畫是：使用 UFO 來打廣告，因為星際邦聯也有此意，做為一個入口、解釋這個星球正在進行的進化過程... 以及接下來星際邦聯涉入的過程，這樣比較容易讓讀者群理解，容我說；(我們) 將以無扭曲的形式呈現 Ra 資料，如同在此錄音的內容，並且在這本書各個地方穿插以詳述或澄清我們在書中要說的一些論點。這是我目前看到創造足夠的流通量的唯一方式，讓那些想擁有一的法則的人群能夠得到它。我大可印出從錄音帶抄寫下的資料、接著出版它，但我們不能夠很好地傳播它、因為流通的問題。

Will you comment on my second idea of doing a general book on UFOs including the material from the Law of One?

你可願評論我的第二個想法，關於製作一本 UFO 的一般書籍，包括來自一的法則的資料？

Ra: I am Ra. We shall comment. We hope that your Ra plans materialize. This is a cosmic joke. You were asking for such an example of humor and we feel this is a rather appropriate nexus in which one may be inserted. Continue with your intentions to the best of your natures and abilities. What more can be done, my friends?

RA：我是 Ra。我們將評論。我們希望你的 Ra 計畫具體實現。這是一個宇宙性的笑話。你剛才要求這樣一個幽默的例子，接著我們感覺這是一個相當合適的鏈結置入一個(笑話)。以你最佳的特質與能力、繼續進行你的意向。我的朋友們，(你們)還能做到更多嗎？

37.6 ▶

37.6 Questioner: In that case, we'll go ahead with the questions we have here continuing the last session. You said that each third-density entity has an higher self in the sixth density which is moving to the mind/body/spirit complex of the entity as needed. Does this higher self also evolve in growth through the densities beginning with the first density, and does each higher self have a corresponding higher self advanced in densities beyond it?

37.6 發問者：在那個情況下，我們將繼續上次集會的問題。你曾說，每一個第三密度實體都有一個第六密度的較高自我，當需要的時候，較高自我會移動到該心/身/靈複合體處。這個較高自我是否也從第一密度依序進化經過各個密度，每一個較高自我是否又有一個對應的較高自我，位於更超越的先進密度？

Ra: I am Ra. To simplify this concept is our intent. The higher self is a manifestation given to the late sixth-density mind/body/spirit complex as a gift from its future selfness. The mid-seventh density's last action before turning towards the allness of the Creator and gaining spiritual mass is to give this resource to the sixth-density self, moving as you measure time in the stream of time.

RA：我是 Ra。簡化這個概念是我們的意圖。較高自我是一個顯化，由它的未來自我狀態送給第六密度晚期心/身/靈複合體、做為一個禮物。(這是)第七密度中期(實體)在轉向造物者的全體性與持續增加靈性質量之前的最後行動，將這個資源給予該第六密度自我，正在時間之流中移動 [如你們衡量時間的方式]。

This self, the mind/body/spirit complex of late sixth density, has then the honor/duty of using both the experiences of its total living bank or memory of

experienced thoughts and actions, and using the resource of the mind/body/spirit complex totality left behind as a type of infinitely complex thought-form.

這個自我、第六密度晚期的心/身/靈複合體、於是有此榮耀/責任，同時去使用它全體鮮活記憶庫中、各種已經驗的思想與行動，以及使用心/身/靈複合全體留下來的資源、做為一種無限複雜的思想形態。

In this way you may see your self, your higher self or Oversoul, and your mind/body/spirit complex totality as three points in a circle. The only distinction is that of your time/space continuum. All are the same being. 以這個方式，你可以看待你的自我、你的較高自我或超靈，以及你的心/身/靈複合全體為一個圓圈上的三個點。唯一的區別是關於你們的時間/空間連續體。全都是相同的存有。

37.7 ▶

37.7 Questioner: Does each entity have an individual mind/body/spirit complex totality or do a number of entities share the same mind/body/spirit complex totality?

37.7 發問者：每個實體是否都有個別的心/身/靈複合全體，或一些實體分享該相同的心/身/靈複合全體？

Ra: I am Ra. Both of these statements are correct given the appropriate time/space conditions. Each entity has its totality and at the point at which a planetary entity becomes a social memory complex the totality of this union of entities also has its Oversoul and its social memory complex totality as resource. As always, the sum, spiritually speaking, is greater than the sum of its parts so that the Oversoul of a social memory complex is not the sum of the Oversouls of its member entities but operates upon the way of what we have called squares and what we grasp you prefer to call doubling.

RA：我是 Ra。只要在適當的時間/空間狀態下，這兩種陳述都是正確的。每個實體都有它的(心/身/靈複合)全體，並且當一個星球實體成為一個社會記憶複合體，所有實體聯合而成的全體也有它的超靈和社會記憶複合全體為其資源。靈性上而言，整體*總是大於各個部分的總合，所以一個社會記憶複合體的超靈並不是所有成員的超靈之總合，而是以我們稱為的平方之道來運作、我們領會到你比較喜歡稱為倍增(之道)。

{* Ra 在此大概意圖說「整體」。 (譯註: Ra 實際說了 sum=總和)}

37.8 ▶

37.8 Questioner: Thank you. Thank you for that explanation of the

mathematics, too. That was bothering me. Could you define spiritual mass?

37.8 發問者：謝謝你。也謝謝你對於數學(公式)的解釋。那點之前困擾著我。你可否定義靈性質量？

Ra: I am Ra. This will be the last full question of this session.

RA：我是 Ra。這將是此次集會的最後一個完整問題。

Spiritual mass is that which begins to attract the out-moving and ongoing vibratory oscillations of beingness into the gravity, speaking in a spiritual sense, well of the great central sun, core, or Creator of the infinite universes. 靈性質量是：開始吸引存在性的向外移動和持續進行的振動性振盪、就靈性意義而言、進入大中心太陽的重力井、核心，或無限個宇宙的造物者。

37.9 ▶

37.9 Questioner: Since we don' t want to tire the instrument I will just ask if there is anything we can do to make the instrument more comfortable or improve the contact?

37.9 發問者：既然我們不想要過度勞累該器皿、我只問有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. All is well. We leave you now in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

RA：我是 Ra。一切都好。在太一無限造物者的愛與光中，我們現在離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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38.0 ▶

38.0 Ra: [I am Ra. I greet you] in the love and in the light of the One Infinite Creator. We communicate now.

38.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

38.1 ▶

38.1 Questioner: Will you tell us if there would be any hope or any purpose in either Jim or I taking the instrument's place at the beginning of the session and attempting to replace the instrument as instrument by attempting the trance work ourselves?

38.1 發問者：你可願告訴我們、是否有任何希望或用途在 Jim 或我身上、好在該集會的開始取代該器皿的位置、(就是)我們自己來嘗試該出神工作?

Ra: I am Ra. This information is on the borderline of infringement upon free will. We shall, however, assume your desire to constitute permission to speak slightly beyond limits set by Confederation guidelines, shall we say.

RA：我是 Ra。這個資訊位於冒犯自由意志的邊界，然而，我們假設你們的渴望構成一個允許，使我們可以稍微超過邦聯指南設定的限制 [容我們這麼說]。

At this space/time nexus neither the one known as Don nor the one known as Jim is available for this working. The one known as Don, by, shall we say, practicing the mechanics of contact and service to others by means of the channeling, as you call it, would in a certain length of your time become able to do this working. The one known as Jim would find it difficult to become a channel of this type without more practice also over a longer period of time. Then we should have to experiment with the harmonics developed by this practice. This is true in both cases.

在這個空間/時間鏈結、被知曉為 Don 與 Jim 的實體都還不行從事這項工作。容我們說，Don 實體曾透過通靈方式[如你所稱]練習通訊的機制與服務他人，經過一段特定長度的時間，能夠做這項工作。若沒有更多的練習與一段更長的時間、Jim 實體會發現成為這類的管道有困難。然後我們應該實驗(你們)練習後發展出的和諧波。這在兩個例子中都是如此。

38.2 ▶

38.2 Questioner: Thank you. Backtracking just a little bit today I would like to know if the reason the nuclear energy was brought into this density forty or so years ago had anything to do with giving the entities that were here who had caused the destruction of Maldek another chance to use nuclear energy peacefully rather than destructively? Is this correct?

38.2 發問者：謝謝你，今天稍微倒帶一下，我想知道四十多年前左右、原子能量被帶到這個密度的原因是否跟那些造成馬爾戴克毀滅的實體們有關，為了給他們另一個機會和平地使用原子能量、而非用在破壞之目的？這是否正確？

Ra: I am Ra. This is incorrect in that it places cart before horse, as your people say. The desire for this type of information attracted this data to your people. It was not given for a reason from outside influences; rather it was desired by your peoples. From this point forward your reasoning is correct in that entities had desired the second chance which you mentioned.

RA：我是 Ra。這是不正確的、因為這好比將貨車放在馬匹的前面[以你們人羣的說法]。對這類資訊的渴望吸引這個資料到你們人羣中。並不是因為外在的影響而給予這個資料；毋寧說是它被你們人羣所渴望。從這一點向前推、你的推論是正確的、那些實體們確曾渴望有所提到的第二次機會。

38.3 ▶

38.3 Questioner: What was the mechanism of fulfilling the desire for the information regarding nuclear energy?

38.3 發問者：實現這個渴望、獲得關於原子能量的資訊、該機制是什麼？

Ra: I am Ra. As we understand your query the mechanism was what you may call inspiration.

RA：我是 Ra。以我們對你詢問的理解、該機制是你稱為的靈感。

38.4 ▶

38.4 Questioner: Was this inspiration a— Would an entity impress the person desiring the information with thoughts? Would this be the mechanism of inspiration?

38.4 發問者：這個靈感是否為... 一個實體會藉由思想將資訊銘印給渴望該資訊的人？這會不會是靈感的機制？

Ra: I am Ra. The mechanism of inspiration involves an extraordinary faculty of desire or will to know or to receive in a certain area accompanied by the ability

to open to and trust in what you may call intuition.

RA：我是 Ra。靈感的機制牽涉到一個非常特別的渴望或意志之機能，(這機能)可以去知曉或接收特定領域(的知識)，伴隨著開啟及信賴[你可以稱為]直覺的能力。

38.5 ▶

38.5 Questioner: Could you tell me how each of the rays, red through violet, would appear in a perfectly balanced, undistorted entity?

38.5 發問者：你能否告訴我、一個完美平衡且無扭曲的實體、它的各個光芒，從紅色到紫羅蘭色看起來是什麼樣子？

Ra: I am Ra. We cannot tell you this for each balance is perfect and each unique. We do not mean to be obscure.

RA：我是 Ra。我們不能告訴你這答案、因為每個平衡都是完美的、每個都是獨特的。我們並非有意保持模糊。

Let us offer an example. In a particular entity, let us use this instrument, the rays may be viewed as extremely even, red, orange, yellow. The green ray is extremely bright. This is, shall we say, balanced by a dimmer indigo. Between these two the point of balance resides, the blue ray of the communicator sparkling in strength above the ordinary. In the violet ray we see this unique spectrograph, if you will, and at the same time the pure violet surrounding the whole; this in turn, surrounded by that which mixes the red and violet ray, indicating the integration of mind, body, and spirit; this surrounded in turn by the vibratory pattern of this entity' s true density.

讓我們提供一個例子。一個特殊的實體，讓我們使用這個器皿：其光芒可以被視為極度均勻地分布於紅色、橙色、黃色之間。綠色光芒極度地明亮。這點被較黯淡的靛藍色平衡。在這兩者之間居住著平衡點，溝通者的藍色光芒閃耀著尋常水準以上的力量。在紫羅蘭色光芒中、我們看見這個獨特的光譜圖，如果你願意這麼說，接著純粹的紫羅蘭色光芒圍繞著整體。依次地，又被混合著紅色與紫羅蘭色的光芒所圍繞，標示出心智、身體、靈性的整合。依次地，再被這個實體的真實密度之振動樣式所圍繞。

This description may be seen to be both unbalanced and in perfect balance. The latter understanding is extremely helpful in dealing with other-selves. The ability to feel blockages is useful only to the healer. There is not properly a tiny fraction of judgment when viewing a balance in colors. Of course when we see many of the energy plexi weakened and blocked, we may understand that an entity has not yet grasped the baton and begun the race. However, the

potentials are always there. All the rays fully balanced are there in waiting to be activated.

這個敘述可以同時被視為不平衡、和完美的平衡。對於後者的理解在處理其他自我上極度地有幫助。感覺阻礙的能力只對於醫者有用。當檢視各個顏色的平衡時、即使一丁點的評判都是不恰當的。當然 當我們看到許多弱化及受阻礙的能量叢，我們可以理解該實體尚未拿起接力棒、開始賽跑。無論如何，各種潛能總是在那兒的。所有充分平衡的光芒都在那兒、等待著被啟動。

Perhaps another way to address your query is this: In the fully potentiated entity the rays mount one upon the other with equal vibratory brilliance and scintillating sheen until the surrounding color is white. This is what you may call potentiated balance in third density.

或許另外一種談論你的詢問方式如是：在充分賦能的實體中、一個光芒鑲在另一個光芒之上、兩者有著同等的振動性光輝與閃耀的光澤、直到周圍的顏色是白色的。你可以稱呼這(狀態)為第三密度中的已賦能平衡。

38.6 ▶

38.6 Questioner: Is it possible for a third-density planet to form a social memory complex which operates in third density?

38.6 發問者：一個第三密度星球是否有可能形成一個在第三密度中運作的社會記憶複合體？

Ra: I am Ra. It is possible only in the latter or seventh portion of such a density when entities are harmoniously readying for graduation.

RA：我是 Ra。只有在該密度的末期或第七部分才有可能，當實體們和諧地準備迎接畢業(典禮)的時候。

38.7 ▶

38.7 Questioner: Could you give me an example of a planet of this nature, both a third-density service-to-others type and a third-density self-service type at this level of, of attainment conditions?

38.7 發問者：你可否給我一個例子：具有這種特質的行星，包括第三密度服務他人型態 以及第三密度服務自我型態... 具備該成就的狀態？

Ra: I am Ra. As far as we are aware there are no negatively oriented third-density social memory complexes. Positively oriented social memory complexes of third density are not unheard of but quite rare. However, an entity from the star Sirius' planetary body has approached this planetary

body twice. This entity is late third-density and is part of a third-density social memory complex. This has been referred to in the previous material. The social memory complex is properly a fourth-density phenomenon.

RA：我是 Ra。就我們所覺察的範圍內，沒有負面導向的第三密度社會記憶複合體。正面導向的第三密度社會記憶複合體不是沒聽過，但相當罕見。無論如何，天狼星的(某個)行星、一個來自那兒的實體曾經兩次造訪這個星球。這個實體屬於第三密度末期、並且是第三密度社會記憶複合體的一部分。這在先前的資料曾被談論到 1。嚴格地說、社會記憶複合體是第四密度的現象。

38.8 ▶

38.8 Questioner: I was wondering if that particular social memory complex from the Sirius star evolved from trees?

38.8 發問者：我在想、那個來自天狼星的特別社會記憶複合體、是否從樹木演化而來？

Ra: I am Ra. This approaches correctness. Those second-density vegetation forms which graduated into third density upon this planet bearing the name of Dog were close to the tree as you know it.

RA：我是 Ra。這陳述接近正確。那些第二密度植物形態在以天狗為名的行星上、畢業進入第三密度、如你所知的、它們和樹木很親近。

38.9 ▶

38.9 Questioner: I was also wondering then if, since action of a bellicose nature is impossible as far as I understand for vegetation, would not they have the advantage as they move into third density from second as to not carrying a racial memory of a bellicose nature and therefore develop a more harmonious society and accelerate their evolution in this nature? Is this true?

38.9 發問者：我也在想，那麼、就我知道的植物、它們不可能有好戰性質的行動，當它們從第二密度移動到第三密度、並未攜帶著帶有爭鬥的種族記憶、這難道不是它們的優勢、可以以此發展出更和諧的社會、並加速其演化？這是否真實？

Ra: I am Ra. This is correct. However, to become balanced and begin to polarize properly it is then necessary to investigate movements of all kinds, especially bellicosity.

RA：我是 Ra。這是正確的。無論如何，要成為平衡的並且開始適當地極化、那麼它們需要探究所有種類的活動，尤其是好戰性。

38.10 ▶

38.10 Questioner: I am assuming, then, that their investigations of bellicosity were primarily the type that they extracted from Hickson's memory rather than warfare among themselves? Is this correct?

38.10 發問者：那麼，我假設他們對好戰性的探究主要方式為：他們從希克森的記憶萃取該型態出來(觀察)、而非在他們當中進行戰爭？這是否正確？

Ra: I am Ra. This is correct. Entities of this heritage would find it nearly impossible to fight. Indeed, their studies of movements of all kinds is their form of meditation due to the fact that their activity is upon the level of what you would call meditation and thus must be balanced, just as your entities need constant moments of meditation to balance your activities.

RA：我是 Ra。這是正確的。具備這種遺傳的實體會發現它幾乎不可能去戰鬥。確實，研讀各種運動是它們冥想的形式、由於它們平常的(靜態)活動層級處於你們所稱的冥想狀態、因此必得被平衡；正如你們實體需要恆常的冥想時刻、好平衡你們的(動態)活動。

38.11 ▶

38.11 Questioner: I believe this is an important point for us in understanding the balancing aspect of meditation since we have here its antithesis in another type of evolution. These entities moved, we are told by Charlie Hickson, without moving their legs. They... I am assuming they use a principle that is somewhat similar to the principle of movement of your crystal bells in moving their physical vehicles. Is this correct?

38.11 發問者：我相信這是重要的一點、讓我們理解到冥想的平衡層面、因為我們有個正好(與我們)相反的、另一個演化型態。查理·希克森曾告訴我們，這些實體不需要移動雙腳即可移動自如。他們... 我假設他們使用一種原則來移動其肉體載具、有些類似你們水晶鐘(載具)移動的原則。這是否正確？

Ra: I am Ra. This is partially incorrect.

RA：我是 Ra。這有部分是不正確的。

38.12 ▶

38.12 Questioner: But I am just assuming that they... their method of movement is not a function of mechanical leverage such as ours, but a direct function of the mind somehow connected with the magnetic action of a planet. Is this right?

38.12 發問者：但我只是假設他們... 他們移動的方法並不是像我們採用的機械槓桿原

理，而是心智直接與行星的磁性作用連接。這(敘述)對吧？

Ra: I am Ra. This is largely correct. It is an electromagnetic phenomenon which is controlled by thought impulses of a weak electrical nature.

RA：我是 Ra。這有大部分是正確的。這是一種電磁現象、由具弱電子特性的思想脈衝來控制。

38.13 ▶

38.13 Questioner: Was their craft visible to— would it have been visible to anyone of our density on our planet who might have seen it or might have been in that area at that time? Is it a third-density material the same as this chair or anything we have here?

38.13 發問者：他們的飛行器是否可見... 在當時可以讓我們地球上任何一個人[屬於我們的密度]看見？它的材質是否屬於第三密度、相同於我們現有的這張椅子或任何東西？

Ra: I am Ra. This is correct. Please ask one more full question before we close as this instrument has low vital energy at this space/time.

RA：我是 Ra。這是正確的。因為這個器皿在這個空間/時間的生命能低落、請在我們結束之前、再問一個完整的問題。

38.14 ▶

38.14 Questioner: All right, I' ll just ask this one. I have here that— could you give me some idea of what conditions are like on a fourth-density negative or self-service planet? Can you do this?

38.14 發問者：好的，我只問這個問題。我這裡有...你可否給我某個觀念、關於第四負面密度或服務自我的行星上頭像是怎樣的狀態？你可以回答嗎？

Ra: I am Ra. The graduation into fourth-density negative is achieved by those beings who have consciously contacted intelligent infinity through the use of red, orange, and yellow rays of energy. Therefore, the planetary conditions of fourth-density negative include the constant alignment and realignment of entities in efforts to form the dominant patterns of combined energy.

RA：我是 Ra。畢業進入第四負面密度、達成條件是那些生命有意識地透過能量的紅色、橙色、黃色的光芒接觸智能無限。因此，第四負面密度的星球狀態包括恆常的排列與重新排列，實體們努力在聯合能量中、形成主宰的樣式。

The early fourth density is one of the most intensive struggle. When the order

of authority has been established and all have fought until convinced that each is in the proper placement for power structure, the social memory complex begins. Always the fourth-density effects of telepathy and the transparency of thought are attempted to be used for the sake of those at the apex of the power structure.

早期第四(負面)密度充滿了至為強烈的鬥爭。當權威的次序確立後、所有實體已經戰鬥了、直到每一個實體都確信自己在權力架構中處於適當位置，該社會記憶複合體(於焉)開始。第四(負面)密度效應的心電感應以及思想的透明度總是被嘗試用來服務那些位於權力架構頂峰的實體。

This, as you may see, is often quite damaging to the further polarization of fourth-density negative entities, for the further negative polarization can only come about through group effort. As the fourth-density entities manage to combine, they then polarize through such services to self as those offered by the crusaders of Orion.

這點，如你可見，對於第四負面密度的實體的進一步極化有相當的毀壞力，因為進一步的負面極化只能透過群體的努力達成。當第四(負面)密度的實體設法聯合起來，然後它們透過如獵戶十字軍提供的服務自我來極化。

You may ask more specific questions in the next session of working. Are there any brief queries before we leave this instrument?

你可以在下次集會的工作期詢問更特定的問題。在我們離開這個器皿之前、是否有任何簡短的詢問？

38.15 ▶

38.15 Questioner: I would just like to know if there is anything that we can do to make the instrument more comfortable or improve the contact?

38.15 發問者：我只想要知道、有沒有任何我們可以做的事，好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. All is well. We leave you in the love and light of the One Infinite Creator. Go forth rejoicing in the power and in the peace of the One Creator. Adonai.

RA：我是 Ra。一切都好。我們在太一無限造物者的愛與光中離開你們。向前去吧、在太一造物者的大能與和平中歡欣慶祝。Adonai。

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39.0 ▶

39.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. I communicate now.

39.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我現在開始通訊。

39.1 ▶

39.1 Questioner: The instrument was wondering if her fragile feeling was the result of the chemical ingestion of about six weeks ago?

39.1 發問者：該器皿想要知道她虛弱的感覺是否為六週前攝取化學藥劑的結果？

Ra: I am Ra. This is correct. This instrument is now undergoing the most intensive period of physical complex debilitation/distortion due to the doubling effects of the two ingestions. This instrument may expect this extremity to proceed for a period of fifteen to twenty of your diurnal cycles. The weakness distortions will then begin to lift, however, not as rapidly as we first thought due to this instrument' s ongoing weakness distortions.

RA：我是 Ra。這是正確的。這個器皿現正經歷肉體複合體衰弱/扭曲的最劇烈的時期，起因是兩次攝取(藥劑)的倍增效應。這個器皿可以預期這個極度的困境將持續十五到二十個日間週期。然後其弱點扭曲將開始減輕，然而，由於這個器皿的各種不間斷弱點變貌，沒有我們原先想得那麼快。

This instrument is very fortunate in having a support group which impresses upon it the caution necessary as regards these sessions at this time. This instrument is capable of almost instantaneously clearing the mental/emotional complex and the spiritual complex for the purity this working requires, but this instrument' s distortion towards fidelity to service does not function to its best use of judgment regarding the weakness distortions of the physical complex. Thus we appreciate your assistance at space/times such as that in your most recent decision-making not to have a working. This was the appropriate decision and the guidance given this instrument was helpful.

這個器皿是非常幸運的、因為擁有一個支援小組、在這段時間的各個集會將必要的注意事項銘刻在它上面。這個器皿幾乎能夠瞬間地清理理智/情感複合體與靈性複合體、為了此工作需要的純淨度，但這個器皿朝向忠實服務的變貌並未在這件事上發揮最佳用途，(由於)它對肉體複合體之弱點扭曲的批判。因此我們感激(欣賞)你們在空間/時間中的協助、好比你們最近決定減少一次工作，這是恰當的決定，同時給予這個器皿

的指引是有幫助的。

39.2 ▶

39.2 Questioner: Is there anything that the instrument could do in addition to what she is attempting to do to help her condition get better faster? I know that she hasn't been able to exercise because of her foot problem for the last couple of days— not able to walk, but we are hoping to get back to that. Is there anything else that she could do?

39.2 發問者：除了該器皿現在為了改善其狀態嘗試做的事情，還有沒有任何額外的事情是她可以做的、好使她的狀況更快好轉？我知道因為幾天前的足部問題導致她不能夠去運動... 不能夠行走，但我們希望能回到常軌。有沒有任何其他她能做的事？

Ra: I am Ra. As we have implied, the negative entities are moving all stops out to undermine this instrument at this time. This is the cause of the aforementioned problem with the pedal digit. It is fortunate that this instrument shall be greatly involved in the worship of the One Infinite Creator through the vibratory complexes of sacred song during this period. The more active physical existence, both in the movements of exercise and in the sexual sense, are helpful. However the requirements of this instrument's distortions towards what you would call ethics have an effect upon this latter activity.

RA：我是 Ra。如我們曾經暗示的，負面實體們正竭盡全力、為的是在此時損壞這個器皿。這是先前提到腳指問題的起因。幸運的是：這個器皿將在這段時期大大地投入崇敬太一無限造物者的行列，藉由(唱頌)神聖歌曲的振動複合體。更活躍的肉體生活，包括運動與性活動，都是有幫助的。然而，這個器皿的必須變貌朝向倫理道德，對於後者[活動]有影響。

Again, it is fortunate that this instrument has the opportunities for loving social intercourse which are of some substantial benefit. Basically, in your third-density continuum, this is a matter of time.

再次地，這個器皿幸運地擁有充滿愛的社交活動，這些活動具有實質的利益。基本上，在你們第三密度連續體中，這(好轉)只是時間遲早的問題。

39.3 ▶

39.3 Questioner: From your reading of the instrument's condition can you approximate how often and how length of workings that we could plan in our future workings?

39.3 發問者：從你對該器皿狀態的解讀、你可否大略估計我們可以在未來工作中計畫的(要素)：多久一次與每次工作的時間？

Ra: I am Ra. This query borders upon infringement. The information given sets up fairly followable guidelines. However, we are aware that not only can each of you not read this instrument' s aura and so see conditions of the physical complex but also the instrument itself has considerable difficulty penetrating the precise distortion condition of its physical complex due to its constant dependence upon its will to serve.

RA：我是 Ra。這個詢問瀕臨冒犯的邊緣。已給予的資訊設立相當可以追隨的指南。無論如何，我們覺察到你們每一位都不能讀出這個器皿的靈光場、於是看見其肉體複合體的狀態；另外該器皿自身也有可觀的困難穿透其肉體複合體的精準扭曲狀態，這是由於它恆常地仰賴其意志去服務。

Therefore, we believe we are not infringing if we indicate that one working each alternate diurnal period in the matinal hours is most appropriate with the possibility of a shorter working upon the free matinal period if deemed appropriate. This is so not only during this period but in general.

因此，我們相信我們並未冒犯、故我們指出每次間隔一日，在清晨時分進行工作是最恰當的，可能的話，縮短自由清晨的工作時間，如果你們認為合適的話。這個建議不只適用於這段時間，也是一般的(建議)。

39.4 ►

39.4 Questioner: I will then continue now with the general questioning, attempting to find a way into a line of questioning which will get us into an area of understanding non-transient functions which may be worked upon by us and others to raise our consciousness and I may make several mistakes here in trying to find a way into this questioning. I apologize in advance if my questioning is misleading.

39.4 發問者：那麼我將繼續一般的詢問，嘗試找到一條詢問路線，把我們帶入一個理解非短暫機能的領域、(然後)我們與其他人可以工作這個領域以提升我們的意識，在嘗試找到這條路線的過程中，我可能犯下好幾個錯誤。如果我的詢問方向是錯誤的，我預先為此道歉。

I notice that everything seems... or most of the basic things seem to be divided into units which total seven. In looking at a transcript by Henry Puharich from "The Nine" I found a statement by The Nine where they say,

"If we get seven times the electrical equivalent of the human body then it would result in sevenon of the mass of electricity." Could you explain this?

我注意到一切事物似乎... 或大多數基本的事物似乎都被分為七個單元。在觀看亨利的

「九」之抄本時，我發現其中有段敘述寫著：「如果我們取得人體電性的七倍，就會引發電流質量的七量子」。你可否解釋這點？

Ra: I am Ra. To explain this is beyond the abilities of your language. We shall, however, make an attempt to address this concept.

RA：我是 Ra。要解釋這點超出你們語言的能力。無論如何，我們將嘗試講述這個概念。

As you are aware, in the beginning of the creations set up by each Logos, there are created the complete potentials, both electrical, in the sense of the one you call Larson, and metaphysical. This metaphysical electricity is as important in the understanding, shall we say, of this statement as is the concept of electricity.

如你覺察的，在各個理則設定的造物中，(起初)完整的潛能被創造，同時包含電性[以拉森的觀點]與形而上(的潛能)。在理解[容我們說]這個敘述中，形而上的電流跟(物理)電流的概念同等重要。

This concept, as you are aware, deals with potentiated energy. The electron has been said to have no mass but only a field. Others claim a mass of infinitesimal measure. Both are correct. The true mass of the potentiated energy is the strength of the field. This is also true metaphysically.

這個概念，如你覺知的，處理賦能態的能量。電子被認為沒有質量、只有一個場域。其他(學者)宣稱有個無限小的質量。兩者都是正確的。賦能態能量的真實質量是場域的強度。就形而上而言，這也是真的。

However, in your present physical system of knowledge it is useful to take the mass number of the electron in order to do work that you may find solutions to other questions about the physical universe. In such a way, you may conveniently consider each density of being to have a greater and greater spiritual mass. The mass increases, shall we say, significantly but not greatly until the gateway density. In this density the summing up, the looking backwards—in short, all the useful functions of polarity have been used. Therefore, the metaphysical electrical nature of the individual grows greater and greater in spiritual mass.

無論如何，在你們目前的物理知識的系統中、拿電子的質量數來做功是有用的、你們可以藉此找到關於物理宇宙、其他問題的解答。以這樣的方式，你們可以方便地考量每一個(更高的)存在之密度有著越來越大的靈性質量。容我們說，這質量顯著地增加，但不算巨大，直到入口密度。在這個密度中總括一切，向後看、簡言之、所有極性的

有用功能都被用到了。因此，個體的形而上電性的靈性質量便成長地越來越大。

For an analog one may observe the work of the one known as Albert who posits the growing to infinity of mass as this mass approaches the speed of light. Thus the seventh-density being, the completed being, the Creator who knows Itself, accumulates mass and compacts into the One Creator once again. 這裡有個類比、一個實體可以觀察你們知道的亞伯的工作成果、他假定當一個質量(的速率)逼近光速、該質量會成長到無限大。從而，第七密度的存有、完整的存有，知曉祂自己的造物者，累積質量並再一次地、緊密地進入太一造物者。

39.5 ▶

39.5 Questioner: Then in the equation that I have here on this page, would M_i refer to spiritual mass, I am assuming. Is this correct?

$$M_i = (m_0 c^2) / \sqrt{(1 - v^2 / c^2)}$$

39.5 發問者：那麼、在該方程式中、我假設 M_i 是靈性質量。這是否正確？

$$M_i = (m_0 c^2) / \sqrt{(1 - v^2 / c^2)}$$

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

39.6 ▶

39.6 Questioner: Thank you. Can you tell me— can you interpret a transmission from “The Nine,” where they say “CH is a principle which is the revealing principle of knowledge and law?” Can you tell me what that principle is?

39.6 發問者：謝謝你。你可否告訴我 你可否詮釋九傳達的訊息，他們說：「CH 原則是知識與律法的揭露性原則」？ 你可否告訴我那個原則是什麼？

Ra: I am Ra. The principle so veiled in that statement is but the simple principle of the constant or Creator and the transient or the incarnate being and the yearning existing between the two, one for the other, in love and light amidst the distortions of free will acting upon the illusion-bound entity.

RA：我是 Ra。該原則是如此地在那個陳述中被遮蔽、其實只是關於常數或造物者、和暫住的或具肉身存有之簡單原則，以及在這兩者之間存在著對彼此的渴慕；這個渴慕在愛與光中、在自由意志變貌當中、作用在這個受到該幻象束縛的實體上頭。

39.7 ▶

39.7 Questioner: Was the reason that “The Nine” transmitted this principle

in this form the... was the reason for this the first distortion?

39.7 發問者：九以這種形式來傳遞這個原則的原因 這其中的原因是第一變貌嗎？

Ra: I am Ra. This is incorrect.

RA：我是 Ra。這是不正確的。

39.8 ▶

39.8 Questioner: Can you tell me why they gave the principle in such a veiled form then?

39.8 發問者：那麼、你可否告訴我、為什麼他們要以如此隱蔽的形式來給予該原則？

Ra: I am Ra. The scribe is most interested in puzzles and equations.

RA：我是 Ra。該抄寫員對於謎題跟算式十分感興趣。

39.9 ▶

39.9 Questioner: I see. "The Nine" describe themselves as the "nine principals of God." Can you tell me what they mean by that?

39.9 發問者：我懂了。九描述它們自己為「上帝的九個首長」*。你可否告訴我、他們的意思是什麼？

{ 九通常被指稱為「原則」而非「首長」，但既然 Ra 將他們指稱為見證者，我們就選擇這種拼寫來匹配。}*

Ra: I am Ra. This is also a veiled statement. The attempt is made to indicate that the nine who sit upon the Council are those representing the Creator, the One Creator, just as there may be nine witnesses in a courtroom testifying for one defendant. The term principal has this meaning also.

RA：我是 Ra。這也是個隱蔽的敘述。做出該嘗試是指出九個坐在議會座上的實體是在代表造物者、太一造物者；正如同在一個法庭中、可以有九個見證者為一個被告做見證。首長這個術語也有這個意義。

The desire of the scribe may be seen in much of this material to have affected the manner of its presentation just as the abilities and preferences of this group determine the nature of this contact. The difference lies in the fact that we are as we are. Thus we may either speak as we will or not speak at all. This demands a very tuned, shall we say, group.

我們可以在這個資料中、看到該抄寫員的渴望多處影響了呈現的方式，如同這個群體的能力與偏好決定這個溝通的本質。不同處在於一個事實：我們就是我們本然的樣子。因此，我們照我們的意志說話，不然就完全不說話。容我們說，這需要一個非常

(精準) 調頻的小組。

39.10 ▶

39.10 Questioner: I sense that there is fruitful ground for investigation of our development in tracing the evolution of the bodily energy centers because these seven centers seem to be linked with all of the sevens that I spoke of previously and be central to our own development. Could you describe the process of evolution of these bodily energy centers starting with the most primitive form of life to have them?

39.10 發問者：我感覺到、在追蹤身體能量中心的演化中探究我們的發展、會是個富有成效的領域，因為這七個中心似乎與我先前說過的、所有跟七有關的東西連結在一起、這些東西似乎對於我們自己的發展佔有中心的地位。你可否描述這些身體能量中心的演化過程，從最原始的、帶有能量中心的生命形態開始？

Ra: I am Ra. This material has been covered previously to some extent. Therefore, we shall not repeat information upon which rays dwell in first and second density and the wherefores of this, but rather attempt to enlarge upon this information.

RA：我是 Ra。這個題材先前有提到一些。因此，我們將不會重複資訊、如哪些光芒住在第一密度與第二密度、以及其中的原因；毋寧，我們嘗試擴大這個資訊。

The basic pivotal points of each level of development; that is, each density beyond second, may be seen to be as follows: Firstly, the basic energy of so-called red ray. This ray may be understood to be the basic strengthening ray for each density. It shall never be condescended to as less important or productive of spiritual evolution, for it is the foundation ray.

各個發展層次的基本樞紐點，換言之，第二密度之外的各個密度，可以做如是觀：首先，基本的能量、屬於所謂的紅色光芒。這個光芒可以被理解為各個密度的基本強化的光芒。它絕不可以被貶低為較不重要、或較無靈性進化上的生產力，因為它是基礎的光芒。

The next foundation ray is yellow. This is the great stepping stone ray. At this ray the mind/body potentiates to its fullest balance. The strong red/orange/yellow triad springboards the entity into the center ray of green. This is again a basic ray but not a primary ray.

下一個基礎光芒是黃色。這是偉大的踏腳石光芒，在這個光芒、心/身(獲得)賦能、達到最完整的平衡。這強健的紅/橙/黃三和弦(能量)成為一個實體進入綠色光芒中心的跳板。這又是一個基本光芒、但不是主要的光芒。

This is the resource for spiritual work. When green ray has been activated we find the third primary ray being able to begin potentiation. This is the first true spiritual ray in that all transfers are of an integrated mind/body/spirit nature. The blue ray seats the learning/teachings of the spirit in each density within the mind/body complex, animating the whole, communicating to others this entirety of beingness.

這是靈性工作的資源。當綠色光芒已經被啟動、我們發現第三個主要光芒開始能夠開始賦能作用。這是第一個真實的靈性光芒、因為所有(能量)轉移都屬於整合的心/身/靈本質。藍色光芒將靈的學習/教導安置於心/身複合體之內的每個密度(脈輪)中，賦予整體活力，對其他實體溝通這個存在狀態的整體。

The indigo ray, though precious, is that ray worked upon only by the adept, as you would call it. It is the gateway to intelligent infinity bringing intelligent energy through. This is the energy center worked upon in those teachings considered inner, hidden, and occult, for this ray is that which is infinite in its possibilities. As you are aware, those who heal, teach, and work for the Creator in any way which may be seen to be both radiant and balanced are those activities which are indigo ray.

靛藍色光芒，雖然珍貴，卻只有行家[如你所稱]方能工作這個光芒。它是通往智能無限的大門、帶入智能能量。工作這個能量中心、其中的教導被視為內在的、隱藏的、與玄奧的；因為這個光芒具有其無限的可能性。如你覺察的，那些醫者、教導者、為造物者工作的實體們，不管以任何方式、只要可以被視為光輝與平衡的，那些活動是靛藍色光芒。

As you are aware, the violet ray is constant and does not figure into a discussion of the functions of ray activation in that it is the mark, the register, the identity, the true vibration of an entity.

如你覺察的，紫羅蘭色光芒是恆常的，不用算入光芒啟動函數的討論中，因為它是個記號、紀錄、身分，一個實體的真實振動。

39.11 ►

39.11 Questioner: In order to clarify a little bit I would like to ask the question if we have a highly polarized entity polarized towards service to others and a highly polarized entity polarized towards service to self, what would be, taking each ray, starting with red, would there be a difference in the red ray of these two entities?

39.11 發問者：為了(稍微)澄清一點點、我想問該問題：如果我們有一個高度極化的實

體朝向服務他人、以及一個高度極化的實體朝向服務自我，甚麼會是... 記錄每一個光芒，從紅色開始，這兩個實體的紅色光芒有差異嗎？

Ra: I am Ra. This shall be the last full question of this working.

RA：我是 Ra。這將是此次工作的最後一個完整問題。

There is no difference in equally strongly polarized positive and negative entities as regards red ray.

對於同等強健極化的正面與負面實體而言、在紅色光芒上沒有差異。

39.12 ▶

39.12 Questioner: Is this also true of all the other rays?

39.12 發問者：這點在其他所有光芒上，也都是準確的？

Ra: I am Ra. We shall answer briefly. You may question further at another working.

RA：我是 Ra。我們將簡短地回答。你可以在另一個工作期間進一步發問。

The negative ray pattern is the red/orange/yellow moving directly to the blue [indigo?], this being only used in order to contact intelligent infinity.

負面光芒樣式為紅/橙/黃直接移動到藍色*、這(光芒)被使用只是為了接觸智能無限。

{ 在 47.4 中, Ra 說負面樣式從紅/橙/黃直接移動到靛藍色。那麼, 假定他們在 39.12 的回應犯了一個錯誤: 說了「藍色」。參看 32.2、34.16、38.14 以及 47.3~4; 這些敘述指出負面極化實體在接觸智能無限中、沒有用到藍色光芒。雖然, 在特定的見解中詮釋 48.10、75.23、85.11, 可以指出負面極化實體在接觸智能無限中、藍色光芒的出席。}*

In positively oriented entities the configuration is even, crystallinely clear, and of the seven ray description.

在正面導向實體中、該配置是均勻的，透明結晶地清晰，符合七個光芒的描述。

Are there any short queries before we leave this instrument?

在我們離開這個器皿之前、是否有任何簡短的詢問？

39.13 ▶

39.13 Questioner: I only need to know if there is anything that we can do to make the instrument more comfortable or help the contact?

39.13 發問者：我只需要知道、有沒有任何我們可以做的事、好使該器皿更舒適、或

幫助該通訊?

Ra: I am Ra. You are most conscientious. All is well. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth therefore rejoicing in the power and in the peace of the One Creator. Adonai.

RA: 我是 Ra。你們至為謹慎認真。一切都好。我的朋友，我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一造物者的大能與和平中歡欣慶祝。
Adonai。

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40.0 ▶

40.0 Ra: I am Ra. I greet you in the love and in the light of the Infinite Creator. We communicate now.

40.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

40.1 ▶

40.1 Questioner: I thought that I would make a statement and let you correct it. I'm trying to make a simple model of the portion of the universe that we find ourselves in. Starting with the Logos, or sub-Logos, our sun, we have white light emanating from this. This is made up of frequencies ranging from the red to the violet. I am assuming that this white light then contains the experiences through all of the densities and as we go into the eighth density we go into a black hole which emerges on the other side as another Logos or sun and starts another octave of experience. Can you comment on this part of my statement?

40.1 發問者：我想做個聲明並讓你更正它。我正嘗試製作一個這部份的宇宙[我們自己所在之處]的簡單模型。從理則或子理則[我們的太陽]開始，白光從那兒放射出來、它由紅光到紫羅蘭光之間的頻率所構成。我正假設這道白光包含歷經所有密度的經驗、然後當我們進入第八密度、我們進入黑洞、在另一邊浮現另一個理則或太陽，接著開始另一個八度音程的體驗。你可否評論我在這部分的陳述？

Ra: I am Ra. We can comment upon this statement to an extent. The concept of the white light of the sub-Logos being prismatically separated and later, at the final chapter, being absorbed again is basically correct. However, there are subtleties involved which are more than semantic.

RA：我是 Ra。我們可以在某種程度上評論這個陳述。子理則的白光被稜鏡分離、隨後在最終章再次被吸收，這概念基本上是正確的。無論如何，其中牽涉一些微妙之處、不只是語意上的差異而已。

The white light which emanates and forms the articulated sub-Logos has its beginning in what may be metaphysically seen as darkness. The light comes into that darkness and transfigures it, causing the chaos to organize and become reflective or radiant. Thus the dimensions come into being.

白光放射、接著形成明確的子理則，形而上而言、它的開始可以被視為黑暗。光進入黑暗使其改觀，促使渾沌開始組織化、接著變得具有反射性或放射性。於是各個次元開始成形。

Conversely, the blackness of the black hole, metaphysically speaking, is a concentration of white light being systematically absorbed once again into the One Creator. Finally, this absorption into the One Creator continues until all the infinity of creations have attained sufficient spiritual mass in order that all form once again the great central sun, if you would so imagine it, of the intelligent infinity awaiting potentiation by free will. Thus the transition of the octave is a process which may be seen to enter into timelessness of unimaginable nature. To attempt to measure it by your time measures would be useless.

反過來說，黑洞的黑暗，形而上而言，是一種集中、白光被有系統地吸收、再一次進入太一造物者。最終，這個吸收進入太一造物者的過程持續著，直到所有無限個(宇宙)造物都達到足夠的靈性質量、好讓一切萬有再一次形成大中心太陽，如果你願意如此想像，關乎智能無限等待著自由意志的賦能作用。因此，八度音階的過渡是個過程、該過程可以被視為進入無法想像的無時性。嘗試以你們的時間尺度來衡量會是無用的。

Therefore, the concept of moving through the black hole of the ultimate spiritual gravity well and coming immediately into the next octave misses the subconcept or corollary of the portion of this process which is timeless.

因此，移動穿過終極靈性重力井的黑洞、接著立即來到、進入下一個八度音程，這概念錯失了附屬的概念或部分的推論，即這個過程的無時性部分。

40.2 ▶

40.2 Questioner: Our astronomers have noticed that the light from spiral galaxies is approximately seven times less than it should be, from their calculations of what their mass should be. I was just wondering if that was due to the increase of spiritual mass in the galaxies in what we call white dwarf stars?

40.2 發問者：我們的天文學家注意到來自許多螺旋銀河的光、大約小於應有亮度的七倍，考慮他們計算銀河系應有的質量。我在想、這個現象是否由於這些銀河系中、白矮星靈性質量的增加？

Ra: I am Ra. This is basically correct and is a portion of the way or process of creation' s cycle.

RA：我是 Ra。這基本上是正确的、並且是(宇宙)造物循環過程的一部分。

40.3 ▶

40.3 Questioner: Thank you. I was also wondering if the first density corresponded somehow to the color red, the second to the color orange, the third to the color yellow and so on through the densities corresponding to the colors in perhaps a way so that the basic vibration that forms the photon that forms the core of all atomic particles would have a relationship to that color in the density and, and that that vibration would step up for second, third, and fourth density corresponding to the increase in the vibration of the colors. Is this in any way correct?

40.3 發問者：謝謝你。我也在想：第一密度以某種方式對應紅色，第二(密度)對應橙色，第三(密度)對應黃色，依此類推；於是，基本的振動形成光子、(光子)形成所有原子微粒的核心，(該振動)與該密度的顏色有關係。接著，那個振動隨著密度增加、而逐步上升：第二、第三、第四密度對應到顏色振動的增加。這是否有一點點正確？

Ra: I am Ra. This is more correct than you have stated. Firstly, you are correct in positing a quantum, if you will, as the nature of each density and further correct in assuming that these quanta may be seen to be of vibratory natures corresponding to color as you grasp this word. However, it is also true, as you have suspected but not asked, that each density is of the metaphysical characteristic complex of its ray.

RA：我是 Ra。這(主題)比你已經陳述的更為正確。首先，你假定量子[如果你願這麼說]是各個密度的本質，這是正確的，你進一步假設、這些量子可以被視為具有振動特質並對應到各個顏色，這又是正確的。無論如何，你曾懷疑、但沒有發問的事情也是真的，即每個密度都具有其光芒的形而上特徵複合體。

Thus in first density the red ray is the foundation for all that is to come. In second density the orange ray is that of movement and growth of the individual, this ray striving towards the yellow ray of self-conscious manifestations of a social nature as well as individual; third density being the equivalent, and so forth, each density being primarily its ray plus the attractions of the following ray pulling it forward in evolution and to some extent coloring or shading the chief color of that density.

因此，在第一密度中、紅色光芒是所有將臨事物的基礎。在第二密度中、橙色光芒屬於個體的移動與成長，這道光芒努力朝向黃色光芒、屬於自我覺知的顯化、同時顯化於社會以及個人中；第三密度相當於黃色光芒，依此類推——每個密度本質為其主要光芒、加上下一道光芒在演化中向前牽引；在某種程度上、將該密度之主要顏色予以塗色或加上不同的漸層。

40.4 ▶

40.4 Questioner: Then the bodily energy centers for an individual would be, assuming that the individual evolves in a straight line from first through to eighth density, would each of these energy centers, centers or chakras be activated to completion if everything worked as it should? Would each be activated to completion and greatest intensity by the end of the experience in each density?

40.4 發問者：那麼、一個人的身體能量中心會是：假設這個人從第一到第八密度筆直地向上演化，如果每一件事情都呈現應有的樣子、它們是否會被活化到完成態？在每一個密度體驗的終結之前、每一個能量中心或脈輪是否會被活化到完成態，並具有最大的強度？

Ra: I am Ra. Hypothetically speaking, this is correct. However, the fully activated being is rare. Much emphasis is laid upon the harmonies and balances of individuals. It is necessary for graduation across densities for the primary energy centers to be functioning in such a way as to communicate with intelligent infinity and to appreciate and bask in this light in all of its purity.

RA：我是 Ra。假設性地說，這是正確的。無論如何，完全活化的存有是罕見的。許多重點擺在個體的和諧與平衡。主要的能量中心運作正常、以致於可與智能無限溝通，並且能夠欣賞、沉浸於全然純淨的光中，這對於畢業橫跨密度是必須的。

However, to fully activate each energy center is the mastery of few, for each center has a variable speed of rotation or activity. The important observation to be made once all necessary centers are activated to the minimal necessary degree is the harmony and balance between these energy centers.

無論如何，要完全地活化每一個能量中心、(只有)少數人能夠精通，因為每個中心都有不同的旋轉速度或活動。一旦所有必須的中心都被活化、達到最小必須的程度，觀察的重點放在這些能量中心之間的和諧與平衡。

40.5 ▶

40.5 Questioner: Thank you. Taking as an example the transition between second and third density, when this transition takes place, does the frequency of vibration which forms the photon (the core of all particles of the density), does this frequency increase from a frequency corresponding to second density or orange, the color orange, the frequency we measure for the color orange, to the frequency we measure for the color yellow? What I am getting at is, do all the vibrations that form the density, basic vibrations of the photon,

increase in a quantum fashion over a relatively short period of time?

40.5 發問者：謝謝你。以第二密度過渡到第三密度為例：當這個過渡發生的時候，形成光子[該密度所有粒子的核心]的振動頻率是否從橙色或第二密度的對應頻率上升到黃色？我所理解的是：形成密度的所有振動，光子的基本振動，是否在相對很短的一段時間內，以量子方式增加(頻率)？

Ra: I am Ra. This is correct. Then you see within each density the gradual up-grading of vibratory levels.

RA：我是 Ra。這是正確的。於是你在各個密度中 看到振動層次逐漸地向上攀升。

40.6 ▶

40.6 Questioner: Would— this is a guess. Would the frequency going from second to third increase from the middle orange frequency or average orange frequency to the middle yellow frequency or average yellow frequency?

40.6 發問者：這是個猜想。從第二到第三(密度)、頻率的增加是否從中間橙色或平均橙色頻率、到達中間黃色或平均黃色頻率？

Ra: I am Ra. This query is indeterminate. We shall attempt to be of aid.

However, the frequency that is the basis of each density is what may be called a true color. This term is impossible to define given your system of sensibilities and scientific measurements, for color has vibratory characteristics both in space/time and in time/space. The true color is then overlaid and tinged by the rainbow of the various vibratory levels within that density and the attraction vibrations of the next true color density.

RA：我是 Ra。這個詢問有點含混。我們將嘗試協助。無論如何，每一個密度的基本頻率可以被稱為真實顏色。這個術語以你們的感覺系統與科學衡量是不可能定義(清楚的)，因為(真實)顏色具有的振動特質同時位於空間/時間和時間/空間。那麼，這個真實顏色被該密度中不同振動的彩虹顏色、以及下一個真實顏色密度的吸引力振動所套疊與輕微染色。

40.7 ▶

40.7 Questioner: How long was the time of transition on this planet between second and third density? Generation and a half I believe. Is that correct?

40.7 發問者：這個星球在第二密度與第三密度之間的過渡期有多久？我相信是一個半世代(你曾說過*)。那是否正確？

Ra: I am Ra. This is correct, the time measured in your years being approximately one thousand three hundred and fifty [1,350].

RA: 我是 Ra。這是正確的，以你們的紀年法、大約是一千三百五十(1350 年)。
(* 譯註：舊版有這四個字)

40.8 ▶

40.8 Questioner: Then what will be the time of transition on this planet from third to fourth density?

40.8 發問者：那麼、在這個地球上、從第三到第四密度的過渡期將是多久的時間？

Ra: I am Ra. This is difficult to estimate due to the uncharacteristic anomalies of this transition. There are at this space/time nexus beings incarnate which have begun fourth-density work. However, the third-density climate of planetary consciousness is retarding the process. At this particular nexus the possibility/probability vortices indicate somewhere between 100 and 700 of your years as transition period. This cannot be accurate due to the volatility of your peoples at this space/time.

RA: 我是 Ra。這是難以估計的、由於在這個過渡期發生的非典型異常現象。在這個空間/時間鏈結中、有些投生的存有已經開始第四密度的工作。無論如何，全球意識的第三密度風氣遲滯了該過程。在這個特殊的鏈結點、可能性/或然率漩渦指出的過渡期、大約在你們的一百到七百年之間。這不會是準確的、由於你們人群在這個空間/時間的善變性。

40.9 ▶

40.9 Questioner: Has the vibration of the basic, of the photon, of all our particles increased in frequency already?

40.9 發問者：基本的振動... 光子，我們所有的粒子的振動頻率是否早已增加？

Ra: I am Ra. This is correct. It is this influence which has begun to cause thoughts to become things. As an example you may observe the thoughts of anger becoming those cells of the physical bodily complex going out of control to become what you call the cancer.

RA: 我是 Ra。這是正確的。正是這個影響開始促使思想變成東西。做為一個例子，你可以觀察到憤怒的思想變成那些失控的細胞、屬於該肉體複合體、你們稱之為癌症。

40.10 ▶

40.10 Questioner: What, assuming that we are, our vibration— I am assuming this vibration started increasing about between twenty and thirty years ago. Is this correct?

40.10 發問者：假設我們的振動... 我假設這個振動的增加大約在二十到三十年前開始。這是否正確？

Ra: I am Ra. The first harbingers of this were approximately forty-five of your years ago, the energies vibrating more intensely through the forty-year period preceding the final movement of vibratory matter, shall we say, through the quantum leap, as you would call it.

RA：我是 Ra。這(振動)的前兆大約是在你們的四十五年前，在振動性物質[容我們說]透過量子跳變[如你們的稱謂]完成最後進展之前的四十年期間，能量將持續更加強烈地振動。

40.11 ▶

40.11 Questioner: Starting then, forty-five years ago, and taking the entire increase in vibration that we will experience in this density change, approximately what percentage of the way through this increase of vibration are we right now?

40.11 發問者：那麼，從四十五年前開始，計入我們這個密度改變的過程中、整個振動的增加，我們現在的振動增加之百分比大約是多少？

Ra: I am Ra. The vibratory nature of your environment is true color, green. This is at this time heavily over-woven with the orange ray of planetary consciousness. However, the nature of quanta is such that the movement over the boundary is that of discrete placement of vibratory level.

RA：我是 Ra。你們環境的振動性本質是真實顏色、綠色。在這個時候、重度地與全球意識的橙色光芒交織在一起。無論如何，量子的本質是這樣的、以致於越過邊界的移動屬於振動層次的離散放置。

40.12 ▶

40.12 Questioner: You mentioned that thoughts of anger now are causing cancer. Can you expand on this mechanism as it acts as a catalyst or its complete purpose?

40.12 發問者：你剛才提到憤怒的思想現在會造成癌症。你可否詳述這個機制、就它做為催化劑的作用或其完整的目的？

Ra: I am Ra. The fourth density is one of revealed information. Selves are not hidden to self or other-selves. The imbalances or distortions which are of a destructive nature show, therefore, in more obvious ways, the vehicle of the mind/body/spirit complex thus acting as a teaching resource for self revelation.

These illnesses such as cancer are correspondingly very amenable to self-healing once the mechanism of the destructive influence has been grasped by the individual.

RA: 我是 Ra。第四密度是一個揭露資訊的密度，自我不會對自我或其他自我隱藏什麼。因此，具有破壞性特質的不平衡或扭曲以更明顯的方式呈現在心/身/靈複合體的載具上，做為自我啟示的教導資源。這些疾病好比癌症，一旦該個體已經領會這破壞性影響的機制、其實對於自我治療是相當順從的。

40.13 ►

40.13 Questioner: Then you are saying that cancer is quite easily healed mentally and is a good teaching tool because it is quite easily healed mentally and once the entity forgives the other-self at whom he is angry cancer will disappear. Is this correct?

40.13 發問者：那麼、你是說癌症可以在心智上、相當容易地被治癒，並且是一個好的教學工具、因為它可以從心智上輕易地被治癒；一旦該實體原諒其他自我、即他所憤怒的對象，癌症將會消失。這是否正確？

Ra: I am Ra. This is partially correct. The other portion of healing has to do with forgiveness of self and a greatly heightened respect for the self. This may conveniently be expressed by taking care in dietary matters. This is quite frequently a part of the healing and forgiving process. Your basic premise is correct.

RA: 我是 Ra。這有部分正確的。治療的另一個部分跟原諒自我、以及大大提升的自我尊重有關。可以方便地以關照飲食來表達這點。這相當經常是治療與寬恕過程的一部分。你的基本假設是正確的。

40.14 ►

40.14 Questioner: In dietary matters, what would be the foods that one would include and what would be the foods that one would exclude in a general way for the most or the greatest care of one's bodily complex?

40.14 發問者：在飲食方面，一般而言，什麼是一個實體要包括的食物；什麼是一個實體要排除的食物，以表達對其身體複合體最大的照顧？

Ra: I am Ra. Firstly, we underline and emphasize that this information is not to be understood literally but as a link or psychological nudge for the body and the mind and spirit. Thus it is the care and respect for the self that is the true thing of importance. In this light we may iterate the basic information given for this instrument's diet. The vegetables, the fruits, the grains, and to the

extent necessary for the individual metabolism, the animal products. These are those substances showing respect for the self.

RA: 我是 Ra。首先我們要清楚地強調、這個資訊不應照字面來理解、而是做為一個連結或對於身體、心智、靈性的心理輕觸。因此，對於自我的照顧與尊重才是真正重要的事。在這個觀點中、我們可以重述曾給予這個器皿飲食的基本資訊：蔬菜、水果、穀物，以及依照個人新陳代謝的需要，(攝取)動物產品。以這些物質展現對自我的尊重。

In addition, though this has not been mentioned, for this instrument is not in need of purification, those entities in need of purging the self of a poison thought-form or emotion complex do well to take care in following a program of careful fasting until the destructive thought-form has been purged analogously with the by-products of ridding the physical vehicle of excess material. Again you see the value not to the body complex but used as a link for the mind and spirit. Thus self reveals self to self.

此外，雖然這點未曾被提到，因為這個器皿不需要淨化，對於那些需要洗滌一個有毒的思想形態或情感複合體的實體、大可跟隨一個謹慎的禁食計畫，直到破壞性的思想形態被類比地清除，伴隨著副產品：肉體載具多餘的材料被清除。再次地、你看到它的價值不是針對身體複合體，而是做為心智與靈性的一個連結。因此、自我對自己揭露自我。

40.15 ▶

40.15 Questioner: Thank you. A very important concept. Does the fact that basic vibration that we experience now is green true color, or fourth density, account for the fact that there are many mental effects upon material objects that are now observable for the first time in a mass way like the bending of metal by mind?

40.15 發問者：謝謝你。一個十分重要的概念。我們現在經驗的基本振動是綠色真實顏色、或第四密度，這個事實是否足以說明許多作用於有形物體的心智效應，它們首次被大規模地觀察到，好比以心智彎曲金屬？

Ra: I am Ra. This shall be the final query in total of this working. This is not only correct but we suggest you take this concept further and understand the great number of entities with the so-called mental diseases being due to the effect of this green-ray true color upon the mental configurations of those unready mentally to face the self for the first time.

RA: 我是 Ra。總的說，這將是此次工作的最後一個完整詢問。這不只正確、我們還建議你把這個概念帶得更深入、理解到(目前)大量患有所謂心智疾病的實體們的起

因，這是由於綠色光芒的真實顏色作用在那些實體的心智配置上，他們心理上尚未準備好，(卻)第一次要面對自我。

Are there any brief queries before we close?
在我們結束之前、有任何簡短的詢問嗎？

40.16 ▶

40.16 Questioner: Just two. With respect to what you just said, would then people incarnating here by seniority of vibration who incarnate for the service-to-self path be ones who would have extreme difficulty mentally with this green-ray vibration?

40.16 發問者：只有兩個。關於你剛才所說的，那麼、那些憑藉老資格振動投胎於此、走在服務自我路徑上的人，是否會在綠色光芒振動中、有著極度的心理上的困難？

Ra: I am Ra. This is incorrect. It is rather the numbers who have distracted themselves and failed to prepare for this transition yet who are somewhat susceptible to its influence who may be affected.

RA：我是 Ra。這是不正確的。毋寧是那些分散自己注意力、並且尚未去準備這個過渡期的實體，他們多少受到該(振動)影響之折磨。

40.17 ▶

40.17 Questioner: Thank you. I'll just ask if there's anything that we can do to make the instrument more comfortable or improve the contact?

40.17 發問者：謝謝你。我只問有沒有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: This instrument is well. You are conscientious. The appurtenances cause this instrument greater comfort in the distortion of the warmth of the body complex. I am Ra. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth then rejoicing in the power and the peace of the One Infinite Creator. Adonai.

RA：這個器皿是良好的。你們是謹慎認真的。附加的東西使得這個器皿更為舒適、因為其身體複合體的溫暖變貌。我是 Ra。我的朋友們，我在太一無限造物者的愛與光中離開你們，那麼、向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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41.0 ▶

41.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

41.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

41.1 ▶

41.1 Questioner: I have one question of logistics to start with. I know it' s a dumb question, but I have to ask it to be sure. There is a possibility that we may have to move from this location to a location a thousand or more miles from here in the future. Will this have any effect at all on our contact with Ra?

41.1 發問者：我有一個後勤的問題做為開頭。我知道那是個蠢問題，但我必須確定一下。有個可能性：我們未來必得搬離這個位置、可能遠離此處至少一千英哩。這點是否將對於我們與 Ra 的接觸產生任何效應？

Ra: I am Ra. This is not a foolish question. The location is meaningless, for are we not in the creation? However, the place of the working shall be either carefully adjudged by your selves to be of the appropriate vibratory levels or it shall be suggested that the purification of the place be enacted and dedication made through meditation before initial working. This might entail such seemingly mundane chores as the cleansing or painting of surfaces which you may deem to be inappropriately marred.

RA: 我是 Ra。這不是個傻問題。位置是沒有意義的，難道我們不都在該(宇宙)造物中？無論如何，工作的場所應該被你們自己判定為具有適當的振動層次，或者透過冥想，在初始工作之前，執行淨化場所的儀式。這儀式可能伴隨著看似世俗的勞務，如潔淨或粉刷某些(牆壁的)表面 [存在你們認為不適當的污點]。

41.2 ▶

41.2 Questioner: I am familiar with the Banishing Ritual of the Lesser Pentagram. I was just wondering if this ritual was of use in preparing a place for this type of working?

41.2 發問者：我熟悉小五芒星的驅逐儀式。我想知道這個儀式是否可以用來準備這類的工作場所？ *

{* 對於驅逐儀式的說明，可以在赫爾墨斯金色黎明結社的著作中找到，包括 W.E.

Butler 著作《魔法師，其訓練與工作》(The Magician, His Training, and His Work) 中的一個附錄。}

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

41.3 ▶

41.3 Questioner: Then generally what you' re saying is that even if we moved over a thousand miles away, if we carefully prepared a place that we found, even though it had been used by others previously, it could be made satisfactory. Is this correct?

41.3 發問者：那麼一般而言，你是說，即使我們搬到一千英哩以外的地方，即使先前有其他人住過，如果我們小心地準備我們找到的這個地方，它仍可以滿足需求。這是否正確？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

41.4 ▶

41.4 Questioner: In trying to build an understanding from the start, you might say, starting with intelligent infinity and getting to our present condition of being, I am having some difficulty, but I think I should go back and investigate our sun since it is the sub-Logos that creates all that we experience in this particular planetary system.

41.4 發問者：你可以說，(我)正在嘗試從頭建立一個理解，從智能無限開始，並且到達我們目前存在的狀態，我目前面臨某種困難，但我想我應該回頭探究我們的太陽，因為它是個子理則、創造我們在這個特殊的行星系統中經驗的一切。

Will you give me a description of the sun, of our sun?

你可否給予我們一個關於太陽的描述，我們的太陽？

Ra: I am Ra. This is a query which is not easily answered in your language, for the sun has various aspects in relation to intelligent infinity, to intelligent energy, and to each density of each planet, as you call these spheres. Moreover, these differences extend into the metaphysical or time/space part of your creation.

RA: 我是 Ra。以你們的語言並不能輕易地回答這一個詢問，因為太陽與智能無限、智能能量、每個行星[如你對這些球體的稱呼]的各個密度有著各式各樣的關係。再者，

這些差異更延伸到你們造物中形而上或時間/空間的部分。

In relationship to intelligent infinity, the sun body is, equally with all parts of the infinite creation, part of that infinity.

與智能無限的關係：太陽體是那無限的一部分，與無限造物的各個部分同等。

In relation to the potentiated intelligent infinity which makes use of intelligent energy, it is the offspring, shall we say, of the Logos for a much larger number of sub-Logoi. The relationship is hierarchical in that the sub-Logos uses the intelligent energy in ways set forth by the Logos and uses its free will to co-create the, shall we say, full nuances of your densities as you experience them.

與已賦能智能無限[使用智能能量]的關係：容我們說，它是該(本銀河系)理則的後代、包含著為數龐大許多的子理則。這關係是階層性的，子理則使用由該理則提出的智能能量，並用祂的自由意志去共同創造你們經驗的各個密度的完整細微之處，容我們說。

In relationship to the densities, the sun body may physically, as you would say, be seen to be a large body of gaseous elements undergoing the processes of fusion and radiating heat and light.

與所有密度的關係：物理上而言，如你會說的，太陽體可以被視為一個巨大的氣態元素體，經歷著核融合過程，散發著熱與光。

Metaphysically, the sun achieves a meaning to fourth through seventh density according to the growing abilities of entities in these densities to grasp the living creation and co-entity, or other-self, nature of this sun body. Thus by the sixth density the sun may be visited and inhabited by those dwelling in time/space and may even be partially created from moment to moment by the processes of sixth-density entities in their evolution.

形而上而言，太陽對第四到第七密度達成一個意義，根據實體們在這些密度中增長的能力、它們開始領會活生生的造物與共同-實體，或其他自我，太陽體的本質。因此、在第六密度之前、太陽可以被那些居住在時間/空間的實體造訪及居住、它甚至可以部分被第六密度實體們[在它們的進化中]所創造、從片刻到片刻。

41.5 ▶

41.5 Questioner: In your last statement did you mean that the sixth-density entities are actually creating the manifestation of the sun in their density?

Could you explain what you meant by that?

41.5 發問者：在你方才的敘述中、你的意思是第六密度的實體們確實在他們的密度

中、創造太陽的顯化？你可否解釋你那句的意思？

Ra: I am Ra. In this density some entities whose means of reproduction is fusion may choose to perform this portion of experience as part of the beingness of the sun body. Thus you may think of portions of the light that you receive as offspring of the generative expression of sixth-density love.

RA：我是 Ra。在這個(第六)密度中，有些實體繁衍的方式是融合，他們可以選擇實行這部分的經驗、做為太陽體存在狀態的一部分。因此、你可以把你們接收到的部份光線、考慮為第六密度之愛的生殖性表達的後代。

41.6 ▶

41.6 Questioner: Then could you say that sixth-density entities are using that mechanism to be more closely co-Creators with the Infinite Creator?

41.6 發問者：那麼、你能否說第六密度實體們使用那個機制以成為與無限造物者更接近的共同造物者。

Ra: I am Ra. This is precisely correct as seen in the latter portions of sixth density seeking the experiences of the gateway density.

RA：我是 Ra。精準地正確、這可以被視為第六密度的後半段部分、尋求入口密度的經驗。

41.7 ▶

41.7 Questioner: Thank you. What I want to do now is investigate, as the first density is formed, what happens and how energy centers are first formed in beings. Let me first ask you, does it make any sense to ask you if the sun itself has a density, or is it all densities?

41.7 發問者：謝謝你。我現在想要探究，當第一密度形成的時候發生了什麼，能量中心是如何首先形成。讓我先問你，太陽本身是否有一個密度或它是所有密度，這問題有任何意義嗎？

Ra: I am Ra. The sub-Logos is of the entire octave and is not that entity which experiences the learning/teachings of entities such as yourselves.

RA：我是 Ra。該子理則屬於整個八度音程、(它)不是那種經驗學習/教導的實體、好比你們自己。

41.8 ▶

41.8 Questioner: When the first density is formed, the— I am going to make a statement of my understanding and if you will correct me, I will... I intuitively

see the first density being formed by an energy center that is a vortex. This vortex then causes these spinning motions that I have mentioned before of the light, vibration which is light, which then starts to condense into the materials of the first density. Is this correct?

41.8 發問者：當第一密度形成的時候... 我將就我的理解做個聲明、並且願你更正我。我將...我直覺地看到第一密度存有藉由一個能量中心形成、那是一個漩渦。這個漩渦引起這些急速旋轉的運動、即光的振動、然後開始凝結為第一密度的材料。這是否正確？

Ra: I am Ra. This is correct as far as your reasoning has taken you. However, it is well to point out that the Logos has the plan of all the densities of the octave in potential completion before entering the space/time continuum in first density. Thus the energy centers exist before they are manifest.

RA：我是 Ra。這(聲明)是正確的，就你的推理所能到達的最大限度而言。無論如何，我們指出理則的計畫是：在第一密度進入空間/ 時間連續體之前，八度音程的所有密度已經潛在地完成。因此，在能量中心顯化之前、它們就存在了。

41.9 ▶

41.9 Questioner: Then what is the simplest being that is manifested? I am supposing it might be a single cell or something like that. And how does it function with respect to energy centers?

41.9 發問者：那麼、什麼是最簡單的、顯化的存有？我假設它可能是個單細胞或類似的東西。就能量中心而言、它如何作用？

Ra: I am Ra. The simplest manifest being is light or what you have called the photon. In relationship to energy centers it may be seen to be the center or foundation of all articulated energy fields.

RA：我是 Ra。最簡單的顯化存有是光，或你已稱為的光子。它與能量中心的關係可以被視為所有清晰能量場的中心、或基礎。

41.10 ▶

41.10 Questioner: When first density is formed, we have fire, air, earth, and water. There is at some time the first movement or individuation of life into a portion of consciousness that is self-mobile. Could you describe the process of the creation of this and what type of energy center that it has?

41.10 發問者：當第一密度形成，我們有了火、風、地、水。在某個時間、首先的生命活動或個體化，進入意識的自我行動的部分。你可否描述造物這部分的過程 以及它有哪種型態的能量中心？

Ra: I am Ra. The first or red-ray density, though attracted towards growth, is not in the proper vibration for those conditions conducive to what you may call the spark of awareness. As the vibratory energies move from red to orange the vibratory environment is such as to stimulate those chemical substances which lately had been inert to combine in such a fashion that love and light begin the function of growth.

RA：我是 Ra。第一或紅色光芒密度，雖然被吸引朝向成長，(它)所在的振動對於[你可能稱為的]覺知之火花並沒有助益。當振動能量從紅色移往橙色，該振動環境刺激那些過去是無生氣的化學物質，以如此這般的方式結合在一起、以致於愛與光開始成長的機能。

The supposition which you had earlier made concerning single-celled entities such as the polymorphous dinoflagellate is correct. The mechanism is one of the attraction of upward spiraling light. There is nothing random about this or any portion of evolution.

你稍早對於單細胞實體的假設，好比多形態腰鞭毛蟲，是正確的。該機制屬於一種向上螺旋光之吸引力。關於進化的這部分或任何部分，都沒有什麼事情是隨機的。

41.11 ▶

41.11 Questioner: As I remember, the polymorphous dinoflagellate has an iron- rather than a copper-based cell. Could you comment on that?

41.11 發問者：我記得，多形態腰鞭毛蟲有一個鐵基(的細胞)、而非銅基細胞。你可以評論那點嗎？

Ra: I am Ra. This information is not central. The base of any metabolism, shall we say, is that which may be found in the chemical substances of the neighborhood of origin.

RA：我是 Ra。這個資訊不是核心的。任何新陳代謝的基礎，容我們說，以鄰近源頭可以找到的化學物質為主。

41.12 ▶

41.12 Questioner: I was just commenting on this because this indicates that it has the motion of our animal life with copper-based cells yet it has the iron-based cell of plant life indicating a transition from possibly plant to animal life. Am I wrong? My memory is a little fuzzy on this.

41.12 發問者：我剛才談到這點的原因是因為它擁有我們動物的運動、並帶有銅基細胞，不過它卻有植物的鐵基細胞成分，這可能指出、一個從植物過渡到動物的過程。

我錯了嗎？我的記憶在這方面有點模糊了。

Ra: I am Ra. It is not that you are incorrect but that no conclusions should be drawn from such information. There are several different types of bases for conscious entities not only upon this planetary sphere but to a much greater extent in the forms found on planetary spheres of other sub-Logoi. The chemical vehicle is that which most conveniently houses the consciousness. The functioning of consciousness is the item of interest rather than the chemical makeup of a physical vehicle.

RA：我是 Ra。你並非不正確，但是、不應該從這類資訊推斷出任何結論。覺知的實體們有幾種不同的(化學)基，不只在這個地球上，在更大的程度上，適用於其他子理則的星球上。化學載具是收容意識最便利的東西。意識的機能才是關注的項目、而非肉體載具的化學組成。

We have observed that those whom you call scientists have puzzled over the various differences and possible interrelationships of various stages, types, and conditions of life-forms. This is not fruitful material as it is that which is of a moment' s choice by your sub-Logos.

我們已經觀察到、你們所稱的科學家對於生命形態各式各樣的差異，不同階段的交互關係、狀態、種類感到困惑。這不是富有成效的題材、因為那只是你們子理則在某一個片刻的選擇。

41.13 ►

41.13 Questioner: I didn' t mean to waste time with that question but you just happened to mention that particular single cell. Does this polymorphous dinoflagellate then have an orange energy center?

41.13 發問者：我無意浪費時間在那個問題，但你剛好提到那個特殊的單細胞。那麼，多形態腰鞭毛蟲是否有一個橙色能量中心？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

41.14 ►

41.14 Questioner: Is this energy center, then, on a very small scale related to the orange energy center in man?

41.14 發問者：那麼、這個能量中心是否在非常小的尺度上、跟人類中的橙色能量中心有關連？

Ra: I am Ra. The true color is precisely the same. However, the consciousness of the second-density beginning is primitive and the use of orange ray limited to the expression of self which may be seen to be movement and survival.

RA: 我是 Ra。真實顏色是精準地相同。無論如何，第二密度起初的意識是原始的、橙色光芒的使用被限制在自我表達之內、可以視為移動與求生存。

In third density, at this time, those clinging to orange ray have a much more complex system of distortions through which orange ray is manifested. This is somewhat complicated. We shall endeavor to simplify.

此時，在第三密度中，那些執著於橙色光芒的實體、有著更為複雜的變貌系統以顯化橙色光芒。這點有些複雜。我們將努力簡化。

The appropriate true color for third density is, as you have ascertained, yellow. However, the influences of the true color, green, acting upon yellow-ray entities have caused many entities to revert to the consideration of self rather than the stepping forward into consideration of other-self or green ray. This may not be seen to be of a negatively polarized nature, as the negatively polarized entity is working very intensively with the deepest manifestations of yellow-ray group energies, especially the manipulations of other-self for service to self. Those reverting to orange ray, and we may add these are many upon your plane at this time, are those who feel the vibrations of true color green and, therefore, respond by rejecting governmental and societal activities as such and seek once more the self.

第三密度適當的真實顏色，如你已經確定的，是黃色。無論如何，真實顏色綠色的影響作用於黃色光芒實體們、已經造成許多實體回復到自我的考量、而非向前跨步進入其他自我或綠色光芒的考量。這不可被視為負面極化特質，因為負面極化實體正非常強烈地工作著、以顯化出黃色光芒群體能量的最深層，尤其是為了服務自我而操縱其他自我。那些重返橙色光芒的實體，我們可以補充目前有許多這樣的實體存在於你們的(次元)平面上，那些實體們感受到真實顏色綠色的振動，因此，藉由拒絕政府與社會活動表達回應、並再一次尋求自我。

However, not having developed the yellow ray properly so that it balances the personal vibratory rates of the entity, the entity then is faced with the task of further activation and balancing of the self in relation to the self, thus the orange-ray manifestations at this space/time nexus.

無論如何，沒有適當地發展黃色光芒以平衡個人的振動頻率，那些實體面臨的任務是去進一步的啟動與平衡自我跟自我的關係，因此在這個空間/時間鏈結中、顯化橙色光芒。

Thus true color orange is that which it is, without difference. However, the manifestations of this or any ray may be seen to be most various depending upon the vibratory levels and balances of the mind/body or mind/body/spirit complexes which are expressing these energies.

因此真實顏色橙色即如其所是，沒有差別。無論如何，這個或任一個光芒的顯化卻是極為多樣化的、取決表現該光芒能量的心/身或心/身/靈複合體、其不同的振動層次與平衡。

41.15 ▶

41.15 Questioner: Could you tell me the simplest and first entity to have both orange- and yellow-ray energy centers?

41.15 發問者：你可否告訴我、在擁有橙色與黃色光芒能量中心的實體中、最簡單與首先的實體為何？

Ra: I am Ra. Upon your planetary sphere those having the first yellow-ray experiences are those of animal and vegetable natures which find the necessity for reproduction by bisexual techniques or who find it necessary to depend in some way upon other-selves for survival and growth.

RA：我是 Ra。在你們的地球上、那些擁有首先黃色光芒經驗的實體是那些動物與植物、它們發現需要藉由兩性生殖的技巧來繁衍，或發現必須以某種方式依賴其他自我求生存與成長。

41.16 ▶

41.16 Questioner: And then what entity would be the simplest that would have red, orange, yellow, and green activation?

41.16 發問者：那麼、在已經啟動紅色、橙色、黃色、綠色光芒的實體中，最簡單的實體是什麼？

Ra: I am Ra. This information has been covered in a previous session. To perhaps simplify your asking, each center may be seen to be activated potentially in third density, the late second-density entities having the capability, if efficient use is made of experience, of vibrating and activating the green-ray energy center.

RA：我是 Ra。這個資訊在先前的集會中已經被涵蓋。或許，為了簡化你的問題，在第三密度中、每一個中心都可以視為已被潛在地啟動；第二密度晚期的實體有這樣的能力，如果有效地運用其經驗，能夠振動並啟動綠色光芒能量中心。

The third-density being, having the potential for complete self-awareness, thus has the potential for the minimal activation of all energy centers. The fourth, fifth, and sixth densities are those refining the higher energy centers. The seventh density is a density of completion and the turning towards timelessness or foreverness.

第三密度的存有，有著完整的自我覺察之潛能，因此有潛力達成最小程度的、所有能量中心之啟動。第四、第五、第六密度是精練較高能量中心的密度。第七密度是個完成的密度、並且開始轉向無時性或永恆性。

41.17 ▶

41.17 Questioner: Well, then would an animal in second density have all of the energy centers in some way in its being but just not activated?

41.17 發問者：嗯，那麼第二密度的動物以某種方式擁有所有的能量中心，只是沒有(全部)啟動？

Ra: I am Ra. This is precisely correct.

RA：我是 Ra。精準地正確。

41.18 ▶

41.18 Questioner: Now, the animal in second density is composed of light as are all things. What I am trying to get at is the relationship between the light that the various bodies of the animal are created of and the relationship of this to the energy centers which are active and the ones which are not active and how this is linked with the Logos. It is a difficult question to ask. Can you give me some kind of answer on that?

41.18 發問者：現在，第二密度的動物都是由光組成、如同所有東西。我正嘗試了解的是：各式各樣由光構成的動物形體，它與活躍能量中心、以及非活躍能量中心的關係，以及這(一切)如何跟理則連結。這是個難以發問的問題。你可以給我某種答案嗎？

Ra: I am Ra. The answer is to redirect your thought processes from any mechanical view of evolution. The will of the Logos posits the potentials available to the evolving entity. The will of the entity as it evolves is the single measure of the rate and fastidiousness of the activation and balancing of the various energy centers.

RA：我是 Ra。答案在於將你的思想過程重新導引、離開任何對於進化的機械式觀點。理則的意志安置潛能給正在進化的實體，該進化中的實體的意志是唯一的度量，(決定)關於各個能量中心的啟動與平衡之速率與嚴謹性。

41.19 ▶

41.19 Questioner: Thank you. In yesterday' s, or the day before yesterday' s session, you mentioned variable speed of rotation or activity of energy centers. What did you mean by that, speed of rotation?

41.19 發問者：謝謝你，在昨天或前天的集會，你提到能量中心變動的旋轉速度或活動。你的意思是什麼，旋轉的速度？

Ra: I am Ra. Each energy center has a wide range of rotational speed or as you may see it more clearly in relation to color, brilliance. The more strongly the will of the entity concentrates upon and refines or purifies each energy center, the more brilliant or rotationally active each energy center will be. It is not necessary for the energy centers to be activated in order in the case of the self-aware entity. Thusly entities may have extremely brilliant energy centers while being quite unbalanced in their violet-ray aspect due to lack of attention paid to the totality of experience of the entity.

RA：我是 Ra。每個能量中心的旋轉速度有著寬廣的範圍，或者你可以從它和顏色、明亮度的關係看得更清楚。一個實體的意志越是強烈地集中在精練或純化各個能量中心、其能量中心就會越明亮或越活躍地旋轉。在自我覺察的實體中、能量中心並不必須依序啟動。因此一個實體可能有些極度明亮的能量中心、卻在紫羅蘭光芒層面呈現不平衡狀態、由於沒有將注意力放在該實體的全體經驗上。

The key to balance may then be seen in the unstudied, spontaneous, and honest response of entities toward experiences, thus using experience to the utmost, then applying the balancing exercises and achieving the proper attitude for the most purified spectrum of energy center manifestation in violet ray. This is why the brilliance or rotational speed of the energy centers is not considered above the balanced aspect or violet-ray manifestation of an entity in regarding harvestability; for those entities which are unbalanced, especially as to the primary rays, will not be capable of sustaining the impact of the love and light of intelligent infinity to the extent necessary for harvest. 通往平衡的關鍵可做如是觀：實體們對於經驗的反應為自然不勉強、自發性、且是誠實的，因此可以使用經驗、發揮到最大的可能限度，然後應用平衡練習以達成適當的態度，並在紫羅蘭光芒能量中心呈現最純淨的光譜。這就是為什麼以一個實體的收割性而言，能量中心的明亮度或旋轉速度並不被認為比平衡的面向或紫羅蘭光芒顯化更重要；因為那些不平衡的實體，尤其是在幾個主要光芒上(不平衡)，將不會有能力承受智能無限之愛與光衝擊、那是足以通過收割所必須的程度。

41.20 ►

41.20 Questioner: Could you tell me the difference between space/time and time/space?

41.20 發問者：你可否告訴我空間/時間與時間/空間的差異？

Ra: I am Ra. Using your words, the difference is that between the visible and invisible or the physical and metaphysical. Using mathematical terms, as does the one you call Larson, the difference is that between s/t and t/s.

RA：我是 Ra。用你們的話來說，差異存在於可見與不可見之間，或物理與形而上之間。用數學術語說，如同你稱為拉森的實體(所言)，差異在於 s/t 與 t/s。

41.21 ►

41.21 Questioner: You mentioned in the last session that fasting was a method of removing unwanted thought-forms. Can you expand on this process and explain a little more about how this works?

41.21 發問者：你在上次集會中曾提到禁食以去除不需要的思想形態。你可否詳述這個過程並且稍微多解釋一些它怎麼運作的？

Ra: I am Ra. This, as all healing techniques, must be used by a conscious being; that is, a being conscious that the ridding of excess and unwanted material from the body complex is the analogy to the ridding of mind or spirit of excess or unwanted material. Thus the one discipline or denial of the unwanted portion as an appropriate part of the self is taken through the tree of mind down through the trunk to subconscious levels where the connection is made and thus the body, mind, and spirit, then in unison, express denial of the excess or unwanted spiritual or mental material as part of the entity.

RA：我是 Ra。這點，如同所有的治療技巧，必須被一個覺知的存有使用；也就是說，一個存有意識到除去身體中多餘和不需要的東西、可以類比為去除心智或靈裡多餘或不需要的東西。因此這一種修練或否定不需要的部分、做為自我的一個恰當角色，透過心智之樹，通過樹幹，到達潛意識的層次，在那兒產生連結，於是身體、心智、靈協同一致表達對於多餘或不需要的靈性或心智材料[為該實體的一部分]之否定。

All then falls away and the entity, while understanding, if you will, and appreciating the nature of the rejected material as part of the greater self, nevertheless, through the action of the will purifies and refines the mind/body/spirit complex, bringing into manifestation the desired mind complex or spirit complex attitude.

這一切都脫落之後，儘管理解[如果妳願意這麼說]並欣賞這些被排斥的東西是更大自我的一部分，雖然如此，透過意志的行動淨化並精煉心/身/靈複合體，然後將渴望的心智或靈性複合體態度帶入顯化中。

41.22 ▶

41.22 Questioner: Then would this be like a conscious reprogramming of catalyst? For instance, for some entities catalyst is programmed by the higher self to create experiences so that the entity can release itself from unwanted biases. Would this be analogous then to the entity consciously programming this release and using fasting as the method of communication to itself?

41.22 發問者：那麼、這就像是有意識的重新編寫催化劑程式？舉例來說，有些實體的催化劑是由較高自我規劃、用來創造經驗、好讓該實體能夠從不需要的偏見中解放出來。這是否可以類比於一個實體有意識地規劃這個解放，使用禁食做為對自己溝通的方式？

Ra: I am Ra. This is not only correct but may be taken further. The self, if conscious to a great enough extent of the workings of this catalyst and the techniques of programming, may through concentration of the will and the faculty of faith alone cause reprogramming without the analogy of the fasting, the diet, or other analogous body complex disciplines.

RA：我是 Ra。這不僅是正確的，還可以被帶到更深入的境界。該自我的意識持續工作這個催化劑並熟悉編程的技巧、到了某種程度、它可以僅僅透過意志的集中與信心的機能、促成重新編寫程式而不需要禁食、飲食的類比效應，或其他類比的身體複合體的修練。

41.23 ▶

41.23 Questioner: I have a book, *Initiation*, in which the woman describes initiation. Are you familiar with the contents of this book?

41.23 發問者：我有一本書、入門*，在該書中，一個女人描述入門(過程)。你熟悉這本書的內容嗎？

{* 入門(*Initiation*), 伊麗莎白·海奇著作}

Ra: I am Ra. This is correct. We scan your mind.

RA：我是 Ra。這是正確的。我們掃描了你的心智。

41.24 ▶

41.24 Questioner: Jim has read the entire book. I have only read part of it, but I was wondering if the teachings in the book with respect to balancing were

your teachings, Ra' s teachings?

41.24 發問者：吉姆已經讀了整本書。我只讀了一部分，但我在想、本書中關於平衡的教導是否為你們過去的教導，Ra 的教導？

Ra: I am Ra. This is basically correct with distortions that may be seen when this material is collated with the material we have offered.

RA：我是 Ra。這基本上是正確的、除了你可以看到的一些扭曲、將這本書與我們已提供的資料核對即可看見。

41.25 ▶

41.25 Questioner: Why are the red, yellow, and blue energy centers called primary centers? I think from the previous material I understand this, but is there some tracing of these primary colors back to intelligent infinity that is more profound than what you have given us?

41.25 發問者：為什麼紅色、黃色、藍色能量中心被稱為主要中心？從先前的資料、我想我理解這點，但追溯這些主要顏色到智能無限，基於你已經給我們的資料、這個過程是否有更深奧的意涵？

Ra: I am Ra. We cannot say what may seem profound to an entity. The red, yellow, and blue rays are primary because they signify activity of a primary nature.

RA：我是 Ra。我們不能說什麼對於一個實體似乎是深奧的。紅色、黃色、藍色光芒是主要的、因為它們表現主要特質的活動。

Red ray is the foundation; orange ray the movement towards yellow ray which is the ray of self-awareness and interaction. Green ray is the movement through various experiences of energy exchanges having to do with compassion and all-forgiving love to the primary blue ray which is the first ray of radiation of self regardless of any actions from another.

紅色光芒是基礎；橙色光芒是朝向黃色光芒的移動，它(黃色)是自我覺察與互動的光芒。綠色光芒穿越各式各樣的能量交換經驗，與憐憫、寬恕一切的愛有關，(移動)前往主要的藍色光芒、它是不管另一個人的任何行動，放射自我的第一道光芒。

The green-ray entity is ineffectual in the face of blockage from other-selves. The blue-ray entity is a co-Creator. This may perhaps simply be a restatement of previous activity, but if you consider the function of the Logos as representative of the Infinite Creator in effectuating the knowing of the Creator by the Creator you may perhaps see the steps by which this may be

accomplished.

面臨其他自我們的阻擋時，綠色光芒實體是不起作用的。藍色光芒實體是一個共同造物者。這或許只是先前活動的重新聲明，但如果你考慮理則的功能、做為無限造物者的代表、以實現藉由造物者對造物者的認識，你或許可以看見這其中要被完成的步驟。

May we ask for one final full question before we leave this working?

在我們離開這次工作之前 是否有最後一個完整的問題？

41.26 ▶

41.26 Questioner: This may be too long a question for this working, but I will ask it and if it is too long we can continue it at a later time. Could you tell me of the development of the social memory complex Ra, from its first beginnings and what catalyst it used to get to where it is now in activation of rays? Is this too long a question?

41.26 發問者：這個問題或許需要太長的時間，但我將發問，如果需要很長的回應、我們可以在以後的時間繼續。你能否告訴我、社會記憶複合體 Ra 的發展、從它起初的開始、以及使用過的催化劑，直到它目前所在位置，就光芒啟動的過程來說？這是不是一個太長的問題？

Ra: I am Ra. The question does not demand a long answer, for we who experienced the vibratory densities upon that planetary sphere which you call Venus were fortunate in being able to move in harmony with the planetary vibrations with an harmonious graduation to second, to third, and to fourth, and a greatly accelerated fourth-density experience.

RA：我是 Ra。這問題並不需要一個很長的答案，因為我們在金星上經驗的振動性密度、幸運地能夠與行星振動和諧移動、伴隨著和諧的畢業到達第二、第三，以及第四（密度），並且有個大大加速的第四密度體驗。

We spent much time/space, if you will, in fifth density balancing the intense compassion we had gained in fourth density. The graduation again was harmonious and our social memory complex which had become most firmly cemented in fourth density remained of a very strong and helpful nature.

我們花了許多時間/空間，若你願意這樣說，在第五密度平衡我們在第四密度獲得的強烈憐憫心。再次地，畢業過程是和諧的，我們社會記憶複合體在第四密度中建立的鞏固關係，繼續成為一項十分強健且有助益的特質。

Our sixth-density work was also accelerated because of the harmony of our

social memory complex so that we were able to set out as members of the Confederation to even more swiftly approach graduation to seventh density. Our harmony, however, has been a grievous source of naïveté as regards working with your planet. Is there a brief query before we leave this instrument?

由於我們社會記憶複合體的和諧，我們第六密度的工作也被加速、所以我們[做為邦聯的成員]能夠啟程出發、以更迅速的步伐接近畢業典禮，前往第七密度。無論如何，我們的和諧卻在與你們行星工作時，成為令人悲痛的天真來源。在我們離開這個器皿之前、是否有個簡短的詢問？

41.27 ▶

41.27 Questioner: I' ll only ask if there' s anything that we can do to make the instrument more comfortable or improve the contact?

41.27 發問者：我只問有沒有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. All is well. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

RA：我是 Ra。一切都好。我離開你們，我的朋友，在太一無限造物者的愛與光中。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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42.0 ▶

42.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

42.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

42.1 ▶

42.1 Questioner: I have a question on balancing. It' s quite long, and we' ll copy it directly into the book as it is. If you can answer it without me reading it it would save time, otherwise I will read it.

42.1 發問者：我有個關於平衡的問題。它是個相當長的問題，我們會將它直接拷貝到本書中，如實呈現。如果你可以不用聽我朗誦而直接作答，這樣會節省時間，否則我將唸完它。

Ra: I am Ra. We understand your desire to preserve your opportunity. However, a summary of the query would be well. For if we answer a mentally requested query, this query shall not be published. If you wish this answer to be for private use only, we shall proceed.

RA: 我是 Ra。我們理解你想要保存機會的渴望。然而，陳述詢問的摘要是好的。因為如果我們回答一個心智上發出的詢問，這個詢問將不可以被出版。如果你想望這個答案只限於私人用途，我們將繼續。

42.2 ▶

42.2 Questioner: I will just read it very rapidly the question, then.

42.2 發問者：那麼，我將很快地把問題唸完。

I am going to make a statement and ask you to comment on its degree of accuracy. I am assuming that the balanced entity would not be swayed either towards positive or negative emotions by any situation which he might confront. By remaining unemotional in any situation, the balanced entity may clearly discern the appropriate and necessary responses in harmony with the Law of One for each situation.

我將做個聲明 並要求你評論它的正確程度。我假設一個平衡的實體不會被正面或負面的情緒所左右、不管在他可能遭遇的任何情況下。藉由在任何情況下都保持不流露感

情，該平衡的實體可以清晰地分辨適當和必須的回應，而在各個情況下都與一的法則相和諧。

Most entities on our planet find themselves unconsciously caught up into every emotional situation which they come in contact with according to their own unique biases and because of these biases are unable to see clearly teach/learning opportunities and appropriate response in each emotional situation and must therefore, through a process of much trial and error and enduring of resulting pain repeat such situations many many times until they become consciously aware of the need to balance their energy centers and thusly their responses and behaviors.

在我們的地球上、大多數實體發現自己無意識地陷入每一個情緒的狀況中，每個實體依照自己獨特的偏見接觸到不同情緒，因為這些偏見、他們無法清楚地看見教導/學習的機會，以及在每一個情境的適當反應；於是必得經過一個充滿許多錯誤與嘗試的過程，結果是承受那重複許多、許多次的痛苦，直到他們有意識地覺察到需要平衡他們的能量中心、從而平衡他們的反應與行為。

Once a person becomes consciously aware of the need to balance their energy centers and responses the next step is to allow the appropriately positive or negative responses to emotional situations to flow smoothly through their being without retaining any of the emotional coloration after it has been consciously observed and allowed to flow through the being. And I am assuming that this ability to consciously observe the positively or negatively charged energy flowing through the being may be augmented by practice of the balancing exercises you have given us with the result in balance being achieved for the entity which would allow him to remain unemotional and undistorted in regards to the Law of One in any situation much like the objective viewer of the television movie. Is this correct?

一旦一個人變得有意識地覺察到需要平衡他們的能量中心和回應，下一步是有意識地觀察並允許對於各個情境的適切正面或負面反應平順地流過他們的存有，不留下任何情緒的染色。我假設這個有意識地觀察正面或負面電荷能量流過該存有的能力、可以被平衡練習增強；運用你給我們的這個練習，一個實體最終可以達成平衡，允許他保持在不流露感情與無扭曲[在一的法則方面]的狀態；就好比是一個電視-電影的客觀之觀眾。這是否正確？

Ra: I am Ra. This is an incorrect application of the balancing which we have discussed. The exercise of first experiencing feelings and then consciously discovering their antitheses within the being has as its objective not the

smooth flow of feelings both positive and negative while remaining unswayed but rather the objective of becoming unswayed. This is a simpler result and takes much practice, shall we say.

RA: 我是 Ra。關於我們已經討論的平衡*、這是不正確的應用。該練習首先體驗感覺、然後有意識地在存有中發現其對立面的感覺。這個練習的目的並不是正面與負面感覺之平順流動，同時保持不受影響。毋寧說逐漸變得不受影響才是目的。這是一個較為簡單的結果，並且需要許多練習，容我們說。

{* 參看 5.2 的討論}

The catalyst of experience works in order for the learn/teachings of this density to occur. However, if there is seen in the being a response, even if it is simply observed, the entity is still using the catalyst for learn/teaching. The end result is that the catalyst is no longer needed. Thus this density is no longer needed.

經驗的催化劑運轉為了使這個密度的學習/教導得以發生。無論如何，只要該存有裡面有個回應，即使它只是被觀察到，該實體便仍在使用催化劑來學習/教導。最終結果是催化劑不再被需要，從而、這個密度就不再被需要了。

This is not indifference or objectivity but a finely tuned compassion and love which sees all things as love. This seeing elicits no response due to catalytic reactions. Thus the entity is now able to become co-Creator of experiential occurrences. This is the truer balance.

這(平衡)並不是漠然或客觀、而是精細調頻的悲憫與愛、看見一切事物為愛。這樣的看見便不會因為催化性反作用而引發回應。從而、該實體現在能夠成為人生經驗事件的共同造物者。這是較為真實的平衡。

42.3 ►

42.3 Questioner: I will attempt to make an analogy. If an animal, shall I say a bull in a pen, attacks you because you have wandered into his pen, you get out of his way rapidly but you do not blame him. Or, you do not have much of an emotional response other than the fear response that he might damage you.

42.3 發問者：我將嘗試做個類比。容我說，如果獸欄裡一頭公牛攻擊你、因為你迷路走進牠的獸欄中，你很快地躲開牠 但你不會責怪他，你也不會有太多的情緒反應、除了害怕牠可能傷害你的反應之外。

However, if you encounter another self in his territory and he attacks you, your response may be more of an emotional nature creating physical bodily

responses. Am I correct in assuming that when your response to the animal and to the other-self seeing both as the Creator and loving both and understanding their action in attacking you is the action of their free will then you have balanced yourself correctly in this area? Is this correct?

然而，如果你遭遇到另一個自我在他的領域、接著他攻擊你，你的反應可能帶有更多的情緒特質、產生肉體的回應。我假設當你對於動物和其他自我的反應皆為看見兩者皆為造物者，愛他們並理解他們攻擊你的行為是他們的自由意志行為，那麼你已經在這個領域中、正確地平衡了你自己。這是否正確？

Ra: I am Ra. This is basically correct. However, the balanced entity will see in the seeming attack of an other-self the causes of this action which are, in most cases, of a more complex nature than the cause of the attack of the second-density bull as was your example. Thus this balanced entity would be open to many more opportunities for service to a third-density other-self.

RA：我是 Ra。這基本上是正确的。無論如何，平衡的實體會在該其他自我表面的攻擊中、看見起因，在大多數情況下，這原因都比第二密度公牛攻擊[如你剛才的例子]的原因要來得複雜許多。因此，該平衡的實體會開放更多的機會來服務一個第三密度的其他自我。

42.4 ▶

42.4 Questioner: Would a perfectly balanced entity feel an emotional response when being attacked by the other-self?

42.4 發問者：一個完美平衡的實體在受到其他自我攻擊的時候、會感到任何情緒的反應嗎？

Ra: I am Ra. This is correct. The response is love.

RA：我是 Ra。這是正確的。該反應是愛。

42.5 ▶

42.5 Questioner: In the illusion that we now experience it is difficult to maintain this response especially if the entity's attack results in physical pain, but I assume that this response should be maintained even through physical loss of life or extreme pain. Is this correct?

42.5 發問者：在我們現在經驗的幻象中、要保持這種反應是困難的，尤其是受到攻擊導致肉體的疼痛，但我假設即使經歷極度的痛苦或失去肉體生命，也應該維持這種反應。這是否正確？

Ra: I am Ra. This is correct and further is of a major or principal importance in

understanding, shall we say, the principle of balance. Balance is not indifference but rather the observer not blinded by any feelings of separation but rather fully imbued with love.

RA: 我是 Ra。這是正確的、進一步說，在理解[容我們說]平衡原則的過程中，具有主要或首要的重要性。平衡不是漠然、而是觀察者不被任何分離的感覺所矇蔽、而且完全地被愛灌注。

42.6 ▶

42.6 Questioner: In the last session you made the statement that “We, that is Ra, spent much time/space in the fifth density balancing the intense compassion gained in fourth density.” Could you expand on this concept with respect to what we were just discussing?

42.6 發問者：在上次集會中，你曾敘述：「我們(也就是 Ra)花了許多時間/空間在第五密度平衡我們在第四密度獲得的強烈憐憫心。」連同我們剛才討論的題材、你可以詳述這個概念嗎？

Ra: I am Ra. The fourth density, as we have said, abounds in compassion. This compassion is folly when seen through the eyes of wisdom. It is the salvation of third density but creates a mismatch in the ultimate balance of the entity.

RA: 我是 Ra。第四密度，如我們曾說過，富於憐憫心。當透過智慧的眼睛觀看這種憐憫心是魯莽的。它是第三密度的救贖、但在實體的終極平衡中創造了不匹配。

Thus we, as a social memory complex of fourth density, had the tendency towards compassion even to martyrdom in aid of other-selves. When the fifth-density harvest was achieved we found that in this vibratory level flaws could be seen in the efficacy of such unrelieved compassion. We spent much time/space in contemplation of those ways of the Creator which imbue love with wisdom.

因此我們，做為第四密度的社會記憶複合體，傾向趨於憐憫心、即使到了殉難的地步、以協助其他自我們。當(進入)第五密度的收割達成，我們發現，在這個振動層次中，(我們)可以在如此未經緩解之憐憫心的效力中，看見一些瑕疵。我們花了許多時間/空間沉思那些造物者之道、將智慧灌入愛。

42.7 ▶

42.7 Questioner: I would like to try to make an analogy for this in third density. Many entities here feel great compassion toward relieving the physical problems of third-density other-selves by administering to them in many ways, bringing them food if there is hunger as there is in the African nations now,

bringing them medicine if they believe they require administering to them medically, and being selfless in all of these services to a very great extent.

42.7 發問者：我想要嘗試做個關於這個概念的第三密度類比。這裡有許多實體感到極大的憐憫、以減輕第三密度其他自我的肉體問題、藉由許多方式來幫助他們，將食物帶給非洲鬧飢荒的國家... 將醫藥帶給那些需要醫療照顧的人們；在很大的程度上，無私地從事這些服務。

This is creating a polarization or a vibration that is in harmony with green ray or fourth density. However, it is not balanced with the understanding of fifth density that these entities are experiencing catalyst and a more balanced administration to their needs would be to provide them with the learning necessary to reach the state of awareness of fourth density than it would be to administer to their physical needs at this time. Is this correct?

這舉動創造的振動與綠色光芒或第四密度是和諧一致的。然而，它沒有被第五密度的理解所平衡、這些實體正在經驗催化劑，更平衡的照顧應該是提供他們必須的學習、讓他們可以抵達第四密度的覺知狀態，而非直接照顧他們肉體的需要。這是否正確？

Ra: I am Ra. This is incorrect. To a mind/body/spirit complex which is starving, the appropriate response is the feeding of the body. You may extrapolate from this.

RA：我是 Ra。這是不正確的。對於一個快餓死的心/身/靈複合體，適當的回應是餵養其身體。你可從這個例子向外推測。

On the other hand, however, you are correct in your assumption that the green ray response is not as refined as that which has been imbued with wisdom. This wisdom enables the entity to appreciate its contributions to the planetary consciousness by the quality of its being, without regard to activity or behavior which expects results upon visible planes.

另一方面，無論如何，你假設綠色光芒反應不如被智慧灌注的反應來得精煉，這是正確的。智慧致使該實體能夠從它的存有的品質來欣賞它對全球意識的貢獻，而不會考慮(特定)活動或行為、期待在可見層面的結果。

42.8 ►

42.8 Questioner: Then why do we have the extreme starvation problem in, generally, in the area of Africa at this time? Is this, is there any metaphysical reason for this, or is it purely random occurrence?

42.8 發問者：那麼，為什麼我們在非洲區域，一般來說，有著極度的飢荒問題？這是... 這其中有任何形而上的原因、或者純粹是隨機發生的？

Ra: I am Ra. Your previous assumption was correct as to the catalytic action of this starvation and ill health. However, it is within the free will of an entity to respond to this plight of other-selves, and the offering of the needed foodstuffs and substances is an appropriate response within the framework of your learn/teachings at this time which involve the growing sense of love for and service to other-selves.

RA：我是 Ra。關於這個飢荒與不健康現象的催化性活動，前者的假設是正確的。無論如何，一個實體在自由意志的範圍內回應其他自我的困境，給予必須的食物與物資是恰當的回應、(它)位於你們這個時期的學習/教導架構之內，涉及逐漸增長的、對其他自我的愛與服務。

42.9 ▶

42.9 Questioner: What is the difference in terms of energy center activation between a person who represses emotionally charged responses to emotionally charged situations and the person who is balanced and, therefore, truly unswayed by emotionally charged situations?

42.9 發問者：那麼一個人面對充滿情緒的狀況的回應是壓抑情感；而(另)一個人是平衡的，因此真正不受充滿情緒的狀況的影響；(他們)在能量中心啟動方面有什麼差異？

Ra: I am Ra. This query contains an incorrect assumption. To the truly balanced entity no situation would be emotionally charged. With this understood, we may say the following:

RA：我是 Ra。這個詢問包含一個不正確的假設。對於一個真正平衡的實體、沒有一種情況會是充滿情緒的。理解這點之後，我們可以說以下的事：

The repression of emotions depolarizes the entity insofar as it then chooses not to use the catalytic action of the space/time present in a spontaneous manner, thus dimming the energy centers. There is, however, some polarization towards positive if the cause of this repression is consideration for other-selves.

壓抑情感會去除該實體的極性、因為它選擇不去自發性地使用現有空間/時間的催化劑行動，因此使得能量中心變得黯淡。無論如何，如果壓抑是為了考慮其他自我，則會產生一些朝向正面的極化。

The entity which has worked long enough with the catalyst to be able to feel the catalyst but not find it necessary to express reactions is not yet balanced

but suffers no depolarization due to the transparency of its experiential continuum. Thus the gradual increase in the ability to observe one's reactions and to know the self will bring the self ever closer to a true balance. Patience is requested and suggested, for the catalyst is intense upon your plane and its use must be appreciated over a period of consistent learn/teaching.

一個花足夠長的時間工作催化劑的實體能夠感覺到該催化劑、但發覺不需要表現出反應，這樣的實體尚未達到平衡，但由於其經驗連續體之透明度，並不會承受退極化的後果。因此逐漸增加觀察自身反應的能力、並知曉自我將不斷把自我帶向更接近真實的平衡。我們要求並建議(要有)耐心，因為催化劑在你們的層面上是強烈的、必得經過一段前後一致的學習/教導時期，它的用處才能被賞識。

42.10 ►

42.10 Questioner: How can a person know when he is unswayed by an emotionally charged situation if he is repressing the flow of emotions, or if he is in balance and truly unswayed?

42.10 發問者：當一個人不被充滿情緒的狀況左右，他如何知道他正在壓抑情感的流動、或他處於平衡中且真正地不受影響？

Ra: I am Ra. We have spoken to this point. Therefore, we shall briefly iterate that to the balanced entity no situation has an emotional charge but is simply a situation like any other in which the entity may or may not observe an opportunity to be of service. The closer an entity comes to this attitude the closer an entity is to balance.

RA：我是 Ra。我們已經談到這點。因此，我們將簡短地重述：對於一個平衡的實體，沒有一種狀況會是充滿情緒的，如同任何其他狀況、只是單純的一種狀況、在其中、該實體可能會或不會觀察到一個服務的機會。一個實體越接近這種態度、該實體就越接近平衡。

You may note that it is not our recommendation that reactions to catalyst be repressed or suppressed unless such reactions would be a stumbling block not consonant with the Law of One to an other-self. It is far, far better to allow the experience to express itself in order that the entity may then make fuller use of this catalyst.

你可以注意到我們不推薦壓抑或抑制對於催化劑的反應、除非如此的反應不符合一的法則、而會成為其他自我的絆腳石。遠遠更佳的反應是允許該經驗表達它自己、好讓該實體可以更充分地使用這個催化劑。

42.11 ▶

42.11 Questioner: How can an individual assess what energy centers within its being are activated and in no immediate need of further attention and which energy centers are not activated and are in need of immediate attention?

42.11 發問者：一個人如何評估它內在哪些能量中心已被啟動、沒有需要立即去照顧，哪些能量中心尚未被啟動、需要立即的照顧？

Ra: I am Ra. The thoughts of an entity, its feelings or emotions, and least of all its behavior are the signposts for the teaching/learning of self by self. In the analysis of one's experiences of a diurnal cycle an entity may assess what it considers to be inappropriate thoughts, behaviors, feelings, and emotions.

RA：我是 Ra。一個實體的思想，它的感覺或情感，以及行為[最不重要的] 都是透過自我教導/學習自我的路標。在分析一個實體的每日經驗中，一個實體可以評估它認為不適當的：思想、行為、感覺、情感。

In examining these inappropriate activities of mind, body, and spirit complexes the entity may then place these distortions in the proper vibrational ray and thus see where work is needed.

在檢驗這些不適當的心智、身體、靈性複合體活動之中，該實體可以將這些扭曲放在適當振動性光芒中、從而看見需要工作哪裡。

42.12 ▶

42.12 Questioner: In the last session you said, "the self, if conscious to a great enough extent of the workings of the catalyst of fasting, and the techniques of programming, may through concentration of the will and the faculty of faith alone cause reprogramming without the analogy of fasting, diet, or other analogous body complex disciplines." What are the techniques of programming which the higher self uses to ensure that the desired lessons are learned or attempted by the third-density self in our third-density incarnational laboratory?

42.12 發問者：上次集會中、你說：「當自我的意識持續工作禁食這個催化劑，並熟悉編程的技巧、到了某個足夠的程度，它可以僅透過意志的集中與信心的機能促成程式被重新編寫，而不需要禁食、飲食計畫，或其他類比的身體複合體的修練。」較高自我使用什麼程式技巧確保渴望的課程會被學習，或被第三密度的自我[位於我們第三密度的人生實驗室]所嘗試？

Ra: I am Ra. There is but one technique for this growing or nurturing of will and faith, and that is the focusing of the attention. The attention span of those

you call children is considered short. The spiritual attention span of most of your peoples is that of the child. Thus it is a matter of wishing to become able to collect one's attention and hold it upon the desired programming.

RA：我是 Ra。成長或滋養意志與信心只有一個技巧，那就是集中注意力。你們稱為的小孩、其注意力持續期間被認為是很短的。你們大多數人的靈性注意力持續期間就跟小孩一樣。因此、重點在於想要開始能夠聚集一己的注意力並持守它、用於渴望的程式上。

This, when continued, strengthens the will. The entire activity can only occur when there exists faith that an outcome of this discipline is possible.

持續這個舉動將強化意志力。這整個活動唯有信心的存在才會發生，那信心是：這個修練有個結果是可能的。

42.13 ▶

42.13 Questioner: Can you mention some exercises for helping to increase the attention span?

42.13 發問者：你可否提及一些有助於增加注意力持續時間的練習？

Ra: I am Ra. Such exercises are common among the many mystical traditions of your entities. The visualization of a shape and color which is of personal inspirational quality to the meditator is the heart of what you would call the religious aspects of this sort of visualization.

RA：我是 Ra。這類的練習在你們許多的神秘傳統中是常見的。冥想者內心具像化對於個人而言有激勵品質的圖形及顏色，這是你們所稱的具象化之宗教層面的核心。

The visualization of simple shapes and colors which have no innate inspirational quality to the entity form the basis for what you may call your magical traditions.

具像化那些對於該實體而言不具固有激勵品質的簡單圖形與顏色，這個舉動形成你們稱為的魔法傳統。

Whether you image the rose or the circle is not important. However, it is suggested that one or the other path towards visualization be chosen in order to exercise this faculty. This is due to the careful arrangement of shapes and colors which have been described as visualizations by those steeped in the magical tradition.

不管你心中成像的是玫瑰或圓圈都不重要，無論如何，我們建議選擇一條朝向具像化的途徑好練習這個機能。這是由於一些被仔細安排的圖形及顏色曾是那些沉浸在魔法

傳統中的實體所描述的具像。

42.14 ▶

42.14 Questioner: As a youth I was trained in the engineering sciences which include the necessity for three dimensional visualization for the processes of design. Would this be helpful as a foundation for the type of visualization that you are speaking of, or would it be of no value?

42.14 發問者：在年輕的時候、我在工程科學方面接受訓練、包括三度空間的具像化，這在設計過程中是必須的。這個能力是否對於你剛才說的那種具像化有幫助，可以做為一個基礎，或者它沒什麼價值？

Ra: I am Ra. To you, the questioner, this experience was valuable. To a less-sensitized entity it would not gain the proper increase of concentrative energy.

RA：我是 Ra。對於你、發問者、這個經驗是有價值的。對於一個較不敏感的實體而言，它不會獲得專心能量之適當增加。

42.15 ▶

42.15 Questioner: Then the less-sensitized entity should use a... What should he use for the proper energy?

42.15 發問者：那麼較不敏感的實體應該用... 他應該用什麼好取得適當的能量？

Ra: I am Ra. In the less sensitized individual the choosing of personally inspirational images is appropriate whether this inspiration be the rose which is of perfect beauty, the cross which is of perfect sacrifice, the Buddha which is the All-being in One, or whatever else may inspire the individual.

RA：我是 Ra。對於較不敏感的個體、選擇有鼓舞個人作用的圖像是適當的，不論那靈感是玫瑰所屬的完全之美、十字架所屬的完美犧牲、佛陀是太一之中的全然存有，或其他不管什麼可以激勵該個體的東西。

42.16 ▶

42.16 Questioner: I had one experience in meditation which I spoke of before which was very profound approximately twenty years ago, a little less. What disciplines would be most applicable to re-create this situation and this type of experience?

42.16 發問者：我過去在冥想中有一次經驗、我先前有提過*、那是一個十分深奧的經驗，大約發生在二十年前，或再少一點。若想要創造出這類的經驗與情境，哪些修鍊是最合適的？

{* 參看 34.3}

Ra: I am Ra. Your experience would best be approached from the ceremonial magical stance. However, the Wanderer or adept shall have the far greater potential for this type of experience which, as you have undoubtedly analyzed to be the case, is one of an archetypal nature, one belonging to the roots of cosmic consciousness.

RA：我是 Ra。靠近你的經驗之最佳途徑為儀式魔法。然而，流浪者或行家將有遠為廣大的潛能碰到這類的經驗，無疑地，如你的分析，這一個經驗具有原型的特質、它屬於宇宙意識的複數根源。

42.17 ▶

42.17 Questioner: Was that in any way related to the Golden Dawn in ceremonial magic?

42.17 發問者：在儀式魔法中，那次的經驗是否與金色黎明有任何關聯？

Ra: I am Ra. The relationship was congruency.

RA：我是 Ra。該關係是一致的。

42.18 ▶

42.18 Questioner: Then in attempting to reproduce this experience would I then best follow practices for the Order of the Golden Dawn in reproducing this?

42.18 發問者：那麼，在嘗試重現這類經驗的過程中，我是否最好遵循金色黎明協會的習俗？

Ra: I am Ra. To attempt to reproduce an initiatory experience is to move, shall we say, backwards. However, the practice of this form of service to others is appropriate in your case working with your associates. It is not well for positively polarized entities to work singly. The reasons for this are obvious.

RA：我是 Ra。嘗試去重現一個啟蒙性經驗，容我們說，是開倒車的行為。無論如何，在你的例子中，練習這種形式的服務他人是合宜的，與你的夥伴們一起工作。正面極化實體單獨地工作是不好的，這其中的理由是明顯的。

42.19 ▶

42.19 Questioner: Then this experience was a form of initiation? Is this correct?

42.19 發問者：那麼，這個經驗是一種入門(啟蒙)的形式，這是否正確？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

42.20 ▶

42.20 Questioner: Thank you. Using the teach/learning relationship of parent to its child, what type of actions would demonstrate the activation of each energy center in sequence from red through violet?

42.20 發問者：謝謝你。以雙親對孩子的教導/學習關係為例，什麼型態的行為可以表現出能量中心的啟動(活化)、依序從紅色到紫羅蘭色？

Ra: I am Ra. This shall be the last full query of this working.

RA: 我是 Ra。這將是此次工作的最後一個完整詢問。

The entity, child or adult, as you call it, is not an instrument to be played. The appropriate teach/learning device of parent to child is the open-hearted beingness of the parent and the total acceptance of the beingness of the child. This will encompass whatever material the child entity has brought into the life experience in this plane.

該實體，小孩或成人，如你的稱呼，並不是一件拿來彈奏的樂器。雙親對孩子的適當教導/學習手法是雙親開放心胸並且完全接納孩子的存在性。這將包含該孩子[實體]在這個次元平面帶入生活經驗的題材，無論是什麼。

There are two things especially important in this relationship other than the basic acceptance of the child by the parent. Firstly, the experience of whatever means the parent uses to worship and give thanksgiving to the One Infinite Creator, should if possible be shared with the child entity upon a daily basis, as you would say.

除了雙親接納孩子的基本前提、有兩件事在親子關係上尤其重要。首先，不管雙親是以什麼方式來敬拜並感恩太一無限造物者，如果可能的話，每天與孩子[實體]分享這種經驗。

Secondly, the compassion of parent to child may well be tempered by the understanding that the child entity shall learn the biases of service to others or service to self from the parental other-self. This is the reason that some discipline is appropriate in the teach/learning. This does not apply to the activation of any one energy center for each entity is unique and each relationship with self and other-self doubly unique. The guidelines given are only general for this reason.

其次，雙親對於孩子的憐憫心大可被一個理解所調和，即孩子[實體]將從父母親[其他

自我]身上學習到服務他人或服務自我的傾向。這是有些紀律適宜於教導/學習的原因。(以上)這些並不適用於任何一個能量中心的啟動，因為每一個實體都是獨特的，而每一個自我與其他自我的關係又是加倍地獨特。為了這個理由、我們只能給予一般的指導方針。

Is there a brief query before we leave this instrument?

在我們離開這個器皿之前、是否有一個簡短的詢問？

42.21 ▶

42.21 Questioner: If this is not brief enough, don' t bother to answer it. But first, I just wondered if certain parts are always removed, the same parts removed in cattle mutilations and is that related to the energy centers and why these parts, these particular parts were removed. But if that is too long of an answer, I' ll just ask if there' s anything that we can do to make the instrument more comfortable or improve the contact?

42.21 發問者：如果這不算簡短(問題)，請不用回答。但是首先，我想要知道關於那些被肢解的牛隻，牠們肉體被移除的部分總是相同的？這現象是否與能量中心有關，以及如果真是如此，為何是這些特定的部分？如果這一個回答會太長，我只問有沒有任何我們可以做的事、好使該器皿更舒適，或改善該通訊？

Ra: I am Ra. It would be well to respond to the query at another working. The instrument is well.

RA：我是 Ra。最好在另一次的工作(集會)回應這個詢問。該器皿狀態良好。

I am Ra. I leave you, my friends, in the love and the light of the Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友們，我在無限造物者的愛與光中離開你們，那麼 向前去吧! 在太一無無限造物者的大能與和平中歡欣慶祝。Adonai。

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43.0 ▶

43.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator.

43.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我現在開始通訊。

Before we communicate may we request the adjustment, without the touching of this instrument' s physical body complex, of the item which presses upon the instrument' s head. This is causing some interference with our contact.

在我們通訊之前，在不碰到器皿的肉體複合體前提下，容我們要求調整一個壓迫到器皿頭部的物體。這造成我們通訊的某種干擾。

43.1 ▶

43.1 Questioner: Is that the pillow or something else? Do you... do you speak of the pillow under the neck?

43.1 發問者：是指那個枕頭或別的東西？你...你說的是在(她)脖子下的枕頭嗎？

Ra: I am Ra. There is a line of interference crossing the crown of the head.

RA: 我是 Ra。有一條干擾線橫跨其頭頂。

43.2 ▶

43.2 Questioner: Is it this? [A two inch fold in the sheet is located three inches from the crown of the instrument' s head and is laid flat on the bed.] Is that it?

43.2 發問者：是這個嗎？[在離器皿頭頂三吋的位置，發問者找到該床單上有兩吋的摺痕、該床單平舖在床上] 就是那個嗎？

Ra: I am Ra. This is correct. Please increase the distance from the crown of the head.

RA: 我是 Ra。這是正確的。請增加它與頭頂的距離。

43.3 ▶

43.3 Questioner: [Ruffles in the sheet are smoothed all along the length of the sheet next to the instrument' s head.] Is that satisfactory?

43.3 發問者：[將縐摺的床單沿著邊緣弄平，一直到器皿頭部的附近] 那樣是否符合要求？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

43.4 ▶

43.4 Questioner: I am sorry that we failed to notice that.

43.4 發問者：我很抱歉、我們疏於注意到那點。

Ra: We communicate now.

RA: 我們現在開始通訊。

43.5 ▶

43.5 Questioner: I' ll just try to pick up the last question left over from the last session. If you can answer it— I don' t know if it is of any importance, but it just occurred to me that the parts removed in cattle mutilations are the same every time, and I just wondered if this was related to the energy centers and why they were important if that was so?

43.5 發問者：我將嘗試撿起上次集會遺留的最後問題，如果你可以回答的話。我不知道這件事是否有任何重要性，但我突然想到那些被肢解的牛隻、牠們肉體被移除的部分每次都是相同的，我想問這現象是否與能量中心有關、以及如果真是如此，它們為何是重要的？

Ra: I am Ra. This is basically correct if you may understand that there is a link between energy centers and various thought-forms. Thus the fears of the mass consciousness create the climate for the concentration upon the removal of bodily parts which symbolize areas of concern or fear in the mass consciousness.

RA: 我是 Ra。這基本上是正确的、如果你可以理解在能量中心與各式各樣的思想形態之間有種連結。因此大眾意識的恐懼創造了這個情景、(牛隻)肉體被移除的部分集中在某些地方象徵大眾意識在特定區域的關切或恐懼。

43.6 ▶

43.6 Questioner: Are you saying, then, that these parts that are removed are related to the mass consciousness of the third-density human form on the planet and this fear is being used in some way by the second-density entities or, correction, the thought-form entities that do the mutilations?

43.6 發問者：那麼，你是說，這些被移除的部分與第三密度人類的大眾意識有關、並且這個恐懼被參與這些肢解過程的第二密度實體利用，更正，被這些思想形態實體以

某種方式利用？

Ra: I am Ra. This is correct as latterly stated. The thought-form entities feed upon fear; thus they are able to do precise damage according to systems of symbology. The other second-density types of which you speak need the, what you call, blood.

RA：我是 Ra。如你後半段的陳述，這是正確的。這種思想形態實體以恐懼為食物，因此它們能夠依據象徵學系統造成精確的傷害。你說的其他的第二密度類別(實體)需要你們稱為的血液。

43.7 ▶

43.7 Questioner: These other second-density types need the blood to remain in the physical? Do they come in and out of our physical density from one of the astral planes?

43.7 發問者：這些其他的第二密度型態(實體)需要血液以停留在物質界？它們是否來自星光層面之一，可以在我們的物質性密度中進進出出？

Ra: I am Ra. These entities are, shall we say, creatures of the Orion group. They do not exist in astral planes as do the thought-forms but wait within the Earth' s surface. We, as always, remind you that it is our impression that this type of information is unimportant.

RA：我是 Ra。這些實體是，容我們說，獵戶集團的生物(工具)。它們不像思想形態存在於星光層面中、而是在地球的表面之內等待著。一如以往，我們提醒你，我們的感想是：這類資訊是不重要的。

43.8 ▶

43.8 Questioner: I agree with you wholeheartedly, but I sometimes am at a loss, before investigation into an area, to know whether it is going to lead to a better understanding. This just seemed to be related somehow to the energy centers that we were speaking of.

43.8 發問者：我由衷地贊同你，但我在探究一個領域之前、有些時候會迷失方向、不知道它是否將通往更佳的理解。好比剛才討論的東西似乎跟某些能量中心有些關聯。

I am going to make a statement and have you comment on it for its correctness. The statement is: When the Creator' s light is split or divided into colors and energy centers for experience, then in order to reunite with the Creator the energy centers must be balanced exactly the same as the split light was as it originated from the Creator. Is this correct?

我將要做個聲明 然後由你評論它的正確性。該聲明如下：

當造物者的光被分離或分割成各個顏色與能量中心以獲得經驗，那麼為了重新與造物者結合，能量中心必須被精確地平衡、好變得跟當初源自造物者的分離光芒一模一樣。這是否正確？

Ra: I am Ra. To give this query a simple answer would be nearly impossible.

RA：我是 Ra。要給這個詢問一個簡單的答案幾乎是不可能的。

We shall simplify by concentrating upon what we consider to be the central idea towards which you are striving. We have, many times now, spoken about the relative importance of balancing as opposed to the relative unimportance of maximal activation of each energy center. The reason is as you have correctly surmised.

我們將設法簡化、並專注於我們認為你所努力追求的中心構想。我們有許多次說到平衡的相對重要性、相對於最大程度活化各個能量中心*的不重要性。這原因你已正確地推測到了。

{* 在 29.27、40.4 和 41.19 都有談到}

Thusly the entity is concerned, if it be upon the path of positive harvestability, with the regularizing of the various energies of experience. Thus the most fragile entity may be more balanced than one with extreme energy and activity in service to others due to the fastidiousness with which the will is focused upon the use of experience in knowing the self. The densities beyond your own give the minimally balanced individual much time/space and space/time with which to continue to refine these inner balances.

因此、如果一個實體走在正面收割性的路徑上，他關心的是：規律化經驗的各式各樣的能量。於是最脆弱的實體有可能比另一個實體、在服務他人中有著極度的能量與活動、更加地平衡，由於該實體一絲不苟地將意志聚焦於使用經驗來認識自我。在你們自己的密度之上的各個密度給予最低限度平衡的個體許多時間/空間與空間/時間、繼續精練這些內在的平衡。

43.9 ▶

43.9 Questioner: In the next density, or the... in the fourth density, is the catalyst of physical pain used as a mechanism for experiential balancing?

43.9 發問者：在下一個密度，或... 在第四密度中，肉體疼痛的催化劑是否被使用、做為一個經驗性平衡的機制？

Ra: I am Ra. The use of physical pain is minimal, having only to do with the

end of the fourth-density incarnation. This physical pain would not be considered severe enough to treat, shall we say, in third density. The catalysts of mental and spiritual pain are used in fourth density.

RA: 我是 Ra。極少使用到肉體疼痛，只有用在第四密度的一生結束之時。這種肉體疼痛放在第三密度中，不會被認為嚴重到需要治療的地步。在第四密度中，心智與靈性痛苦之催化劑被使用。

43.10 ▶

43.10 Questioner: Why is physical pain a part of the end of fourth density?

43.10 發問者：為什麼肉體疼痛是第四密度(的一生)結束過程的一部分？

Ra: I am Ra. You would call this variety of pain weariness.

RA: 我是 Ra。你可以稱呼這種疼痛為疲倦。

43.11 ▶

43.11 Questioner: What is the... can you even state the average lifespan in the fourth density of space/time incarnation?

43.11 發問者：什麼是... 你甚至可以敘述在第四密度中、空間/時間的投生、(實體的)平均壽命嗎？

Ra: I am Ra. The space/time incarnation typical of harmonious fourth density is approximately 90,000 of your years as you measure time.

RA: 我是 Ra。在和諧的第四密度、典型的空間/時間投生期間以你們的時間尺度而言、大約為你們的九萬年。

43.12 ▶

43.12 Questioner: Then, is there a time/space— Are there multiple incarnations in fourth density with time/space experiences between incarnations?

43.12 發問者：那麼，是否有個時間/空間... 在第四密度中，(實體)是否有多重的轉世，以及中陰期間的時間/空間經驗？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

43.13 ▶

43.13 Questioner: How long is a cycle of experience in fourth density in our

years?

43.13 發問者：第四密度的一個經驗週期有多久、以我們的年月來說？

Ra: The cycle of experience is approximately 30 million of your years if the entities are not capable of being harvested sooner. There is in this density a harvest which is completely the function of the readiness of the social memory complex. It is not structured as is your own, for it deals with a more transparent distortion of the One Infinite Creator.

RA：該經驗週期大約有你們的三千萬年之久、假設實體們無法更快地被收割。在這個密度中、收割完全取決於(整個)社會記憶複合體準備程度之函數。它的結構跟你們的不同，因為它所處理的是太一無限造物者較為透明的變貌。

43.14 ►

43.14 Questioner: Then the big difference in harvestability between third and fourth density is that at the end of the third density the individual is harvested as a function of individual violet ray, but in fourth density, is it the equivalent of violet-ray then for the entire social memory complex that must be of a harvestable nature to go to fifth density?

43.14 發問者：那麼、第三與第四密度在可收割狀態上有很大的不同，在第三密度盡頭，個體依照個人的紫羅蘭色光芒做為收割的函數，但在第四密度中，則看整個社會記憶複合體的紫羅蘭色光芒、必須具備可收割特質、才可進入第五密度？

Ra: I am Ra. This is correct although in fifth density entities may choose to learn as a social memory complex or as mind/body/spirit complexes and may graduate to sixth density under these conditions, for the wisdom density is an extremely free density whereas the lessons of compassion leading to wisdom necessarily have to do with other-selves.

RA：我是 Ra。這是正確的、雖然在第五密度中，實體們可以選擇(加入)社會記憶複合體或以心/身/靈複合體的方式學習，在這些情況下，都可以畢業進入第六密度，因為智慧密度是一個極端自由的密度，另一方面，通往智慧的憐憫心課程則必須和其他自我相處。

43.15 ►

43.15 Questioner: Then is sixth-density harvest strictly of social memory complex because again we have compassion blended back using wisdom?

43.15 發問者：那麼、第六密度的收割全然屬於社會記憶複合體特質，因為再次地，我們使用智慧將憐憫心調和回來？

Ra: I am Ra. This is quite correct.

RA: 我是 Ra。這是相當正確的。

43.16 ▶

43.16 Questioner: We know that the physical vehicle in fourth density that is used during space/time, I am assuming, is quite similar to the one that we now use in third density. Is this correct?

43.16 發問者：我們知道在第四密度空間/時間中、被使用的肉體載具，我假設它相當近似於我們現在於第三密度中使用的(載具)。這是否正確？

Ra: I am Ra. The chemical elements used are not the same. However, the appearance is similar.

RA: 我是 Ra。使用的化學元素並不相同。然而，外貌是相似的。

43.17 ▶

43.17 Questioner: Is it necessary to eat food in fourth density?

43.17 發問者：在第四密度之中、需要進食嗎？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

43.18 ▶

43.18 Questioner: The mechanism of, shall we say, social catalyst due to a necessity for feeding the body then is active in fourth density. Is this correct?

43.18 發問者：由於需要餵養身體，容我們說，社交催化劑的機制因此在第四密度中活躍起來。這是否正確？

Ra: I am Ra. This is incorrect. The fourth-density being desires to serve and the preparation of foodstuffs is extremely simple due to increased communion between entity and living foodstuff. Therefore, this is not a significant catalyst but rather a simple precondition of the space/time experience. The catalyst involved is the necessity for the ingestion of foodstuffs. This is not considered to be of importance by fourth-density entities and it, therefore, aids in the teach/learning of patience.

RA: 我是 Ra。這是不正確的。第四密度存有渴望去服務，由於實體與鮮活的食材彼此增加的交流、在準備食材方面極度地簡單。因此，這不是個顯著的催化劑、毋寧說是空間/時間體驗的一個簡單的先決條件。這裡牽涉的催化劑是需要攝取食材。第四密度實體認為這點是不重要的，因此，協助了教導/學習耐心(的過程)。

43.19 ▶

43.19 Questioner: Could you expand a little bit on how that aids in the teach/learning of patience?

43.19 發問者：你可否稍微地詳述、關於它如何協助教導/學習耐心？

Ra: I am Ra. To stop the functioning of service to others long enough to ingest foodstuffs is to invoke patience.

RA：我是 Ra。為了攝取食物，必須停止服務他人的機能一段時間，這時間長到足以祈求耐心。

43.20 ▶

43.20 Questioner: I' m guessing that it is not necessary to ingest food in fifth density. Is this correct?

43.20 發問者：我猜想在第五密度中、攝取食物不是必須的。這是否正確？

Ra: I am Ra. This is incorrect. However, the vehicle needs food which may be prepared by thought.

RA：我是 Ra。這是不正確的。無論如何，(身體)載具所需的食物可藉由思想來準備。

43.21 ▶

43.21 Questioner: What type of food would this be?

43.21 發問者：那會是什麼類型的食物？

Ra: I am Ra. You would call this type of food nectar, or ambrosia, or a light broth of golden white hue.

RA：我是 Ra。你會稱呼這類食物為眾神之酒、或眾神之饌，或帶著金白色澤的光之高湯。

43.22 ▶

43.22 Questioner: What is the purpose of ingesting food in fifth density?

43.22 發問者：在第五密度，攝取食物的目的是什麼？

Ra: I am Ra. This is a somewhat central point. The purpose of space/time is the increase in catalytic action appropriate to the density. One of the preconditions for space/time existence is some form of body complex. Such a body complex must be fueled in some way.

RA: 我是 Ra。這是個有些核心的要點，空間/時間的目的是增加適合於該密度的催化性行動。空間/時間存在的一個先決條件是某種形態的身體複合體。這樣一個身體複合體必須以某種方式補給燃料。

43.23 ▶

43.23 Questioner: Then, there is a— In third density the fueling of our bodily complex is not only simply fuels the complex but but gives us opportunities to learn service. In fourth density it not only fuels the complex but gives us opportunities to learn patience. In fifth density it fuels the complex but does it teach?

43.23 發問者：那麼，有一個... 在第三密度中、攝取食物不只補給身體複合體燃料、也給予我們機會去學習服務。在第四密度中、它不只補給(身體)複合體燃料、也給予我們機會學習耐心。在第五密度中、它補給(身體)複合體燃料，但它是否教導(什麼)？

Ra: I am Ra. In fifth density it is comfort, for those of like mind gather together to share in this broth, thus becoming one in light and wisdom while joining hearts and hands in physical activity. Thus in this density it becomes a solace rather than a catalyst for learning.

RA: 我是 Ra。在第五密度中，它是種安慰，因為那些心智相近的人聚集在一起、分享這個高湯，於是在實質的活動中，手牽手、心連心，(全體)在光與智慧中成為一體。因此在這個密度中，它成為一種慰藉、而非一個學習的催化劑。

43.24 ▶

43.24 Questioner: I am simply trying to trace the, you might say, the evolution of this catalyst that then, as you say, changes in fifth density. I might as well complete this and ask if there is any ingestion of food in sixth density?

43.24 發問者：我單純地嘗試追溯、你可以說、這個催化劑的演化，那麼，你剛才說了，它在第五密度有些改變。我想完成這個歷程，接著問在第六密度中、是否有任何食物的攝取？

Ra: I am Ra. This is correct. However, the nature of this food is that of light and is impossible to describe to you in any meaningful way as regards the thrust of your query.

RA: 我是 Ra。這是正確的，無論如何，這個食物的本質屬於光、並且不可能以任何有意義的方式向你描述或回答你詢問的重點。

43.25 ▶

43.25 Questioner: In fourth density on this planet after we' re totally

transitioned, and the harvest is complete, fourth-density beings will be incarnate on the surface of this planet as we know it now, this particular surface. Is that correct?

43.25 發問者：在這個星球上，在我們完全過渡、收割完成之後，到了第四密度，第四密度的存有們將會投生在這個星球的地表上[如我們現在所知的]。那是否正確？

Ra: I am Ra. The probability/possibility vortices indicate this to be most likely.

RA：我是 Ra。或然率/可能性的複數漩渦指出這是最有可能的。

43.26 ▶

43.26 Questioner: Then will there be at that time any fifth-density and/or sixth-density beings on the surface of the planet?

43.26 發問者：那麼、在那個時候、是否有任何第五密度和/或第六密度存有待在地球的表面上？

Ra: I am Ra. Not for a fairly long measure of your time as fourth-density beings need to spend their learn/teaching space/time with their own density' s entities.

RA：我是 Ra。這個時間[以你們的尺度]不會太久，因為第四密度存有需要將他們的學習/教導之空間/時間花在與他們相同密度的實體身上。

43.27 ▶

43.27 Questioner: Then basically what you are saying is that at that point the teachings of fifth- or sixth-density beings would not be too well understood by the fourth density, new fourth density.

43.27 發問者：那麼、基本上、你是說在那個(時)點，第五或第六密度存有的教導無法讓第四密度的新進實體很好地理解？

Ra: I am Ra. Do you wish to query us upon this point?

RA：我是 Ra。你想要詢問我們這點嗎？

43.28 ▶

43.28 Questioner: I guess I didn' t state that correctly. Is it true that the fourth-density, new fourth-density beings then need to evolve in their thinking to reach a point where fifth-density lessons would be of value?

43.28 發問者：我猜我剛才沒有正確地敘述。第四密度的新進存有是否需要在思想上進化到某一個點、第五密度的課程才會是有價值的？

Ra: I am Ra. We grasp the thrust of your query. Although it is true that as fourth-density beings progress they have more and more need for other density teachings, it is also true that just as we speak to you due to the calling, so the information called is always available. It is simply that fifth-density beings will not live upon the surface of the planetary sphere until the planet reaches fifth-density vibratory level.

RA：我是 Ra。我們掌握到你詢問的驅動力了。雖然這是真的：隨著第四密度新手不斷進步、他們越來越需要其他密度的教導；而正如我們因著呼求，向你們說話，這也是真的；所以只要呼求、資訊總是可得的。簡言之、第五密度存有不會居住在該星球地表上、直到該星球到達第五密度振動性層級為止。

43.29 ▶

43.29 Questioner: I was wondering, then, if the mechanism of teach/learning was the same, relatively, then in fourth density. From what you say, it seems that is necessary for first the call to exist for the teach/learning of fifth density to be given to fourth just as a call must exist here before fourth-density lessons are given to third. Is this correct?

43.29 發問者：那麼，我在想，如果相對來說，第四密度的學習/教導機制是相同的。根據你所說的，需要有個呼求存在、第五密度的教導/學習才可以給予第四密度；如同必須有個呼求在此存在，第四密度課程才可以給予第三密度。這是否正確？

Ra: I am Ra. This query is misguided, for experience in fourth density is emphatically not the same as third-density experience. However, it is correct that the same mechanism of calling predisposes the information received in a way consonant with free will.

RA：我是 Ra。這個詢問被誤導了，因為第四密度的經驗與第三密度的經驗斷然地不同。無論如何，呼求的機制是相同的、這是正確的，呼求先於接收資訊以符合自由意志。

You may ask one more full question at this working.
在此次工作中 你可以再問一個完整的問題。

43.30 ▶

43.30 Questioner: You stated that the key to strengthening the will is concentration. Can you tell me the relative importance of the following aids to concentration? I have listed: silence, temperature control, comfort of body, screening as a Faraday cage would screen electromagnetic radiation, visible light screening, and a constant smell such as the use of incense for

strengthening your concentration in meditation. In other words, an isolation-type of situation. You mentioned that this was one of the functions of the pyramid.

43.30 發問者：你曾提到強化意志的關鍵是專心。你可否告訴我下列協助專心之工具的相對重要性？我列舉如下：靜默、溫度控制、身體的舒適、篩網：如同法拉第罩會篩除電磁放射波、可見光之篩除，以及恆常的氣味：好比使用馨香以強化妳在冥想中的專注程度。換句話說，一個孤立隔絕的情境。你曾提到這是金字塔的功能之一。

Ra: I am Ra. The analogies of body complex to mind and spirit complex activities have been discussed previously. You may consider all of these aforementioned aids as those helpful to the stimulation of that which in actuality aids concentration, that being the will of the entity. This free will may be focused at any object or goal.

RA：我是 Ra。我們先前討論過身體複合體對心智與靈性複合體活動的類比*。你可以考慮所有上述這些協助皆有助於刺激那個真正協助專注的東西：那就是該實體的意志。這個自由意志可以被聚焦在任何物體或目標上。

{* 先前在 40.14 與 41.21~ 22.討論過}

43.31 ►

43.31 Questioner: I was really trying to get at whether it would be of great importance to construct a better place for our meditations. We have distractions here of the types which I mentioned, and I know that it is our total free will as to whether we construct this or not, but I was just trying to get at the principles. For instance, the Faraday cage would be quite a big construction and I was wondering if it would be of any real value?

43.31 發問者：我真正嘗試得到的(資訊)是：建構一個更佳的冥想場所是否有很大的重要性。我先前提過、我們有各種分心的東西，我知道、是否要建構這個場所完全由我們的自由意志決定，但我嘗試查明某些原則。舉例來說，建造法拉第罩是個相當大的工程，我在想它是否有任何真正的價值？

Ra: I am Ra. Without infringing upon free will we feel it possible to state that the Faraday cage and the isolation tank are gadgets.

RA：我是 Ra。在不冒犯自由意志(前提)下，我們覺得可以說：法拉第罩和孤立槽都是小玩意兒。

The surrounding of self in a sylvan atmosphere, apart from distractions, in a place of working used for no other purpose, in which you and your associates agree to lay aside all goals but that of the meditative seeking of the Infinite

Creator is, shall we say, not gadgetry but the making use of the creation of the Father in second-density love, and in the love and support of other-selves. Are there any brief queries before this working is at an end?

讓自我被茂密的森林圍繞，遠離分心事物，處在一個不用於其他目標的工作場所，在那兒，你跟夥伴們同意放下所有目標、只在冥想中尋求無限造物者，容我們說，這不是小玩意兒 而是使用在第二密度愛中、天父之造物，以及處於其他自我的愛與支持之中。在這次工作結束之前、是否有任何簡短的詢問？

43.32 ▶

43.32 Questioner: I'd only ask if there is anything we can do to make the instrument more comfortable or to improve the contact?

43.32 發問者：我只問 有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. All is well. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

RA：我是 Ra。一切良好，我在太一無限造物者的愛與光中離開你們。那麼 向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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44.0 ▶

44.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

44.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

44.1 ▶

44.1 Questioner: The instrument had some question as to her vitality. We were having a hard time appraising it. Is it possible for you to comment on this?

44.1 發問者：這個器皿對於她的生命力有問題，我們難以往評估它。你是否可能評論這點？

Ra: I am Ra. We scan this instrument and find that we may be of service without infringement due to this instrument' s decision to abide by the most careful appraisal possible rather than the most desired.

RA：我是 Ra。我們掃描這個器皿，發現我們可以有所服務而不會冒犯，由於這個器皿決定遵從最謹慎的評估、而非最渴望的結果。

We have been surprised that we have been able to maintain contact on a regular basis during this most intense period of negatively influenced interference. Sexual energy transfers have at some workings given this instrument additional vital resources upon which to draw. However, this is not so at this working and, therefore, the will of the instrument drives its bodily complex. This instrument has no judgment about this service. The faculty of will, while recognized as most central and valuable, could in this application cause serious distortion in bodily complex of the instrument.

在這段負面影響力干擾最強烈的時期、我們對於迄今能夠規律地維持通訊感到驚訝。性能量轉移在某幾場工作集會曾給予這個器皿額外的生命力資源、可茲汲取。無論如何，在這次工作集會並非如此，因此該器皿的意志驅策它的身體複合體。這個器皿對於這個服務沒有判斷。意志的機能，儘管被認可為最珍貴與核心的(機能)，在這個用途上卻可能造成該器皿身體複合體的嚴重扭曲。

May we note that martyrdom is not necessarily helpful. We ask this instrument to examine these thoughts, judge, and discriminate the possible truth of them, and if they be deemed true we suggest this instrument release the power of

judgment to the support group whose interests are balanced far more than this instrument's. Allow decisions to be made without expectation or attachment to the outcome. Our hopes, may we say, for long-term contact through this instrument depend upon its maturing ability to be of service to other-selves by accepting their help and thus remaining a viable instrument. 容我們提出：殉道並不必然有幫助。我們請求這個器皿檢驗這些想法、判斷並辨別它們可能有的真理；如果它們被認為是真實的，我們建議這個器皿釋放判斷的權力給支援小組、他們的關注要遠比這個器皿的(關注)平衡。允許(自己)在不期待或不依附結果的前提下做出決定。容我們說，我們希望長期透過這個器皿通訊、這有賴於器皿逐漸成熟的能力、接受他們的幫助、保持一個存活的器皿、從而(繼續)服務其他自我。

May we thank the questioner for allowing us to speak to this point, for we were aware of the distortions incumbent upon one whose will to serve is not regulated by knowledge of limitations of bodily complex distortion. 容我們感謝發問者、允許我們說到這個要點，因為我們過去覺察到這些壓在該實體身上的扭曲，而她去服務的意志沒有被身體複合體變貌之限制的知識所調節。

44.2 ▶

44.2 Questioner: Could you please terminate this contact as soon as necessary since we are not aware of the vitality of the instrument at this time?

44.2 發問者：在必要的時候、能否請你迅速地終止這個通訊、因為我們無法覺察該器皿的生命力。

Ra: I am Ra. In your way of speaking our hands are, to a certain extent, tied. This instrument has called upon inner reserves which are dearly bought. Therefore, we have the honor/duty of using this energy to the best of our ability. When it becomes low we shall most certainly, as always, express the need for ending the working. The only way of avoiding this sharing of service at whatever cost is to refrain from the working. It is a dilemma.

RA：我是 Ra。以你們說話的方式，我們的雙手在特定的程度上被綁起來了。這個器皿已呼叫的內在庫存(能量)是以昂貴的代價買來的。所以，我們有這個榮譽/義務以我們最佳的能力使用這份能量。當它變得低落時，一如往常，我們將毫不遲疑地表達結束這次工作的需要。唯一避免分享這個服務造成任何代價的方法是禁止該工作(集會)。這是一個兩難的困境。

44.3 ▶

44.3 Questioner: Can you tell me what the tone was that I heard in my left ear when you started your communication?

44.3 發問者：當你開始通訊時，我在左耳內聽到一個音調，你能否告訴我那是什麼？

Ra: I am Ra. This was a negatively oriented signal.

RA：我是 Ra。這是一個負面導向的信號。

44.4 ▶

44.4 Questioner: Can you tell me how I would hear a positively oriented signal?

44.4 發問者：你能否告訴我、我如何會聽到一個正面導向的信號？

Ra: I am Ra. Two types there are of positive signal. First, in the right ear location the signal indicates a sign that you are being given some unworded message saying, "Listen. Take heed." The other positive sign is the tone above the head which is a balanced confirmation of a thought.

RA：我是 Ra。有兩個類型屬於正面信號。首先，在右耳位置中的信號暗示一個意思，你獲得某個非言語的訊息說著：「聽啊，要留意」。另一個正面信號是位於頭部上方的音調，表示對於一個想法是平衡的確認(信號)。

44.5 ▶

44.5 Questioner: Are there any other negatively oriented signals that I get?

44.5 發問者：我是否還得到任何其他負面導向的信號？

Ra: I am Ra. This is correct. You are able to receive thought-forms, word-forms, and visions. However, you seem able to discriminate.

RA：我是 Ra。這是正確的。你能夠接收到思想形態、文字形態，以及異象。然而，你似乎能夠辨別。

44.6 ▶

44.6 Questioner: Is there a reason that I am open to these signals of a negative nature?

44.6 發問者：我對這些負面特質的信號敞開，是否有一個原因？

Ra: I am Ra. Are you not all things?

RA：我是 Ra。難道你不是所有事物？

44.7 ▶

44.7 Questioner: I think that it might be a good idea if we terminated the contact at this time to allow the instrument to gain more necessary energy

before continuing. This is my decision at this time. I would very much like to continue the contact, but it seems to me, although I can't tell the instrument's level, that the instrument should not use up any more energy.

44.7 發問者：我想如果我們在此時終止該通訊可能是個好主意、以允許該器皿在繼續(往後的集會)之前獲取更多必要的能量。這是我此刻的決定。我很想繼續該通訊，雖然我無法分辨該器皿的(能量)水平，但在我看來，該器皿不應該再用掉任何能量。

Ra: I am Ra. We are responding to an unasked query. However, it is most salient and therefore we beg your forgiveness for this infringement. The energy has been lost to the instrument, dedicated to this purpose only. You may do as you will, but this is the nature of the instrument's preparation for contact and is the sole reason we may use it.

RA：我是 Ra。我們正在回應一個未被請求的詢問，無論如何，它是十分突出的，因此我們乞求你原諒這個冒犯。該器皿已經消耗了該能量，僅奉獻於這個目標。你可以做你意願的事情，但這是該器皿準備通訊之特質、並且是我們可以使用它的唯一原因。

44.8 ▶

44.8 Questioner: I'm not sure I fully understood you. Could you say that a little different way? Could you explain more completely?

44.8 發問者：我不大確定我充分地理解你。你能否以稍微不同的方式說一次？你能否更完整地解釋？

Ra: I am Ra. Each of you in this working has consciously dedicated the existence now being experienced to service to others. This instrument has refined this dedication through long experience with the channeling, as you term it, of Confederation philosophy, as you may say. Thus when we first contacted this instrument it had offered its beingness, not only to service to other-selves but service by communication of this nature. As this contact has developed, this dedication of beingness has become quite specific. Thus once the vital energy is dedicated by the instrument to our communications, even if the working did not occur, this vital energy would be lost to the day-by-day experience of the instrument. Thus we indicated the importance of the instrument's releasing of the will from the process of determining the times of working, for if the instrument desires contact, the energy is gathered and thus lost for ordinary or mundane purposes.

RA：我是 Ra。你們每一位在這個工作中有意識地奉獻正在經驗的生活給服務他人。這個器皿透過長期的通靈經驗[套用你們的稱謂]精煉這個奉獻，傳導邦聯哲學 [以你們

可能的說法]。因此當我們首先接觸到這個器皿，它已經提供其存有狀態，不只給予服務其他自我，還針對這類特質的通訊之服務。當這個通訊發展成熟後，這個存有狀態的奉獻變得相當地明確。因此一旦該器皿將生命能奉獻給我們的通訊，即使這次工作(集會)沒有發生，這股生命能(也)會遺失在該器皿的每日經驗之中。因此我們指出該器皿從決定工作時間的過程中、釋放其意志的重要性，因為如果該器皿渴望通訊，能量將被聚集，從而消耗到日常或世俗的目的上。

44.9 ▶

44.9 Questioner: In that case, since the energy is already lost, we might as well continue with this session, and we should very carefully monitor the instrument and be the sole judge of when the sessions should occur. Am I correct?

44.9 發問者：在這種情況下，因為該能量早已耗費，我們大可繼續這場集會，並且我們應該非常小心地監看該器皿，並做為何時應該舉行集會的唯一裁判。我是否正確？

Ra: I am Ra. This is profoundly correct. This instrument' s determination to continue contact during this period has already extended the low energy period.

RA：我是 Ra。深刻地正確。這個器皿在這個時期決意繼續通訊已經延伸了低能量的時期。

44.10 ▶

44.10 Questioner: This is very revealing to us. Thank you. Each of us gets the signals and dreams. I have been aware of clairaudient communication at least once in waking up. Can you suggest a method whereby we might, shall I say, nullify the effect of the influence that we don' t want from a negative source?

44.10 發問者：這點對我們很有啟發。謝謝你。

我們每一位都得到信號與夢境。我一直覺察到遙聽的通訊、至少在醒來的時候有一次。你可否建議一個方式，容我說，使我們能夠抵消我們不想要的、負面源頭的影響效應？

Ra: I am Ra. There are various methods. We shall offer the most available or simple. To share the difficult contact with the other-selves associated with this working and to meditate in love for these senders of images and light for self and other-selves is the most available means of nullifying the effects of such occurrences. To downgrade these experiences by the use of intellect or the disciplines of will is to invite the prolonging of the effects. Far better then to share in trust such experiences and join hearts and souls in love and light with

compassion for the sender and armor for the self.

RA：我是 Ra。有形形色色的方法。我們將提供最可得或最簡單的(方法)。跟這個工作相關的其他自我分享這個困難的通信、並且在愛中為這些影像與光的傳送者[為了自我與其他自我]冥想，這是抵消這類事件之效應的最有用方式。藉由使用智力或意志修為來貶低這些經驗、等於是邀請這些效應的延長。遠為優良的方法是在信賴中分享這類經驗、並在愛與光中聯合(所有)心與魂，將悲憫給傳送者，盔甲給自我。

44.11 ▶

44.11 Questioner: Can you tell me the source of the instrument' s dream of this morning that she told to me as soon as she woke up?

44.11 發問者：你能否告訴我這個器皿今晨睡醒當下的一個夢境[她告訴我的]之源頭？

Ra: I am Ra. The feeling of the dream, shall we say, was Orion-influenced. The clothing of the dream revealing more the instrument' s unconscious associative patterns of symbolism.

RA：我是 Ra。容我們說，該夢境的感覺受到獵戶(集團)的影響。該夢境的衣裳揭露更多該器皿的無意識與符號體系相關的樣式。

44.12 ▶

44.12 Questioner: In meditation a number of years ago my arm started to glow, moving rapidly involuntarily. What was that?

44.12 發問者：在好些年前的冥想中、我的手臂開始發光並且非自主地快速移動。那是什麼？

Ra: I am Ra. The phenomenon was an analogy made available to you from your higher self. The analogy was that the being that you were was living in a way not understood by, shall we say, physicists, scientists, or doctors.

RA：我是 Ra。該現象是一個類比，由你的較高自我製造給你取得的，該類比是(描述)你當時的存有以一種不被物理學家、科學家、或醫生理解[容我們說]的方式生活著。

44.13 ▶

44.13 Questioner: What I am trying to get at in this session is any practices that we might be able to do to best revitalize the instrument, for it is going to be necessary to do all we can to do this in order to maintain our contacts. Can you tell us what we could best do to increase the instrument' s vitality for these contacts?

44.13 發問者：我在這次集會中嘗試得到的是：有沒有任何我們能夠做的練習、以最

佳地恢復該器皿的活力，因為有需要盡我們一切所能去維持我們的通訊。你可否告訴我們、什麼是我們能做的最佳事項，以增加該器皿在這些通訊期間的生命力？

Ra: I am Ra. Your experience was a function of your ability to contact intelligent infinity. Therefore, it does not have a direct bearing upon this instrument's vital energy.

RA：我是 Ra。你的經驗是你接觸智能無限的能力的一個功能。因此，它跟這個器皿的生命能並無直接的關係。

We have spoken before of those things which aid this instrument in the vital energy: the sensitivity to beauty, to the singing of sacred music, to the meditation and worship, to the sharing of self with self in freely given love either in social or sexual intercourse. These things work quite directly upon the vitality. This instrument has a distortion towards appreciation of variety of experiences. This, in a less direct way, aids vitality.

我們先前已經說過可以協助這個器皿之生命能的事物：對美的敏感度、歌唱神聖音樂、冥想與敬拜、在自由給予的愛中與自我分享自我，不管是在社交或性交方面。這些事物相當直接地工作生命力。這個器皿有一個朝向欣賞各種經驗的變貌。這點以比較不直接的方式協助生命力。

44.14 ►

44.14 Questioner: I was looking at the diagram of the advancement of magical practices starting from Malkuth and ending at Kether. I was wondering if these corresponded to the colors or the densities, with Malkuth as one, Yesod as two, Hod and Netzach being three, Tiphareth four, and so on. Is this correct?

44.14 發問者：我正在注視魔法練習的進展之圖表，從 Malkuth 開始，在 Kether 結束。我在想這些站點是否對應各個顏色或密度，Malkuth 為一、Yesod 為二、Hod 與 Netzach 為三、Tiphareth 為四，以此類推。這是否正確？

Ra: I am Ra. This is basically incorrect although you are upon the correct track of thinking. Each of these stations has a complex number and shading of energy centers as well as some part in various balances; the lower, the middle, the high, and the total balance. Thus there are complex colors or rays and complex charges, if you will, in each station.

RA：我是 Ra。這基本上是不正確的，雖然你位於正確的思考軌道上。這些站點的每一個都有複雜的數字與能量中心[複數]的細微漸層，以及不同平衡中的某部分；較低、中間、高等，以及全體的平衡。因此在每個站點中有著複雜的顏色或光芒與複雜的電荷 [如果你願意這麼說]。

44.15 ▶

44.15 Questioner: Well, does the left-hand path of this represent the service-to-self path more and the right-hand path the service-to-others?

44.15 發問者：嗯，這張圖的左手途徑是否代表服務自我，右手途徑代表服務他人？

Ra: I am Ra. This will be the last full query of this working.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。

This is incorrect. These stations are relationships. Each path has these relationships offered. The intent of the practitioner in working with these powerful concepts determines the polarity of the working. The tools are the tools.

這是不正確的。這些站點是關係[複數]。每一條途徑提供這些關係。實行者在工作這些強有力概念時的意圖決定該工作的極性。這些工具就是工具。

44.16 ▶

44.16 Questioner: As an ending question I will just ask is it possible, then, for the ipsissimus to have either positive or negative polarity, or must he be neither?

44.16 發問者：做為結尾的問題，那麼我只問 Ipsissimus 是否有正面或負面極性，或者他必定兩者都不是？

Ra: I am Ra. We shall respond to the meaning of this term in a specialized sense. The ipsissimus is one who has mastered the Tree of Life and has used this mastery for negative polarization.

RA：我是 Ra。我們將以特殊化的觀點來回應這個術語的意義。Ipsissimus 是一個實體已精通生命之樹、並且為了負面極化使用這個精通(優勢)。

Is there any brief query which we may respond to as we take leave of this instrument?

在我們離開這個器皿之前，是否有任何我們可以回應的簡短詢問？

44.17 ▶

44.17 Questioner: I am sorry that we got a little off the track today. I think the most important thing we accomplished is knowing how to better regulate the instrument's sessions, and I would hope that you would bear with me for my inability to select questions properly at times, since I just happen, sometimes,

to probe into areas to see if there is a possible direction we may go, and once entering, I...

44.17 發問者：我很抱歉我們今天有點偏離常軌。我想我們完成的最重要的事項為發現如何更佳地調節該器皿的集會[複數]，我會希望你願意忍受我有時候沒有能力適當地選擇問題。有時候，我探究某些領域看看是否我們可以走這個方向，一旦進入之後，我...

Other than that, I would just like to know if there is anything this session that we could do to make the instrument more comfortable or to improve the contact?

除此之外，我只想要知道，在這個集會中、有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. There are no mistakes. Be at rest, my friend. Each of you is most conscientious. All is well.

RA：我是 Ra。(宇宙)沒有錯誤。好好休息，我的朋友。你們每一位都至為謹慎認真。一切都好。

I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. I am Ra. Adonai.

我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。我是 Ra。Adonai。

第 045 場集會-1981 年四月 6 日

45.0 ▶

45.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

45.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

45.1 ▶

45.1 Questioner: Could you give us an estimate of the instrument' s physical condition for communications now that she is rested?

45.1 發問者：既然該器皿有休息了、你能否給我們關於她的肉體狀態、針對通訊、的一份估計？

Ra: I am Ra. This instrument' s condition as regards the bodily complex is extremely poor. This instrument is not rested. However, this instrument was eager for our contact.

RA：我是 Ra。這個器皿在身體複合體方面的狀態是極度貧乏的。這個器皿並未休息。無論如何，這個器皿熱切地(期盼)我們的通訊。

45.2 ▶

45.2 Questioner: Did the period of abstinence from contact help the instrument' s physical condition?

45.2 發問者：這段禁戒通訊的時期是否幫助器皿的肉體狀態？

Ra: I am Ra. This is correct. The probability of this instrument' s development of what you would call disease either of the pulmonary nature or the renal nature was quite significant at our previous contact. You have averted a possible serious physical malfunction of this instrument' s bodily complex.

RA：這是正確的。在我們上次的通訊時期，這個器皿發展出肺部或腎臟性質的[你們所稱的]疾病的或然率相當顯著。你們已經避開這個器皿之身體複合體的、一個可能很嚴重的肉體機能障礙。

It is to be noted that your prayerful support was helpful as was this instrument' s unflagging determination to accept that which was best in the long run and thus maintain the exercises recommended without undue

impatience.

值得注意的是：你們祈禱的支持是有益的，如同這個器皿不鬆懈地決意去接受長期而言最佳的事物，因此維持(我們)推薦的運動、而無過度的沒耐心。

It is to be further noted that those things which aid this instrument are in some ways contradictory and require balance. Thus this instrument is aided by rest but also by diversions of an active nature. This makes it more difficult to aid this instrument. However, once this is known, the balancing may be more easily accomplished.

值得進一步注意的是：那些協助這個器皿的事物在某些方面是互相對立的，需要平衡。於是對這個器皿來說，休息是一個協助，但活躍性質的消遣也是一個協助，這使得要協助這個器皿更加困難。然而，一旦知道這點，(她)可以更容易達成平衡。

45.3 ▶

45.3 Questioner: Can you tell me if a large percentage of the Wanderers here now are those of Ra?

45.3 發問者：你能否告訴我這裡、有很大百分比的流浪者屬於 Ra 群體？

Ra: I am Ra. I can.

RA：我是 Ra。我可以。

45.4 ▶

45.4 Questioner: Are they?

45.4 發問者：他們是嗎？

Ra: I am Ra. A significant portion of sixth-density Wanderers are those of our social memory complex. Another large portion consists of those who aided those in South America; another portion, those aiding Atlantis. All sixth density and all brother and sister groups due to the unified feeling that as we had been aided by shapes such as the pyramid, so we could aid your peoples.

RA：我是 Ra。第六密度流浪者有顯著的一部分屬於我們的社會記憶複合體。另一個大的部分由那些協助南美洲人群的實體組成；另一部分是那些協助亞特蘭提斯的實體們—全都是第六密度、和弟兄姊妹的群體(複數)、由於(我們)一致感覺我們曾經受到金字塔形狀的協助，所以我們能協助你們人群。

45.5 ▶

45.5 Questioner: Can you say if any of the three of us are of Ra or one of the other groups?

45.5 發問者：你能否說我們三個人當中、任何一人屬於 Ra 群體，或其他群體？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

45.6 ▶

45.6 Questioner: Can you say which of us are of which group?

45.6 發問者：你能否說我們每一位分別屬於哪一個群體？

Ra: I am Ra. No.

RA: 我是 Ra。不行。

45.7 ▶

45.7 Questioner: Are all of us of one of the groups that you mentioned?

45.7 發問者：我們全體(三人)是否都屬於你剛才提到的群體之一？

Ra: I am Ra. We shall go to the limits of our attempts to refrain from infringement. Two are a sixth-density origin, [water truck engine noise in background] one a fifth-density harvestable to sixth but choosing to [truck honk] return as a Wanderer due to a loving association between teacher and student. Thus you three [honk honk] form a greatly cohesive group.

RA: 我是 Ra。我們將走到我們嘗試的極限、以避免冒犯。有兩位的源頭是第六密度，一位是第五密度的可收割實體、能夠前往第六、但選擇返回做一個流浪者、由於老師與學生之間充滿愛的關聯。從而，你們三位形成一個極有凝聚力的小組。

45.8 ▶

45.8 Questioner: Can you explain the right and left ear tone and what I call touch contact that I continually get?

45.8 發問者：你能否解釋我持續聽到的右耳與左耳的音調，以及我所稱的觸碰式通信？

Ra: I am Ra. [Doorbell in background.] This has been covered previously. Please ask for specific further details. [Truck engine turned off.]

RA: 我是 Ra。這點先前已涵蓋*。請詢問具體的進一步細節。

{* 先前在 44.3~ 6 有涵蓋到}

45.9 ▶

45.9 Questioner: I get what I consider to be a tickling in my right and my left ear at different times. Is this any different as far as meaning goes as the tone I get in my right and left ear?

45.9 發問者：我在不同時間收到我認為是右耳與左耳的搔癢。這跟我在右耳與左耳收到的音調相比、在意義上有何不同？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

45.10 ▶

45.10 Questioner: Why is the left ear of the service-to-self contact and the right service-to-others?

45.10 發問者：為什麼左耳屬於服務自我之接觸，而右耳屬於服務他人？

Ra: I am Ra. The nature of your physical vehicle is that there is a magnetic field positive and negative in complex patterns about the shells of your vehicle. The left portion of the head region of most entities is, upon the time/space continuum level, of a negative polarity.

RA：我是 Ra。你們肉體載具的特質具有磁場的正極與負極，它們以複雜的樣式籠罩你的載具的外殼。在這個時間/空間連續體水平上，大多數的實體的頭部區域的左半部屬於負面極性。

45.11 ▶

45.11 Questioner: Can you tell me the purpose or philosophy behind the fourth-, fifth-, and sixth-density positive [bang outside] and negative social memory complexes? [Loud rapping at the door.]

45.11 發問者：你能否告訴我、在第四、第五、第六密度、正面與負面的社會記憶複合體背後的目的或哲學？

Ra: I am Ra. [Bang outside.] The basic purpose [loud rapping] of a social memory complex is that of evolution. Beyond a certain point the evolution of spirit is quite dependent upon the understanding of self and other-self as Creator. This constitutes the basis for social complexes. When brought to maturity, they become social memory complexes. The fourth density and sixth density find these quite necessary. The fifth positive uses social memory [more rapping] in attaining wisdom, though this is done individually. In fifth negative much is done without aid of others.

RA: 我是 Ra 。一個社會記憶複合體的基本目的是關乎進化。越過某個特定點、靈的進化開始相當仰賴於理解自我與其他自我為造物者。這點構成社會複合體[複數]的基礎，當到達成熟程度，它們成為社會記憶複合體。第四與第六密度發覺這些是相當必須的。第五正面(密度)使用社會記憶來獲得智慧，雖然是個別完成這項(工作)。在第五負面(密度)中，許多事情無須他人協助完成。

This is [doorbell in background] the last query as this instrument needs to be [doorbell in background] protected from depletion. Are there brief queries before [doorbell in background] we close?

這是 最後的詢問、因為這個器皿需要被保護以免於耗竭。在我們結束之前、是否有簡短的詢問？

45.12 ▶

45.12 Questioner: I just need to know if there is anything we can do to make the instrument more comfortable or improve the contact?

45.12 發問者：我只需要知道、有沒有任何我們可以做的事，好使該器皿更舒適或改善該通訊？

Ra: I am Ra. [Loud rapping.] All is well, my brothers. [Voice from outside: "Water man."]

RA: 我是 Ra。一切都好，我的兄弟們。

45.13 ▶

45.13 Questioner: What did you say? I couldn' t hear you.

45.13 發問者：你剛才說什麼？我聽不到你*。

{ 這場集會の後半部被一個送水的人中斷、他持續敲門並且按車上的喇叭。吉姆寫道：「我們在前門有個告示、要求不被打擾，但那些送飲用水以填滿我們的儲水槽的人忽略告示、並且盡一切努力要完成送水任務。從這場集會以後、我們把一台車放在車道的下端、好讓沒有車輛能通過。」*

恆常的中斷聲響並未放在這裡的抄本中。}

Ra: I am Ra. [Doorbell in background.] All is well, my brothers. I leave you now in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing [truck engine restarted] in the power and the peace of the One Infinite Creator. [Honking.] Adonai.

RA: 我是 Ra。一切都好，我的兄弟們。現在，我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

第 046 場集會-1981 年四月 15 日

46.0 ▶

46.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

46.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

46.1 ▶

46.1 Questioner: Could we please first have an indication of the instrument' s condition?

46.1 發問者：可否請先告訴我們、該器皿的狀態？

Ra: I am Ra. This instrument scans at present at extremely low physical energy and is under attack. This will continue for some of your weeks. However, the vital energy of this instrument is gradually restoring its former level.

RA: 我是 Ra。目前掃描這個器皿、其肉體能量水平極度低落、並且正遭受攻擊。這將會持續你們的幾個星期。無論如何，這個器皿的生命能正逐漸回復先前的水平。

46.2 ▶

46.2 Questioner: In that case, we' d better ask you only one question, unless you deem it all right to ask any more questions than that, but the one question that is bothering us, which I got in meditation, may be an inappropriate question, but I feel it my duty to ask it because it is central to the instrument' s mental condition and ours.

46.2 發問者：在那種情況下，我們最好只問你一個問題、除非你認為之後再問任何問題是可以的。但這一個問題正在困擾我們，我在冥想中得到的、可能是一個不適當的問題，但我感覺這是我的義務去問它、因為它對於該器皿與我們的心理狀態都是中心的問題。

[It has] to do with the two cats which we were going to take to have worked upon today for teeth cleaning and the small growth removed from Gandalf' s leg. I got the impression that there might be a[n] inroad there for the Orion group, and I was primarily concerned about anything that we could do for protection for these two cats. I may be out of line in asking this, but I feel it my duty to ask it. Would you please give me information, all the information you

can on that subject?

它和我們的兩隻貓有關、我們今天要帶去清潔牙齒以及去除甘道夫腿上的小腫瘤。我得到的印象是：獵戶集團可能找到一條侵入的道路，我主要的關切是有沒有什麼我們可以做的、以保護這兩隻貓？我問這個問題或許有些脫線，但我感覺有職責問這點。關於這個主題，可否請你給予我、你能夠分享的所有資訊？

Ra: I am Ra. The entity, mind/body/spirit complex, Gandalf, being harvestable third density, is open to the same type of psychic attack to which you yourselves are vulnerable. Therefore, through the mechanism of images and dreams, it is potentially possible for negative concepts to be offered to this mind/body/spirit complex, thus having possible deleterious results. The entity, Fairchild, though harvestable through investment, does not have the vulnerability to attack in as great an amount due to a lack of the mind complex activity in the distortion of conscious devotion.

RA：我是 Ra。該實體、心/身/靈複合體、甘道夫可以收割到第三密度，與你們自身一樣易受傷害，它也向同類型的超心靈攻擊敞開。於是，透過圖像與夢境的機制，將負面概念提供給這個心/身/靈複合體具有潛在可能性，因此造成可能的有害結果。好小子實體，雖然透過投資過程而能被收割，由於心智複合體活動上缺乏有意識奉獻的變貌，容易受到攻擊的程度並沒有這麼大。

For protection of these entities we might indicate two possibilities. Firstly, the meditation putting on the armor of light. Secondly, the repetition of short ritual sentences known to this instrument from the establishment which distorts spiritual oneness for this instrument. This instrument's knowledge will suffice. This will aid due to the alerting of many discarnate entities also aware of these ritual sentences. The meditation is appropriate at the time of the activity on behalf of these entities. The ritual may be repeated with efficacy from this time until the safe return, at convenient intervals.

為了保護這些實體、我們可以指出兩個可能性。首先，在冥想中、(給牠們)穿上光之盔甲。其次，重複誦唸簡短的儀式句子，這個器皿從(教會)組織學到的這些句子，而該組織為這個器皿扭轉靈性的一體狀態。這個器皿的知識是足夠的。由於許多無形實體也覺察這些儀式的句子而警醒，這過程將有幫助。在活動進行的時間代表這些實體冥想是適當的。從這個時間開始，在方便的各個間隔中重複儀式是有效的，直到(牠們)安全的返回。

46.3 ▶

46.3 Questioner: I'm not familiar with the ritual sentences. If the instrument is familiar you need not answer this, but which sentences do you mean?

46.3 發問者：我不大熟悉這些儀式的句子。如果該器皿熟悉的話、你不需要回答這題，但你所指的是哪些句子？

Ra: [Silence. No response from Ra.]

RA: [沉默，Ra 沒有回應]

46.4 ▶

46.4 Questioner: I assume the instrument is familiar?

46.4 發問者：我假設該器皿是熟悉的？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

46.5 ▶

46.5 Questioner: Can you tell me something of the little growth on Gandalf' s leg, what caused it and if it is [a] danger to him?

46.5 發問者：你可否告訴我甘道夫腿上的小腫瘤的情況、那對他是不是一個危險？

Ra: I am Ra. The cause of such growths has been previously discussed. The danger to the physical body complex is slight given the lack of repeated stimulus to anger.

RA：我是 Ra。這類腫瘤的起因先前已經討論過了。對於該肉體複合體的危險是輕微的、考慮到缺乏對於憤怒的重複刺激。

46.6 ▶

46.6 Questioner: At this time I would ask if we should end the session because of the instrument' s low vitality, or whether this is irrelevant because of the dedication to this session already.

46.6 發問者：此時，我要問我們是否應該結束集會、因為該器皿的生命力很低，或者這沒有關聯、因為(能量)早已奉獻給這場集會？

Ra: I am Ra. The latter is correct. You may proceed. We shall monitor the vital energy of this instrument.

RA：我是 Ra。後者是正確的，你可以繼續。我們將監看這個器皿的生命能。

46.7 ▶

46.7 Questioner: I was just wondering, if an entity polarizes toward the service-

to-self path, would the anger have the same physical effect that it affects an entity polarized toward the service-to-others path? Would it also cause cancer, or is it just a catalytic effect working in the positively polarized entity?

46.7 發問者：我剛才在想，如果一個實體極化朝向服務自我的途徑，憤怒對於該實體也有同樣的物理效果嗎，如同作用於服務他人的實體一般？它是否也會造成癌症，或者它的催化性效果只作用於正面極化的實體？

Ra: I am Ra. The catalytic mechanisms are dependent, not upon the chosen polarity of a mind/body/spirit complex, but upon the use or purpose to which this catalysis is put. Thus the entity which uses the experience of anger to polarize consciously positively or negatively does not experience the bodily catalyst but rather uses the catalyst in mental configuration.

RA：我是 Ra。催化的機制並不依賴一個心/身/靈複合體選擇的極性，端看這個催化劑被放在什麼用途或目標上。因此有意識地使用憤怒經驗朝向正面或負面極化的實體不會經歷身體催化劑，而是將這個催化劑用在心智配置上。

46.8 ▶

46.8 Questioner: Not sure that I understand that. Let' s take some examples: if an entity polarizing toward the negative path becomes angry... Let' s take the condition where he develops a cancer. What is the principle of that for him?

46.8 發問者：我不確定我理解那點。讓我們舉個例子：若一個朝向負面途徑極化的實體變得憤怒... 假設的狀況是他得了癌症。適用他的原則是什麼？

Ra: I am Ra. We see the thrust of your query and will respond at variance with the specific query if that meets with your approval.

RA：我是 Ra。我們看到你詢問的要點、如果得到你的認可、我們將以不同的方式回答該特定的詢問。

46.9 ▶

46.9 Questioner: Certainly.

46.9 發問者：當然可以。

Ra: The entity polarizing positively perceives the anger. This entity, if using this catalyst mentally, blesses and loves this anger in itself. It then intensifies this anger consciously in mind alone until the folly of this red-ray energy is perceived not as folly in itself but as energy subject to spiritual entropy due to the randomness of energy being used.

RA：正面極化的實體感知到憤怒。這個實體如果在心智上使用該催化劑，祝福並愛這

個內在的憤怒，於是它有意識地在心智中強化這個憤怒、直到紅色光芒能量被覺察到不只是愚蠢而已，而是受到靈性熵數支配的能量，一種隨機無秩序的被使用的能量。

Positive orientation then provides the will and faith to continue this mentally intense experience of letting the anger be understood, accepted, and integrated with the mind/body/spirit complex. The other-self which is the object of anger is thus transformed into an object of acceptance, understanding, and accommodation, all being reintegrated using the great energy which anger began.

正面的導向然後提供意志與信心繼續這個心智上強烈的經驗，讓憤怒被理解、接受，並整合到該心/身/靈複合體之中。做為憤怒對象的其他自我因此被轉化成一個接受、理解、適應的對象，這一切被再度整合的過程，使用憤怒起始的巨大能量。

The negatively oriented mind/body/spirit complex will use this anger in a similarly conscious fashion, refusing to accept the undirected or random energy of anger and instead, through will and faith, funneling this energy into a practical means of venting the negative aspect of this emotion so as to obtain control over other-self, or otherwise control the situation causing anger. 負面導向的心/身/靈複合體以類似的方式、有意識地使用這個憤怒，拒絕接受這股未被導引或隨機的憤怒能量，相反地，透過意志與信念，將這股能量導入實用的手段，發洩這股情緒的負面層面，好藉此控制其他自我，或者控制導致憤怒的情境。

Control is the key to negatively polarized use of catalyst. Acceptance is the key to positively polarized use of catalyst. Between these polarities lies the potential for this random and undirected energy creating a bodily complex analog of what you call the cancerous growth of tissue.

控制是負面極化使用催化劑的關鍵。接受是正面極化使用催化劑的關鍵。在這兩個極性之間、潛藏著一股潛能、使這股未被導引且隨機的的能量創造出一種身體複合體的類比物，你們稱之為(肉體)組織的惡性癌腫瘤。

46.10 ▶

46.10 Questioner: Then as I understand it you are saying that if the positively polarizing entity fails to accept the other-self or if the negatively polarizing entity fails to control the other-self, either of these conditions will cause cancer, possibly. Is this correct?

46.10 發問者：那麼、以我的理解，你是說如果正面極化的實體無法接受其他自我、或者如果負面極化的實體無法控制其他自我，任何一種情況都可能造成癌症。這是否正確？

Ra: I am Ra. This is partially correct. The first acceptance, or control depending upon polarity, is of the self. Anger is one of many things to be accepted and loved as a part of self or controlled as a part of self, if the entity is to do work.

RA：我是 Ra。這只有部分正確。首先的接受或控制[依照其極性而定] 屬於自我。如同許多事物、憤怒需要被愛與被接受為自我的一部分，或者被控制為自我的一部分，如果該實體要做功的話。

46.11 ▶

46.11 Questioner: Then are you saying that if a negatively polarized or polarizing entity is unable to control his own anger or unable to control himself in anger that he may cause cancer? Is this correct?

46.11 發問者：那麼、你是說如果負面極化的實體無法控制他自己的憤怒或無法在憤怒中控制他自己，他就可能會引發癌症？這是否正確？

Ra: I am Ra. This is quite correct. The negative polarization contains a great requirement for control and repression.

RA：我是 Ra。這是相當正確的。負面的極化對於控制與壓抑、包含巨大的需求。

46.12 ▶

46.12 Questioner: A repression of what?

46.12 發問者：壓抑什麼？

Ra: I am Ra. Any mind complex distortion which you may call emotional which is of itself disorganized, needs, in order to be useful to the negatively oriented entity, to be repressed and then brought to the surface in an organized use. Thus you may find for instance, negatively polarized entities controlling and repressing such basic bodily complex needs as the sexual desire in order that in the practice thereof the will may be used to enforce itself upon the other-self with greater efficiency when the sexual behavior is allowed.

RA：我是 Ra。任何心智複合體的扭曲，你可能稱為情感的(扭曲)，就其自身是無秩序的，為了使它變得有用，負面導向實體需要先去壓抑它、然後帶到表層以有組織地使用。比方說，你可以發現，負面極化的實體控制並壓抑基本的身體複合體需求，如性慾的渴望，於是當性行為被允許時，能夠在實行(性行為)之際、更有效率地將其意志強加在其他自我之上。

46.13 ▶

46.13 Questioner: Then the positively oriented entity, rather than attempting

repression of emotion, would balance the emotion as stated in an earlier contact. Is this correct?

46.13 發問者：那麼正面導向的實體，與其嘗試壓抑情感、寧可平衡情感，如同稍早的通訊所言。這是否正確？

Ra: I am Ra. This is correct and illustrates the path of unity.

RA：我是 Ra。這是正確的、並且闡明了合一之道途。

46.14 ▶

46.14 Questioner: Then cancer is a training catalyst operating for both polarities in approximately the same way but attempting, let' s say, to create polarization in both directions, positive and negative, depending upon the orientation of the entity experiencing the catalyst. Is this correct?

46.14 發問者：那麼癌症是個訓練的催化劑、大約以相同的方式為兩種極性運作、但嘗試[讓我們說]創造出兩個方向的極化，正面與負面，取決於經驗該催化劑的實體之導向。這是否正確？

Ra: I am Ra. This is incorrect in that catalyst is unconscious and does not work with intelligence but rather is part of the, shall we say, mechanism of learn/teaching set up by the sub-Logos before the beginning of your space/time.

RA：我是 Ra。這是不正確的、因為催化劑是無意識的、並不和智能一同工作、毋寧說它是學習/教導機制的一部分、由子理則在你們空間/時間開始之前即設定了。

46.15 ▶

46.15 Questioner: How does cancer do this learn/teaching when the entity has no conscious idea of what is happening to him when he develops cancer?

46.15 發問者：當一個實體得到癌症、卻不是有意識地知道在他身上發生了什麼，癌症在這種情況如何發揮學習/教導的作用？

Ra: I am Ra. In many cases catalyst is not used.

RA：我是 Ra。在許多情況中、催化劑沒有被使用。

46.16 ▶

46.16 Questioner: What is the plan for use of the catalyst of cancer?

46.16 發問者：使用癌症催化劑的計劃是什麼？

Ra: I am Ra. The catalyst, and all catalyst, is designed to offer experience. This

experience in your density may be loved and accepted or it may be controlled. These are the two paths. When neither path is chosen the catalyst fails in its design and the entity proceeds until catalyst strikes it which causes it to form a bias towards acceptance and love or separation and control. There is no lack of space/time in which this catalyst may work.

RA：我是 Ra。該催化劑、和所有的催化劑、都是被設計來提供經驗。在你們的密度中、這個經驗可以被愛與接納、或被控制。這是兩條路徑。當兩條途徑皆不被選擇，該催化劑失去原先設計的功用、該實體繼續前行、直到催化劑擊打到它、促使它形成一種偏見：朝向接受與愛或分離與控制。在這裡，並不缺空間/時間給催化劑發揮作用。

46.17 ▶

46.17 Questioner: I am assuming that the sub-Logos' or the Logos' plan is for positively and negatively polarized social memory complexes in fourth density and above. Can you tell me the purpose of the plan for these two types of social memory complexes with respect, shall we say, to Coulomb's Law or negative and positive electrical polarity, or any way you can?

46.17 發問者：我假設子理則或理則的計劃是為了正面與負面極化的社會記憶複合體，含第四密度和更高的密度。你可否告訴我對於這兩種社會記憶複合體的計劃之目的，以及它與庫侖定律或正負電性的關聯，或以任何你可以的方式說？

Ra: I am Ra. This instrument grows weary. We shall speak with you again. We may indicate the possibility, without further harm to this instrument, of approximately two sessions per your weekly period until these weeks of potential for attack and presence of very low physical energy are passed. May we say it is good to be with this group. We appreciate your fidelity. Are there any brief queries before the end of this work time?

RA：我是 Ra。這個器皿越來越疲倦。我們將再次與你談話。我們指出一個可能性，而不會進一步傷害到這器皿，大約每週兩次集會、直到這段具有攻擊潛能與十分低落之肉體能量的期間過去。容我們說 和這個小組在一起是好的。我們欣賞你們的忠實。在結束這次工作時間之前、是否有任何簡短的詢問？

46.18 ▶

46.18 Questioner: Only if there is anything we can do to make the instrument more comfortable or improve the contact?

46.18 發問者：只有一個：有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. Each is supporting the instrument well and the instrument remains steady in its purpose. You are conscientious. All is well. We ward you ware of any laxity regarding the arrangement and orientation of appurtenances.

RA：我是 Ra。每一位成員在支援該器皿上做得很好，該器皿對於其目標也保持穩定。你們是謹慎認真的。一切都好。我們提醒你留意附加物的排列與方向、是否有任何鬆散之處。

I am Ra. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友們，我在太一無限造物者的愛與光中離開你們，那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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47.0 ▶

47.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

47.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

47.1 ▶

47.1 Questioner: Could you first give us an indication of the condition of the instrument?

47.1 發問者：你可否先告訴我該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

47.2 ▶

47.2 Questioner: OK. The question that I was trying to ask at the end of the last session was: Of what value to evolution or experience in the Creator knowing himself are the positive and negative social memory complexes that form starting in fourth density, and why was this planned by the Logos?

47.2 發問者：OK。在上次集會結束之際、我嘗試問的是：

正面與負面社會記憶複合體，從第四密度開始，就造物者了解祂自己的方面來說、它們對於進化有什麼價值？以及為什麼理則計劃了這過程？

Ra: I am Ra. There are inherent incorrectnesses in your query. However, we may answer the main point of it.

RA: 我是 Ra。你的詢問內含著不正確性。無論如何，我們可以回答其中的要點。

The incorrectness lies in the consideration that social memory complexes were planned by the Logos or sub-Logos. This is incorrect, as the unity of the Creator exists within the smallest portion of any material created by Love, much less in a self-aware being.

不正確之處在於認為社會記憶複合體是由理則或子理則所計劃。這是不正確的，因為造物者的合一性存在於任何被愛創造之物質的最小部分、存在於自我覺察的存有中的程度則少很多*。

{* 在這個上下文中、少很多這個片語意指「尤其如此」。雖然該片語一般用在負面表述中；看起來、Ra 要說的是：如果整個造物者甚至存在於顯微鏡才看得到的微塵中，祂存在的程度要比在一個自我覺察的存有中更多。}

However, the distortion of free will causes the social memory complex to appear as a possibility at a certain stage of evolution of mind. The purpose, or consideration which causes entities to form such complexes, of these social memory complexes, is a very simple extension of the basic distortion towards the Creator's knowing of Itself, for when a group of mind/body/spirits become able to form a social memory complex, all experience of each entity is available to the whole of the complex. Thus the Creator knows more of Its creation in each entity partaking of this communion of entities.

無論如何，自由意志的變貌促使社會記憶複合體在心智進化的特定階段顯現為一種可能性。促使實體們形成這類社會記憶複合體的目的或考量是：對於造物者認識祂自己這個基本變貌很簡單的延伸，因為當一群心/身/靈能夠形成一個社會記憶複合體，對於該複合體的全體而言、每個實體的所有經驗都是可得的，因此在各個實體參與這個彼此密切交流的過程中、造物者認識更多祂的造物。

47.3 ▶

47.3 Questioner: We chose the values of— or you were given the values of better than 50% service to others for fourth-density positive and better than 95% service to self for fourth-density negative social memory complexes. Do these two values correspond to the same rate, shall I say, of vibration?

47.3 發問者：我們選擇的數值... 或曾被給予的一些關於社會記憶複合體的標準值，第四正面密度：超過 50%服務他人；第四負面密度：超過 95%服務自我。容我說，這兩個標準值是否對應到同樣的振動率？

Ra: I am Ra. I perceive you have difficulty in expressing your query. We shall respond in an attempt to clarify your query.

RA：我是 Ra。我感知到你在表達詢問上有困難。我們將回應、嘗試澄清你的詢問。

The vibratory rates are not to be understood as the same in positive and negative orientations. They are to be understood as having the power to accept and work with intelligent infinity to a certain degree or intensity. Due to the fact that the primary color, shall we say, or energy blue is missing from the negatively oriented system of power, the green/blue vibratory energies are not seen in the vibratory schedules or patterns of negative fourth and fifth rates of vibration.

正面與負面導向，這兩者的振動率不該被理解為相同。它們應該被理解為 擁有力量，在某種程度或強度上、能夠接受並與智能無限一起工作。由於該事實：負面導向的力量系統，容我們說，少了一個主要顏色或藍色能量，在第四和第五負面振動率的樣式或行程中、看不見綠色/藍色振動能量。

The positive, upon the other hand, shall we say, has the full spectrum of true-color time/space vibratory patterns and thus contains a variant vibratory pattern or schedule. Each is capable of doing fourth-density work. This is the criterion for harvest.

另一方面，正面(導向)擁有真實顏色[時間/空間振動樣式]的完整光譜、於是包含各式各樣的振動樣式或行程。每一個都能夠做第四密度的工作。這是收割的衡量標準。

47.4 ►

47.4 Questioner: Did you say that blue was missing from fourth-density negative?

47.4 發問者：你剛才說第四負面密度少了藍色？

Ra: I am Ra. Let us clarify further. As we have previously stated, all beings have the potential for all possible vibratory rates. Thus the potential of the green and blue energy center activation is, of course, precisely where it must be in a creation of Love. However, the negatively polarized entity will have achieved harvest due to extremely efficient use of red and yellow/orange, moving directly to the gateway indigo bringing through this intelligent energy channel the instreamings of intelligent infinity.

RA：我是 Ra。讓我們進一步澄清。如我們先前所述，所有生命都有著一切可能振動率的潛能。因此綠色與藍色能量中心啟動的潛能當然也精確地存在於它必定存在之處，一個愛的造物之中。無論如何，負面極化實體達成收割的方式是藉由極度地有效運用紅色與黃色/橙色，直接移動到靛藍色大門，通過這個智能能量的管道、帶入智能無限的內流(能量)。

47.5 ►

47.5 Questioner: Then at fourth-density graduation into fifth is there anything like the percentages you gave for third-density graduation into fourth for polarization?

47.5 發問者：那麼從第四密度畢業進入第五密度，這個過程是否像第三密度畢業進入第四密度，需要一定的極化百分比？

Ra: I am Ra. There are, in your modes of thinking, responses we can make,

which we shall make. However, the important point is that the graduations from density to density do occur. The positive/negative polarity is a thing which will, at the sixth level, simply become history. Therefore, we speak in an illusory time continuum when we discuss statistics of positive versus negative harvest into fifth.

RA: 我是 Ra。以你的思考模式，我們可以做個回應。無論如何，重點是密度到密度的畢業過程確實會發生。正面/負面極性在第六層次都單純地成為歷史。因此，我們在一個幻象的時間連續體中談論、正面對比負面(極性)收割進入第五密度的統計。

A large percentage of fourth-density negative entities continue the negative path from fourth- to fifth-density experience, for without wisdom the compassion and desire to aid other-self is not extremely well-informed. Thus though one loses approximately two percent moving from negative to positive during the fourth-density experience we find approximately eight percent of graduations into fifth density those of the negative.

第四密度的負面實體有蠻大的百分比繼續負面的途徑，從第四到第五密度的經驗，因為缺乏智慧，協助其他自我的憐憫心與渴望並未被良好地告知。在第四(負面)密度經驗中，雖然大約有百分之二從負面移動到正面，我們發現那些負面實體大約有百分之八順利畢業進入第五密度。

47.6 ▶

47.6 Questioner: Well, what I was actually asking was if 50% is required for graduation from third to fourth in the positive sense, 95% is required for graduation in the negative sense, does this have to more closely approach 100% in both cases for graduation from fourth to fifth? Does an entity have to be 99% polarized for negative and maybe 80% polarized for positive graduation from fourth to fifth?

47.6 發問者： 嗯，我真正想問的是：如果從正面第三密度到第四密度需要 50%，負面密度的畢業則需要 95%，以上兩種情況，若換作第四到第五密度、是否需要更接近 100%的程度才能畢業？好比一個負面實體需要 99%極化，正面實體需要 80%極化？

Ra: I am Ra. We perceive the query now.

RA: 我是 Ra。我們現在感知到該詢問了。

To give this in your terms is misleading for there are, shall we say, visual aids or training aids available in fourth density which automatically aid the entity in polarization while cutting down extremely upon the quick effect of catalyst. Thus the density above yours must take up more space/time.

要以你的術語給這個答案會產生誤解，因為第四密度有視覺或訓練上的輔助工具，自動地協助實體的極化、同時極度地降低了催化劑的快速效果。因此在你們之上的密度必須花費更多的空間/時間。

The percentage of service to others of positively oriented entities will harmoniously approach 98% in intention. The qualifications for fifth density, however, involve understanding. This then, becomes the primary qualification for graduation from fourth to fifth density. To achieve this graduation the entity must be able to understand the actions, the movements, and the dance. There is no percentage describable which measures this understanding. It is a measure of efficiency of perception. It may be measured by light. The ability to love, accept, and use a certain intensity of light thus creates the requirement for both positive and negative fourth to fifth harvesting.

服務他人的正面導向實體、其意圖百分比將和諧地趨近 98%。無論如何，第五密度的評定資格還牽涉到理解，這個才是第四密度畢業到第五密度的主要評定資格。要獲得畢業資格，一個實體必須能夠理解動作、運動，和舞步。沒有可形容的百分比能夠衡量這個理解。它是個衡量感知效率的尺度。可以藉由光來衡量它。有能力去愛、接受、和使用特定強度的光，這些條件是從第四到達第五(密度)收割的需求，包含正面與負面(密度)。

47.7 ▶

47.7 Questioner: Can you define what you mean by a “crystallized entity?”

47.7 發問者：你可否定義你所意指的「結晶化實體」？

Ra: I am Ra. We have used this particular term because it has a fairly precise meaning in your language. When a crystalline structure is formed of your physical material the elements present in each molecule are bonded in a regularized fashion with the elements in each other molecule. Thus the structure is regular and, when fully and perfectly crystallized, has certain properties. It will not splinter or break; it is very strong without effort; and it is radiant, traducing light into a beautiful refraction giving pleasure of the eye to many.

RA：我是 Ra。我們已使用這個特殊的術語、因為在你們的語言中，它具有相當精確的意義。當你們物理材質形成一個結晶結構，每一個分子中存在的元素以規律化的方式與其他分子的元素彼此鍵結在一起。因此這結構是規律的，當完全且完美地結晶後、該結構具有特定的屬性。它不會斷裂或破碎；它不費力即十分強韌；它是向外放射的，將光轉換為美麗的反射、給予許多實體視覺上的愉悅。

47.8 ▶

47.8 Questioner: In our esoteric literature numerous bodies are listed. I have here a list of the physical body, the etheric, the emotional, the astral, and the mental. Can you tell me if this listing is the proper number, and can you tell me the uses and purposes and effects, etc., of each of these or any other bodies that may be in our mind/body/spirit complex?

47.8 發問者：在我們的祕傳文學中、表列了許多形體。我的清單如下：肉體、乙太體、情感體、星光體、理性體。請你告訴我這個列表的數目是否恰當，並且告訴我每一個形體的用途，目的，效果等等，以及其他任何可能在我們心/身/靈複合體裡面的形體？

Ra: I am Ra. To answer your query fully would be the work of many sessions such as this one, for the interrelationships of the various bodies and each body' s effects in various situations is an enormous study. However, we shall begin by referring your minds back to the spectrum of true colors and the usage of this understanding in grasping the various densities of your octave.

RA：我是 Ra。要完全回答你的詢問需要許多次的工作集會[好比這一次]，因為關於各式各樣形體之間的相互關係，以及不同情況中每個形體的效應，這是門龐大的學科。無論如何，做為開始、我們將引導你的心智返回真實顏色的光譜，以及使用這理解以掌握你們八度音程不同的密度。

We have the number seven repeated from the macrocosm to the microcosm in structure and experience. Therefore, it would only be expected that there would be seven basic bodies which we would perhaps be most lucid by stating as red-ray body, etc. However, we are aware that you wish to correspond these bodies mentioned with the color rays. This will be confusing, for various teachers have offered their teach/learning understanding in various terms. Thus one may name a subtle body one thing and another find a different name.

我們已知從大宇宙到小宇宙 重複著七[號碼]的架構與經驗，因此我們只期待有七種基本的形體，以最明白的方式表示，如紅色光芒體，(橙色...) 等等。無論如何，我們覺察到你期望將剛才提到的形體對應到七色光芒。這將是令人困惑的，因為不同的導師以不同的詞彙給予他們的教導/學習理解。因此一位老師可能把一個微妙體命名為某個名字，另一個老師(則為它)找到一個不同的名字。

The red-ray body is your chemical body. However, it is not the body which you have as clothing in the physical. It is the unconstructed material of the body, the elemental body without form. This basic unformed material body is

important to understand for there are healings which may be carried out by the simple understanding of the elements present in the physical vehicle.

紅色光芒體是你們的化學體。然而，它不是你們衣服附著的那個身體。它是未建構的身體材質，沒有形態的元素體。這個基本的、未成形的材質體是重要的，因為只要我們對於這些存在肉體載具之內的元素有基本的理解，療癒就得以實現。

The orange-ray body is the physical body complex. This body complex is still not the body you inhabit but rather the body formed without self-awareness, the body in the womb before the spirit/mind complex enters. This body may live without the inhabitation of the mind and spirit complexes. However, it seldom does so.

橙色光芒體是物理身體複合體，這個身體複合體依然不是你們棲息的身體，而是沒有自我覺察的身體，該身體在靈/心複合體進入子宮之前就已經存在，這個身體可以不需要心智與靈性複合體入住而存活。然而，它很少這樣做。

The yellow-ray body is your physical vehicle which you know of at this time and in which you experience catalyst. This body has the mind/body/spirit characteristics and is equal to the physical illusion, as you have called it.

黃色光芒體是你們的肉體載具，就是你們這個時刻所知道的，你們在其中經驗催化劑，這個身體擁有心/身/靈的特徵、並且等同於物理幻象，如你所稱呼的。

The green-ray body is that body which may be seen in séance when what you call ectoplasm is furnished. This is a lighter body packed more densely with life. You may call this the astral body following some other teachings. Others have called this same body the etheric body. However, this is not correct in the sense that the etheric body is that body of gateway wherein intelligent energy is able to mold the mind/body/spirit complex.

在降靈會中、當你們稱為的靈質體被提供時、綠色光芒體可以被看見。這是個較光亮的形體、被更密集地裝入生命。遵循其他派別的教導、你可以稱呼它為星光體。其他人稱呼它為乙太體。然而，這並不正確、因為乙太體是入口的形體，智能能量在其中能夠塑造該心/身/靈複合體。

The light body or blue-ray body may be called the devachanic body. There are many other names for this body especially in your so-called Indian Sutras or writings, for there are those among these peoples which have explored these regions and understand the various types of devachanic bodies. There are many, many types of bodies in each density, much like your own.

光體或藍色光芒體，可以被稱為提婆體。這個身體有許多其他的名稱，尤其是在你們

所謂的印度經典或著作中，因為在他們當中，有些人曾經探索這些區域並理解各式各樣類型的提婆體。在每一個密度中、都有著許多許多類型的形體，很像是你們自己的(第三)密度。

The indigo-ray body which we choose to call the etheric body is, as we have said, the gateway body. In this body form is substance and you may only see this body as that of light as it may mold itself as it desires.

靛藍色光芒體，我們選擇稱為乙太體，如同我們先前說過的，它是入口身體。在這個形體中，形態是實質，你只能看到這個形體如同光一般，可以依照它的渴望塑造自己。

The violet-ray body may perhaps be understood as what you might call the Buddha body or that body which is complete.

紫羅蘭色光芒體或許可以被理解為佛陀體或那個是完整的形體。

Each of these bodies has an effect upon your mind/body/spirit complex in your life beingness. The interrelationships, as we have said, are many and complex.

在你們的生命存在性之中，這些形體，每一個對於你們的心/身/靈複合體都有效應。如我們先前說的，(兩者的)相互關係是眾多且複雜的。

Perhaps one suggestion that may be indicated is this: The indigo-ray body may be used by the healer once the healer becomes able to place its consciousness in this etheric state. The violet-ray or Buddhic body is of equal efficacy to the healer for within it lies a sense of wholeness which is extremely close to unity with all that there is. These bodies are part of each entity and the proper use of them and understanding of them is, though far advanced from the standpoint of third-density harvest, nevertheless useful to the adept. 或許可以在此指出一點建議：靛藍色光芒體可以被醫者所使用，一旦醫者能夠將它的意識置放於這個乙太狀態中。對於醫者而言，紫羅蘭色光芒或佛陀體具有同樣的功效、因為在其中有著完整性，極度地靠近一切萬有的合一。這些形體是每個實體的一部分，適當地使用並理解它們，這(能力)遠比第三密度的收割(資格)先進，雖然如此，它對於行家是有用的。

47.9 ►

47.9 Questioner: Which bodies do we have immediately after physical death from this yellow-ray body that I now inhabit?

47.9 發問者：當我們肉身死亡之後，離開這個我正在棲息的黃色光芒體，我們立即擁

有哪些形體？

Ra: I am Ra. You have all bodies in potentiation.

RA：我是 Ra。你們擁有所有處於賦能狀態的形體。

47.10 ▶

47.10 Questioner: Then the yellow-ray body in potentiation is used to create the chemical arrangement that I have as a physical body now. Is this correct?

47.10 發問者：那麼、處於賦能狀態的黃色光芒體被用來創造我現在擁有的肉體的化學排列。這是否正確？

Ra: I am Ra. This is incorrect only in that in your present incarnation the yellow-ray body is not in potentiation but in activation, it being that body which is manifest.

RA：我是 Ra。這是不正確的、只因為在你們此生、黃色光芒體並不處於賦能狀態、而是處於啟動(活化)的狀態，它即是顯化的身體。

47.11 ▶

47.11 Questioner: Then, after death from this incarnation we still have the yellow-ray body in potentiation, but then is, perhaps, say in the general case of our planetary population after death, would they then normally have the green-ray body manifested?

47.11 發問者：那麼，在死亡、離開這個肉身之後，我們依然擁有處於賦能狀態的黃色光芒體，但一般而言，我們地球人死亡之後，他們通常擁有顯化的綠色光芒體嗎？

Ra: I am Ra. Not immediately. The first body which activates itself upon death is the “form-maker” or the indigo-ray body. This body remains— you have called it the “ka” — until etherea has been penetrated and understanding has been gained by the mind/body/spirit totality. Once this is achieved, if the proper body to be activated is green-ray, then this will occur.

RA：我是 Ra。不會立即(顯化)。死亡之後 第一個啟動自身的形體是「形態製造者」或靛藍色光芒體。你們曾稱呼它為「ka」，這個形體持續停留、直到乙太層被穿透，該心/身/靈全體已獲得理解。一旦達成這點，如果要被啟動的形體是綠色光芒，那麼這將會發生。

47.12 ▶

47.12 Questioner: Let me make a statement and see if I am correct. After death then, if an entity is unaware, he may become what is called an Earth-bound

spirit until he is able to achieve the required awareness for activation of one of the bodies. And it would be possible then to activate any of the bodies—would this go all the way from red through violet?

47.12 發問者：讓我做個聲明、看看我是否正確。那麼，在死亡之後，如果一個實體沒有覺察，他可能成為所謂的地縛靈、直到他能夠獲致必要的覺知、以啟動他的形體之一。接著，有可能啟動任何一個形體，一路從紅色直到紫羅蘭色？

Ra: I am Ra. Given the proper stimulus, this is correct.

RA：我是 Ra。假使有適當的刺激 這是正確的。

47.13 ▶

47.13 Questioner: What stimulus would create what we call an Earth-bound spirit or a lingering ghost?

47.13 發問者：什麼刺激會造成我們稱為的地縛靈或留連不去的鬼魂？

Ra: I am Ra. The stimulus for this is the faculty of the will. If the will of yellow-ray mind/body/spirit is that which is stronger than the progressive impetus of the physical death towards realization of that which comes, that is, if the will is concentrated enough upon the previous experience, the entity's shell of yellow ray, though no longer activated, cannot either be completely deactivated and, until the will is released, the mind/body/spirit complex is caught. This often occurs, as we see you are aware, in the case of sudden death as well as in the case of extreme concern for a thing or an other-self.

RA：我是 Ra。該刺激是意志的機能。如果黃色光芒心/身/靈(複合體)的意志強過肉體死亡之際、領悟即將到來的事所產生的進步推動力，也就是說，如果意志集中在先前的經驗，這個集中程度強烈到某種程度將使得該實體的黃色光芒軀殼，雖然已經不再啟動，也無法完全被解除；在該意志被釋放之前，該心/身/靈複合體就被困住了。我們知道你覺察到，這種事件經常發生於突然死亡、以及極度關切某件事或某個其他自我的情況。

47.14 ▶

47.14 Questioner: Well then, does orange-ray activation after death occur very frequently with this planet?

47.14 發問者：好的，那麼，死亡之後，在這地球上、橙色光芒啟動的情形是否非常頻繁？

Ra: I am Ra. Quite infrequently, due to the fact that this particular manifestation is without will. Occasionally an other-self will so demand the

form of the one passing through the physical death that some semblance of the being will remain. This is orange ray. This is rare, for normally if one entity desires another enough to call it, the entity will have the corresponding desire to be called. Thus the manifestation would be the shell of yellow ray.

RA: 我是 Ra。相當不頻繁，因為這個特別的顯化沒有意志。偶爾，一個其他自我強烈要求一個剛過世實體的形體、以致於該存有的某種外觀停留在世上，這是橙色光芒。這是罕見的情況，因為一般而言、如果一個實體如此渴望另一個實體而發出呼求，該實體將有相對應的渴望被呼求，因此其顯化會是黃色光芒的外殼。

47.15 ▶

47.15 Questioner: What does the large percentage of the Earth' s population, as they pass from the physical, activate?

47.15 發問者：大部分的地球人，當他們去世、離開肉身之後，會啟動什麼？

Ra: I am Ra. This shall be the last full query of this working.

RA: 我是 Ra。這將是此次工作的最後一個完整詢問。

The normal procedure, given an harmonious passage from yellow-ray bodily manifestation, is for the mind and spirit complex to rest in the etheric or indigo body until such time as the entity begins its preparation for experience in an incarnated place which has a manifestation formed by the etheric energy molding it into activation and manifestation. This indigo body, being intelligent energy, is able to offer the newly dead, as you would term it, soul a perspective and a place from which to view the experience most recently manifested.

假設和諧地渡過黃色光芒體的顯化，正常的程序是：心智與靈性複合體會安歇在乙太或靛藍色形體之中，直到某個時間、該實體開始準備(下次的)投生地點，在那兒、乙太能量形成一個顯化(形體)，鑄造它進入顯化與啟動狀態。這個靛藍色體，做為智能能量，能夠給予這個最近死去的[以你們的術語來說]靈魂一張展望圖和一個地方去觀察最近一次顯化的(人生)經驗。

Is there a short query we may answer at this time?

此時、有沒有任何我們可以回答的簡短詢問？

47.16 ▶

47.16 Questioner: I will only ask if there is anything we can do to make the instrument more comfortable or improve the contact?

47.16 發問者：我只問、有沒有任何我們可以做的、好使該器皿更舒適或改善該通

訊?

Ra: I am Ra. The appurtenances are conscientiously measured by eye and spirit. You are conscientious. All is well. Observe this instrument to ensure continued building of the vital energies. It will have to work upon its own physical energies for this weakness was brought about by free will of the self.

RA：我是 Ra。附加物被眼睛與靈謹慎地衡量。你們是謹慎認真的。一切都好。觀察這個器皿以確保(它)持續建立生命能。它必須工作自己的肉體能量，因為這個弱點是由於該自我的自由意志引起的。

I am Ra. We leave you now in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。現在，我們在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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48.0 ▶

48.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

48.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

48.1 ▶

48.1 Questioner: Could you tell me of the instrument' s condition and if she is improving with time?

48.1 發問者：你可否告訴我該器皿的狀態，以及她的情況是否隨著時間改善？

Ra: I am Ra. This instrument' s vital energies are improving with time, as you measure it. This instrument' s physical energies are less than your previous asking.

RA：我是 Ra。這個器皿的生命能隨著時間改善，如你所衡量的。這個器皿的肉體能量比你上次詢問的時候少。

48.2 ▶

48.2 Questioner: I have a question from the instrument that I will read. "You have suggested several times that sexual energy transfers aid the instrument' s vital energy and this contact. It seems that this is not true for all people; that the sexual circuitry and the spiritual circuitry are not the same. Is this instrument an anomaly, or is the positive effect of sexual activity on spiritual energy normal for all third-density beings?"

48.2 發問者：我有一個來自器皿的問題，我將朗讀如下：「你已數次提示性能量轉移協助該器皿的生命能與這個通訊。看起來，這點對所有人不一定是真的；性慾電路與靈性電路並不相同。這個器皿是個例外嗎，或者性慾活動對於靈性能量有正面效應對於所有第三密度存有都是平常的？」

Ra: I am Ra. This instrument, though not anomalous, is somewhat less distorted towards the separation of mind, body, and spirit than many of your third-density entities. The energies of sexual transfer would, if run through the undeveloped spiritual electrical or magnetic complex which you call circuitry, effectually blow out that particular circuit. Contrarily, the full spiritual energies

run through bodily complex circuitry will also adversely affect the undeveloped circuit of the bodily complex.

RA: 我是 Ra。這個器皿雖然並非例外，卻比較少有朝向分離心智、身體、靈性的扭曲；相對你們許多第三密度實體而言。性慾轉移能量如果流過未發展的靈性電性或磁性複合體[你們稱之為電路]，將有效地爆破該特殊的電路。相反地，充分的靈性能量流過身體複合體電路、也將對未發展的身體複合體之電路有不利的影響。

Some there are, such as this instrument, who have not in the particular incarnation chosen at any time to express sexual energy through the bodily circuitry. Thus from the beginning of such an entity' s experience the body and spirit express together in any sexual action. Therefore, to transfer sexual energy for this instrument is to transfer spiritually as well as physically. This instrument' s magnetic field, if scrutinized by one sensitive, will show these unusual configurations.

有些實體，好比這個器皿，並未在這一生選擇在任何時間透過身體電路表達性能量。因此從一開始，這類實體在任何性活動中都是以身體與靈性一起表達該經驗。所以對這個器皿而言，轉移性能量即是進行靈性與肉體上的(能量)轉移。這個器皿的磁場，如果透過一個敏感的實體詳細檢查、將顯現這些不尋常的配置。

This is not unique to one entity but is common to a reasonable number of entities who, having lost the desire for orange- and green-ray* sexual experiences, have strengthened the combined circuitry of spirit, mind, and body to express the totality of beingness in each action. It is for this reason also that the social intercourse and companionship is very beneficial to this instrument, it being sensitive to the more subtle energy transfers.

* Ra said "green-ray," but presumably they meant "yellow-ray."

這並不是一個實體所獨有，而是一群適當數量的實體共有的配置；他們已經失去對橙色與綠色*光芒之性慾經驗的渴望，已經強化靈性、心智、身體的綜合電路，以表達在每個行動中的存在全體性。為了這個原因，社交活動與同伴情誼對這個器皿也非常有益，(因為)它對於更細微的能量轉移是敏感的。

{* Ra 這裡說「綠色光芒」，但假定它意指「黃色光芒」。}

48.3 ►

48.3 Questioner: Thank you. If you, Ra, as an individualized entity were incarnate on Earth now with full awareness and memory of what you know now, what would be your objective at this time on Earth as far as activities are concerned?

48.3 發問者：謝謝你。如果你、Ra、做為個體化的實體，帶著你所知的完整覺知與記

憶，現在投生於地球上。你這一次在地球上的目標會是什麼、就各種活動而言？

Ra: I am Ra. The query suggests that which has been learned to be impractical. However, were we to again be naïve enough to think that our physical presence was any more effective than that love/light we send your peoples and the treasure of this contact, we would do as we did do. We would be, and we would offer our selves as teach/learners.

RA：我是 Ra。該詢問暗示(我們)先前所學是不切實際的。無論如何，如果我們再次天真地以為我們肉體的臨在要比我們送給你們人群的愛/光和這個通訊的寶藏更有效益的話，我們仍舊會做我們過去做的(工作)。我們會，我們提供我們自己為教導/學習者。

48.4 ▶

48.4 Questioner: Knowing what you know now about our planetary condition and methods of communication, etc., if you, yourself as an individual had gone through the process of incarnation here as a Wanderer and now have memory of a sufficient way to have the objective that you just stated, what mechanisms would you seek out for the process of teach/learning in our present state of communication?

48.4 發問者：你現在知道了我們地球的狀況和溝通的方式，等等；如果你自己以個人的身分經過投生過程來到這裡、成為一個流浪者，並且對於你剛才陳述的目標有足夠的記憶，在我們目前的通訊狀態下，你會尋求什麼機制進行這個教導/學習的過程？

Ra: I am Ra. My brother, we perceive you have made certain unspoken connections. We acknowledge these and for this reason cannot infringe upon your confusion.

RA：我是 Ra。我的兄弟，我們感知到你已經做了特定不言而喻的連結[複數]。我們承認(收到)這些，為了這個原因，不能冒犯你的混淆。

48.5 ▶

48.5 Questioner: I was afraid of that. My lecture yesterday was attended by only a few. If this had occurred during a UFO flap, as we call them, many more would have attended. But since Orion entities cause the flaps, primarily, what is Orion' s reward, shall I say, for visibility in that they actually create greater chances and opportunities for dissemination of information such as mine at this time?

48.5 發問者：我就怕是那樣。我昨天的演講*只有幾個人參加。如果這個演講在[我們所稱的] UFO 鼓動的時候舉辦，應該有更多人會參加。既然主要是獵戶實體們造成這類鼓動事件，獵戶(實體)確實創造更多散佈資訊的機會，好比我的資訊，那麼他們製

造(UFO)能見度有什麼報酬?

{* 該演講的標題是「UFO 的靈性顯著意義」, 1981 年四月 21 日、於傑佛遜社區大學演說。該演講的手抄本可以在 www.llresearch.org 網站的演講(Speeches) 區塊找到。 }

Ra: I am Ra. This assumption is incorrect. The flaps cause many fears among your peoples, many speakings, understandings concerning plots, cover-ups, mutilations, killings, and other negative impressions. Even those supposedly positive reports which gain public awareness speak of doom. You may understand yourself as one who will be in the minority due to the understandings which you wish to share, if we may use that misnomer.

RA: 我是 Ra。這個假設是不正確的。這類鼓動事件造成你們人群許多的恐懼; 許多種說法、理解都圍繞著陰謀、隱藏內幕、肢解、殺戮等負面形象的事件。甚至那些一般是正面的報導、獲得公眾的覺察、(卻)在談論末日。你可以理解你自己將是少數的一方、由於你想要分享的理解[如果我們可以用這個誤稱]之緣故。

We perceive there is a further point we may posit at this time. The audience brought about by Orion-type publicity is not seeded by seniority of vibration to a great extent. The audiences receiving teach/learnings without stimulus from publicity will be more greatly oriented towards illumination. Therefore, forget you the counting.

我們感知到我們可以進一步提出推論: 會被獵戶類型之公眾事件帶來的觀眾、有大部分不經由老資格振動播種。不需要公眾事件刺激就能接收教導/學習的觀眾、有更大的導向靠近啟悟。因此, 你就忘卻數人頭吧。

48.6 ▶

48.6 Questioner: Thank you. That cleared it up very well. A very important point. Can you tell me how positive and negative polarizations in fourth and fifth density are used to cause work in consciousness?

48.6 發問者: 謝謝你。那番話語澄清得很好。很重要的一點。你可否告訴我在第四與第五密度中、正面與負面極化如何被用來促成意識內的工作?

Ra: I am Ra. There is very little work in consciousness in fourth and in fifth densities compared to the work done in third density. The work that is accomplished in positive fourth is that work whereby the positive social memory complex, having, through slow stages, harmoniously integrated itself, goes forth to aid those of less positive orientation which seek their aid. Thus their service is their work and through this dynamic between the societal self

and the other-self which is the object of love, greater and greater intensities of understanding or compassion are attained. This intensity continues until the appropriate intensity of the light may be welcomed. This is fourth-density harvest.

RA: 我是 Ra。與在第三密度中完成的工作相比，第四與第五密度中，意識內的工作顯得相當少。第四正面密度完成的工作憑藉正面社會記憶複合體，緩慢地、和諧地整合它自己，然後向前協助那些尋求幫助的、較少正面定向的實體。因此 他們的服務就是他們的工作。透過這個動態關係、存在於社會式自我與其他自我[愛的對象]之間、獲致越來越強烈的理解或憐憫心。這個強度持續著、直到該實體足以迎接適當的光強度。這即是第四密度的收割。

Within fourth-density positive there are minor amounts of catalyst of a spiritual and mental complex distortion. This occurs during the process of harmonizing to the extent of forming the social memory complex. This causes some small catalyst and work to occur, but the great work of fourth density lies in the contact betwixt the societal self and less polarized other-self.

在第四正面密度中，有較少量的靈性與心智複合體變貌之催化劑，這些催化劑發生的時機在實體們從和諧相處到形成社會記憶複合體的過程中。這過程促使一些小量的催化劑以及工作發生，但第四密度偉大的工作在於(向外)接觸，即社會式自我與較少極化的其他自我之間的通訊。

In fourth-density negative much work is accomplished during the fighting for position which precedes the period of the social memory complex. There are opportunities to polarize negatively by control of other-selves. During the social memory complex period of fourth-density negative the situation is the same. The work takes place through the societal reaching out to less polarized other-self in order to aid in negative polarization.

在第四負面密度中，許多工作在爭奪權位期間達成，這個期間在社會記憶複合體形成之前。藉由控制其他自我，(實體)有機會朝負面極化。到了社會記憶複合體[屬於第四負面密度]的階段、情況是相同的、工作由整個社會發起、向外伸手(控制)較少極化的其他自我，以協助其負面的極化。

In fifth-density positive and negative the concept of work done through a potential difference is not particularly helpful as fifth-density entities are, again, intensifying rather than potentiating.

在第五密度，包括正面與負面(極性)，透過位能差達成工作的概念並不特別有益，再次地，第五密度存有的工作重點是密集強化，而非增加位能。

In positive, the fifth-density complex uses sixth-density teach/learners to study the more illuminated understandings of unity thus becoming more and more wise. Fifth-density positive social memory complexes often will choose to divide their service to others in two ways: first, the beaming of light to creation; second, the sending of groups to be of aid as instruments of light such as those whom you' re familiar with through channels.

就正面而言，第五密度的複合體使用第六密度的教導/學習者來研讀更有啟發性的合一之理解，因此變得越來越睿智。第五正面密度社會記憶複合體會選擇將服務他人分成兩種方式：首先，發送光到造物之上；其次，遣送一些群體，做為光之器皿，好有所協助，好比你們目前透過(傳訊)管道熟悉的那些(群體)。

In fifth-density negative, service to self has become extremely intense and the self has shrunk or compacted so that the dialogues with the teach/learners are used exclusively in order to intensify wisdom. There are very, very few fifth-density negative Wanderers for they fear the forgetting. There are very, very few fifth-density Orion members for they do not any longer perceive any virtue in other-selves.

在第五負面密度，服務自我變得極度地強烈、接著自我收縮或緊縮到某種程度、以致於僅僅使用與導師/學生之間的對話，目的只為了強化智慧。第五負面密度的流浪者非常、非常地稀少，因為他們害怕遺忘(過程)。第五密度的獵戶成員非常、非常地少、因為他們不再能夠在其他自我身上，感知到任何的優點*。

{* 這裡不大清楚、並且各有詮釋，但這份資訊提到獵戶集團的第五密度之實體數量、可能和 7.15 的資訊相矛盾。 }

48.7 ▶

48.7 Questioner: Thank you. I would like to take as an example an entity, at birth, who is roughly high on the seniority list for positive polarization and possible harvestability at the end of this cycle and follow a full cycle of his experience starting before his incarnation— which body is activated, process of becoming incarnate, the activation of the third-density physical body, process as the body moves through this density and is acted upon by catalyst, and then the process of death, and the activation of the various bodies so that we make a full circuit from a point prior to incarnation back around through incarnation and death and back to that position you might say in one cycle of incarnation in this density. Could you do that for me?

48.7 發問者：謝謝你。我想舉一個例子，一個實體從出生之前、大致位於老資格清單的前面位置、因為其正面極化、以及可能在這個(生命)週期結束之前具備收割資格，接著追溯他的一個完整經驗週期，從他投生之前，哪幾個形體被啟動，投生的過程；

第三密度肉體的啟動，以肉身穿越這個密度 與催化劑之交互作用；死亡過程，接著各種形體的啟動；於是我們完整地繞行一周，從出生之前、穿越一生、到達死亡、回到那個位置，你可以說是這個密度的一個投生週期。你可以為我做那件事嗎？

Ra: I am Ra. Your query is most distorted for it assumes that creations are alike. Each mind/body/spirit complex has its own patterns of activation and its own rhythms of awakening. The important thing for harvest is the harmonious balance between the various energy centers of the mind/body/spirit complex. This is to be noted as of relative import. We grasp the thrust of your query and will make a most general answer stressing the unimportance of such arbitrary generalizations.

RA：我是 Ra。你的詢問是十分扭曲的，因為它假設各個造物都是相似的。每個心/身/靈複合體都有它自己的啟動型態和覺醒的韻律。對於收割，重要的是達成心/身/靈複合體中，各個能量中心之間的和諧平衡。這個問題要被註記為具有相對的重要性。我們抓到你詢問的重心、並將做個十分一般性的回答、強調如此武斷的歸納是不具重要性的。

The entity, before incarnation, dwells in the appropriate, shall we say, place in time/space. The true color type of this location will be dependent upon the entity's needs. Those entities, for instance which, being Wanderers, have the green, blue, or indigo true-color core of mind/body/spirit complex will have rested therein.

該實體，在投生之前，容我們說，居住在相稱的時間/空間處所。這個位置的真實顏色取決於該實體的需要。舉例來說 那些做為流浪者的實體們，其心/身/靈複合體擁有綠色、藍色，或靛藍色之真實顏色核心、他們會安歇在其中。

Entrance into incarnation requires the investment or activation of the indigo-ray or etheric body for this is the form maker. The young or small physical mind/body/spirit complex has the seven energy centers potentiated before the birthing process. There are also analogs in time/space of these energy centers corresponding to the seven energy centers in each of the seven true-color densities. Thus in the microcosm exists all the experience that is prepared. It is as though the infant contains the universe.

進入投生過程需要投資或啟動靛藍色光芒或乙太體，因為這是形態製造者。年輕或幼小的心/身/靈複合體在出生之前、即具備七種潛在的能量中心在時間/空間中、也有相同類比，這些能量中心對應到七個真實顏色密度的七個能量中心。因此，在小宇宙中即存在所有準備好的經驗，就彷彿一個嬰兒包含整個宇宙。

The patterns of activation of an entity of high seniority will undoubtedly move with some rapidity to the green-ray level which is the springboard to primary blue. There is always some difficulty in penetrating blue primary energy for it requires that which your people have in great paucity; that is, honesty. Blue ray is the ray of free communication with self and with other-self.

具有高度老資格的實體、其啟動樣式將無疑地、有些快速移動到綠色光芒層次，那是前往主要藍色的跳板。在穿透藍色主要能量過程中總會有些困難，因為它需要一個你們人群相當缺乏的東西，那就是誠實。藍色光芒是自由溝通的光芒：包含自我與其他自我。

Having accepted that an harvestable or nearly harvestable entity will be working from this green-ray springboard one may then posit that the experiences in the remainder of the incarnation will be focused upon activation of the primary blue ray of freely given communication, of indigo ray, that of freely shared intelligent energy, and if possible, moving through this gateway, the penetration of violet-ray intelligent infinity. This may be seen to be manifested by a sense of the consecrate or hallowed nature of everyday creations and activities.

接受了這點，一個可以收割或幾乎可以收割實體將會從綠色光芒跳板開始工作，我們可以假定該實體的餘生將聚焦在活化主要的藍色光芒[自由給予的通訊]，以及靛藍色光芒[自由分享的智能能量]；接著，如果可能的話，穿過這扇大門，穿透紫羅蘭色光芒智能無限。這成果可以從該顯化看出，即(實體)在每日的造物與活動中，都感覺到它們聖化或神聖的本質。

Upon the bodily complex death, as you call this transition, the entity will immediately, upon realization of its state, return to the indigo form-maker body and rest therein until the proper future placement is made.

在肉體複合體死亡[如你對這個過渡期的稱呼]之際，該實體將立刻認識到它的狀態，返回靛藍色形態製造者[微妙體]，並在其中休息、直到適當的未來放置地點被決定為止。

Here we have the anomaly of harvest. In harvest the entity will then transfer its indigo body into violet-ray manifestation as seen in true-color yellow. This is for the purpose of gauging the harvestability of the entity. After this anomalous activity has been carefully completed, the entity will move into indigo body again and be placed in the correct true-color locus in space/time and time/space at which time the healings and learn/teachings necessary shall be completed and further incarnation needs determined.

在此我們有個例外的情況：收割。在收割過程中，一個實體將轉移它的靛藍色形體，

進入紫羅蘭色光芒顯化、如同在真實顏色黃色中看到的情況。這樣做是為了量測該實體的收割性。這個例外的活動被細心地完成之後，該實體將再次移動進入靛藍色體，並被放置在空間/時間與時間/空間中、正確的真實顏色位置，在那兒、決定必須完成的治療與學習/教導之時間，以及判定是否需要進一步的投生。

48.8 ▶

48.8 Questioner: Who shall we say supervises the determination of further incarnation needs and sets up the seniority list, shall I say, for incarnation?

48.8 發問者：誰監督這個過程、容我們說、決定誰需要進一步的投生，以及為了投生設置老資格清單？

Ra: I am Ra. This is a query with two answers.

RA：我是 Ra。這個詢問有兩個答案。

Firstly, there are those directly under the Guardians who are responsible for the incarnation patterns of those incarnating automatically, that is, without conscious self-awareness of the process of spiritual evolution. You may call these beings angelic if you prefer. They are, shall we say, “local” or of your planetary sphere.

首先，對於那些自動投生的實體們，守護者們直接負責其投生型態。自動投生的實體、也就是說、對於靈性進化過程缺乏有意識的自我覺察。如果你比較喜歡，你也可以稱呼這些存有為天使，容我們說，他們是「地方性」或屬於你們的行星球體(地球)。

The seniority of vibration is to be likened unto placing various grades of liquids in the same glass. Some will rise to the top; others will sink to the bottom. Layers and layers of entities will ensue. As harvest draws near, those filled with the most light and love will naturally, and without supervision, be in line, shall we say, for the experience of incarnation.

老資格的振動可以被比擬為：放置不同等級的液體在同一個玻璃杯中。有些(液體)會上升到頂部；其他的會沉到底部，伴隨而來的結果是一層又一層的實體。當收割迫近的時候，那些被最多光與愛充滿的實體們將自然地，無須監督，進入隊伍中，容我們說，體驗投生的隊伍。

When the entity becomes aware in its mind/body/spirit complex totality of the mechanism for spiritual evolution it, itself, will arrange and place those lessons and entities necessary for maximum growth and expression of polarity in the incarnative experience before the forgetting process occurs. The only

disadvantage of this total free will of those senior entities choosing the manner of incarnation experiences is that some entities attempt to learn so much during one incarnative experience that the intensity of catalyst disarranges the polarized entity and the experience thus is not maximally useful as intended.

當該實體在其心/身/靈複合全體中、開始覺察到靈性進化的機制，它自身將安排並放置那些(人生)課程與(周圍的)實體，目的是在一生的經驗中獲得最大的成長和極性的表達，這些安排在遺忘過程發生之前完成。那些老資格的實體有完全的自由意志選擇此生經驗的方式，這個做法唯一的缺點是有些實體嘗試在一輩子的經驗中學習過多的東西，這些催化劑的強度擾亂了該極化的實體，以致於這些經驗並未能像原先預期的發揮最大的用處。

48.9 ▶

48.9 Questioner: An analogy to that would be a student entering college and signing up for more courses than he could possibly assimilate in the time. Is this correct?

48.9 發問者：一個比喻會是：一個剛進大學的學生登記了太多課程、超過他可以在時間內消化吸收的限度。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

48.10 ▶

48.10 Questioner: Could you tell me how the various bodies, red through violet, are linked to the energy center, centers, red through violet? Are they linked in some way?

48.10 發問者：你能否告訴我 各種形體，從紅色到紫羅藍色、如何連結到(對應的)能量中心，紅色到紫羅藍色？它們是否以某種方式連結著？

Ra: I am Ra. This shall be the last full query of this working.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。

As we have noted, each of the true-color densities has the seven energy centers and each entity contains all this in potentiation. The activation, while in yellow ray, of violet-ray intelligent infinity is a passport to the next octave of experience.

如同我們先前提到，每個真實顏色密度都有七個能量中心，每個實體包含所有這些的潛能狀態。雖然處於黃色光芒中，紫羅藍色光芒智能無限的啟動是通往下個[八度]音階

經驗的通行證。

There are adepts who have penetrated many, many of the energy centers and several of the true colors. This must be done with utmost care while in the physical body for as we noted when speaking of the dangers of linking red/orange/yellow circuitry with true-color blue circuitry the potential for disarrangement of the mind/body/spirit complex is great. However, the entity who penetrates intelligent infinity is basically capable of walking the universe with unfettered tread.

有些行家已經穿透了許多、許多的能量中心，以及數個真實顏色。當(實體)處於肉身中，這做法必得伴隨著極度的謹慎小心；因為我們曾提到將紅/橙/黃電路與真實顏色藍色電路相連接的危險，(因為)有巨大的潛力擾亂該心/身/靈複合體。無論如何，一個穿透智能無限的實體、基本上能夠毫無束縛地行走於宇宙(之間)。

Is there any brief query before we leave this instrument?

在我們離開這個器皿之前、是否有任何簡短的詢問？

48.11 ▶

48.11 Questioner: Just if there is anything that we can do to make the instrument more comfortable or improve the contact?

48.11 發問者：僅僅是，有沒有任何我們可以做的、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. All is well. As we have said, this instrument is weak physically and continued work times will lengthen this weakness. The continued contact also aids in the continued climb in vital energy of the instrument as well as the integration and vital energy of the group as an unit. The choice is yours. We are pleased. All is well. You are conscientious. Continue so.

RA：我是 Ra。一切都好。如我們先前說的，這個器皿肉體上虛弱，持續的工作時間將延長這個弱點。同時，持續的通訊卻也有助於器皿生命能的持續攀升、以及整個小組[做為一個單元]的整合與生命能。該選擇在於你。我們覺得滿意。一切都好。你們是謹慎認真的。繼續如此。

I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, then, my friends, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，我的朋友們，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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49.0 ▶

49.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

49.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

49.1 ▶

49.1 Questioner: Would you please first give us a reading on the instrument' s condition?

49.1 發問者：可否請你先給我們一個解讀：關於該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA：我是 Ra。如前所述。

49.2 ▶

49.2 Questioner: Thank you. I have a question here from Jim first. He says:

“For the past nine years I have [had] what I call frontal lobes experiences in the pre-consciousness state of sleep just before I wake up in the morning. They are a combination of pleasure and pressure which begins in the frontal lobes and spreads in pulses through the whole brain and feels like an orgasm in my brain. I have had over 200 of these experiences and often they are accompanied by visions and voices which seldom make much sense to me. What is the source of these frontal lobes experiences?”

49.2 發問者：謝謝你。首先、我有一個來自吉姆的問題。他說：

「在過去九年、我有過我稱為的前額葉經驗，在前意識狀態中、(時間)在早上醒來之際，正要從睡眠轉變到清醒之間。該經驗是愉悅與壓力的綜合、從前額葉開始、接著如脈衝一般擴散到整個大腦，感覺像是我大腦中的高潮。我已經擁有超過 200 次這類的經驗，並且它通常伴隨著[很少對我是有意義的]聲音與異像。這些前額葉經驗的來源是什麼？」

Ra: I am Ra. We scan the questioner and find some pertinent information already available which regards the physiological disposition of this particular part of the brain. The experiences described and experienced are those distillations which may be experienced after a concentration of effort upon the

opening of the gateway, or indigo, mind complex so that experience of a sacramental, or violet, ray may occur. These experiences are the beginnings of that which, as the body, the mind, and the spirit become integrated at the gateway, or indigo, level, may then yield not only the experience of joy but the comprehension of intelligent infinity which accompanies it. Thus the body complex orgasm and mind complex orgasm becoming integrated may then set forth the proper gateway for the spiritual complex integration and its use as a shuttle for the sacrament of the fully experienced presence of the One Infinite Creator. Thus there is much to which the questioner may look forward.

RA：我是 Ra。我們掃描該發問者、發現一些相關資訊早已公開、關於大腦中這個特殊部分的生理特性。(剛才)描述的這些實際經驗是一些可被經驗的蒸餾物；經過一段集中的努力，致力於開啟大門或靛藍色(光芒)，心智複合體，於是紫羅蘭光芒或聖禮的經驗得以發生。這些經驗是一個開端，當身體、心智、靈性開始在大門或靛藍色水平整合，然後(該實體)不只產出喜悅的經驗、還伴隨著對智能無限的領會。因此，身體複合體高潮與心智複合體高潮逐漸整合，然後準備了適當的大門迎接靈性複合體整合，接著使用靈性複合體為穿梭載具，迎接充分經驗太一無限造物者之臨在的聖事。是故，(前方)還有許多是該發問者可以期待的。

49.3 ▶

49.3 Questioner: [to Jim] Do you have any addition to that question?

[to Jim] Okay.

[To Ra] I was wondering; in a previous session you had mentioned the left and right ear tones, if the left and the right brain were somehow related to the polarities of service to self and service to others. Could you comment on this?

49.3 發問者：[面對 Jim] 你有沒有額外想問的？

[面對 Jim] OK。

[面對 Ra] 在先前的一場集會中、你曾提到左右耳的音調：左腦和右腦是否和服務自我、服務他人的極性有某種關聯。你可以就此評論嗎？

Ra: I am Ra. We may comment on this.

RA：我是 Ra。我們可以就此做評論。

49.4 ▶

49.4 Questioner: Well, please... will you go ahead and comment on it?

49.4 發問者：嗯，請... 你可以開始評論它嗎？

Ra: I am Ra. The lobes of your physical complex brain are alike in their use of weak electrical energy. The entity ruled by intuition and impulse is equal to the

entity governed by rational analysis when polarity is considered. The lobes may both be used for service to self or service to others.

RA: 我是 Ra。你們肉體的(兩片)腦葉在使用弱電子能量上是相似的。一個被直覺與衝動主導的實體與被理性分析主宰的實體相比、以極性而言、是相等的。腦葉可以同時被用在服務自我或服務他人方面。

It may seem that the rational or analytical mind might have more of a possibility of successfully pursuing the negative orientation due to the fact that, in our understanding, too much order is by its essence negative. However, this same ability to structure abstract concepts and to analyze experiential data may be the key to rapid positive polarization. It may be said that those whose analytical capacities are predominant have somewhat more to work with in polarizing.

理性或分析的心智似乎有更多可能性、成功地追尋負面的導向，因為就我們對該事實的理解：太多的秩序，其本質是負面的。然而，同樣的(理性)能力用來架構抽象的概念、分析實驗資料也可以是快速正面極化的鑰匙。或許可以說：對於那些分析能力佔優勢的實體們、他們在極化方面有更多要工作的。

The function of intuition is to inform intelligence. In your illusion the unbridled predominance of intuition will tend to keep an entity from the greater polarizations due to the vagaries of intuitive perception. As you may see, these two types of brain structure need to be balanced in order that the net sum of experiential catalyst will be polarization and illumination, for without the acceptance by the rational mind of the worth of the intuitive faculty the creative aspects which aid in illumination will be stifled.

直覺的機能是告知智能。在你們的幻象中，讓毫無拘束的直覺佔優勢、容易使得一個實體遠離較大程度的極化、因為直覺觀察具有不可捉摸的特性。如你所見，這兩種大腦結構需要被平衡、好讓經驗催化劑的淨總合為：極化與啟蒙，因為若沒有理性心智接受直覺機能的價值、協助啟蒙的創意層面將被窒息。

There is one correspondence between right and left and positive and negative. The web of energy which surrounds your bodies contains somewhat complex polarizations. The left area of the head and upper shoulder is most generally seen to be of a negative polarization whereas the right is of positive polarization, magnetically speaking. This is the cause of the tone' s meaning for you.

左右和正負面之間有個對應關係。圍繞你們身體的網狀能量包含著有些複雜的極化。就磁性而言，頭部與上肩部的左邊區域最常被視為負面極化，而右邊則屬於正面極

化。這是你所聽到的音調的意義之起因。

49.5 ▶

49.5 Questioner: Will you expand on the positive and negative magnetic polarizations in general and how it applies to, say, individuals and planets, etc.? I think there is a correlation here, but I' m not sure.

49.5 發問者：你可願一般性地詳述正面與負面的磁性極化、以及它們如何被應用在個人與地球上？我想這裡有個相互關係，但我不確定。

Ra: I am Ra. It is correct that there is a correlation between the energy field of an entity of your nature and planetary bodies, for all material is constructed by means of the dynamic tension of the magnetic field. The lines of force in both cases may be seen to be much like the interweaving spirals of the braided hair. Thus positive and negative wind and interweave forming geometric relationships in the energy fields of both persons, as you would call a mind/body/spirit complex, and planets.

RA：我是 Ra。這是正確的，有一個相互關係存在於一個實體[屬於你們的特性]與行星球體的能源場之間，因為所有物質都是藉由磁場的動態張力來建構。存在這兩者之中的力量線 其外觀很像是辮子的交織螺旋，因此正極與負極捲繞並交織在一起，在個人[你們對心/身/靈複合體的稱呼]與行星的能源場中形成幾何關係。

The negative pole is the south pole or the lower pole. The north or upper pole is positive. The crisscrossings of these spiraling energies form primary, secondary, and tertiary energy centers. You are familiar with the primary energy centers of the physical, mental, and spiritual body complex. Secondary points of the crisscrossing of positive and negative center orientation revolve about several of your centers. The yellow-ray center may be seen to have secondary energy centers in elbow, in knee, and in the subtle bodies at a slight spacing from the physical vehicle at points describing diamonds about the entity' s navel area surrounding the body.

負極是南極或較低的極地。北極或較高的極地是正面的。這些螺旋能量十字交叉之處形成主要、第二、與第三能量中心群。你們熟悉肉體、心智、靈性複合體的主要能量中心。第二能量中心點[交叉通過正面與負面中心方位]環繞著你們的(幾個)能量中心。如黃色光芒中心，它的第二能量中心位於手肘、膝蓋、和(肚臍)附近的微妙體中，這些點[以微小的間隔]形成鑽石的形狀、圍繞著身體的肚臍部位。

One may examine each of the energy centers for such secondary centers. Some of your peoples work with these energy centers, and you call this

acupuncture. However, it is to be noted that there are most often anomalies in the placement of the energy centers so that the scientific precision of this practice is brought into question. Like most scientific attempts at precision, it fails to take into account the unique qualities of each creation.

一個實體可以檢視每個能量中心 找尋其第二能量中心，你們人群中、有些實體工作這些能量中心，你們稱之為針灸。然而，值得注意的是：這些能量中心的位置經常出現例外 以致於這個技術的科學精確度令人質疑。如同大多數的科學(實驗)、嘗試得到精確的結果，卻未能將每個造物的獨特品質納入考量。

The most important concept to grasp about the energy field is that the lower or negative pole will draw the universal energy into itself from the cosmos. Therefrom it will move upward to be met and reacted to by the positive spiraling energy moving downward from within. The measure of an entity's level of ray activity is the locus wherein the south pole outer energy has been met by the inner spiraling positive energy.

要領會能量場、最重要的概念是：較低極地或負極會從宇宙汲取寰宇能量進入它自身。從那一點，(寰宇)能量向上移動 直到與正極螺旋能量[從內在向下移動]相遇、並產生相互作用，衡量一個實體的光芒活動層次即是這個相遇點的所在，也就是南極外在能量與內在螺旋的正極能量相遇之處。

As an entity grows more polarized this locus will move upwards. This phenomenon has been called by your peoples the kundalini. However, it may better be thought of as the meeting place of cosmic and inner, shall we say, vibratory understanding. To attempt to raise the locus of this meeting without realizing the metaphysical principles of magnetism upon which this depends is to invite great imbalance.

當一個實體逐漸變得更加極化時，這個相遇點也會向上移動，這個現象已被你們人群稱為亢達里尼。無論如何，最好把它想成是宇宙與內在之振動理解相遇之處。嘗試提升這個相遇點、卻沒有實現這(提升)所依賴的磁力學之形而上原則、將招致巨大的不平衡。

49.6 ▶

49.6 Questioner: What process would be the recommended process for correctly awakening, as they say, the kundalini and of what value would that be?

49.6 發問者：怎樣的過程可以正確地喚醒如他們說的亢達里尼並值得推薦，那會有什麼價值？

Ra: I am Ra. The metaphor of the coiled serpent being called upwards is vastly appropriate for consideration by your peoples. This is what you are attempting when you seek. There are, as we have stated, great misapprehensions concerning this metaphor and the nature of pursuing its goal. We must generalize and ask that you grasp the fact that this in effect renders far less useful that which we share. However, as each entity is unique, generalities are our lot when communicating for your possible edification.

RA：我是 Ra。盤繞的大蛇被呼召向上攀升，這個隱喻大大地適合你們人群思索。當你尋求時、這是你正在嘗試的東西。如同我們曾敘述的，關於這個隱喻以及追尋此目標的本質 1、有著巨大的誤解。我們必須概括而論 並且要求你了解這樣做使得我們分享的東西用處大為減少。無論如何，每一個實體都是獨特的，為了你們可能的啟迪、概述是我們應得的工作。

We have two types of energy. We are attempting then, as entities in any true color of this octave, to move the meeting place of inner and outer natures further and further along or upward along the energy centers. The two methods of approaching this with sensible method are first, the seating within one' s self of those experiences which are attracted to the entity through the south pole. Each experience will need to be observed, experienced, balanced, accepted, and seated within the individual. As the entity grows in self-acceptance and awareness of catalyst the location of the comfortable seating of these experiences will rise to the new true-color entity. The experience, whatever it may be, will be seated in red ray and considered as to its survival content and so forth.

我們有兩種能量。那麼，我們正在嘗試，如同實體們在這個八度音程的任何真實顏色中(會做的)、將內在與外在在本質相遇的地方，沿著各個能量中心，不斷向上攀升。有兩個方法來逼近這個目標：首先是感知的方法，透過南極 屬於自我的經驗根源被吸引到該實體，每一個經驗都需要被觀察、經歷、平衡、接受，接著安置於個體之中。當實體逐漸在自我接受與覺察催化劑中成長；這些經驗的安定處所也將上升到新的真實顏色實體。該經驗，不管是什麼，都將座落於紅色光芒並依照其生存價值被考量，如此類推。

Each experience will be sequentially understood by the growing and seeking mind/body/spirit complex in terms of survival, then in terms of personal identity, then in terms of social relations, then in terms of universal love, then in terms of how the experience may beget free communication, then in terms of how the experience may be linked to universal energies, and finally in terms of the sacramental nature of each experience.

對於正在成長與尋求的心/身/靈複合體，每個經驗都將依以下次序被理解：就生存而言，就個人身分而言，然後是社會關係，普世大愛，以及這個經驗如何能產生自由的溝通，接著是該經驗如何與宇宙能量連結，最後是(發現)每個經驗的聖事本質。

Meanwhile the Creator lies within. In the north pole the crown is already upon the head and the entity is potentially a god. This energy is brought into being by the humble and trusting acceptance of this energy through meditation and contemplation of the self and of the Creator.

於此同時，造物者躺臥於內在，在北極、皇冠早已位於頭頂上、該實體是潛在的一個神。藉由謙卑與信賴的接受、透過冥想與沉思自我與造物者，使這股能量誕生。

Where these energies meet is where the serpent will have achieved its height. When this uncoiled energy approaches universal love and radiant being the entity is in a state whereby the harvestability of the entity comes nigh.

在這兩股能量相遇的地方、即是這條大蛇到達其高度的地方。當這股解開盤繞的能量接近普世大愛與光輝燦爛的存在，該實體的狀態就離可收割性不遠了。

49.7 ▶

49.7 Questioner: Will you recommend a technique of meditation?

49.7 發問者：你可以推薦一種冥想技巧嗎？

Ra: I am Ra. No.

RA：我是 Ra。不行。

49.8 ▶

49.8 Questioner: Is it better, or shall I say, does it produce more usable results in meditation to leave the mind, shall I say, as blank as possible; let it run down, so to speak, or is it better to focus in meditation on some object or some thing for concentration?

49.8 發問者：在冥想中，一種是盡可能讓心智空白、容我說、讓它止息；另一種是為了集中精神、聚焦於某個物體或某件事，哪一種比較好或產生更有用的結果？

Ra: I am Ra. This shall be the last full query of this work time.

RA：我是 Ra。這將是此次工作時間的最後一個完整詢問。

Each of the two types of meditation is useful for a particular reason. The passive meditation involving the clearing of the mind, the emptying of the mental jumble which is characteristic of mind complex activity among your

peoples, is efficacious for those whose goal is to achieve an inner silence as a base from which to listen to the Creator. This is an useful and helpful tool and is by far the most generally useful type of meditation as opposed to contemplation or prayer.

這兩種冥想方式都是有用的、為了一個特殊的理由。被動式的冥想涉及清理心智，清空你們人群心智複合體中顯著常見的心智混亂，對於目標是獲致內在靜默的實體，它是有效的，可做為聆聽造物者的基礎。這是個有用且有益的工具，迄今它是在冥想中，最廣泛有用的類別，相對於沉思或祈禱而言。

The type of meditation which may be called visualization has as its goal not that which is contained in the meditation itself. Visualization is the tool of the adept. Those who learn to hold visual images in mind are developing an inner concentrative power that can transcend boredom and discomfort. When this ability has become crystallized in an adept the adept may then do polarizing in consciousness without external action, which can affect the planetary consciousness. This is the reason for existence of the so-called White Magician. Only those wishing to pursue the conscious raising of planetary vibration will find visualization to be a particularly satisfying type of meditation.

Contemplation or the consideration in a meditative state of an inspiring image or text is extremely useful also among your peoples, and the faculty of will called praying is also of a potentially helpful nature. Whether it is indeed an helpful activity depends quite totally upon the intentions and objects of the one who prays.

有種冥想，可以被稱為具像化，它的目標不包含在冥想本身中。具像化是行家的工具，那些學習到將視覺影像持守在心智中的實體發展出一種內在的專注力、可以超越無聊與不適。當這個能力在行家裡內結晶化、該行家便可以在意識內極化、無須外在的行動而能夠影響行星的意識。這是所謂的白魔法師存在的原因。只有那些想要追尋有意識提升行星振動的實體、將會發覺具像化是特別令人滿足的冥想類別。

沉思、或在冥想狀態中思考一個鼓舞人心的影像或一段文字，在你們人群當中是極為有用的，被稱為祈禱的意志機能也具有潛在有益的特質。它是否確實為有益的活動完全端賴祈禱者的意圖與對象。

May we ask if there are any brief queries at this time?

此時，容我們問、是否有任何簡短的詢問？

49.9 ▶

49.9 Questioner: I will just ask if there is anything we may do to make the

instrument more comfortable or to improve the contact and if the two periods per week are still appropriate?

49.9 發問者：我只問、有沒有任何我們可以做的、好使該器皿更舒適或改善該通訊，以及每週兩次是否仍然適當？

Ra: I am Ra. We request your care in the placement of the neck support for this entity as it is too often careless. You are conscientious and your alignments are well. The timing, if we may use that expression, of the sessions is basically correct. However, you are to be commended for observing fatigue in the circle and refraining from a working until all were in love, harmony, and vital energy as one being. This is, and will continue to be, most helpful.

RA：我是 Ra。我們請求你們關心這個實體的頸部支撐的安置、因為它常常是粗心大意的。你們是謹慎認真的，你們的排列是良好的。集會的時間安排[若我們可以那樣表達]基本上是正確的。無論如何，你們是值得被稱讚的、因為觀察到這個圈子裡的疲倦並避免工作、直到全體都在愛、和諧、生命能之中、成為一個存有。這是、並且繼續是、十分有益的。

I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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50.0 ▶

50.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

50.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

50.1 ▶

50.1 Questioner: Could you please give me an indication of the instrument's condition now?

50.1 發問者：可否請你給我們一個指示：關於該器皿現在的狀態？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

50.2 ▶

50.2 Questioner: In the last session [you] made the statement that experiences are attracted to the entity through the south pole. Could you expand on that and give us a definition of what you mean?

50.2 發問者：在上次集會中、你聲明經驗透過南極被吸引到該實體(身上)。你可否詳述那點、並定義你所意指的事情？

Ra: I am Ra. It takes some consideration to accomplish the proper perspective for grasping the sense of the above information. The south or negative pole is one which attracts. It pulls unto itself those things magnetized to it. So with the mind/body/spirit complex. The in-flow of experience is of the south pole influx. You may consider this a simplistic statement.

RA: 我是 Ra。需要某個考量來達成全盤的觀點、以掌握上述資訊。南極或負極是吸引的一端。它將那些磁化的東西拉到它自身。所以對於該心/身/靈複合體而言、流入的經驗屬於南極之湧入。你可以考慮這是一個簡化的聲明。

The only specific part of this correctness is that the red-ray or foundation energy center, being the lowest or root energy center of the physical vehicle, will have the first opportunity to react to any experience. In this way only, you may see a physical locus of the south pole being identified with the root

energy center. In every facet of mind and body the root or foundation will be given the opportunity to function first.

這個正確性的唯一特定部分是紅色光芒、或基礎能量中心，肉體載具的最低或根源能量中心，將首先有機會對任何經驗反應。只有在這方面，你可以看待南極的物理位置與根源能量中心為同一的。在心智與身體的每一個面向 該基礎或根源被給予機會首先作用。

What is this opportunity but survival? This is the root possibility of response and may be found to be characteristic of the basic functions of both mind and body. You will find this instinct the strongest, and once this is balanced much is open to the seeker. The south pole then ceases blocking the experiential data and higher energy centers of mind and body become availed of the opportunity to use the experience drawn to it.

僅僅為了生存、這是什麼機會？(然而)這是(刺激)反應的根源可能性，並同時是心智與身體的基本機能之特徵。你將發現這個本能是最強健的，一旦這部分被平衡、許多東西將對該尋求者敞開。南極便停止阻塞經驗性資料，接著心智與身體的更高能量中心有機會使用這些被汲取到該實體的經驗。

50.3 ▶

50.3 Questioner: Why do you say the experience is drawn to or attracted to the entity?

50.3 發問者：為什麼你說經驗是被汲取、或被吸引到該實體(之中)？

Ra: I am Ra. We say this due to our understanding that this is the nature of the phenomenon of experiential catalyst and its entry into the mind/body/spirit complex' s awareness.

RA：我是 Ra。我們這樣說是由於就我們的理解，這是經驗性催化劑現象的本質、以及它進入該心/身/靈複合體覺知的方式。

50.4 ▶

50.4 Questioner: Could you give an example of how an entity sets up a condition for attracting a particular experiential catalyst and how that catalyst then is provided or is learned.

50.4 發問者：你可否給一個例子：關於一個實體如何設置一個狀態、以吸引特定的經驗性催化劑、以及該催化劑如何被提供或被學習。

Ra: I am Ra. Such an example may be given.

RA：我是 Ra。這樣的例子可以被給予。

50.5 ▶

50.5 Questioner: Will you give that?

50.5 發問者：請你給予吧？

Ra: I am Ra. We paused to scan this instrument' s consciousness for permission to use its experiential catalyst as example. We may proceed.

RA：我是 Ra。我們停頓片刻、掃描這個器皿的意識、以獲准使用它的經驗催化劑做為例子。我們現在可以繼續。

This is one instance and extrapolation may be made to other entities which are aware of the process of evolution. This entity chose, before incarnation, the means whereby catalyst had great probability of being obtained. This entity desired the process of expressing love and light without expecting any return. This instrument programmed also to endeavor to accomplish spiritual work and to comfort itself with companionship in the doing of this work.

這一個實例也大體適用於其他覺察演化過程的實體。這個實體在投生之前選擇最有可能獲得催化劑的方式，該實體渴望一個過程，即表達愛與光而不期待任何回報。這個器皿也規劃了：努力達成靈性工作、以及在做這個工作時、有夥伴的安慰。

Agreements were made prior to incarnation; the first, with the so-called parents and siblings of this entity. This provided the experiential catalyst for the situation of offering radiance of being without expectation of return. The second program involved agreements with several entities. These agreements provided and will provide, in your time/space and space/time continuum, opportunities for the experiential catalyst of work and comradeship.

在投生之前達成了幾項協議：首先，與這個實體所謂的雙親與兄弟姊妹的協議。這點提供了經驗性催化劑給該情境，提供存有的光輝而不期待回報。第二個程式涉及好幾個實體的同意。在你們的時間/空間與空間/時間連續體中、這些同意已提供且將提供該實體一些機會、即工作與夥伴關係的經驗性催化劑。

There are events which were part of a program for this entity only in that they were possibility/probability vortices having to do with your societal culture. These events include the nature of the living or standard of living, the type of relationships entered into in your legal framework, and the social climate during the incarnation. The incarnation was understood to be one which would take place at harvest.

有些事件是這一個(人生)程式的部份，只因為它們是可能性/或然率漩渦、與你們的社

會文化有關。這些事件包括生活特質或生活標準；在法律架構下進入的關係類別，以及在此生中的社會風潮。該實體理解到此生發生在收割(時期)。

These givens, shall we say, apply to millions of your peoples, those aware of evolution and desirous in the very extreme of attaining the heart of love and the radiance which gives understanding. No matter what the lessons programmed, they have to do with other-selves, not with events. They have to do with giving, not receiving, for the lessons of love are of this nature both for positive and negative. Those negatively harvestable will be found at this time endeavoring to share their love of self.

容我們說，這些已知的情況適用於你們百萬千萬的人群，那些人覺察到演化，並極度渴望獲得愛之心，以及給予理解的光輝。不管課程如何被編寫，它們與其他自我有關、而非事件。它們與給予有關、而非接受；因為愛的課程之本質同時屬於正面與負面極性。你會發現那些負面可收割的實體、在此時致力於分享他們的自我之愛。

There are those whose lessons are more random due to their present inability to comprehend the nature and mechanism of the evolution of mind, body, and spirit. Of these we may say that the process is guarded by those who never cease their watchful expectation of being of service. There is no entity without help, either through self-awareness of the unity of creation or through guardians of the self which protect the less sophisticated mind/body/spirit from any permanent separation from unity while the lessons of your density continue.

有些實體目前不能了解心智、身體、靈性演化的機制與本質、他們的課程較為隨機。關於這些實體，我們可以說，其演化過程由那些從未停止警戒看望服務的實體守衛著。沒有實體是毫無幫助的，不管是透過自我覺察造物的合一、或透過自我的守護者保護那些較不複雜的心/身/靈、不致於永久與合一分離、同時讓你們密度的課程繼續下去。

50.6 ▶

50.6 Questioner: Could you give an example of negative polarization sharing love of self? It would seem to me that that would deplete negative polarization. Could you expand on that concept?

50.6 發問者：關於負面極化(實體)分享自我之愛、你可否給一個例子？在我看來、那樣會削弱負面極化。你可否詳述那個概念？

Ra: I am Ra. We may not use examples of known beings due to the infringement this would cause. Thus we must be general.

RA: 我是 Ra。我們不可以使用已知存有的例子、由於這會造成冒犯。因此、我們必須以一般的情況來說。

The negatively oriented being will be one who feels that it has found power that gives meaning to its existence precisely as the positive polarization does feel. This negative entity will strive to offer these understandings to other-selves, most usually by the process of forming the elite, the disciples, and teaching the need and rightness of the enslavement of other-selves for their own good. These other-selves are conceived to be dependent upon the self and in need of the guidance and the wisdom of the self.

負面導向的存有覺得它已發現一股給予自身存在意義的力量、恰恰如同正面極化(實體)感覺的一樣。這個負面的實體努力將這些理解提供給其他自我，最常使用的方式是形成精英(階層)、門徒，接著教導奴役其他自我的需要與正確性、為了它們自己的好處。這些其他自我被認為必須仰賴該自我、並需要該自我的指引與智慧。

50.7 ▶

50.7 Questioner: Thank you. Can you expand on the concept which is this: that it is necessary for an entity to, during incarnation in the physical as we call it, become polarized or interact properly with other entities and why this isn't possible in between incarnations when he is aware of what he wants to do, but why must he come into an incarnation and lose memory, conscious memory of what he wants to do and then act in a way that he hopes to act? Could you expand on that please?

50.7 發問者：謝謝你。你可否詳述這個概念：一個實體在我們稱為的物質界的一生中、必須極化或和其他實體恰當地互動，接著為什麼不能像在中陰期間一般、實體們覺察到它想要做的事情，而為什麼它必須來到世間、失去有意識的記憶，忘記它想要做的事，然後以它希望的方式行動？你可否詳述那過程，請說？ *

(* 譯註：50.7 原本放在卷二、這場集會、的結尾、現在恢復到原先發問的順序。)

Ra: I am Ra. Let us give the example of the man who sees all the poker hands. He then knows the game. It is but child's play to gamble, for it is no risk. The other hands are known. The possibilities are known and the hand will be played correctly but with no interest.

RA: 我是 Ra。讓我們舉個例子：一個人看見所有玩家的撲克牌。他然後知曉該遊戲。這場賭博變成孩子的玩耍，因為沒有風險。其他人的牌是已知的。各種可能性都被知曉、他會正確地玩牌、但沒有趣味。

In time/space and in the true-color green density, the hands of all are open to

the eye. The thoughts, the feelings, the troubles, all these may be seen. There is no deception and no desire for deception. Thus much may be accomplished in harmony but the mind/body/spirit gains little polarity from this interaction. 在時間/空間和真實顏色綠色密度之中，所有玩家的牌都是打開可見的。各種思維、感覺、困難都可以被看見。沒有欺騙、也沒有渴望去欺騙。從而、許多事情都在和諧中被完成，但心/身/靈從這個互動中獲得很少的極性。

Let us re-examine this metaphor and multiply it into the longest poker game you can imagine, a lifetime. The cards are love, dislike, limitation, unhappiness, pleasure, etc. They are dealt and re-dealt and re-dealt continuously. You may, during this incarnation begin — and we stress begin — to know your own cards. You may begin to find the love within you. You may begin to balance your pleasure, your limitations, etc. However, your only indication of other-selves' cards is to look into the eyes.

讓我們重新檢視這個隱喻、並且把它擴大為最久的撲克牌遊戲、你可以想像的：一輩子。這些牌是：愛、厭惡、限制、不快樂、愉快，等等。(有實體)不斷地發這些牌、再發牌、再發牌。你可以在此生期間開始、我們強調開始、知道你自己的牌。你可以開始找到你內在的愛。你可以開始平衡你的愉快、你的限制，等等。無論如何，你唯一知道其他人手上牌的方式是看入(對方的)雙眼。

You cannot remember your hand, their hands, perhaps even the rules of this game. This game can only be won by those who lose their cards in the melting influence of love; can only be won by those who lay their pleasures, their limitations, their all upon the table face up and say inwardly: "All, all of you players, each other-self, whatever your hand, I love you."

你無法記得你手上的牌、他們手上的牌，或許甚至不記得這個遊戲的規則。唯一贏得這個遊戲的方式：在愛的融化影響力之中輸掉手上的牌；唯一獲勝的方法是放下種種愉快、限制，將所有牌向上攤開放在牌桌上，並在心裡說：「所有人、所有的玩家、每一個其他自我，不管你手上的牌是什麼，我愛你。」

This is the game: to know, to accept, to forgive, to balance, and to open the self in love. This cannot be done without the forgetting, for it would carry no weight in the life of the mind/body/spirit beingness totality.

這個遊戲是：去知曉、接受、原諒、平衡，接著在愛中開放自我。沒有遺忘(過程)，這事無法被完成，因為若非如此、對於心/身/靈存在性全體而言、這個人生就沒有承載重量了。

50.8 ▶

50.8 Questioner: Thank you. How does the adept to do polarization in consciousness without external action?

50.8 發問者：謝謝你。在心智中保持視覺形象的能力如何允許行家做意識內的極化，無須外在的行動？

Ra: I am Ra. This is not a simple query, for the adept is one which will go beyond the green ray which signals entry into harvestability. The adept will not simply be tapping into intelligent energy as a means of readiness for harvest but tapping into both intelligent energy and intelligent infinity for the purpose of transmuting planetary harvestability and consciousness.

RA：我是 Ra。這不是一個簡單的詢問，因為行家去的地方超越綠色光芒、它標誌著可收割性的入口。行家不只是汲取智能能量做為收割的準備，還汲取智能能量與智能無限、目的是轉化全球收割性與意識。

The means of this working lie within. The key is first, silence, and secondly, singleness of thought. Thusly a visualization which can be held steady to the inward eye for several of your minutes, as you measure time, will signal the adept' s increase in singleness of thought. This singleness of thought then can be used by the positive adept to work in group ritual visualizations for the raising of positive energy, by negative adepts for the increase in personal power.

這種工作的方式藏於內在。首要的鑰匙是靜默，其次是思想的專一。因此行家可以將一個影像穩定地保留在內在之眼前面[你們的] 數分鐘，就你們衡量時間的方式，這標記了行家思維專一程度的提升。這思維的專一性可以被正面行家使用、在群體儀式具像化過程中工作、以提升正面能量；被負面行家使用、以增加個人的力量。

50.9 ▶

50.9 Questioner: Can you tell me how the adept, then, after being able to hold the image for several minutes, what he does then to affect planetary consciousness or increase positive polarity? I still don' t quite understand about this.

50.9 發問者：那麼你能否告訴我，在能夠保留影像數分鐘之後，行家做了什麼以影響行星意識或增加正面的極性？我仍然不大理解這點。

Ra: I am Ra. When the positive adept touches intelligent infinity from within, this is the most powerful of connections for it is the connection of the whole

mind/body/spirit complex microcosm with the macrocosm. This connection enables the, shall we say, green-ray true color in time/space to manifest in your time/space. In green ray thoughts are beings. In your illusion this is normally not so.

RA: 我是 Ra。當正面行家從內在碰觸智能無限，這是個最為強而有力的連結，因為它連結了整個心/身/靈複合體小宇宙與大宇宙。容我們說，這個連結致使時間/空間中的綠色光芒真實顏色能夠顯化在你們的時間/空間裡*。在綠色光芒中，思想即是存有。在你們的幻象中，通常不是這樣的。

{ 有可能、Ra 原本要說的是：「這個連結致使時間/空間中的綠色光芒真實顏色能夠顯化在你們的空間/時間裡」，但它從未做為錯誤而被更正，因此開放給讀者思索。}*

The adepts then become living channels for love and light and are able to channel this radiance directly into the planetary web of energy nexi. The ritual will always end by the grounding of this energy in praise and thanksgiving and the release of this energy into the planetary whole.

然後該行家成為愛與光之活躍管道、並且能夠直接傳導這股光輝進入全球能量鏈結網。該儀式總是在讚美與感謝中使能量紮根、接著釋放這股能量進入整個行星。

50.10 ►

50.10 Questioner: I know of people who have been recently trained in meditation, who after a very short period of intense meditation, a couple of days or so, are able to cause the action at a distance effect on metal, bending it. It' s my understanding that they are wearing a pyramid-shaped wire on their heads while doing this. I was invited to one of the meditation sessions a couple of years ago but I couldn' t get there. Could you comment on this process, and if they are accomplishing anything of value or not?

50.10 發問者：我知道有些人最近受過冥想訓練，在很短的密集冥想期間之後，大約幾天，就能夠遠距離對於金屬產生作用，彎曲它。就我的理解，他們在做這個動作的同時、戴著一個金字塔形狀的金屬線框。我曾在幾年前受邀參與他們的一場冥想集會，但我不能達到那個程度。你可否評論這個過程、以及他們是否成就任何有價值的東西？

Ra: I am Ra. No. Please ask one more full query at this working.

RA: 我是 Ra。沒有。在這次工作期間、請再問一個完整的詢問。

50.11 ►

50.11 Questioner: Could you give me more information on the energy fields of the body as relates to the right and left brain and if this is somehow related to

the pyramid shape as far as energy focusing goes? I am a little lost at exactly how to get into this line of questioning, so I will ask that question.

50.11 發問者：你可否給我更多與左右腦有關聯的身體能量場資訊、以及從能量聚焦來看、這資訊是否和金字塔形狀有某種關聯？我在進入這條提問路線時有些茫然，所以我要問此問題。

Ra: I am Ra. We are similarly at a loss at this line of answering. We may say that the pyramid shape is but one which focuses the instreamings of energy for use by entities which may become aware of these instreamings. We may say further that the shape of your physical brain is not significant as a shape for concentrating instreamings of energy. Please ask more specifically if you may that information you seek.

RA：我是 Ra。我們在回答這方面的提問同樣有些茫然。我們會說金字塔形狀只是一種內流能量聚焦的方式，可以被那些開始覺察這些內流的實體所使用。進一步地說，你們肉體大腦的形狀在聚集內流能量方面並不具有顯著意義。如果你想尋求那個資訊、請更明確地發問。

50.12 ▶

50.12 Questioner: Each of us feel, in meditation, energy on the head in various places. Could you tell me what this is, and what it signifies, and what the various places that we feel it signify?

50.12 發問者：我們每個人在冥想中，都感覺能量在頭部的不同地方。你可否告訴我它是什麼，它代表什麼意思，以及我們感覺的不同地方代表的意義？

Ra: I am Ra. Forgetting the pyramid will be of aid to you in the study of these experiences. The instreamings of energy are felt by the energy centers which need, and are prepared for, activation. Thus those who feel the stimulation at violet-ray level are getting just that. Those feeling it within the forehead between the brows are experiencing indigo ray and so forth. Those experiencing tinglings and visual images are having some blockage in the energy center being activated and thus the electrical body spreads this energy out and its effect is diffused.

RA：我是 Ra。忘掉金字塔將對你們在研讀這些經驗有幫助。內流能量會被那些需要和準備好啟動的能量中心所感受到。因此那些在紫羅蘭光芒層次感覺到刺激的實體就得到那個東西。那些在前額、兩眉中心裡頭有感覺的實體們正經驗靛藍色光芒、以此類推。那些經驗到刺痛及視覺影像的實體們、他們正在啟動的能量中心有些阻塞、因此電性體將這股能量向外散開、於是它的效果也隨之擴散。

Those not truly sincerely requesting this energy may yet feel it if the entities are not well-trained in psychic defense. Those not desirous of experiencing these sensations and activations and changes even upon the subconscious level will not experience anything due to their abilities at defense and armoring against change.

如果這些實體在超心靈防禦上沒有良好的訓練、即使他們並不真的由衷請求這股能量，仍然會感覺到它。那些不渴望經驗這些悸動、啟動、改變的實體，即使在潛意識層次上、他們將不會經驗到任何東西、這是由於他們(內在)防禦的能力，並且穿上盔甲對抗改變。

50.13 ▶

50.13 Questioner: Right now I' m getting two feelings simultaneously. Is this normal to get two at once?

50.13 發問者：就在當下，我同時地得到兩種感覺。這是正常(情況)嗎、立刻獲得兩種(感覺)？

Ra: I am Ra. The most normal for the adept is the following: the indigo stimulation activating that great gateway into healing, magical work, prayerful attention, and the radiance of being; and the stimulation of the violet ray which is the spiritual giving and taking from and to Creator, from Creator to Creator.

RA：我是 Ra。對於行家而言 最正常的情況如下：靛藍色光芒刺激、啟動偉大的入口，(該實體)進入治療、魔法工作、虔誠的專注，以及存有的光輝；接著紫羅蘭色光芒的刺激是靈性的施與受、來自造物者和通往造物者、從造物者到造物者。

This is a desirable configuration.

這是一個值得擁有的配置。

Is there a brief query before we leave this instrument?

在我們離開這個器皿之前、是否有個簡短的詢問？

50.14 ▶

50.14 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

50.14 發問者：有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. You are conscientious and your alignments are careful. It would be well to take care that this instrument' s neck is placed carefully upon its

support.

RA：我是 Ra。你們是謹慎認真的，你們的排列也是仔細小心的。請留意這個實體的頸部是否被謹慎地放置在支撐物之上、這樣會是好的。

I am Ra. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友們，我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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51.0

51.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

51.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

51.1 ▶

51.1 Questioner: As we begin Book Three of The Law Of One there are a couple of questions, one of fairly non-transient importance and one which I consider to be a bit transient that I feel obligated to ask because of communication with others.

51.1 發問者：在我們開始這場集會之際[一的法則之卷三開端]，我有幾個相當重要的、非短暫性質的、問題要提出，以及一個有點短暫的問題、為了與他人的交誼、我感到有義務要問。

The first is just clearing up final points about harvest for our friend [name]. And I was wondering if there is a supervision over the harvest and if so, why this supervision is necessary and how it works since an entity' s harvestability is the violet ray? Is it necessary for entities to supervise the harvest, or is it automatic? Could you answer this, please?

首先是澄清關於收割的最後疑點，為了我們的朋友利奧·史普林克而問。我懷疑是否有實體在監督收割的過程，如果有，既然一個實體已經可以從他的紫羅蘭色光芒決定收割程度、為什麼這種監督是必須的，以及它是如何運作的。是否需要某些實體監督該收割(過程)? 或它是自動進行的? 可否請你回答這問題?

Ra: I am Ra. In time of harvest there are always harvesters. The fruit is formed as it will be, but there is some supervision necessary to ensure that this bounty is placed as it should be without the bruise or the blemish.

RA：我是 Ra。在收割的時節、總會有一些收割者。果實會如其所將是地形成，但必須有些監督以確保這個收成被放置在應然的位置，沒有擦傷或瑕疵。

There are those of three levels watching over harvest.

看顧收割的那些實體有三個層次。

The first level is planetary and that which may be called angelic. This type of

guardian includes the mind/body/spirit complex totality or higher self of an entity and those inner plane entities which have been attracted to this entity through its inner seeking.

第一個層次是行星的，也可以稱為天使的。這類的保護者包括該實體的心/身/靈複合全體或較高自我，以及被該實體之內在尋求所吸引的、那些內在層面的實體。

The second class of those who ward this process are those of the Confederation who have the honor/duty of standing in the small places at the edge of the steps of light/love so that those entities being harvested will not, no matter how confused or unable to make contact with their higher self, stumble and fall away for any reason other than the strength of the light. These Confederation entities catch those who stumble and set them aright so that they may continue into the light.

第二類守護這個過程的個體屬於邦聯，他們擁有此榮耀/義務、站在光/愛之階梯的邊緣[的小地方]，以確保那些被收割的個體不管是多麼困惑或無法與較高自我接觸、將不會為了任何原因跌倒或墜落，除非是其光的氣力(不足)。這些邦聯的實體會接住那些跌落的人、把他們歸位、好讓他們繼續進入光中。

The third group watching over this process is that group you call the Guardians. This group is from the octave above our own and serves in this manner as light-bringers. These Guardians provide the precise emissions of light/love in exquisitely fastidious disseminations of discrimination so that the precise light/love vibration of each entity may be ascertained.

第三類看顧這個過程的群體、你們稱為守護者。這個群體來自於比我們高的八度音程，他們做為荷光者、以此方式服務。這些守護者以精巧、近乎苛求的辨別之傳播方式、提供精準的光/愛放射，如此每一個實體的精確光/愛振動能被確認。

Thus the harvest is automatic in that those harvested will respond according to that which is unchangeable during harvest. That is the violet-ray emanation. However, these helpers are around to ensure a proper harvesting so that each entity may have the fullest opportunity to express its violet-ray selfhood.

因此、收割(固然)是自動發生的、根據那紫羅蘭色光芒的放射、決定收割標準、這是不會改變的。然而，圍繞周圍的幫助者可以確保妥善的收割、好讓每個實體都有最充分的機會表達它的紫羅蘭色光芒之自我狀態。

51.2 ►

51.2 Questioner: Thank you. This next question I feel to be a transient type of question; however, it has been asked me by one whom I have communicated

with who has been intensely involved in the UFO portion of the phenomenon. If you deem it too transient or unimportant we' ll skip it, but I have been asked how is it possible for the craft of, shall we say, the fourth-density to get here in that it seems that as you approach the velocity of light mass approaches infinite. We have talked about the increase of spiritual mass and it was just a question as to how this transition from very distant planets is made in craft and my question would be why craft would be necessary at all? This is not an important question.

51.2 發問者：謝謝你。接下來的問題 我覺得是短暫性質的問題；然而，這是一個密集研究 UFO 現象的朋友問我的問題。如果你認為這問題不重要或太短暫，我們可以跳過，但我曾被問到，第四密度的[容我們說]飛行器如何可能到達這裡，因為當你接近光速時，質量趨近無限。我們已經談論過靈性質量的增加，而這一個問題僅僅是，從遙遠星球躍遷到這裡，這過程如何在飛行器中被完成。我的問題則是，到底為什麼會需要飛行器？這不是一個重要的問題。

Ra: I am Ra. You have asked several questions. We shall respond in turn. Firstly, we agree that this material is transient.

RA：我是 Ra。你問了幾個問題。我們將依次回答。首先，我們同意這題材是短暫的。

Secondly, those for the most part coming from distant points, as you term them, do not need craft as you know them. The query itself requires understanding which you do not possess. We shall attempt to state what may be stated.

其次，來自遠方點[依照你的術語]的個體、大多數不需要飛行器。該詢問自身需要你們還沒擁有的理解。我們將嘗試在可以陳述的範圍內陳述。

Firstly, there are a few third-density entities who have learned how to use craft to travel between star systems while experiencing the limitations you now understand. However, such entities have learned to use hydrogen in a way different from your understanding now. These entities still take quite long durations of time, as you measure it, to move about. However, these entities are able to use hypothermia to slow the physical and mental complex processes in order to withstand the duration of flight. Those such as are from Sirius are of this type. There are two other types.

有一，有些第三密度的實體學習使用飛行器往返各個恆星系統，他們所受到的限制是你們理解的。無論如何，這些實體學習到使用氫的方式、與你們目前的理解不同。這些實體依然花很長的時間[在星際間]四處移動。然而，這些個體能夠使用降低體溫的技

術延緩肉體與心智複合體的過程、以抵擋長期的飛行過程。好比那些來自天狼星的實體就屬於這個類型。還有其他兩個類型：

One is the type which, coming from fourth, fifth, or sixth density in your own galaxy, has access to a type of energy system which uses the speed of light as a slingshot and thus arrives where it wishes without any perceptible time elapsed in your view.

一類是來自你們自己銀河系的第四、第五、或第六密度，他們能夠存取一種能量系統、可以使用光速為一種彈弓，接著到達任何想望去的地方，以你們的觀點，幾乎不花任何可感知的時間。

The other type of experience is that of fourth, fifth, and sixth densities of other galaxies and some within your own galaxy which have learned the necessary disciplines of personality to view the universe as one being and, therefore, are able to proceed from locus to locus by thought alone, materializing the necessary craft, if you will, to enclose the light body of the entity.

另一類的體驗是其他銀河系的第四、第五、第六密度，還有一些位於你們自己銀河的實體，(他們)已學到必要的人格修練，將宇宙看待為一個存有，因而能夠單憑思想，就能從一個地點移動到另一個地點，具體化必要的飛行器，以包圍該實體的光體。

51.3 ▶

51.3 Questioner: I assume that that latter type is the type that we experience with most of our landings from the Orion group. Is this correct?

51.3 發問者：我假設大部分的獵戶集團的降落屬於後面類型的體驗。這是否正確？

Ra: I am Ra. The Orion group is mixed between the penultimate and the latter groups.

RA：我是 Ra。獵戶集團參雜兩種：倒數第二與隨後的種類。

51.4 ▶

51.4 Questioner: Why is a vehicle necessary for this transition? When you, as Ra, went to Egypt earlier you used bell-shaped craft, but you did this by thought. Can you tell me why you used a vehicle rather than just materializing the body?

51.4 發問者：為什麼需要一個載具來達到轉換交通的目的？當你們，早先以 Ra 的身分前往埃及，你使用鐘型的飛行器，但你以思想來製作它。你能否告訴我為什麼要用一個載具，不乾脆具體化身體就好了？

Ra: I am Ra. The vehicle or craft is that thought-form upon which our concentration may function as motivator. We would not choose to use our mind/body/spirit complexes as the focus for such a working.

RA：我是 Ra。該載具或飛行器是那個思想形態、我們集中心力在上頭、得以作用為一個動力器。我們不會選擇去使用我們的心/身/靈複合體做為這類工作的焦點。

51.5 ▶

51.5 Questioner: Thank you. I would like to make a statement. I' m sure I' m somewhat off with this. It' s a very difficult question to ask for me, because I don' t really know what I' m talking about. But it seems to me, and you can tell me where I am going wrong with this statement, that we have seven bodies each corresponding to one of the seven colors of the spectrum and that energy that creates these seven bodies is a universal type of energy that streams into our planetary environment and comes in through seven energy centers that we have called chakras to develop and perfect these bodies, and this is.... Each of these bodies is in somehow related to the mental configuration that we have and the perfection of each of these bodies and the total instreaming, you might say, of this energy is a function of this mental configuration, and through this mental configuration we may block, to some extent, the instreamings of energy that create each of these seven bodies. Could you comment on where I am wrong and correct me in this that I have stated?

51.5 發問者：謝謝你。我想要做個聲明。我確定我在這方面有些偏離。這個問題對我很困難、因為我不真的知道我在說些什麼。但在我看來，你可以告訴我哪裡說錯：我們有七個形體，每個對應到光譜的七個顏色，創造這七個形體的能量是一種普遍類型的能量、它流動進入我們的地球環境，然後流經七個能量中心，我們稱為脈輪，以發展並完善這些形體。接著這是... 這每一個形體多少與我們的心智配置有關聯，使這些形體完美以及全面的內流(能量)是心智配置的功能之一。透過心智配置，我們或多或少會阻擋內流的能量、它創造這七個形體。你能否評論我剛才講的內容之錯誤、並且更正我？

Ra: I am Ra. Your statement is substantially correct. To use the term "mental configuration" is to oversimplify the manners of blockage of instreaming which occur in your density. The mind complex has a relationship to the spirit and body complexes which is not fixed. Thus blockages may occur betwixt spirit and mind, or body and mind, upon many different levels. We reiterate that each energy center has seven sub-colors, let us say, for convenience. Thus

spiritual/mental blockages combined with mental/bodily blockages may affect each of the energy centers in several differing ways. Thus you may see the subtle nature of the balancing and evolutionary process.

RA：我是 Ra。你的陳述大體上是正確的。使用「心智配置」的術語、卻是過分簡化、在你們的密度中、內流(能量)被阻塞的過程。心智複合體與靈性複合體、身體複合體的關係不是固定的。因此阻塞可能發生在靈性與心智之間，或身體與心智之間，在許多不同的層次上頭。我們重申每個能量中心都有七個子顏色，為了方便之故，讓我們這麼說。是故、靈性/心智阻塞與心智/身體的阻塞綜合在一起、以幾種不同的方式、可以影響每一個能量中心。由此、你可以看見平衡與進化過程的微妙特質。

51.6 ▶

51.6 Questioner: I am unsure as to whether this will provide an avenue of questioning or not that will be fruitful, however I will ask this question since it seemed to me that there is possibly a connection here.

51.6 發問者：我不大確定這條詢問路線將會帶來有益的收穫。無論如何，我要問這問題、因為在我看來、可能其中有一個連結。

On the back of the book, Secrets of The Great Pyramid, there are several reproductions of Egyptian drawings or works, some showing birds flying over horizontal entities. Could you tell me what this is and if it has any relationship to Ra?

在這本書，大金字塔的秘密的背面，有幾幅埃及繪畫的複製品，某幅畫顯示幾隻鳥飛過水平的實體。你可以告訴我、這是什麼、是否與 Ra 有任何關係？

Ra: I am Ra. These drawings of which you speak are some of many which distort the teaching of our perception of death as the gateway to further experience. The distortions concern those considerations of specific nature as to processes of the so-called "dead" mind/body/spirit complex. This may be termed, in your philosophy, the distortion of Gnosticism: that is, the belief that one may achieve knowledge and a proper position by means of carefully perceived and accentuated movements, concepts, and symbols.

RA：我是 Ra。你所說的繪畫是許多作品的其中一些，它們扭曲了該教導，即我們對死亡的感知為通往進一步經驗之大門。這些扭曲關切那些特定性質的考量，即處理所謂的「死亡」的心/身/靈複合體。以你們的哲學，這或許可以稱為諾斯底主義：也就是相信一個人可以透過仔細感知與強調的活動、概念、標誌來獲致知識和一個適當的位置。

In fact, the process of the physical death is as we have described before: one

in which there is aid available and the only need at death is the releasing of that entity from its body by those around it and the praising of the process by those who grieve. By these means may the mind/body/spirit which has experienced physical death be aided, not by the various perceptions of careful and repeated rituals.

事實上，肉體死亡的過程如我們已經描述的：在其中、援助隨時可得，對於死者週遭的人而言，在死亡時唯一需要做的是：放下那個離開肉體的實體，即使悲傷，(仍)讚美這個過程。透過這方式，已體驗肉身死亡的心/身/靈得到協助，而非透過各種可感知的、仔細與重複的儀式。

51.7 ▶

51.7 Questioner: You spoke an earlier time of rotational speeds of energy centers. Am I correct in assuming that this is a function of the blockage of the energy center and the less blocked it is, the higher speed of rotation, then indicating greater energy instreaming?

51.7 發問者：你稍早曾提到能量中心的旋轉速度。我假設這是能量中心阻塞的一個函數，當能量中心的阻擋減少、旋轉速度就越快，然後表示內流(能量)越大；我的假設是否正確？

Ra: I am Ra. You are partially correct. In the first three energy centers a full unblocking of this energy will create speeds of rotation. As the entity develops the higher energy centers, however, these centers will then begin to express their nature by forming crystal structures. This is the higher or more balanced form of activation of energy centers as the space/time nature of this energy is transmuted to the time/space nature of regularization and balancing.

RA：我是 Ra。你有部分是正確的。在前三個能量中心，這股能量完全不受阻的情況下、將產生旋轉速度。然而，當該實體發展較高的能量中心時，這些中心將會開始透過形成水晶結構來表達它們的特質。這是較高或更平衡的能量啟動形式，能量的空間/時間性質被轉化為規則化與平衡的時間/空間特性。

51.8 ▶

51.8 Questioner: What do you mean by crystal structures?

51.8 發問者：你說的水晶結構是什麼意思？

Ra: I am Ra. Each of the energy centers of the physical complex may be seen to have a distinctive crystalline structure in the more developed entity. Each will be somewhat different just as in your world no two snowflakes are alike. However, each is regular.

RA: 我是 Ra。在較為發展的實體中，該肉身複合體的每一個能量中心都可視為具有特殊的水晶結構。每個都有些不同，正如在你們的世界、沒有兩片雪花是相同的。然而，每個都是有規律的。

The red energy center often is in the shape of the spoked wheel.
紅色能量中心通常是車輪的形狀。

The orange energy center in the flower shape containing three petals.
橙色能量中心為包含三個花瓣的花朵形狀。

The yellow center again in a rounded shape, many faceted, as a star.
黃色中心又回到圓形，許多個切面，如同一顆星星。

The green energy center sometimes called the lotus-shape, the number of points of crystalline structure dependent upon the strength of this center.
綠色能量中心有時被稱為蓮花形狀，水晶結構的頂點數目取決於該中心的力道。

The blue energy center capable of having perhaps one hundred facets and capable of great flashing brilliance.
藍色能量中心或許能有上百個切面、並且能夠大量閃耀著光輝。

The indigo center a more quiet center which has the basic triangular or three-petaled shape in many, although some adepts who have balanced the lower energies may create more faceted forms.
靛藍色中心、一個較為平靜的中心，它有許多基本的三角形或三個花瓣形，儘管如此，一些行家已經平衡較低能量中心，得以創造出更多切面的形態。

The violet energy center is the least variable and is sometimes described in your philosophy as thousand-petaled as it is the sum of the mind/body/spirit complex distortion totality.
紫羅蘭色能量中心的形狀變化最少、有時被你們的哲學書籍描述為具有千個花瓣，因為它是該心/身/靈複合體變貌的總體。

51.9 ▶

51.9 Questioner: Right now I feel a feeling at the indigo center. If this center were totally activated and not blocked at all, would I then feel nothing there?

51.9 發問者：就在此刻、我的靛藍色中心有個感覺。如果這個中心完全地被啟動、完全沒有阻礙，那麼我就不會有任何感覺？

Ra: I am Ra. This query, if answered, would infringe upon the Law of Confusion.

RA: 我是 Ra。這個詢問，如果回答的話，會侵犯混淆的法則。

51.10 ▶

51.10 Questioner: Immediately after the death of the physical body, you have stated that the, I believe I'm correct in saying that, primary activated body is the indigo, and you stated that it is the form-maker. Why is this so? Can you answer that?

51.10 發問者：緊接著肉體死亡之後，你曾說[我相信這麼說是準確的]主要被啟動的形態是靛藍(體)，接著你說它是形態製造者。為什麼是如此？你可否回答？

Ra: I am Ra. This will be the last full query of this session of working.

RA: 我是 Ra。這將是此次工作集會的最後完整的詢問。

The indigo body may be seen to be an analog for intelligent energy. It is, in microcosm, the Logos. The intelligent energy of the mind/body/spirit complex totality draws its existence from intelligent infinity or the Creator. This Creator is to be understood, both in macrocosm and microcosm, to have, as we have said, two natures: the unpotentiated infinity which is intelligent; this is all that there is.

靛藍體可以視為智能能量的類比。在微觀宇宙中、它即是理則。心/身/靈複合全體的智能能量 從智能無限或造物者中拉拔出它(自身)的存在。這個造物者是要同時在大宇宙與小宇宙之中被理解，如同我們曾說的，(造物者)具有兩個特質：尚未賦能的無限，它是智能的— 此即是一切萬有。*

{ Ra 說：「這個造物者是要同時在大宇宙與小宇宙之中被理解，如同我們曾說的，具有兩個特質」，這指出一個清單、有兩個項目(假定是智能無限的位能與動能層面)。然而，在第二段是否有第二個項目是不清楚的。}*

Free will has potentiated, both the Creator of us all and our selves as co-Creators with intelligent infinity which has will. This will may be drawn upon by the indigo or form-making body and its wisdom used to then choose the appropriate locus and type of experience which this co-Creator or sub-sub-Logos you call so carelessly a person will take.

自由意志已賦予兩者能力，這兩者是我們全體之造物者與身為共同造物者的我們，偕同具有意志之智能無限，這意志可以被靛藍色體或形態製造體所汲取，它的智慧被用來選擇適當的位置和經驗的類型，給予這個共同造物者或子子理則、你們如此隨意地稱之為一個人。

I am Ra. This is the time for any brief queries.

我是 Ra。此時接受任何簡短的詢問？

51.11 ▶

51.11 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

51.11 發問者：有沒有任何我們可以做的、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. All is well. You are conscientious. I leave you now, my brothers, in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

RA：我是 Ra。一切都好。你們是謹慎認真的。我的兄弟們，我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。

Adonai 。

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52.0

52.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

52.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

52.1 ▶

52.1 Questioner: In the previous session you stated that “the other type of experience is the fourth, fifth, and sixth densities of other galaxies and some within your own galaxy which have learned necessary disciplines of personality to view the universe as one being, and therefore are able to proceed from locus to locus by thought alone, materializing the necessary craft.”

52.1 發問者：在前一場集會中、你曾說：「另一類的體驗是其他銀河系的第四、第五、第六密度，還有一些位於你們自己銀河的實體，(他們)已學到必要的人格修練，將宇宙看待為一個存有，因而能夠單憑思想，就能從一個地點移動到另一個地點，具體化必要的飛行器。」

I would like to ask you when you say that “fourth, fifth, and sixth densities of other galaxies, and some within your own galaxy,” are you stating here that more of the entities in other galaxies have developed the abilities of personality than have in this galaxy for this type of, shall I say, travel? (I am using the term galaxy with respect to the lenticular shape of 250 billion stars.) 我想問你、當你說「其他銀河系的第四、第五、第六密度，還有一些位於你們銀河的個體」，你是否想說明、和這個銀河系相比、其他星系有較多實體發展出人格修養的能力、從事這類的旅行？我這裡說的術語、銀河系、指的是擁有二千五百億個恆星的雙凸透鏡形(銀河系)。

Ra: I am Ra. We have once again used a meaning for this term, galaxy, that does not lie within your vocabulary at this time, if you will call it so. We referred to your star system.

RA：我是 Ra。我們再一次使用這個術語、星系、的一個不存在你們現今字彙的意義。我們意指你們的恆星系統。

It is incorrect to assume that other star systems are more able to manipulate the dimensions than your own. It is merely that there are many other systems

besides your own.

去假設其他恆星系統比你們更能操縱次元(旅行)是不正確的。(我們)僅僅單純地表示,除了你們自己的(系統),還有許多其他的(恆星)系統。

52.2 ▶

52.2 Questioner: Thank you. I think that possibly I am on an important point here because it seems to me that the great work in evolution is the discipline of personality, and it seems that we have two types of moving around the universe, one stemming from disciplines of personality, and the other stemming from what you call the slingshot effect. I won't even get into the sub-light speeds because I don't consider that too important. And I only consider this material important with respect to the fact that we are investigating discipline of the personality.

52.2 發問者：謝謝你。我想我正位於一個重要的論點上、因為我認為進化中的偉大工作是人格修煉。而看起來、我們有兩類的實體在宇宙中移動，一種起源於人格修煉，另一種起源於你所謂的彈弓效應。我不想探討光速以下的速度、因為我不認為那很重要。我認為這題材很重要、只因為我們正在探究人格修煉。

Does the use of the slingshot effect for travel, is that a what you might call an intellectual or a left brain type of involvement of understanding rather than a right brain type?

使用彈弓效應來旅行是否可以說是使用理智或左腦類型來認知、而非右腦類型？

Ra: I am Ra. Your perception on this point is extensive. You penetrate the outer teaching. We prefer not to utilize the terminology of right and left brain due to the inaccuracies of this terminology. Some functions are repetitive or redundant in both lobes, and further, to some entities the functions of the right and left are reversed. However, the heart of the query is worth some consideration.

RA：我是 Ra。你對於這主題的覺察是廣泛的。你穿透了外表的教導。我們寧可不使用左右腦的(分類)術語詞、由於這種術語是不正確的。有些機能是同時重複存在於兩片腦葉，進一步說，對於某些實體、左右腦的機能是相反的。無論如何，該詢問的中心值得某種思量。

The technology of which you, as a social complex, are so enamored at this time is but the birthing of the manipulation of the intelligent energy of the sub-Logos which, when carried much further, may evolve into technology capable of using the gravitic effects of which we spoke. We note that this term

is not accurate but there is no closer term.

你們，做為一個社會複合體，所傾心的科技不過是操縱子理則的智能能量的開端，當進一步發展時，有可能演化成能夠使用[我們先前說的]重力效應的科技。我們注意到這個術語不是準確的、但沒有更貼切的術語了。

Therefore, the use of technology to manipulate that outside the self is far, far less of an aid to personal evolution than the disciplines of the mind/body/spirit complex resulting in the whole knowledge of the self in the microcosm and macrocosm.

因此，對於個人進化的協助，使用科技來操縱自我外面的(環境)是遠遠少於(人格)修練，也就是透過心/身/靈複合體的修練、導致自我在小宇宙和大宇宙之中(獲得)完整的知識。

To the disciplined entity, all things are open and free. The discipline which opens the universes opens also the gateways to evolution. The difference is that of choosing either to hitchhike to a place where beauty may be seen or to walk, step by step, independent and free in this independence to praise the strength to walk and the opportunity for the awareness of beauty.

對於已修練的實體而言，所有事物都是開放且自由的。該修練開啟了宇宙，也開啟了進化的大門。這差別在於：一種是選擇搭便車到一個地方觀看美景；或者(選擇)走路，一步一腳印，獨立且自由，在這獨立中讚美那行走的氣力，以及(沿途)覺察美的機會。

The hitchhiker, instead, is distracted by conversation and the vagaries of the road and, dependent upon the whims of others, is concerned to make the appointment in time. The hitchhiker sees the same beauty but has not prepared itself for the establishment, in the roots of mind, of the experience. 反之，搭便車旅行者，被路上的交談及變幻無常的情況分散注意力，且依賴他人的突發興致，一心只想著準時赴約。搭便車旅行者看到同樣的美，但是沒有將自身準備好，在心智的根源中扎實地建立這體驗。

52.3 ▶

52.3 Questioner: I would ask this question in order to understand the mental disciplines and how they evolve. Do fourth-, fifth-, and sixth-density positive or service-to-others orientation social memory complexes use both the slingshot and the personality discipline type of effect for travel or do they use only one?

52.3 發問者：我問這個問題是為了理解心智的修練以及它們是如何演進的。第四、第

五、第六正面[或服務他人導向]密度的社會記憶複合體是否同時使用彈弓效應及人格修練從事旅行，或者他們只用一種？

Ra: I am Ra. The positively oriented social memory complex will be attempting to learn the disciplines of mind, body, and spirit. However, there are some which, having the technology available to use intelligent energy forces to accomplish travel, do so while learning the more appropriate disciplines.

RA：我是 Ra。正面導向的社會記憶複合體會嘗試學習心智、身體、靈性的修練。然而，對於一些已經擁有科技使用智能能量達成旅行的群體，他們會使用這科技、同時學習更適當的修練。

52.4 ▶

52.4 Questioner: Then I am assuming in the positively oriented social memory complexes that a much higher percentage of them use the personality disciplines for this travel. Is this correct?

52.4 發問者：那麼我假設正面導向的社會記憶複合體有較高比率的成員使用人格修練來旅行。這是否正確？

Ra: I am Ra. This is correct. As positive fifth density moves into sixth there are virtually no entities which any longer use outer technology for travel or communication.

RA：我是 Ra。這是正確的。當正面第五密度移動進入第六密度之際，幾乎沒有實體會再去使用外部的科技來旅行或通訊。

52.5 ▶

52.5 Questioner: Could you give me the same information on the negatively oriented social memory complexes as to the ratios, how they use the slingshot or other effect (personality [disciplines])?

52.5 發問者：你能否給我關於負面導向社會記憶複合體的相同資訊、即他們使用兩種旅行方式的比率？以及他們如何使用彈弓效應或另外的效應，人格修練？

Ra: I am Ra. The fourth-density negative uses the slingshot gravitic light effect, perhaps 80% of its membership being unable to master the disciplines necessary for alternate methods of travel. In fifth-density negative approximately 50% at some point gain the necessary discipline to use thought to accomplish travel. As the sixth density approaches, the negative orientation is thrown into confusion and little travel is attempted. What travel is done is perhaps 73% of light/thought.

RA: 我是 Ra。負面第四密度使用彈弓式重力光效應，或許有 80%的成員無法精通必要的(人格)修練以使用另類的旅行方法。到了負面第五密度、大約有 50%成員在某個(時)點獲得必須的修練、以思想完成旅行。當第六密度迫近之際，負面導向(實體)被丟到困惑中、很少嘗試旅行。當旅行發生時、或許 73%使用光/思想。

52.6 ▶

52.6 Questioner: Is there any difference then, at, say, close to the end of fifth density in the disciplines of personality required for this travel between positive and negative orientation, higher fifth density?

52.6 發問者：那麼，接近第五密度的尾聲，在人格修練方面，正面與負面導向達成這種旅行的要件是否不同，較高的第五密度？

Ra: I am Ra. There are patent differences between the polarities but no difference whatsoever in the completion of the knowledge of the self necessary to accomplish this discipline.

RA：我是 Ra。在兩種極性之間、有明顯的不同，但在完成必要的自我知識以達成這個修練上、沒有絲毫不同。

52.7 ▶

52.7 Questioner: Am I correct, then, in assuming that discipline of the personality, knowledge of self, and control, shall I say, in strengthening of the will would be what any fifth-density entity would see as those things of importance?

52.7 發問者：那麼，假設人格修練、自我的知識，以及容我說、控制以強化意志，這些會是什麼第五密度實體都視為重要的事情。我是否正確？

Ra: I am Ra. In actuality these things are of importance in third through early seventh densities. The only correction in nuance that we would make is your use of the word, control. It is paramount that it be understood that it is not desirable or helpful to the growth of the understanding, may we say, of an entity by itself to control thought processes or impulses except where they may result in actions not consonant with the Law of One.

RA：我是 Ra。實際上，這些事情，從第三直通早期第七密度都是重要的。唯一需要更正的細節是你的用字：控制。了解到它對於理解[容我們說]的成長是沒有助益的，這點至為重要。一個實體 不需去控制思想過程或衝動，除非這樣會導致與一的法則不一致的後果。

Control may seem to be a short-cut to discipline, peace, and illumination.

However, this very control potentiates and necessitates the further incarnative experience in order to balance this control or repression of that self which is perfect.

控制似乎是獲致修練、和平、啟蒙的捷徑。然而，正是這控制使得進一步投生的經驗變得必須，好平衡這個[對於本是完美的自我之]控制或抑制。

Instead, we appreciate and recommend the use of your second verb in regard to the use of the will. Acceptance of self, forgiveness of self, and the direction of the will; this is the path towards the disciplined personality. Your faculty of will is that which is powerful within you as co-Creator. You cannot ascribe to this faculty too much importance. Thus it must be carefully used and directed in service to others for those upon the positively oriented path.

與其如此，我們欣賞並推薦你使用的第二個動詞，關於意志的使用。對自我的接納、對自我的寬恕、以及意志的方向：這些是通往修練之人格的途徑。你們內在的意志機能是強有力的、如同共同造物者。你再怎麼強調這機能的重要性也不為過。因此對於走在正面導向途徑上的人而言，它必須被謹慎地使用，並被導向服務他人。

There is great danger in the use of the will as the personality becomes stronger, for it may be used even subconsciously in ways reducing the polarity of the entity.

當該人格變得日益強壯，使用意志有很大的危險，因為它甚至可能以各種方式被潛意識地使用，而降低該實體的極性。

52.8 ▶

52.8 Questioner: I sense, possibly, a connection between what you just said and why so many Wanderers have selected harvest time on this planet to incarnate. Am I correct? This is a vague notion.

52.8 發問者：我感覺到，你剛才所說的、可能與為什麼這麼多流浪者選擇在這個行星之收割時節投生於此、這其中有個關聯。我是正確的嗎？這是一個模糊的觀念。

Ra: I am Ra. It is correct that in the chance to remember that which has been lost in the forgetting there is a nimety of opportunity for positive polarization. We believe this is the specific thrust of your query. Please ask further if it is not.

RA：我是 Ra。正確，在記起那遺忘的記憶之過程中、有著超多正面極化的機會*。我們相信這是你詢問的特定動力。如果不是、請進一步發問。

{* 在這個上下文中，超多(nimety)可以被定義為「過於豐盛或重複多餘」。}

52.9 ▶

52.9 Questioner: Well, I would just include the question as to why time of harvest is selected by so many Wanderers as time for incarnation?

52.9 發問者：嗯，我只想加入該問題：為什麼這麼多流浪者選取在(地球) 收割時節投生？

Ra: I am Ra. There are several reasons for incarnation during harvest. They may be divided by the terms self and other-self.

RA：我是 Ra。在收割時節投生，有數個原因。可以用自我、和其他自我 [兩個]術語來區分。

The overriding reason for the offering of these Brothers and Sisters of Sorrow in incarnative states is the possibility of aiding other-selves by the lightening of the planetary consciousness distortions and the probability of offering catalyst to other-selves which will increase the harvest.

憂傷的弟兄姊妹投生的最重要原因是藉由減輕全球意識的扭曲、有可能協助其他自我，並且很有機會提供催化劑給其他自我、這將增加收割量。

There are two other reasons for choosing this service which have to do with the self.

還有兩個選擇這項服務的原因跟自我有關。

The Wanderer, if it remembers and dedicates itself to service, will polarize much more rapidly than is possible in the far more etiolated realms of higher-density catalyst.

流浪者，如果它記得、並奉獻自身於服務，將非常快速地極化、超過較高密度的可能程度、(因為)其催化劑要遠為蒼白許多*。

{* 在這個上下文中，蒼白的(etiolated)可以被定義為「弱化；不再有飽滿的氣力；變得蒼白或纖瘦。」}

The final reason is within the mind/body/spirit totality or the social memory complex totality which may judge that an entity or members of a societal entity can make use of third-density catalyst to recapitulate a learning/teaching which is adjudged to be less than perfectly balanced. This especially applies to those entering into and proceeding through sixth density wherein the balance between compassion and wisdom is perfected.

最後一個原因是在於一個心/身/靈全體或社會記憶複合全體、判斷一個實體或成員可以利用第三密度的催化劑來重點式複習一個未臻完美平衡的學習/教導。這特別適用於

那些正要進入或持續穿越第六密度的實體，(他們)在其中完善憐憫與智慧的平衡。

52.10 ▶

52.10 Questioner: Thank you. Just as something that I am a little inquisitive about, not much importance, but I'd like to make a statement I intuitively see, which may be wrong.

52.10 發問者：謝謝你。只是某件我有點過分好奇的事，但不太重要，但我直覺地看見(甚麼)、我想要敘述如下、可能是錯的。

You were speaking of the slingshot effect and that term has puzzled me.
你提到彈弓效應，那個術語使我困惑。

The only thing I can see is that you must put energy into the craft until it approaches the velocity of light and this of course requires more and more and more energy. The time dilation occurs and it seems to me that it would be possible to, by moving at 90° to the direction of travel, somehow change this stored energy in its application of direction or sense so that you move out of space/time into time/space with a 90° deflection. Then the energy would be taken out in time/space and you would re-enter space/time at the end of this energy reversal. Am I in any way correct on this?

我唯一看見的是：你必須將能量放進該飛行器、直到它接近光速，當然、這需要越來越多的能量。時間的擴張效應出現了，接著在我看來、有可能藉由旋轉 90°於原本旅行的方向，由於某種原因、改變了它的應用方向，也就是說你從空間/時間移動出來，然後以 90°的偏向進入時間/空間。然後、當能量在時間/空間中被取走之後，你會重新進入空間/時間，在能量逆轉的盡頭。在這方面、我是否有些許正確？

Ra: I am Ra. You are quite correct as far as your language may take you and, due to your training, more able than we to express the concept. Our only correction, if you will, would be to suggest that the 90° of which you speak are an angle which may best be understood as a portion of a tesseract.

RA：我是 Ra。你是相當正確的，(至少)就你們語言容許的範圍極限而言，由於你(所受)的訓練，比我們更能夠表達這個概念。我們唯一的修正，如果你願意，會是建議將你所說的 90° 改成一個角度，最佳的理解是、它做為超立方體*的一部分。

{* 在純理論數學中、超立方體(tesseract)是一個立方體的第四次元類比物。超立方體對應立方體、就如同立方體對應一個正方形。}

52.11 ▶

52.11 Questioner: Thank you. Just a little point that was bothering me of no

real importance.

52.11 發問者：謝謝你。這只是樁困擾我的小事、沒有真正的重要性。

Well, is there then, from the point of view of an individual who wishes to follow the service-to-others path from our present position in third density, is there anything of importance other than disciplines of personality, knowledge of self, and strengthening of will?

那麼，從想要跟隨服務他人途徑的個人觀點而言，以我們目前在第三密度的位置來看，除了人格的修練、自我的知識、強化意志，還有任何重要的事情嗎？

Ra: I am Ra. This is technique. This is not the heart. Let us examine the heart of evolution.

RA：我是 Ra。這些是技巧，並不是核心。讓我們來檢驗進化的核心。

Let us remember that we are all one. This is the great learning/teaching. In this unity lies love. This is a great learn/teaching. In this unity lies light. This is the fundamental teaching of all planes of existence in materialization. Unity, love, light, and joy; this is the heart of evolution of the spirit.

讓我們記得我們都是一，這是偉大的學習/教導。在這合一之中蘊含著愛。這是一個偉大的學習/教導。在這合一之中蘊含著光。這是根本的教導、屬於所有具體化的存在(次元)平面。合一、愛、光、喜悅：這是靈性進化的核心。

The second-ranking lessons are learn/taught in meditation and in service. At some point the mind/body/spirit complex is so smoothly activated and balanced by these central thoughts or distortions that the techniques you have mentioned become quite significant. However, the universe, its mystery unbroken, is one. Always begin and end in the Creator, not in technique.

第二順位的課程是在冥想與服務中學習/教導。到了某個點，該心/身/靈複合體是如此平順地被啟動、藉由這些中心思想或變貌平衡自身，之後你所提到的技巧就變得相當具有顯著意義。無論如何，該宇宙是一體的、它的神秘是完好無損的。總是始於造物者並終於造物者，而不在於技巧。

52.12 ►

52.12 Questioner: Thank you. In mentioning, in the previous session, the harvest, you mentioned the light-bringers from the octave. Am I to understand that those who provide the light for the gradation of graduation are of an octave above the one we experience? Could you tell me more about these light-bringers, who they are, etc.?

52.12 發問者：感謝你。在上次集會中，收割(典禮)，你提到來自某個八度音程的荷光者。依我的理解，他們來自於我們現在經驗的八度音程之上，提供(我們)畢業的漸層之光？你可否告訴我更多關於荷光者的事，他們是誰，等等？

Ra: I am Ra. This will be the last full query of this working.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。

This octave density of which we have spoken is both omega and alpha, the spiritual mass of the infinite universes becoming one central sun or Creator once again. Then is born a new universe, a new infinity, a new Logos which incorporates all that the Creator has experienced of Itself. In this new octave there are also those who wander. We know very little across the boundary of octave except that these beings come to aid our octave in its Logos completion.

我們所說的八度音程密度，同時是奧米加與阿爾法，無限多個宇宙的靈性質量再一次成為單一中心太陽或造物者。然後誕生一個新的宇宙、一個新的無限、一個新的理則，包含一切造物者曾經經驗祂自己的過程。在這新的八度音程中、也有一些流浪的實體。我們對於跨越八度音程的邊界所知甚少、除了知道這些存有前來協助我們的八度音程、在其理則完滿的過程中。

Is there any brief query which you have at this time?

在此時、你有任何簡短的詢問嗎？

52.13 ►

52.13 Questioner: Only is there anything that we can do to make the instrument more comfortable or to improve the contact?

52.13 發問者：只想問：有沒有任何我們可以做的、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. This instrument has some distortion in the area of the lungs which has been well compensated for by the position of the physical complex.

All is well.

RA：我是 Ra。這個器皿的肺部區域有些扭曲，但由於肉體複合體的姿勢、(肺部)已經得到很好的補償。

一切都好。

We leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the

One Infinite Creator. Adonai.

我的朋友，我們在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無
限造物者的大能與和平中歡欣慶祝。Adonai。

第 053 場集會-1981 年五月 25 日

53.0 ▶

53.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

53.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

53.1 ▶

53.1 Questioner: I would first like to know the instrument' s condition and ask two questions for her. She would like to know if she can do one exercise of one hour a day, and is the pain she feels prior to a session due to an Orion attack?

53.1 發問者：我首先想要知道該器皿的狀態、接著為她問兩個問題。她想要知道、她是否可以一天做一次運動、持續一小時；還有她在集會之前感到的疼痛、是源於獵戶集團的攻擊？

Ra: I am Ra. The instrument' s condition is as previously stated.

RA: 我是 Ra。該器皿的狀態如前所述。

In answer to the question of exercise, now that the intensive period is over, this instrument may, if it chooses, exercise one period rather than two. In scanning this instrument' s physical complex distortions we find the current period of exercise at the limit of this instrument' s strength. This is well in the long run due to a cumulative building up of the vital energies. In the short run it is wearying to this entity. Thus we suggest the entity be aware of our previous admonitions regarding other aids to appropriate bodily distortions. 回應關於運動的問題，現在密集(訓練)時期已結束，這個器皿可以選擇，做一次運動、而非兩次。掃描這個器皿的肉體複合體變貌之後、我們發覺目前的運動時期是這器皿氣力的極限。這以長期而言是好的、可以漸次累積其生命能。(但)短期而言、這器皿會感到疲累。因此我們建議該器皿注意先前的勸告：對於適當的肉體變貌、有其他的協助。

In answer to the second query we may say that the physical complex difficulties prior to contact with our social memory complex are due to the action of the subconscious will of the instrument. This will is extremely strong and requires the mind/body/spirit complex to reserve all available physical

and vital energies for the contact. Thus the discomforts are experienced due to the dramatic distortion towards physical weakness while this energy is diverted. The entity is, it may be noted, also under psychic attack, and this intensifies pre-existing conditions and is responsible for the cramping and the dizziness as well as mind complex distortions.

回答第二個詢問，我們可以說，該器皿在與我們的社會記憶複合體通訊之前、遭遇的肉體困難是由於該器皿的潛意識的意志行動。這意志極度地強壯，要求該心/身/靈複合體保留所有可利用的肉體能量與生命能、以進行該通訊。因此器皿感到不舒適、因為當能量被轉向時、身體戲劇性地靠近衰弱變貌。值得注意的，該器皿同時也承受超心靈攻擊，這加強早已存在的狀態、造成器皿有被箝制和頭昏眼花的現象、還有心智複合體的扭曲。

53.2 ▶

53.2 Questioner: Thank you. I would like to know if [name] may attend one of these sessions in the very near future?

53.2 發問者：謝謝你。我想知道[某個名字]是否在很近的未來、可以參加一場這種集會？

Ra: I am Ra. The mind/body/spirit complex, [name], belongs with this group in the spirit and is welcome. You may request that special meditative periods be set aside until the entity sits with this working. We might suggest that a photograph of the one known as James Allen be sent to this entity with his writing upon it indicating love and light. This held while meditating will bring the entity into peaceful harmony with each of you so that there be no extraneous waste of energy while greetings are exchanged between two entities, both of whom have a distortion towards solitude and shyness, as you would call it. The same might be done with a photograph of the entity, [name], for the one known as James Allen.

RA：我是 Ra。該心/身/靈複合體，[某個名字]，在靈性上屬於這個群體、歡迎它。你們可以要求一個分別的特別冥想期間(給這實體)、直到它加入這個工作集會。我們也建議將詹姆斯·艾倫*的照片附上他手寫的愛與光的字句、送給這個實體。當它冥想時，手持這照片，進入與你們相處的平安和諧狀態，這樣當你們在打招呼時、不會有額外的能量被浪費，他們兩位都具有孤獨與害羞的傾向 [如你所稱]，同樣的做法，可以讓詹姆斯·艾倫持有[某個名字]的照片。

{* 又名為吉姆·麥卡提}

53.3 ▶

53.3 Questioner: Thank you. During my trip to Laramie certain things became

apparent to me with respect to disseminating the first book of The Law of One to those who have had experiences with UFOs and other Wanderers, and I will have to ask some questions now that I may have to include in Book One to eliminate a misunderstanding that I am perceiving as a possibility in Book One. Therefore, these questions, although for the most part transient, are aimed at eliminating certain distortions of understanding with respect to the material in Book One. I hope that I am making a correct approach here. You may not be able to answer some, but that's all right. We'll just go on to some others then if you can't answer the ones I ask.

53.3 發問者：謝謝你。在我前往拉勒米城的旅程中、某些事情對我變得明顯、關於散佈一的法則第一冊卷給那些 UFO 體驗者和其他的流浪者，接著我將必須問一些問題，好讓我加入第一冊當中，以去除一些我感知到、可能發生在第一冊中的誤解*。因此，這些問題，雖然大部分是短暫性質的，卻能去除一些關於理解第一冊內容上的特定扭曲。我希望我採取了正確的方法。你可能不能夠回答某些(問題)，但沒關係。如果你無法回答我現在問的一些問題，我們就繼續問些其他問題。

{ 在起初的商業版中，唐把 53.6~17 包括在第二十六場集會、好給讀者們一個關於「近距離接觸」的更寬廣視野。這兩場集會起初分別存在於第一冊和第三冊，但既然它們現在都在同一卷，我們只在第二十六場集會加一個註腳，導引讀者到這場集會、即可了解到唐的關切、不為這個現象造成錯誤的印象。}*

First I will ask if you could tell me the affiliation of the entities that contacted Betty Andreasson.

首先、我要問、你能否告訴我接觸貝蒂•安德瑞森的實體們隸屬的陣營？

Ra: I am Ra. This query is marginal. We will make the concession towards information with some loss of polarity due to free will being abridged. We request that questions of this nature be kept to a minimum.

RA：我是 Ra。這個詢問是邊緣的(不重要的)。由於自由意志受到刪減、給予資訊將損失一些極性、(但)我們願做出讓步，我們懇求這種問題維持在最低限度。

The entities in this and some other vividly remembered cases are those who, feeling the need to plant Confederation imagery in such a way as not to abrogate free will, use the symbols of death, resurrection, love, and peace as a means of creating, upon the thought level, the time/space illusion of a systematic train of events which give the message of love and hope. This type of contact is chosen by careful consideration of Confederation members which are contacting an entity of like home vibration, if you will. This project then goes before the Council of Saturn and, if approved, is completed. The

characteristics of this type of contact include the nonpainful nature of thoughts experienced and the message content which speaks not of doom but of the new dawning age.

這些實體涉入這個與某些其他被鮮明記得的案例，它們感覺有需要以如此的方式、不會廢棄自由意志、植入(星際)邦聯的形象，使用死亡、復活、愛與和平的標誌做為一種手段，在思想水平上，在時間/空間幻象中創造一個系統化的序列事件，來給予愛與希望的訊息。這類的通訊經過邦聯的成員們謹慎地考量，選擇那些屬於相近家鄉振動[如果你願這麼說]的實體接觸。這個計畫呈交到土星議會前面，如果被認可，就完成了。這類接觸的特徵包括經驗到無痛苦性質的思維，以及訊息內容不講末日，而是講述那嶄新的、即將破曉的時代。

53.4 ▶

53.4 Questioner: It is not necessary that I include the information that you just gave in the book to accomplish my purpose. In order to save your polarity, shall I say, I can keep that as private material if you wish. Do you wish for me to keep it unpublished?

53.4 發問者：我不一定要將你剛才給的資訊放在這本書中、以達成我的目的。為了保存您的極性，容我說，如果你想要如此、我可以將它保留為私人資料。你是否想要我不出版它？

Ra: I am Ra. That which we offer you is freely given and subject only to your discretion.

RA：我是 Ra。我們提供你的東西已被自由地給予、只依照你的判斷決定去向。

53.5 ▶

53.5 Questioner: I thought you would say that. In that case can you tell me anything of the “blue book” mentioned by Betty Andreasson in that case?

53.5 發問者：我剛才想你會那麼說。在那個情況下、你能否告訴我任何關於那個案例，貝蒂•安德瑞森提到的「藍皮書」？

Ra: I am Ra. No.

RA：我是 Ra。不行。

53.6 ▶

53.6 Questioner: Thank you. Can you tell me of various techniques used by the service-to-others or positively oriented Confederation contacts with the people of this planet, the various forms of and techniques of them making contact?

53.6 發問者：謝謝你。你可否告訴我，服務他人或正面導向的星際邦聯，在接觸地球人羣時，所使用的不同技巧，各式各樣進行接觸的形式與技巧？

Ra: I am Ra. We could.

RA：我是 Ra。我們可以。

53.7 ▶

53.7 Questioner: Would you do this please?

53.7 發問者：請你開始吧？

Ra: I am Ra. The most efficient mode of contact is that which you experience at this space/time. The infringement upon free will is greatly undesired. Therefore, those entities which are Wanderers upon your plane of illusion will be the only subjects for the thought projections which make up the so-called "close encounters" and meetings between positively oriented social memory complexes and Wanderers.

RA：我是 Ra。最有效率的接觸模式、就是你們在這個空間/時間體驗的。我們十分不願侵犯自由意志。因此，那些流浪者實體是我們唯一會思想投射的對象、即構成所謂的近距離接觸，正面導向社會記憶複合體與流浪者之間的會面。

53.8 ▶

53.8 Questioner: Could you give me an example of one of these meetings between a Wanderer and a social memory complex as to what the Wanderer would experience?

53.8 發問者：你可以給我一個例子嗎，關於一個社會記憶複合體與流浪者之間的會面，以及流浪者會經歷到什麼？

Ra: I am Ra. One such example of which you are familiar is that of the one known as Morris. In this case the previous contact which other entities in this entity's circle of friends experienced was negatively oriented. However, you will recall that the entity, Morris, was impervious to this contact and could not see, with the physical optical apparatus, this contact.

RA：我是 Ra。這一個例子是你所熟悉的：一個稱為摩里斯*的男子，在這個例子中，這個實體的朋友圈中、也有其他人有(ET)接觸、卻是負面導向的。無論如何，你該記得這個實體，摩里斯，不為所動，且它的肉體光學器官(眼睛)不能看到這個接觸。

{* 這故事可參照 UFO 解密，案例一，作者是 Don Elkins 和 Carla L. Rueckert；由 L/L 研究中心於 1976 年出版。}

However, the inner voice alerted the one known as Morris to go by itself to another place and there an entity with the thought-form shape and appearance of the other contact appeared and gazed at this entity, thus awakening in it the desire to seek the truth of this occurrence and of the experiences of its incarnation in general.

無論如何，摩里斯的內在聲音警示他自行去到另一個地方，他在那裡與一個思想形態接觸，當那思想形態凝視他的時候，喚醒了他尋找關於這事件以及此生經歷之真理的渴望。

The feeling of being awakened or activated is the goal of this type of contact. The duration and imagery used varies depending upon the subconscious expectations of the Wanderer which is experiencing this opportunity for activation.

感覺被喚醒或被啟動是這類接觸的目的。(事件的)持續時間和使用的形象，端賴該流浪者潛意識之期待。

53.9 ▶

53.9 Questioner: In a “close encounter” by a Confederation type of craft I assume that this “close encounter” is with a thought-form type of craft. Do Wanderers within the past few years have “close encounters” with landed thought-form type of craft?

53.9 發問者：在一次「近距離接觸」中、屬於星際邦聯類型的飛行器，我假設這種「近距離接觸」的飛行器是一種思想型態。在過去幾年當中、是否有流浪者曾與已降落的思想型態飛行器 有過「近距離接觸」？

Ra: I am Ra. This has occurred although it is much less common than the Orion type of so-called “close encounter.” We may note that in a universe of unending unity the concept of a “close encounter” is humorous, for are not all encounters of a nature of self with self? Therefore, how can any encounter be less than very, very close?

RA：我是 Ra。這種情況曾發生過，雖然次數遠比獵戶類型的「近距離接觸」要少得多。容我補充一點：在一個無盡頭的合一宇宙中，「近距離接觸」的概念是幽默的，因為所有的接觸(相遇)不都是自我與自我的相遇？因此，怎麼會有任何接觸(相遇)不是非常、非常靠近的？

53.10 ▶

53.10 Questioner: Well, talking about this type of encounter of self to self, do any Wanderers of a positive polarization ever encounter a so-called “close

encounter” with the Orion or negatively oriented polarization?

53.10 發問者：好吧，說到這類的自我對自我的相遇，是否有任何正向的流浪者曾經與獵戶或負面極化導向的實體有過「近距離接觸」？

Ra: I am Ra. This is correct. The—

RA: 我是 Ra。這是正確的。該...

53.11 ▶

53.11 Questioner: [Interrupting] Why does this occur?

53.11 發問者：[中斷 Ra] 為什麼這種事會發生？

Ra: I am Ra. When it occurs it is quite rare and occurs either due to the Orion entities' lack of perception of the depth of positivity to be encountered or due to the Orion entities' desire to, shall we say, attempt to remove this positivity from this plane of existence. Orion tactics normally are those which choose the simple distortions of mind which indicate less mental and spiritual complex activity.

RA: 我是 Ra。它發生的時機是相當罕見的、不是由於獵戶實體們沒有感知對方正面性的深度，就是獵戶實體們渴望去[容我們說]嘗試將這個正向(流浪者)從該存在平面中去除。獵戶(集團)通常的策略是選擇那些心智具備簡單變貌的實體、意指較少心智與靈性複合體的活動。

53.12 ▶

53.12 Questioner: I have become aware of a very large variation in contact with individuals. The Confederation, I am assuming, uses a form of contact to awaken, as you say, Wanderers, and could you give me general examples of the methods used by the Confederation to awaken or partially awaken the Wanderers they are contacting?

53.12 發問者：我已開始察覺到這類與個體的接觸有許多不同形式。我假設星際邦聯使用一種接觸形式來喚醒流浪者們；你可否給我普遍的例子，說明星際邦聯使用什麼方法來喚醒或部分喚醒他們所接觸的流浪者？

Ra: I am Ra. The methods used to awaken Wanderers are varied. The center of each approach is the entrance into the conscious and subconscious in such a way as to avoid causing fear and to maximize the potential for an understandable subjective experience which has meaning for the entity. Many such occur in sleep; others in the midst of many activities during the waking hours. The approach is flexible and does not necessarily include the “close

encounter” syndrome as you are aware.

RA：我是 Ra。喚醒流浪者的方式各有不同，每一種方法的中心是進入其顯意識與潛意識、以避免造成恐懼、對於一個可理解的主觀經驗[對於該實體有意義]、最大化其潛能。許多這種(接觸)發生在睡眠中，其他發生在清醒時分當中的許多活動。該方法是有彈性的、並不一定要包括「近距離接觸」症候群，如你所察覺的。

53.13 ►

53.13 Questioner: What about the physical examination syndrome. How does that relate to Wanderers and to Confederation and Orion contacts?

53.13 發問者：肉體檢查症候群是怎麼回事？這個現象如何關連到流浪者與星際邦聯、獵戶(集團)之接觸？

Ra: I am Ra. The subconscious expectations of entities cause the nature and detail of thought-form experience offered by Confederation thought-form entities. Thus if a Wanderer expects a physical examination, it will perforce be experienced with as little distortion towards alarm or discomfort as is allowable by the nature of the expectations of the subconscious distortions of the Wanderer.

RA：我是 Ra。這些實體潛意識之期待促成邦聯思想形態實體給予此種經驗之特質與細節。因此，如果一個流浪者期待一個身體檢查，它必定將經歷到，且盡可能地將緊張或不適感降到最低、在該流浪者潛意識變貌的期望的允許範圍內。

53.14 ►

53.14 Questioner: Well, are both those who are taken on Confederation and Orion craft then experiencing a seeming physical examination?

53.14 發問者：嗯，那些同時被帶入星際邦聯與獵戶飛行器的個體，將體驗似乎真實的肉體檢驗？

Ra: I am Ra. Your query indicates incorrect thinking. The Orion group uses the physical examination as a means of terrifying the individual and causing it to feel the feelings of an advanced second-density being such as a laboratory animal. The sexual experiences of some are a sub-type of this experience. The intent is to demonstrate the control of the Orion entities over the Terran inhabitant.

RA：我是 Ra。你的詢問指向不正確的思考。獵戶集團使用肉體檢查做為一種恐嚇個體的方式，造成它感覺是一種高等第二密度生物，好比是一個實驗室的動物。某些人有性經驗，這類經驗的附屬種類。其意圖在於展示獵戶實體的控制力凌駕於泰倫居民(地球人)之上。

The thought-form experiences are subjective and, for the most part, do not occur in this density.

思想型態的體驗是主觀的，大部分不會發生在這個密度中。

53.15 ▶

53.15 Questioner: Then both Confederation and Orion contacts are being made and “Close Encounters” are of a dual nature as I understand it. They can either be of the Confederation or Orion type of contact. Is this correct?

53.15 發問者：那麼，就我的理解，「近距離接觸」具有雙重性質，星際邦聯與獵戶集團雙方都在接觸(人群)；它們可以是邦聯或獵戶型態的接觸。這是否正確？

Ra: I am Ra. This is correct, although the preponderance of contacts is Orion-oriented.

RA：我是 Ra。這是正確的，雖然多數的接觸是獵戶導向。

53.16 ▶

53.16 Questioner: Well, we have a large spectrum of entities on Earth with respect to harvestability, both positively oriented and negatively oriented. Would the Orion target in on the ends of this spectrum, both positive and negatively oriented, for contact— for Earth entities, I mean?

53.16 發問者：好的，關於收割性，地球上的實體形成一個巨大的光譜，一端是正面的、一端是負面導向的。當獵戶集團和地球實體們接觸時、是否會將目標集中於光譜的兩端、包括正面與負面導向？

Ra: I am Ra. This query is somewhat difficult to accurately answer. However, we shall attempt to do so.

RA：我是 Ra。這個詢問有些難以準確地回答。無論如何，我們將嘗試如此做。

The most typical approach of Orion entities is to choose what you might call the weaker-minded entity that it might suggest a greater amount of Orion philosophy to be disseminated.

獵戶實體們最典型的手段是選擇[你們或許稱為]心智衰弱的實體，如此暗示著：可以更大量地散播獵戶哲學。

Some few Orion entities are called by more highly polarized negative entities of your space/time nexus. In this case they share information just as we are now doing. However, this is a risk for the Orion entities due to the frequency

with which the harvestable negative planetary entities then attempt to bid and order the Orion contact just as these entities bid planetary negative contacts. The resulting struggle for mastery, if lost, is damaging to the polarity of the Orion group.

有少數的獵戶實體被更高度負面極化的實體[屬於你們的空間/時間鏈結]所呼叫，在這種情況下，他們分享資訊、就如同我們現在做的。然而，獵戶實體這樣做有個風險：由於這些可收割之在地負面實體帶有的頻率，他們然後嘗試吩咐並指揮這次的接觸，正如同獵戶實體指揮屬地的負面接觸。結果是爭奪統治權的鬥爭，如果輸了，將損害獵戶集團的極性。

Similarly, a mistaken Orion contact with highly polarized positive entities can wreak havoc with Orion troops unless these Crusaders are able to depolarize the entity mistakenly contacted. This occurrence is almost unheard of.

Therefore, the Orion group prefers to make physical contact only with the weaker-minded entity.

同樣地，如果一個獵戶實體錯誤地與高度極化的正面實體接觸，可能會對獵戶部隊造成大災難、除非這些十字軍能夠將去掉[被錯誤接觸的]該實體之極性。這種結果幾乎從未聽聞。因此，獵戶集團比較喜歡只與心智較衰弱的實體做實質接觸。

53.17 ▶

53.17 Questioner: Then in general I could say that if an individual has a “close encounter” with a UFO or any other type of experience that seems to be UFO-related, he must look to the heart of the encounter and the effect upon him to determine whether it was Orion or Confederation contact. Is this correct?

53.17 發問者：那麼一般而言，我可以說，如果一個人和一個 UFO 有「近距離接觸」或有任何其他似乎跟 UFO 相關的經驗，他必得注視這次遭遇的核心，以及這事件對他的效應，才能判定這是獵戶或邦聯的接觸。這是否正確？

Ra: I am Ra. This is correct. If there is fear and doom, the contact was quite likely of a negative nature. If the result is hope, friendly feelings, and the awakening of a positive feeling of purposeful service to others, the marks of Confederation contact are evident.

RA：我是 Ra。這是正確的。如果有恐懼與末日在其中，這接觸就相當可能具有負面性質。如果結果是希望、友善的感覺，和喚醒正面與果決服務他人的感覺，邦聯接觸的記號就很明顯了。

53.18 ▶

53.18 Questioner: Thank you. I did not wish to create the wrong impression with the material that we were including in Book One, and find it necessary to add some of this material. I know that it' s transient, but it I believe is necessary for a full understanding or, shall I say, a correct approach to the material.

53.18 發問者：謝謝你。我不想讓第一冊的相關資料給人錯誤印象，所以我發覺有必要添加這些問題。我知道這些是短暫的問題，但我相信為了得到完整的理解或，容我說，一個進入這份資料的正確方法。

I' ll ask a few questions here. If you do not care to ask them we' ll skip them. I would like to ask, however, if you could tell me what, for the most part, or the major portion of Confederation entities, what they look like?

我將在此問一些問題。如果你不想要回答、我們就跳過它們。我想要問，如果可以的話，在星際邦聯、大多數實體的長相為何？

Ra: I am Ra. The fourth-density Confederation entity looks variously depending upon the, shall we say, derivation of its physical vehicle.

RA：我是 Ra。第四密度的邦聯實體長相各異，容我們說，取決於他們原先的肉體載具起源。

53.19 ▶

53.19 Questioner: Do some of them look just like us? Could they pass for Earth people?

53.19 發問者：是否有些實體長得跟我們很像？可以通過地球人的檢查？

Ra: I am Ra. Those of this nature are most often fifth-density.

RA：我是 Ra。具有這種特質的那些實體大多數是第五密度的。

53.20 ▶

53.20 Questioner: I assume that the same answer would apply to the Orion group. Is this correct? As far as fourth and fifth density goes?

53.20 發問者：我假設相同的答案也可以套用在獵戶集團上，這是否正確，包括第四與第五密度？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

53.21 ▶

53.21 Questioner: Can you tell me why [name] had so many silver flecks on her?

53.21 發問者：你能否告訴我為什麼[某人]身上有如此多的銀色亮點？

Ra: I am Ra. This is infringement. No.

RA：我是 Ra。這是冒犯，不行。

53.22 ▶

53.22 Questioner: Thank you. Could you tell me why I got sick during Carl Raschke' s talk?

53.22 發問者：謝謝你。你能否告訴我、什麼在卡爾·拉施克的談話(節目)中，我生病了？

Ra: I am Ra. We scan your thoughts. They are correct and therefore we do not infringe by confirming them. The space/time of your allotted speaking was drawing near and you came under Orion attack due to the great desire of some positively oriented entities to become aware of the Law of One. This may be expected especially when you are not in a group lending strength to each other.

RA：我是 Ra。我們掃描你的想法。它們是正確的，因此我們肯定它們並不會冒犯。你被分配到的講話空間/時間接近了，接著你承受獵戶(實體)的攻擊、由於一些正面導向實體有很大的渴望、開始覺察一的法則。這現象是可以預期的，尤其是當你沒有在一個小組中、可以將氣力借給彼此。

53.23 ▶

53.23 Questioner: Thank you. Can you comment on my, and the instrument, if she approves, so-called ball of lightning experience as a child?

53.23 發問者：謝謝你。如果該器皿同意，你能否評論我與她在童年時期都有的球形閃電經驗？*

{* 卡拉寫道：「當我一歲大的時候，我睡在一個搖籃裡，離敞開的窗戶有段距離。當時外面正在下暴風雨，媽媽走進來關上窗戶，她同時看見一個球形閃電進入房間，它繞行搖籃一圈半之後就飛走了。當我把這個故事告訴唐，他說同樣的事情也發生在他的嬰兒時期。但他的母親沒有詳細地描述，所以他只知道有這件事發生。」}

Ra: I am Ra. This will be the last query of this working. You were being visited by your people to be wished well. Is there any other query of a brief nature we may answer?

RA：我是 Ra。這將是此次工作的最後一個詢問。你們當時正被你們的族群造訪、祝

願你們安好。有沒有任何其他簡短的詢問是我們可以回答的？

53.24 ▶

53.24 Questioner: No. I apologize for asking many transient questions during this session. I hope that we did not cause any problem for you, especially with respect to loss of polarity and that one question, but I felt it necessary to include some of this material so that those Wanderers and others reading the first book of The Law of One would not get the wrong impression with respect to their experiences in contacts. I am sorry for any problems that I might have caused.

53.24 發問者：沒有。在這次集會期間，我問了許多短暫性質的問題，我為此道歉。我希望我們不會對你造成任何麻煩，尤其是關於極性損失和那一個問題；但我覺得這是必須的：把這部分的資料納入、於是那些流浪者與其他讀者在讀一的法則之第一冊時，對(UFO)接觸的經驗有錯誤的印象。如果我已造成任何麻煩，我感到抱歉。

I will just ask if there is anything that we can do to improve the contact or aid the instrument?

我只要問、有沒有任何我們可以做的事、好改善該通訊或協助該器皿？

Ra: I am Ra. The instrument is well. Please guard your alignments carefully. We leave you now, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the Infinite Creator. Adonai.

RA：我是 Ra。該器皿情況良好。請仔細守護你們的校準。我的朋友，我們在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在無限造物者的大能與和平中歡欣慶祝。Adonai。

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54.0 ▶

54.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

54.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

54.1 ▶

54.1 Questioner: First, I would like to ask of the instrument' s condition.

54.1 發問者：首先，我想要問該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

54.2 ▶

54.2 Questioner: I have a question from Jim about an experience he had when he first moved to his land in which he was told, "The key to your survival comes indirect, through nervousness." The entity was Angelica. Can you give him information with respect to this?

54.2 發問者：我有一個來自吉姆的問題，當他剛搬到自己的土地上時、有個聲音告訴他：「通往你生存的鑰匙來自間接的方式、透過神經質(獲得)」。該實體是安潔莉卡，你可否告訴他這方面的資訊？

Ra: I am Ra. Yes.

RA: 我是 Ra。可以。

54.3 ▶

54.3 Questioner: Would you please do that?

54.3 發問者：請你說吧？

Ra: I am Ra. As we have noted, each mind/body/spirit complex has several guides available to it. The persona of two of these guides is the polarity of male and female. The third is androgynous and represents a more unified conceptualization faculty.

RA: 我是 Ra。如我們先前指出，每個心/身/靈複合體擁有幾個指導靈*。其中有兩個

角色分別屬於男性與女性的極性。第三個是雌雄同體的、代表一個更為統合的概念化機能。

{* 在 12.14、18.8~9 和 36.10 有提到}

The guide speaking as sound vibration complex, Angelica, was the female polarized persona. The message may not be fully explicated due to the Law of Confusion. We may suggest that in order to progress, a state of some dissatisfaction will be present, thus giving the entity the stimulus for further seeking. This dissatisfaction, nervousness, or angst, if you will, is not of itself useful. Thus its use is indirect.

(當時)說話的指導靈為聲音振動複合體、安潔莉卡、那是一個女性極化的角色。由於混淆法則，該訊息不能被完整地闡述。我們可以暗示，為了有所進展，需要存在某種不滿足的狀態、從而給予該實體進一步尋求的刺激。這個不滿足、神經質、或憂慮[如果你願意這麼說]，它自身並不是有用的。因此、它的用途是間接的。

54.4 ►

54.4 Questioner: Thank you. I would like to trace the energy that I assume comes from the Logos. I'm going to make a statement and let you correct me on the statement and expand on my concept.

54.4 發問者：謝謝你。我會想要追溯該能量、假設它來自理則。我將做個聲明 並讓你更正並擴展我的概念。

From the Logos comes all frequencies of radiation of light. These frequencies of radiation make up all of the densities of experience that are created by that Logos. I am assuming that the planetary system of our sun, in all of its densities, is the total of the experience created by our sun as a Logos. Is this correct?

從理則中出現所有光放射的頻率。這些放射的頻率構成所有由那個理則創造的經驗密度。我正假設我們太陽的行星系統，包括所有密度，是由我們的太陽、做為一個理則、所創造的全體經驗。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

54.5 ►

54.5 Questioner: Now, I am assuming that the different frequencies are separated, as we have said, into the seven colors, that each of these colors may be the basic frequency for a sub-Logos of our sun Logos and that a sub-

Logos or, shall we say, an individual may activate any one of these basic frequency or colors and use the body that is generated from the activation of that frequency or color. Is this correct?

54.5 發問者：現在，我正假設不同的頻率被分離為七個顏色[如我們說過的]，我也假設在這些顏色中、每個都可以是屬於太陽理則的子理則的基本頻率。一個子理則，或者[容我們說]一個人可以啟動任何一個基本頻率或顏色、並且使用啟動該頻率或顏色後產生的形體，這是否正確？

Ra: I am Ra. If we grasp your query correctly this is not correct in that the sub-sub-Logos resides, not in dimensionalities, but only in co-Creators, or mind/body/spirit complexes.

RA：我是 Ra。如果我們正確地掌握到你的詢問，這是不正確的，因為子理則並不居住在多個次元性之中，而只存在於共同造物者或心/身/靈複合體之中。

54.6 ▶

54.6 Questioner: What I meant was that a mind/body/spirit complex then can have a body activated that is one of these seven rays. Is this correct?

54.6 發問者：我的意思是：一個心/身/靈複合體能夠使七色光芒之任何一個形體啟動。這是否正確？

Ra: I am Ra. This is correct in the same sense as it is correct to state that any one may play a complex instrument which develops an euphonious harmonic vibration complex such as your piano and can play this so well that it might offer concerts to the public, as you would say.

RA：我是 Ra。這是正確的，(但)這好比說任何一個實體都可以彈奏複雜的樂器，好比鋼琴，並產生悅耳和諧的振動複合體，彈奏得如此地好、以致於可以開音樂會供大眾欣賞，如你會說的方式。

In other words, although it is true that each true-color vehicle is available potentially there is skill and discipline needed in order to avail the self of the more advanced or lighter vehicles.

換句話說：雖然每個真實顏色載具都是潛在可得的，仍需要技巧與修練好讓自我取得更先進或更明亮的載具。

54.7 ▶

54.7 Questioner: Now, I have made these statements just to get to the basic question I wish to ask. It is a difficult question to ask.

54.7 發問者：現在，我已做出這些敘述、好抵達我想要問的基本問題。這是個難以提

出的問題。

We have, coming from the sub-Logos we call our sun, intelligent energy, which then forms, and we' ll take as an example a single sub-sub-logos which is a mind/body/spirit complex. This intelligent energy is somehow modulated or distorted, so that it ends up as a mind/body/spirit complex with certain distortions of personality that it is necessary for the mind/body/spirit complex or the mental portion of that complex to undistort in order to conform once more precisely with the original intelligent energy.

我們有來自子理則[我們稱為太陽]的智能能量，它然後形成一個子子理則，也就是一個心/身/靈複合體 [我們以此為一個範例]。這股智能能量被某種方式調變或扭曲，最終產生一個帶著特定人格扭曲的心/身/靈複合體、而這扭曲是必須的、好讓該心/身/靈複合體或其心智部分得以解除扭曲，再一次精準地符合起初的智能能量。

First, I want to know if my statement on that is correct, and, secondly, I want to know why this is the way that it is; if there is any answer other than the first distortion of the Law of One for this?

首先，我想知道我的陳述是否正確。其次，我想知道為什麼是這個樣子；除了一的法則之第一變貌、還有任何其他答案？

Ra: I am Ra. This statement is substantially correct. If you will penetrate the nature of the first distortion in its application of self knowing self, you may begin to distinguish the hallmark of an Infinite Creator, variety. Were there no potentials for misunderstanding and, therefore, understanding, there would be no experience.

RA：我是 Ra。這個陳述實質上是正確的，如果你願在自我知曉自我的應用上、穿透第一變貌的本質，你可以開始辨別出無限造物者的優良標記：多樣性。若沒有誤解的潛能，以及因此(產生)的理解，就不會有經驗。

54.8 ►

54.8 Questioner: OK. Once a mind/body/spirit complex becomes aware of this process it then decides that in order to have the abilities, the full abilities of the Creation and the Creator of which it is a small part yet at the same time, all of, in order to have the abilities that go with the entire Creation, it is necessary to reunite its thinking or reharmonize its thinking with the Original Creative Thought in precise vibration or frequency of vibration I will say. In order to do this it is necessary to discipline the personality so that it precisely conforms to the Original Thought or Original Vibration, and this is broken into seven areas

of discipline each corresponding to one of the colors of the spectrum. Is this correct?

54.8 發問者：OK。一旦心/身/靈複合體開始覺察到這個過程、然後決定為了要擁有(宇宙)造物與造物者的完整能力 [它是其中一個小部份、同時又是全部]，為了擁有各種能力與整個造物相合，它需要重新聯合或重新調和它的思想與起初創造思維一致，在振動或振動頻率上精準一致。為了要做到這點，它必須修練人格、好讓它精準地符合起初思維或起初振動，這又可拆解成七個修練領域，每一個對應到光譜的其中一個顏色。這是否正確？

Ra: I am Ra. This statement, though correct, bears great potential for being misunderstood. The precision with which each energy center matches the Original Thought lies not in the systematic placement of each energy nexus but rather in the fluid and plastic placement of the balanced blending of these energy centers in such a way that intelligent energy is able to channel itself with minimal distortion.

RA：我是 Ra。這個陳述，雖然正確，卻承載著巨大的、被誤解的潛能。要使每一個能量中心與起初思維精準地相配並不在於系統化地放置每一個能量鏈結，毋寧是平衡地調和這些能量中心、以流動且柔順的方式放置它們，以這樣的方式、智能能量能夠以最小的扭曲傳導其自身。

The mind/body/spirit complex is not a machine. It is rather what you might call a tone poem.

心/身/靈複合體不是一個機器。它毋寧是你們所稱謂的，一首管絃樂曲。

54.9 ▶

54.9 Questioner: Do all mind/body/spirit complexes in the entire creation have the seven energy centers once they have reached full development or development to the point where they can have seven energy centers?

54.9 發問者：在整個(宇宙)造物中、所有心/身/靈複合體都有七個能量中心 [一旦他們完整地發展好七個能量中心] ？

Ra: I am Ra. These energy centers are in potential in macrocosm from the beginning of creation by the Logos. Coming out of timelessness, all is prepared. This is so of the infinite creation.

RA：我是 Ra。從理則創造(宇宙)造物的起初，這些能量中心就以勢能存在於巨觀宇宙中，從無時間狀態出來之際，一切都準備好了，無限造物是這樣的。

54.10 ▶

54.10 Questioner: Then I will assume that the Creator in Its intelligent appraisal of a way of knowing Itself, created the concept of the seven areas of knowing. Is this correct?

54.10 發問者：那麼、我將假設造物者在祂智能評估一種知曉自己的方式之際，創造了七個知曉的領域。這是否正確？

Ra: I am Ra. This is partially incorrect. The Logos creates light. The nature of this light thus creates the nature of the catalytic and energetic levels of experience in the creation. Thus it is that the highest of all honor/duties, that given to those of the next octave, is the supervision of light in its manifestations during the experiential times, if you will, of your cycles.

RA：我是 Ra。有部分是不正確的。理則創造光。於是這光的本質創造了造物中經驗的催化性與能量性層面的本質。是故，那些屬於下個八度音程的存有、被賦予一個最高的榮譽/職責，即在你們各個週期的經驗時期[如果你願意這麼說] 監管光的各種顯化。

54.11 ▶

54.11 Questioner: I will make another statement. The mind/body/spirit complex may choose, because of the first distortion, a mental configuration that is sufficiently displaced from the configuration of the intelligent energy in a particular frequency or color of instreaming energy so as to block a portion of instreaming energy in that particular frequency or color. Is this statement correct?

54.11 發問者：我將做出另外一個聲明。因為第一變貌，心/身/靈複合體可以選擇某種心智配置在特定的頻率或顏色足夠地偏移智能能量的配置、以致於阻塞內流能量的一部分、即特殊的頻率或顏色的阻塞。這個陳述是否正確？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

54.12 ▶

54.12 Questioner: This question may be no good, but I'll ask it. Can you give me an idea of the maximum percentage of this energy it's possible to block in any one color or does that make any sense?

54.12 發問者：這可能不是個好問題，但我要問一下。你可否給我一個觀念，在任何一種顏色中、能量可能被阻擋的最大百分比，或那問題有任何意義？

Ra: I am Ra. There may be, in an entity' s pattern of instreaming energy, a complete blockage in any energy or color or combination of energies or colors.
RA: 我是 Ra。在一個實體的內流能量樣式中，有可能完全阻塞任何一個能量或顏色，或幾個能量或顏色的組合。

54.13 ▶

54.13 Questioner: OK. Then I assume that the first distortion is the, shall I say, motivator or what allows this blockage. Is this correct?

54.13 發問者：OK。那麼我假設第一變貌是、容我說、發起者或允許這個阻塞的東西。這是否正確？

Ra: I am Ra. We wish no quibbling but prefer to avoid the use of terms such as the verb, to allow. Free will does not allow, nor would predetermination disallow, experiential distortions. Rather the Law of Confusion offers a free reach for the energies of each mind/body/spirit complex.

RA: 我是 Ra。我們不想要吹毛求疵、但比較喜歡避免用一些術語、好比允許這個動詞。自由意志不會允許經驗的扭曲，預先命定也不會不允許經驗的扭曲。毋寧是混淆法則提供每一個心/身/靈複合體的能量自由伸展。

The verb, to allow, would be considered pejorative in that it suggests a polarity between right and wrong or allowed and not allowed. This may seem a minuscule point. However, to our best way of thinking it bears some weight. 允許、該動詞會被認為有輕蔑的意味，因為它暗示著對與錯的極性，或允許與不允許。這似乎是微不足道的一點。然而，就我們最佳的思考、它承載了某些重量。

54.14 ▶

54.14 Questioner: Thank you. It bears weight to my way of thinking also, and I appreciate what you have told me.

54.14 發問者：謝謝你。它在我的思考方式中、也承載了重量。我感激你方才告訴我的話。

Now, I would like to then consider the origin of catalyst in—. First we have the condition of mind/body/spirit complex which, as a function of the first distortion, has reached a condition of blockage or partial blockage of one or more energy centers. I will assume that catalyst is necessary only if there is at least partial blockage of one energy center. Is this correct?

現在，我想要考量催化劑的起源。首先、我們知道心/身/靈複合體的狀態，它是第一變貌的一個功能，在一個或多個能量中心產生阻塞或部分阻塞。我假設催化劑只有在

至少有一個能量中心部分阻塞的情況下，它才是必須的。這是否正確？

Ra: I am Ra. No.

RA: 我是 Ra。不正確。

54.15 ▶

54.15 Questioner: Could you tell me why?

54.15 發問者：你可以告訴我為什麼？

Ra: I am Ra. While it is a primary priority to activate or unblock each energy center, it is also a primary priority at that point to begin to refine the balances between the energies so that each tone of the chord of total vibratory beingness resonates in clarity, tune, and harmony with each other energy.

RA：我是 Ra。雖然啟動(活化)每一個能量中心或清除其阻塞是它的一個主要優先事項，它還有一個主要優先事項是在某個(時)點、開始提煉(各種)能量之間的平衡，好讓全體振動存在狀態的弦：每一個音調都在清晰、旋律、和諧中彼此共鳴著。

This balancing, tuning, and harmonizing of the self is most central to the more advanced or adept mind/body/spirit complex. Each energy may be activated without the beauty that is possible through the disciplines and appreciations of personal energies or what you might call the deeper personality or soul identity.

這種自我之平衡、調音、和諧對於較為先進或行家級的心/身/靈複合體是最為核心的(工作)。每一個能量都可以不具美感地被啟動，而透過修煉與鑑賞個人能量或你可能稱為的深層人格或靈魂身分，美才成為可能的。

54.16 ▶

54.16 Questioner: Let me make an analogy that I have just thought of. A seven-stringed musical instrument may be played by deflecting each string [a] full deflection and releasing it and getting a note. Or, once the strings are capable of being deflected through their full deflection (producing a note), instead of producing the notes this way taking the individual creative personality and deflecting each the proper amount in proper sequence to produce the music. Is this correct?

54.16 發問者：讓我打個比方、那是我剛才想到的：有一台七弦琴[樂器]，一個人可以完全地拉緊一根弦、然後釋放它製造一個音符。或者、一旦每根弦都能夠被充分地撓曲、產生音符；與其以這種方式製造音符，(另個方式：)一個人使用創意人格，以適當順序、適量地拉動每一根弦來產生音樂。這是否正確？

Ra: I am Ra. This is correct. In the balanced individual the energies lie waiting for the hand of the Creator to pluck harmony.

RA：我是 Ra。這是正確的。在平衡的個體中、內含的能量等待著造物者之手來撥彈和聲。

54.17 ▶

54.17 Questioner: I would like then to trace the evolution of catalyst upon the mind/body/spirit complexes and how it comes into use and is fully used to create this tuning. I assume that the sub-Logos that formed our tiny part of the creation using the intelligence of the Logos of which it is a part, provides, shall I say, the base catalyst that will act upon mind/body complexes and mind/body/spirit complexes before they reach the state of development where they can begin to program their own catalyst. Is this correct?

54.17 發問者：那麼、我想要追溯作用於心/身/靈複合體之上的催化劑之演化、以及它如何開始被完整地使用來創造這個調音。我假設該子理則[形成我們在造物中的微小部分]使用它所屬的理則的智能、提供基本的催化劑作用於心/身複合體與心/身/靈複合體之上，這個過程持續到實體抵達發展的某個狀態，他們可以開始規劃自己的催化劑為止。這是否正確？

Ra: I am Ra. This is partially correct. The sub-Logos offers the catalyst at the lower levels of energy, the first triad; these have to do with the survival of the physical complex. The higher centers gain catalyst from the biases of the mind/body/spirit complex itself in response to all random and directed experiences.

RA：我是 Ra。這只有部分正確。該子理則在較低的能量層次提供催化劑，第一組三和絃；這些跟肉體複合體的生存有關。較高的能量中心 從心/身/靈複合體自身的偏好對於所有隨機與受導引的經驗之反應中、獲得催化劑。

Thus the less developed entity will perceive the catalyst about it in terms of survival of the physical complex with the distortions which are preferred. The more conscious entity, being conscious of the catalytic process, will begin to transform the catalyst offered by the sub-Logos into catalyst which may act upon the higher energy nexi.

因此較少發展的實體覺察催化劑的方式，以肉體複合體的生存為主、附帶它偏好的變貌。一個越是覺知的實體、意識到催化性過程，(它)將開始轉化該子理則提供的催化劑、成為能作用於較高能量鏈結的催化劑。

Thus the sub-Logos can offer only a basic skeleton, shall we say, of catalyst. The muscles and flesh having to do with the, shall we say, survival of wisdom, love, compassion, and service are brought about by the action of the mind/body/spirit complex on basic catalyst so as to create a more complex catalyst which may in turn be used to form distortions within these higher energy centers.

因此子理則僅能提供一個催化劑的基本骨架，容我們說。那血與肉[與智慧、愛、憐憫、服務之存續有關的東西] 藉由心/身/靈複合體作用於基本催化劑而產生、以創造出更為複雜的催化劑，依序，被用來形成這些較高能量中心之內的變貌。

The more advanced the entity, the more tenuous the connection between the sub-Logos and the perceived catalyst until, finally, all catalyst is chosen, generated, and manufactured by the self, for the self.

一個實體越是先進，子理則與被感知的催化劑之間的連結越是稀薄，直到最後，所有的催化劑都是由自我為了自我所選擇、產生、製造的。

54.18 ►

54.18 Questioner: Which entities incarnate at this time on this planet would be of that category, manufacturing all of their catalyst?

54.18 發問者：此刻投生於這顆行星的實體中、哪些實體會是屬於製造所有自身催化劑的類別？

Ra: I am Ra. We find your query indeterminate but can respond that the number of those which have mastered outer catalyst completely is quite small.

RA：我是 Ra。我們發現你的詢問含混不清 但可以回覆：那些完全主宰外部催化劑的實體、其數量相當少。

Most of those harvestable at this space/time nexus have partial control over the outer illusion and are using the outer catalyst to work upon some bias which is not yet in balance.

大多數可收割的實體、在這個空間/時間鏈結、對於外部幻象有部分的控制力並使用外部催化劑來工作某個尚未平衡的偏見。

54.19 ►

54.19 Questioner: In the case of service-to-self polarization, what type of catalyst would entities following this path program when they reach the level of programming their own catalyst?

54.19 發問者：在服務自我極化的實例中，當這些實體抵達可以編程自身催化劑的層

級，它們會編程何種催化劑？

Ra: I am Ra. The negatively oriented entity will program for maximal separation from and control over all those things and conscious entities which it perceives as being other than the self.

RA：我是 Ra。負面導向實體會編程最大程度的分離，以及控制所有東西與有意識的實體、即它感知為自我以外的存有。

54.20 ▶

54.20 Questioner: I meant— I understand how a positively oriented entity would program catalyst such as that would result in physical pain if it— I' m assuming that an entity could program something that would give it the experience of physical pain if it did not follow the path that it had selected. Is this correct?

54.20 發問者：我的意思... 我理解一個正面導向的實體會編程那種導致肉體疼痛的催化劑... 我正假設如果一個實體沒有跟隨它已選取的路徑、它會編程某個東西給予它肉體疼痛的經驗。這是否正確？

Ra: I am Ra. Please restate query.

RA：我是 Ra。請重述詢問。

54.21 ▶

54.21 Questioner: A positively oriented entity may select a certain narrow path of thinking and activities during an incarnation and program conditions that would create physical pain if this path were not followed. Is this correct?

54.21 發問者：一個正面導向的實體可能在這一生中，選取一條特定的思考與活動的狹窄路徑，接著編程一些條件，如果該實體沒有跟隨這條路、則會創造出肉體的疼痛。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

54.22 ▶

54.22 Questioner: Would a negatively oriented entity do anything like this? Could you give me an example?

54.22 發問者：一個負面導向的實體會做任何這種事嗎？你可以給我一個例子嗎？

Ra: I am Ra. A negatively oriented individual mind/body/spirit complex will

ordinarily program for wealth, ease of existence, and the utmost opportunity for power. Thus many negative entities burst with the physical complex distortion you call health.

RA: 我是 Ra。一個負面導向的個別心/身/靈複合體通常的編程是財富、悠閒的生活方式、獲得權力的最大機會。因此許多負面實體充滿著該肉體複合體變貌：你們稱為健康。

However, a negatively oriented entity may choose a painful condition in order to improve the distortion toward the so-called negative emotive mentations such as anger, hatred, and frustration. Such an entity may use an entire incarnative experience honing a blunt edge of hatred or anger so that it may polarize more towards the negative or separated pole.

無論如何，一個負面導向的實體可能選擇一個痛苦的狀態、為了增進(特定)變貌、朝向所謂的負面情緒性心理活動：好比憤怒、憎恨、挫折。這樣一個實體可以使用整整一輩子的經驗磨利一把遲鈍的憤怒或憎恨之刀鋒、好讓它可以更加地朝負面或分離端極化。

54.23 ►

54.23 Questioner: Now, it seems that we have prior to incarnation, in any incarnation, as an entity becomes more aware of the process of evolution and has selected a path whether it be positive or negative, at some point the entity becomes aware of what it wants to do with respect to unblocking and balancing energy centers. At that point it is able to program for the life experience those catalytic experiences that will aid it in its process of unblocking and balancing. Is that correct?

54.23 發問者：現在，看起來我們在投生之前，在任何一次的投生，當一個實體越來越覺察到演化的過程並且已經選擇了一條途徑，不論是正面或負面，在某個(時)點、該實體覺察到它想要怎麼處理關於平衡能量中心與除去其阻塞的工作。在那個點、它能夠為其人生經驗、編程那些催化性經驗、那將協助它平衡與除去阻塞的過程。那是否正確？

Ra: I am Ra. That is correct.

RA: 我是 Ra。那是正確的。

54.24 ►

54.24 Questioner: The purpose then, seen from previous to incarnation, of what we call the incarnate physical state, seems to be wholly, or almost wholly, that of experiencing at that point the programmed catalyst and then evolving

as a function of that catalyst. Is that correct?

54.24 發問者：那麼，從投生前來看我們稱為的投生的肉體狀態，其目標似乎完全是經驗那個已編程的催化劑，然後隨著催化劑的機能進化。那是否正確？

Ra: I am Ra. We shall restate for clarity. The purpose of incarnative existence is evolution of mind, body, and spirit. In order to do this it is not strictly necessary to have catalyst. However, without catalyst the desire to evolve and the faith in the process do not normally manifest and thus evolution occurs not.

RA：我是 Ra。為了清晰度之故，我們重申投生存在的目的是心智、身體、靈性的進化。為了要做到這點，嚴格地說，並不必須有催化劑。然而，若沒有催化劑，對於進化的渴望以及過程中的信心、通常不會顯現，進化也就不會發生。

Therefore, catalyst is programmed and the program is designed for the mind/body/spirit complex for its unique requirements. Thus it is desirable that a mind/body/spirit complex be aware of and hearken to the voice of its experiential catalyst, gleaning from it that which it incarnated to glean.

因此，催化劑被編程，該編程針對心/身/靈複合體獨特的必須條件來設計。因此有件值得追求的事，即一個心/身/靈複合體覺察並傾聽它的經驗性催化劑的聲音，從中拾取到它投生(預計)要拾取的東西。

54.25 ▶

54.25 Questioner: Then it seems that those on the positive path as opposed to those on the negative path would have precisely the reciprocal objective in the first three rays; red, orange, and yellow. Each path would be attempting to utilize the rays in precisely opposite manners. Is this correct?

54.25 發問者：那麼、看起來那些走在正面途徑上的實體、相對於走在負面途徑的實體、在前三個光芒[紅、橙、黃]中有對等的目標。兩個途徑嘗試以恰恰相反的方式利用這些光芒。這是否正確？

Ra: I am Ra. It is partially and even substantially correct. There is an energy in each of the centers needed to keep the mind/body/spirit complex, which is the vehicle for experience, in correct conformation and composition. Both negative and positive entities do well to reserve this small portion of each center for the maintenance of the integrity of the mind/body/spirit complex. After this point, however, it is correct that the negative will use the three lower centers for separation from and control over others by sexual means, by personal assertion, and by action in your societies.

RA: 我是 Ra。這有部分正確，甚至(可說)實質上是正確的。每個(能量)中心需要一股能量維持心該/身/靈複合體、即經驗的載具、在正確的構造與組成狀態中。負面與正面實體們在保存各個(能量)中心的小部分能量上都做得不錯、以此維持心/身/靈複合體的完整狀態。在這個點之後，無論如何，(你的)敘述是正確的，負面(實體)會使用較低的三個中心，並透過性慾的手段、個人主張、和你們社會中的行為，目的是與他人分離，控制他人。

Contrary-wise, the positively oriented entity will be transmuting strong red-ray sexual energy into green-ray energy transfers and radiation in blue and indigo and will be similarly transmuting selfhood and place in society into energy transfer situations in which the entity may merge with and serve others and then, finally, radiate unto others without expecting any transfer in return.

相反地，正面導向實體將會轉化強烈的紅色光芒之性慾能量為綠色光芒能量轉移、並放射藍色與靛藍色(光芒)，同樣地，轉化自我本位與社會地位為融入他人與服務他人的能量轉移之情境，然後，最終照耀他人而不期待任何(能量)轉移的回報。

54.26 ▶

54.26 Questioner: Can you describe the energy that enters any of these energy centers? Can you describe its path from its origin, its form, and its effect? I don't know if this is possible, but can you do that?

54.26 發問者：你可否描述進入任何這些能量中心的能量？你可否描述它的途徑，從源頭開始，它的形狀、它的效應？我不知道這是否可能，但你能夠做到嗎？

Ra: I am Ra. This is partially possible.

RA: 我是 Ra。這有部分是可能的。

54.27 ▶

54.27 Questioner: Would you please do that?

54.27 發問者：請你開始描述吧？

Ra: The origin of all energy is the action of free will upon love. The nature of all energy is light. The means of its ingress into the mind/body/spirit complex is duple.

RA: 我是 Ra。所有能量的源頭是自由意志作用於愛之上。所有能量的本質是光。它進入心/身/靈複合體的方式是雙重的。

Firstly, there is the inner light which is Polaris of the self, the guiding star. This is the birthright and true nature of all entities. This energy dwells within.

首先，有個內在的光是自我的北極星，導引之星，這是所有實體真實的本質和天賦權利。這股能量居住在裡內。

The second point of ingress is the polar opposite of the North Star, shall we say, and may be seen, if you wish to use the physical body as an analog for the magnetic field, as coming through the feet from the earth and through the lower point of the spine. This point of ingress of the universal light energy is undifferentiated until it begins its filtering process through the energy centers. The requirements of each center and the efficiency with which the individual has learned to tap into the inner light determine the nature of the use made by the entity of these instreamings.

第二個進入點是北極星的相反端，容我們說，如果你願意用肉體做為磁場的類比，這股能量從大地穿過雙腳、通過脊椎的低點。該寰宇光能量的進入點是無差別的，直到能量中心開始其過濾程序(而有差別)。每個中心的必須條件和該個體學習汲取內在光的效率、決定了該實體使用這些內流能量的性質。

54.28 ▶

54.28 Questioner: Does experiential catalyst follow the same path? This may be a dumb question.

54.28 發問者：經驗性催化劑是否遵循相同的途徑？這可能是個笨問題。

Ra: I am Ra. This is not a pointless question, for catalyst and the requirements or distortions of the energy centers are two concepts linked as tightly as two strands of rope.

RA：我是 Ra。這不是個毫無意義的問題，因為這些能量中心的催化劑及其必須條件或變貌是兩個緊緊連結在一起的概念、如同繩索的雙絞線一般。

54.29 ▶

54.29 Questioner: Then, you had mentioned in an earlier session that the experiential catalyst was first experienced by the south pole and appraised with its respect to survival, etc. That's why I asked the question, and I— can you expand on that concept?

54.29 發問者：那麼，你在稍早的一場集會中、提到經驗性催化劑首先由南極經歷、並依其生存價值做評估，等等。那是我問這個問題的原因，接著我... 你可以詳述那個概念嗎？

Ra: I am Ra. We have addressed the filtering process by which in-coming energies are pulled upwards according to the distortions of each energy

center and the strength of will or desire emanating from the awareness of inner light. If we may be more specific, please query with specificity.

RA: 我是 Ra。我們曾講述過濾作用、藉此進來的能量被向上拉，依照每個能量中心的變貌與來自內在光之覺知所放射的意志或渴望之氣力（，而有不同拉力）。如果我們可以更明確、請明確地詢問。*

{* 在 49.5~6、以及 54.27 有講述。}

54.30 ▶

54.30 Questioner: I'll make this statement which may be somewhat distorted and let you correct it. We have, coming through the feet and base of the spine, the total energy that the mind/body/spirit complex will receive in the way of what we call light. Each energy center as it is met filters out and uses a portion of this energy, red through violet. Is this correct?

54.30 發問者：我將在此做個敘述、可能有些扭曲、接著讓你更正它。我們擁有：全體能量穿過腳部，接著脊椎基底，該心/身/靈複合體以[我們稱為]光的方式接收。每個能量中心以它的本質使用這股能量的一部分、並過濾一些出去，從紅色到紫羅蘭色。這是否正確？

Ra: I am Ra. This is largely correct. The exceptions are as follows: The energy ingress ends with indigo. The violet ray is a thermometer or indicator of the whole.

RA: 我是 Ra。這大體上是正確的。例外如下：能量的進入到靛藍色為止。紫羅蘭色光芒是整體的溫度計或指示器。

54.31 ▶

54.31 Questioner: As this energy is absorbed by the energy centers at some point it is not only absorbed into the being but radiates through the energy center outwardly. I believe this begins with the blue center and, and also occurs with the indigo and violet? Is this correct?

54.31 發問者：當這股能量被能量中心吸收，在某個點、它不只是被吸收進入存有、還透過能量中心向外放射。我相信這個點開始於藍色中心... 同時也發生在靛藍色與紫羅蘭色？這是否正確？

Ra: I am Ra. Firstly, we would state that we had not finished answering the previous query and may thus answer both in part by stating that in the fully activated entity, only that small portion of instreaming light needed to tune the energy center is used, the great remainder being free to be channeled and attracted upwards.

RA: 我是 Ra。首先，我們要聲明、我們尚未回答完上一個詢問、所以現在一併回答兩個問題，(我們)陳述在一個完全啟動的實體中，只有小部份的內流光需要用來調節能量中心，剩下的大部分(光)可以自由地被引導、被向上吸引。

To answer your second question more fully we may say that it is correct that radiation without the necessity of response begins with blue ray although the green ray, being the great transitional ray, must be given all careful consideration, for until transfers of energy of all types has been experienced and mastered to a great extent, there will be blockages in the blue and indigo radiations.

要更充分地回答你第二個問題，我們可以說不需回應的放射開始於藍色光芒，這是正確的；雖然，綠色光芒做為偉大的轉變性光芒，必須給予一切可能的小心關注，因為直到所有型態的能量轉移都被經驗並熟練到一個相當的程度之前，在藍色及靛藍色放射中將會有一些阻塞。

Again, the violet emanation is, in this context, a resource from which, through indigo, intelligent infinity may be contacted. The radiation thereof will not be violet ray but rather green, blue, or indigo depending upon the nature of the type of intelligence which infinity has brought through into discernible energy. 再次地，在這個脈絡中，紫羅蘭色放射是一個資源，從它而來，透過靛藍色(中心)使用、得以接觸智能無限。因此 放射區將不是紫羅蘭色光芒，毋寧是綠色、藍色、或靛藍色，取決於該智能類型的特質，無限已帶入該智能並轉為可識別的能源。

The green-ray type of radiation in this case is the healing, the blue-ray the communication and inspiration, the indigo that energy of the adept which has its place in faith.

在這個例子中，綠色光芒類型的放射是治療，藍色光芒是溝通與靈感，靛藍色(光芒)是行家的能量、它的位置在信心之中。

54.32 ▶

54.32 Questioner: What if a mind/body/spirit complex feels a feeling in meditation at the indigo center, what is he feeling?

54.32 發問者：假使一個心/身/靈複合體在冥想時、在靛藍色中心有感覺，他在感覺什麼？

Ra: I am Ra. This will be the last full query of this working.

RA: 我是 Ra。這將是此次工作的最後一個完整詢問。

One who feels this activation is one experiencing instreamings at that energy center to be used either for the unblocking of this center, for its tuning to match the harmonics of its other energy centers, or to activate the gateway to intelligent infinity.

一個實體感覺到這個啟動、即一個實體經驗到該能量中心的內流(能量)，可以使用它以除去這個(能量)中心的障礙，好使它的調音與其他能量中心的和聲相匹配，或者啟動通往智能無限的大門。

We cannot be specific for each of these three workings is experienced by the entity which feels this physical complex distortion.

我們無法是明確的，因為這三種工作中的每一個都被感覺到這個肉體複合體變貌的實體所體驗。

Is there a brief query before we leave this instrument?

在我們離開這個器皿之前、有沒有一個簡短的詢問？

54.33 ▶

54.33 Questioner: I just would ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

54.33 發問者：我只會問：有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. Please be aware of the need for the support of the instrument' s neck. All is well. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

RA：我是 Ra，請覺察到、該器皿的頸部需要支撐。一切都好。我的朋友，我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

第 055 場集會-1981 年六月 5 日

55.0 ▶

55.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. I communicate now.

55.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我現在開始通訊。

55.1 ▶

55.1 Questioner: I would first like to ask as to the condition of the instrument, please?

55.1 發問者：我首先想請問該器皿的狀態？

Ra: I am Ra. This instrument is experiencing physical distortions toward weakness of the bodily complex occurring due to psychic attack. This instrument' s vital energies have not been affected, however, due to the aid of those present in healing work. This instrument will apparently be subject to such weakness distortions due to incarnative processes which predispose the body complex towards weakness distortions.

RA：我是 Ra。由於超心靈的攻擊、這個器皿正在體驗到肉體扭曲、朝向身體複合體的弱點。無論如何，這個器皿的生命能量並未受到影響，由於在場實體於治療工作上的協助。由於該實體在投生過程即預設了身體複合體的弱點變貌，顯然地，它容易遭受此類弱點變貌的影響。

55.2 ▶

55.2 Questioner: Is there any specific thing that we can do that you have already told us or otherwise to alleviate this psychic attack or to help the instrument the most?

55.2 發問者：有沒有任何特定的事、你們已經告訴我們的、我們可以做的事？或者，有其他方式可緩和這個超心靈攻擊、或最大程度地幫助該器皿？

Ra: I am Ra. We scan this instrument and find its distortion towards appreciation of each entity and each entity' s caring, as you may call it. This atmosphere, shall we say, offers the greatest contrast to the discomfort of such psychic attacks, being the reciprocal, that is, the atmosphere of psychic support.

RA：我是 Ra。我們掃描這個器皿、接著發現它的變貌朝向欣賞每個實體和每個實體

的關心，如你所稱。容我們說，這樣的氛圍與超心靈攻擊帶來的不舒服相比提供最大的對比，做為相互補償，換言之、超心靈支持的氛圍。

This each of you do as a subconscious function of true attitudinal, mental, emotional, and spiritual distortions towards this instrument. There is no magic greater than honest distortion toward love.

你們每一位的作為、如同一個真實的態度、心理、情感、靈性的變貌之潛意識機能，朝向這個器皿(作用)。再沒有一種魔法比朝向愛的真誠變貌更偉大了。

55.3 ▶

55.3 Questioner: Thank you. I want to ask a couple questions about previous material that I didn't understand. I'm hoping that this will clear up my understanding somewhat with respect to the mental configurations with which we have been dealing.

55.3 發問者：謝謝你，我想問幾個問題、關於先前我不理解的資料。我希望藉此澄清我的一些理解、和我們一直在處理的心智配置有關。

In the session before last you stated, "However, this is a risk for the Orion entities due to the frequency with which the harvestable negative planetary entities then attempt to bid or order the Orion contact just as these entities bid planetary negative contacts." Can you explain the mechanisms that affect polarization in consciousness with respect to this statement?

在上上場集會中、你陳述：「然而，獵戶實體這樣做有個風險：由於這些可收割之在地負面實體帶有的頻率，他們然後嘗試吩咐並指揮這次的接觸，正如同獵戶實體指揮屬地的負面接觸。」你可以就這個陳述、解釋某些影響意識中極化的機制嗎？

Ra: I am Ra. The negative polarization is greatly aided by the subjugation or enslavement of other-selves. The potential between two negatively polarized entities is such that the entity which enslaves the other or bids the other gains in negative polarity.

RA：我是 Ra。征服或奴役其他自我可以大大地協助負面極化。兩個負面極化實體之間的位能差是這樣的：奴役或吩咐(命令)另一方的實體獲得負面極性。

The entity so bidden or enslaved, in serving an other-self, will necessarily lose negative polarity although it will gain in desire for further negative polarization. This desire will then tend to create opportunities to regain negative polarity.

如此被命令或被奴役的一方，在服侍該其他自我的同時、必然將失去負面極性，雖然

它將增加進一步負面極化的渴望。然後這個渴望將傾向於創造重獲負面極性的機會。

55.4 ▶

55.4 Questioner: Am I to understand then— just the fact that the third-density entity on this planet, just the fact that he calls or bids an Orion Crusader is a polarizing type of action that affects both entities?

55.4 發問者：那麼、就我的理解... 僅就這個事實，這個星球上的第三密度實體呼求或吩咐一個獵戶十字軍，這是一個極化類別的動作、影響雙方[實體]？

Ra: I am Ra. This is incorrect. The calling mechanism is not congruent in the slightest degree with the bidding mechanism. In the calling, the entity which calls is a suppliant neophyte asking for aid in negative understanding, if you may excuse this misnomer. The Orion response increases its negative polarity as it is disseminating the negative philosophy, thereby enslaving or bidding the entity calling.

RA：我是 Ra。這是不正確的。呼求的機制與吩咐的機制是一點也不相合的。在呼求過程中，呼求的實體是一個懇求的新手，請求在負面理解[如果你可以原諒這樣的誤稱]上得到援助，獵戶(實體)在散佈負面哲學同時 增加其負面極性，從而奴役或吩咐這個呼求的實體。

There are instances, however, when the contact becomes a contest which is prototypical of negativity. In this contest, the caller will attempt, not to ask for aid, but to demand results. Since the third-density negatively oriented harvestable entity has at its disposal an incarnative experiential nexus and since Orion Crusaders are, in a great extent, bound by the first distortion in order to progress, the Orion entity is vulnerable to such bidding if properly done.

無論如何，在一些事例中，當該接觸變成一場爭奪：負面性的典型(情況)。在這場爭奪中，呼叫者並不嘗試得到援助，而是迫切要求結果。因為第三密度可收割之負面實體擁有此生之經驗鏈結可茲利用，而獵戶十字軍在很大的程度上、被第一變貌所束縛、為了進展的緣故；如果適當地執行，獵戶實體在這場命令(競爭)中是容易受傷的一方。

In this case, the third-density entity becomes master and the Orion Crusader becomes entrapped and can be bid. This is rare. However, when it has occurred, the Orion entity or social memory complex involved has experienced loss of negative polarity in proportion to the strength of the bidding third-density entity.

在這種情況下，第三密度實體成為主人，而該獵戶十字軍陷入羅網、可以被指使。這結果是罕見的。然而，一旦發生這種結果，涉入的獵戶實體或社會記憶複合體都會經歷負面極性的損失，損失程度與該發號施令的第三密度實體之氣力成正比。

55.5 ▶

55.5 Questioner: You mentioned that this will work when the bidding is properly done. What did you mean by "when the bidding is properly done?"

55.5 發問者：你提到當命令被適當地執行，這將會管用。你說「當命令被適當地執行」、你這句話是什麼意思？

Ra: I am Ra. To properly bid is to be properly negative. The percentage of thought and behavior involving service to self must approach 99% in order for a third-density negative entity to be properly configured for such a contest of bidding.

RA：我是 Ra。適當地命令即是成為適當的負面(極性)。一個第三密度的負面實體必得在服務自我的思維與行為上、趨近 99%方能適當地配置(自我)、從事這一種命令競爭。

55.6 ▶

55.6 Questioner: What method of communication with the Orion entity would a negative bidder of this type use?

55.6 發問者：這類的負面命令者在與獵戶實體通訊時、會使用何種通訊方式？

Ra: I am Ra. The two most usual types of bidding are: One, the use of perversions of sexual magic; two, the use of perversions of ritual magic. In each case the key to success is the purity of the will of the bidder. The concentration upon victory over the servant must be nearly perfect.

RA：我是 Ra。最常用的兩種命令方式是：一、性慾魔法的變態使用；二、儀式魔法的變態使用。在每個情況中、成功的關鍵都是該命令者意志的純粹度。戰勝僕人的集中力必須近乎完美。

55.7 ▶

55.7 Questioner: Can you tell me, in the polarizations in consciousness, if there is any analogy with respect to what you just said in this type of contact with respect to what we are doing right now in communicating with Ra?

55.7 發問者：你剛才說到的接觸型態，跟我們進行中的與 Ra 通訊相比，以意識的極化而言、這其中是否有任何類比關係？

Ra: I am Ra. There is no relationship between this type of contact and the bidding process. This contact may be characterized as one typical of the Brothers and Sisters of Sorrow wherein those receiving the contact have attempted to prepare for such contact by sacrificing extraneous, self-oriented distortions in order to be of service.

RA：我是 Ra。這類的接觸與命令過程沒有關係。這個接觸可以被描繪為一場典型的憂傷之弟兄姊妹的接觸，在此、接收通訊的一方藉由犧牲外來多餘的、自我導向的變貌好有所服務。

The Ra social memory complex offers itself also as a function of its desire to serve. Both the caller and the contact are filled with gratitude at the opportunity of serving others.

Ra 社會記憶複合體提供它自己、也因為其渴望服務之機能。呼求者與接觸者雙方對於有機會服務另一方都充滿感激。

We may note that this in no way presupposes that either the callers or those of our group in any way approach a perfection or purity such as was described in the bidding process. The calling group may have many distortions and be working with much catalyst, as may those of Ra. The overriding desire to serve others, bonded with the unique harmonics of this group' s vibratory complexes, gives us the opportunity to serve as one channel for the One Infinite Creator.

我們可以指明：這接觸並不預設呼求者或我們群體，如同之前描述的命令過程，必須在任何一方面趨近完美或純粹。該呼求小組或許有著許多的扭曲並工作著許多催化劑，如同 Ra 群體一般。具有服務他人之最優先渴望，結合這個小組振動複合體獨特之和諧音調，給予我們機會做為太一無限造物者的管道、以此服務。

Things come not to those positively oriented but through such beings.

事物並不來到那些正面導向(存有)當中，而是穿過這類的存有。

55.8 ►

55.8 Questioner: Thank you. You stated an earlier time "until transfers of energy of all types have been experienced and mastered to a great extent, there will be blockages in the blue and indigo radiations." Could you explain that more fully?

55.8 發問者：謝謝你。你在稍早的時候陳述：「直到所有型態的能量轉移都被經驗並熟練到一個相當的程度之前，在藍色及靛藍色放射中將會有一些阻塞。」你可以更充分地解釋這段話嗎？

Ra: I am Ra. At this space/time we have not covered the appropriate intermediate material. Please re-question at a more appropriate space/time nexus.

RA：我是 Ra。在這個空間/時間、我們尚未涵蓋適當中介資料。請在一個更適當的空間/時間鏈結上、重新發問。

55.9 ▶

55.9 Questioner: OK. I' m sort of hunting around here for an entry into some information. I may not be looking in a productive area.

55.9 發問者：OK。我有幾分是在到處搜索一個進入某個資訊的入口。我可能沒有看入一個豐饒的領域。

But you had stated that “we (that is Ra) had been aided by shapes such as the pyramid, so that we could aid your people with a shape such as the pyramid.” These shapes have been mentioned many, many times and you have also stated that the shapes themselves aren' t of too much consequence. I see a relation between these shapes and the energies that we have been studying with respect to the body, and I would like to ask a few questions on the pyramid to see if I might get an entry into some of this understanding.

但你曾經陳述：「我們[也就是 Ra]曾經被金字塔之類的外形所協助，所以我們可以藉由金字塔的外形協助你們人群」。這些外形被提過許多、許多次。你也曾經陳述外形本身並不具太大的重要性。我看見這些外形跟我們曾研讀的身體能量有一個關係，接著我想要問一些關於金字塔的問題、看看我們是否能在這個理解(領域)得到一個入口。

You stated, “You will find the intersection of the triangle which is at the first level on each of the four sides forms a diamond in a plane which is horizontal.” Can you tell me what you meant by the word, intersection?

你曾說「你將發現三角形的交叉點 位於每一邊[共四邊]的第一個水平面，形成一個水平的鑽石形狀」。你可否告訴我，交叉這個字的意義？

Ra: I am Ra. Your mathematics and arithmetic have a paucity of configurative descriptions which we might use. Without intending to be obscure, we may note that the purpose of the shapes is to work with time/space portions of the mind/body/spirit complex. Therefore, the intersection is both space/time and time/space oriented and thus is expressed in three dimensional geometry by two intersections which, when projected in both time/space and space/time, form one point.

RA: 我是 Ra。你們的數學與算術缺乏我們可以使用的結構配置性敘述。並未打算是朦朧不清的，我們注意到：這些形狀的目的是和該心/身/靈複合體的時間/空間部分一起工作。因此，交叉點同時具有空間/時間與時間/空間兩種導向、從而表達在三度空間幾何中，為兩個交叉處被投影在時間/空間與空間/時間之際，形成一個點。

55.10 ▶

55.10 Questioner: I have calculated this point to be one-sixth of the height of the triangle that forms the side of the pyramid. Is this correct?

55.10 發問者：我已經計算出這個點位於構成金字塔側邊之三角形的高度的六分之一。這是否正確？

Ra: I am Ra. Your calculations are substantially correct and we are pleased at your perspicacity.

RA: 我是 Ra。你的計算大體上是正確的，我們為你的聰穎感到高興*。

{* 在這個文脈中，聰穎(*perspicacity*) 可以被定義為：「視力敏銳、或辨別敏銳」。}

55.11 ▶

55.11 Questioner: This would indicate to me that in the Great Pyramid at Giza, the Queen' s Chamber, as it is called, would be the chamber for initiation. Is this correct?

55.11 發問者：這個結果對我指出、吉沙的大金字塔中的皇后密室[如人們的稱呼]會是用於啟蒙的密室。這是否正確？

Ra: I am Ra. Again, you penetrate the outer teaching.

RA: 我是 Ra。再次地，你穿透外層的教導。

The Queen' s Chamber would not be appropriate or useful for healing work as that work involves the use of energy in a more synergic configuration rather than the configuration of the centered being.

對於治療工作、皇后密室並不適合或不是有用的、因為那種工作牽涉到更為綜效配置*的能量使用、而非居中存有的配置。

{* 在這個文脈中，綜效(*synergic*) 可以被定義為：「一起工作」。}

55.12 ▶

55.12 Questioner: Then would the healing work be done in the King' s Chamber?

55.12 發問者：那麼、治療工作會是在國王密室內完成？

Ra: I am Ra. This is correct. We may note that such terminology is not our own.

RA：我是 Ra。這是正確的。我們附帶說明：這些術語並不是我們自己的。

55.13 ▶

55.13 Questioner: Yes, I understand that. It is just the common naming of the two chambers of the Great Pyramid. I don't know whether this line of questioning is going to take me to a better understanding of the energies, but until I have explored these concepts there is nothing much that I can do but ask a few questions.

55.13 發問者：是的，我理解那點。它只是對於大金字塔的兩個密室之一般命名。我不知道這條發問路線是否將帶我更佳地理解能量，但直到我探索完這些概念之前，我沒有太多事可以做、除了問一些問題。

There is a chamber below the bottom level of the pyramid, down below ground, that appears to be roughly in line with the King's Chamber. What is that chamber?

在該金字塔底層之下有一個密室，在地底下，看起來大略與國王密室成一直線。那個密室是什麼？

Ra: I am Ra. We may say that there is information to be gained from this line of querying. The chamber you request to be informed about is a resonating chamber. The bottom of such a structure, in order to cause the appropriate distortions for healing catalyst, shall be open.

RA：我是 Ra。我們可以說、這條詢問路線可以獲得資訊。你所請問的密室是一個共振密室。為了引發治療催化劑的適當變貌，這樣一個結構的底部應是敞開的。

55.14 ▶

55.14 Questioner: The book, Life Force in the Great Pyramid, they have related the ankh shape with a resonance in the pyramid. Is this a correct analysis?

55.14 發問者：這本書，大金字塔中的生命力，他們提到安卡在金字塔中產生共振。這是一個正確的分析嗎？

Ra: I am Ra. We have scanned your mind and find the phrase "working with crayons." This would be applicable. There is only one significance to these shapes such as the crux ansata; that is the placing in coded form of mathematical relationships.

RA：我是 Ra。我們掃描了你的心智、接著發現「蠟筆塗鴉」的片語、可以應用在此處。這類形狀如丁形十字架只有一個重要性，也就是數學關係被編碼於形狀之中。

55.15 ▶

55.15 Questioner: Is the 76° 18' angle at the apex of the pyramid a critical angle?

55.15 發問者：金字塔頂端的 76°18' 角度、它是個關鍵的角度嗎？

Ra: I am Ra. For the healing work intended, this angle is appropriate.

RA：我是 Ra。為了預計的治療工作，這個角度是適當的。

55.16 ▶

55.16 Questioner: Why does the King' s Chamber have the various small chambers above it?

55.16 發問者：為什麼國王密室的正上方有各種小密室？

Ra: I am Ra. This will be the last full query of this working.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。

We must address this query more generally in order to explicate your specific question. The positioning of the entity to be healed is such that the life energies, if you will, are in a position to be briefly interrupted or intersected by light. This light then may, by the catalyst of the healer with the crystal, manipulate the aural forces, as you may call the various energy centers, in such a way that if the entity to be healed wills it so, corrections may take place. Then the entity is reprotected by its own, now less distorted, energy field and is able to go its way.

我們必得以更為一般性的方式講述這個詢問、好闡述你特定的問題。要被治療的實體所在的位置是讓生命能量處於被光簡短地中斷或交叉穿越的位置。藉由攜帶水晶之醫者的催化劑，然後這道光可以操作靈光原力，如你所稱的各種能量中心，以這樣的方式、如果要被治療的實體有這個意願，校正便開始發生。然後該實體重新被它自己保護，現在能量場的扭曲程度減少，接著能夠走它自己的路。

The process by which this is done involves bringing the entity to be healed to an equilibrium. This involves temperature, barometric pressure, and the electrical charged atmosphere. The first two requirements are controlled by the system of chimneys.

該過程主要把要被治療的該實體帶到一個均衡的地步，這牽涉到溫度、大氣壓力、充滿電荷之大氣等因素。前面兩個需求由煙囪系統所控制。

55.17 ▶

55.17 Questioner: Does this healing work by affecting the energy centers in such a way that they are unblocked so as to perfect the seven bodies that they generate and, therefore, bring the entity being healed into proper balance?

55.17 發問者：這種治療工作是否藉由這樣的方式影響能量中心、除去它產生的阻塞、以便完善七個形體，於是將要被治療的實體帶入適當的平衡？

Ra: I am Ra. This entity tires. We must answer in brief and state simply that the distorted configuration of the energy centers is intended to be temporarily interrupted and the opportunity is then presented to the one to be healed to grasp the baton, to take the balanced route and to walk thence with the distortions towards dis-ease of mind, body, and spirit greatly lessened.

RA：我是 Ra。這個實體(器皿)累了。我們必須簡短回答、只聲明能量中心扭曲的配置原本就有意被暫時中斷，接著這個機會呈現給要被治療的實體去抓住這個權杖，選取該平衡的路線、並且行走其上、從那兒起、朝向心/身/靈之疾病扭曲便大幅地減少。

The catalytic effect of the charged atmosphere and the crystal directed by the healer must be taken into consideration as integral portions of this process, for the bringing back of the entity to a configuration of conscious awareness would not be accomplished after the reorganization possibilities are offered without the healer' s presence and directed will. Are there any brief queries before we leave this instrument?

由醫者導引的充能氛圍和水晶之催化性效果必須被納入考量、視為這個(治療)過程整體的一部分，因為重整的可能性被提供之後，若沒有醫者的臨在與導引意志將無法把該實體帶回有意識覺知的配置。在我們離開這個器皿之前 有沒有任何簡短的詢問？

55.18 ▶

55.18 Questioner: Only is there anything we can do to make the instrument more comfortable or improve the contact?

55.18 發問者：只有一個：有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. All is well. You are conscientious. I now leave this working.

RA：我是 Ra。一切都好。你們是謹慎認真的。我現在離開這次的工作。

I am Ra. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友，在太一無限造物者的愛與光中，我離開你們。那麼，向前去吧，
在太一無限造物者的大能與和平中歡欣慶祝。 Adonai。

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56.0 ▶

56.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

56.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

56.1 ▶

56.1 Questioner: Would you first please give me an indication of the condition of the instrument?

56.1 發問者：首先，請你給我該器皿的狀態指示？

Ra: I am Ra. This instrument is severely distorted towards weakness of the mental and physical complexes at this time and is under psychic attack due to this opportunity.

RA：我是 Ra。這個器皿此刻正被嚴重地扭曲、朝向心智與肉體複合體的弱點，由於這個機會而遭受超心靈攻擊。

56.2 ▶

56.2 Questioner: Would it be better to discontinue the contact at this time?

56.2 發問者：此時中斷該通訊是否會比較好？

Ra: I am Ra. This is entirely at your discretion. This instrument has some energy transferred which is available. However, it is not great due to the effects as previously stated.

RA：我是 Ra。這完全由你自行決定。這個器皿還有一些轉移的可用能量。然而，所剩不多，由於先前敘述的效果所致。

We, if you desire to question us further at this working, will as always attempt to safeguard this instrument. We feel that you are aware of the parameters without further elaboration.

如果你渴望在這次工作詢問我們，一如往常，我們將嘗試保衛這個器皿。我們感覺到你察覺這些參數、無須進一步的解釋。

56.3 ▶

56.3 Questioner: In that case, I will ask how does the pyramid shape work?

56.3 發問者：在那個情況下，我要問金字塔形狀是如何運作的？

Ra: I am Ra. We are assuming that you wish to know the principle of the shapes, angles, and intersections of the pyramid at what you call Giza.

RA：我是 Ra。我們在假設你想要知道位於吉沙[你們的稱呼]的金字塔外形的原則、角度、交叉點。

In reality, the pyramid shape does no work. It does not work. It is an arrangement for the centralization as well as the diffraction of the spiraling upward light energy as it is being used by the mind/body/spirit complex. 事實上，金字塔形狀並沒有做功。它並未(自己)做功。它是螺旋向上光能量的集中與繞射的一種佈置，這能量被該心/身/靈複合體使用。

The spiraling nature of light is such that the magnetic fields of an individual are affected by spiraling energy. Certain shapes offer an echo chamber, shall we say, or an intensifier for spiraling prana, as some have called this all-present, primal distortion of the One Infinite Creator.

螺旋光的特質是這樣的：個體的磁場受到螺旋能量的影響。特定的外形提供一個回音密室，或者說螺旋普那的強化器，有些實體以普那稱呼太一無限造物者的這個無所不在、原初的變貌。

If the intent is to intensify the necessity for the entity' s own will to call forth the inner light in order to match the intensification of the spiraling light energy, the entity will be placed in what you have called the Queen' s Chamber position in this particular shaped object. This is the initiatory place and is the place of resurrection.

如果該意圖是強化該實體自己的意志、以喚起內在光、好與強化的螺旋光能量相匹配，實體將會被放置在這個特殊外形的物體中、你們稱為的皇后密室位置。這是啟蒙與復活的地方。

The off-set place, representing the spiral as it is in motion, is the appropriate position for one to be healed as in this position an entity' s vibratory magnetic nexi are interrupted in their normal flux. Thus a possibility/probability vortex ensues; a new beginning, shall we say, is offered for the entity in which the entity may choose a less distorted, weak, or blocked configuration of energy center magnetic distortions.

分支處，代表處於該運動中的螺旋，是個適當的治療場所，因為在這個位置、一個實體正常流動中的振動磁性連結會被中斷，因此一個可能性/或然率旋渦升起；容我們說，提供一個新的開始給該實體，使它可以選擇一個較少扭曲的、較不虛弱、或較少阻塞的 能量中心磁性變貌之配置。

The function of the healer and crystal may not be over-emphasized, for this power of interruption must needs be controlled, shall we say, with incarnate intelligence; the intelligence being that of one which recognizes energy patterns; which, without judging, recognizes blockage, weakness, and other distortion; and which is capable of visualizing, through the regularity of self and of crystal, the less distorted other-self to be healed.

醫者與水晶的功能再怎麼強調也不為過，因為這中斷的力量，容我們說，必須被在世者的智能控制；該智能認得能量的樣式，不帶批判，認得阻塞、弱點、其他扭曲，並且透過自我與水晶的規律性，能夠視覺化一個較少扭曲的其他自我被醫治。

Other shapes which are arched, groined, vaulted, conical, or as your teepees are also shapes with this type of intensification of spiraling light. Your caves, being rounded, are places of power due to this shaping.

其他外形如拱形、穹稜、圓頂、圓錐形，或你們(印地安人)的尖形帳棚都可以強化螺旋光的形狀。你們的洞穴，呈現圓形，也是力量的處所。

It is to be noted that these shapes are dangerous. We are quite pleased to have the opportunity to enlarge upon the subject of shapes such as the pyramid for we wish, as part of our honor/duty, to state that there are many wrong uses for these curved shapes; for with improper placement, improper intentions, or lack of the crystallized being functioning as channel for healing the sensitive entity will be distorted more rather than less in some cases.

值得注意的是：這些外形是危險的。我們相當高興有這機會補充說明外形的主題、好比金字塔，因為這是我們榮譽/職責的一部分；我們聲明、有許多對於這些曲線形狀的錯誤使用；由於不當的放置，不當的意圖，或缺少結晶化存有做為治療的通道；在某些情況中，敏感的實體將會加重扭曲程度、而非減少扭曲。

It is to be noted that your peoples build, for the most part, the cornered or square habitations, for they do not concentrate power. It is further to be noted that the spiritual seeker has, for many of your time periods of years, sought the rounded, arched, and peaked forms as an expression of the power of the Creator.

我們注意到，你們大多數人群建造方角或方正的居所，因為它們不會集中力量。更值

得注意的是：靈性尋求者，許多年[照你們的時間週期]以來，尋求圓頂、拱形、尖頂形狀做為造物者力量的一種表達。*

{* 請見資源書卷，以觀看一幅對於通過金字塔的三股螺旋之運作的圖解。}

56.4 ▶

56.4 Questioner: Is there an apex angle that is the angle for maximum efficiency in the pyramid?

56.4 發問者：是否有個頂點角度、它是金字塔中效率最大的角度？

Ra: I am Ra. Again, to conserve this instrument's energy, I am assuming that you intend to indicate the most appropriate angle of apex for healing work. If the shape is such that it is large enough to contain an individual mind/body/spirit complex at the appropriate off-set position within it, the $76^{\circ} 18'$, approximate, angle is useful and appropriate. If the position varies, the angle may vary. Further, if the healer has the ability to perceive distortions with enough discrimination, the position within any pyramid shape may be moved about until results are effected.

RA：我是 Ra。再次，為了保存這個器皿的能量，我假設你意指針對治療工作最適當的頂點角度。如果該形狀大到足以包含一個心/身/靈複合體在適當的分支處，大約 $76^{\circ} 18'$ ，這個角度是有用且適當的。如果位置改變，角度可能會有不同。再者，如果醫者有足夠的辨別能力覺察扭曲，不管在任何金字塔形狀中、都可以四處移動位置、直到產生結果。

However, we found this particular angle to be useful. Other social memory complexes, or portions thereof, have determined different apex angles for different uses, not having to do with healing but with learning. When one works with the cone, or, shall we say, the silo type of shape, the energy for healing may be found to be in a general circular pattern unique to each shape as a function of its particular height and width, and in the cone shape, the angle of apex. In these cases, there are no corner angles. Thus the spiraling energy works in circular motion.

無論如何，我們發現這個特殊的角度是有用的。其他的社會記憶複合體，或其部分的實體，曾決定不同的頂點角度、為了不同的用途，跟治療無關、而跟學習有關。當一個實體工作圓錐體，或者說儲存塔型的筒狀，我們可以發現治療的能量呈環狀樣式依照圓錐體不同的高度，寬度，與頂點角度，產生獨特的樣式。在這種情況，沒有稜角的角度。因此螺旋能量以環狀律動運作。

56.5 ▶

56.5 Questioner: I will make a statement that you can correct. I intuitively see the spiraling energy of the Giza pyramid being spread out as it moves through the so-called King' s Chamber and then refocusing in the so-called Queen' s Chamber. I am guessing that the spread of energy in the so-called King' s Chamber is seen in the spectrum of colors, red through violet, and that the energy centers of the entity to be healed should be aligned with this spread of the spectrum so that the spectrum matches the various energy centers. Can you correct this statement?

56.5 發問者：我將做個聲明、你可以加以更正。我直覺地看到吉沙的金字塔的螺旋能量在通過所謂的國王密室之際散開、然後在皇后密室中重新聚焦。我在猜想、這能量的擴散在國王密室之中可以被視為顏色的光譜，紅色到紫羅蘭色。要被治療的實體應該與這展開的光譜對齊 好讓這光譜與其各個能量中心相匹配。你可以更正這個聲明嗎？

Ra: I am Ra. We can correct this statement.

RA：我是 Ra。我們可以更正這個聲明。

56.6 ▶

56.6 Questioner: Would you please do that?

56.6 發問者：請你開始吧？

Ra: The spiraling energy is beginning to be diffused at the point where it goes through the King' s Chamber position. However, although the spirals continue to intersect, closing and opening in double spiral fashion through the apex angle, the diffusion or strength of the spiraling energies, red through violet color values, lessens if we speak of strength, and gains, if we speak of diffusion, until at the peak of the pyramid you have a very weak color resolution useful for healing purposes.

RA：我是 Ra。螺旋能量在穿過國王密室之際開始擴散。無論如何，雖然這些螺旋持續地交叉、閉合、再打開，以雙螺旋的式樣穿過頂點角度。螺旋能量，從紅色到紫羅蘭，在力量上逐漸減少，而在擴散程度上逐漸增加，直到金字塔的頂端、你們有個非常微弱的顏色解析度、有益於治療之目的。

Thus the King' s Chamber position is chosen as the first spiral after the centered beginning through the Queen' s Chamber position. You may visualize the diffusion angle as the opposite of the pyramid angle but the angle being less wide than the apex angle of the pyramid, being somewhere

between 33 and 54°, depending upon the various rhythms of the planet itself. 因此(該能量)開始集中向上穿過皇后密室、到達國王密室時、形成第一個螺旋。你或許會想像擴散角度與金字塔角度相反 但這個角度比金字塔頂點角度稍微窄一些、大約是 33 與 54 度之間，依行星不同的韻律而定。

56.7 ▶

56.7 Questioner: Then I assume if I start my angle at the bottom of the Queen' s Chamber and make a 33 to 54° angle from that point, so that half of that angle falls on the side of the centerline the King' s Chamber is on, that will indicate the diffusion of the spectrum, starting from the point at the bottom of the Queen' s Chamber; let' s say, if we were using a 40° angle, we would have a 20° diffusion to the left of the centerline, passing through the King' s Chamber. Is that correct?

56.7 發問者：那麼，我假設我的角度從皇后密室的底部開始，並且從那點以 33°到 54°的角度擴散，有一半的角度會落在國王密室的中心線，表示出光譜的散佈，從皇后密室的底部開始。舉例而言，如果我們用 40 度角開始，穿過國王密室之際、會有 20 度擴散於中心線的左側。那是否正確？

Ra: I am Ra. This will be the last full question of this session. It is correct that half of the aforementioned angle passes through the King' s Chamber position. It is incorrect to assume that the Queen' s Chamber is the foundation of the angle. The angle will begin somewhere between the Queen' s Chamber position and thence downward towards the level of the resonating chamber, off-set for the healing work.

RA：我是 Ra。這將是此次集會的最後一個完整問題。正確的部分在於先前提到的角度有一半穿過國王密室。不正確的部分為假設皇后密室是該角度的基礎。這個角度大約開始於皇后密室與下方共振室之間的一個分支處，為了治療工作的緣故。

This variation is dependent upon various magnetic fluxes of the planet. The King' s Chamber position is designed to intersect the strongest spiral of the energy flow regardless of where the angle begins. However, as it passes through the Queen Chamber position, this spiraling energy is always centered and at its strongest point.

這個變異取決於該星球上不同的磁性流動。國王密室的位置被設計與能量流的最強螺旋相交、不管該角度從何處開始。無論如何，當它穿過皇后密室的位置之際、這股螺旋能量總是集中的、且位於它最強健的點。

May we answer any brief queries at this time?

此時，有沒有任何我們可以回答的簡短詢問？

56.8 ▶

56.8 Questioner: I will just ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

56.8 發問者：我只想問，有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. All is well, my friends. It is well, however, to be conscious of the limitations of this instrument. We feel the alignments are excellent at this time. I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

RA：我是 Ra，一切都好，我的朋友。無論如何，要意識到這個器皿的限制，這是好的。我們感覺此時的排列是優秀的。我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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57.0 ▶

57.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

57.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

57.1 ▶

57.1 Questioner: Could you first give me an indication of the instrument' s condition, please?

57.1 發問者：首先，請你給我該器皿的一個狀態指示？

Ra: I am Ra. This instrument is under a most severe psychic attack. This instrument is bearing up well due to replenished vital energies and a distortion towards a sense of proportion which your peoples call a sense of humor.

RA：我是 Ra。這個器皿此刻正遭受一場最為嚴重的超心靈攻擊。這個器皿支撐的情況不錯、由於生命能被補充、以及一個朝向比例感的變貌、你們人群稱之為幽默感。

This attack is potentially disruptive to this contact for a brief period of your space/time.

這個攻擊在你們空間/時間的短期內、對於這個通訊有潛在的破壞性。

57.2 ▶

57.2 Questioner: Is there anything in particular that we can do in addition to what we are doing to alleviate this attack?

57.2 發問者：除了我們目前正在做的、有沒有任何我們可以做的事、好減輕這個攻擊？

Ra: I am Ra. There is nothing you can do to alleviate the attack. The understanding of its mechanism might be of aid.

RA：我是 Ra。你們沒什麼可做的、以減輕該攻擊。理解它的機制可能有幫助。

57.3 ▶

57.3 Questioner: Could you tell us its mechanism?

57.3 發問者：你可否告訴我們、它的機制？

Ra: I am Ra. The Orion group cannot interfere directly but only through pre-existing distortions of mind/body/spirit complexes.

RA：我是 Ra。獵戶集團不能直接干涉、只(可以)透過已經存在的心/身/靈複合體扭曲(干涉)。

Thus in this case, this entity reached for an heavy object with one hand and this miscalculated action caused a deformation or distortion of the skeletal/muscular structure of one of this instrument' s appendages.

因此、在這個案例中、這個實體伸出一隻手去拿一個重物，接著這個錯估的行動導致這個器皿的一個肢體的骨骼/肌肉結構變形或扭曲。

Your aid may be helpful in supporting this instrument in the proper care of this distortion which is equivalent to what you call your post-operative state when bones are not firmly knit. This instrument needs to be aware of care necessary to avoid such miscalculated actions and your support in this state of awareness is noted and encouraged.

在支持這個器皿的過程中，你們的協助可以是有益的，妥善照顧這個變貌、相當於你所稱的後手術狀態，特別是骨頭沒有緊密接合的地方。這個器皿必須小心避免類似的錯估行動，而你們在這個覺察狀態中的支持被(我們)注意到、並且值得鼓勵。

57.4 ►

57.4 Questioner: Is there anything that we can specifically do to alleviate the problem that is already existing?

57.4 發問者：有沒有任何我們可以具體去做的、以緩解這個早已存在的問題？

Ra: I am Ra. This information is harmless, thus we share it though it is transient, lacking the principle but only offering a specific transient effect.

RA：我是 Ra。這個資訊是無害的，因此我們分享這個短暫的資訊，雖然缺乏原則、但只提供特定的短暫效果。

The wrist area should be wrapped as in the sprained configuration, as you call this distortion, and what you call a sling may be used on this distorted right side of the body complex for one diurnal period. At that time symptoms, as you call these distortions, shall be reviewed and such repeated until the distortion is alleviated.

腕部應該被包裹、比照扭傷[如你對該變貌的稱呼]的配置，以及使用吊帶在身體複合體扭曲的右邊、持續一天的時期。到那時，應該檢視這些症狀[如你對該變貌的稱呼]、重

複以上步驟、直到該扭曲減輕為止。

The healing work to which each is apprentice may be used as desired.
你們每一位在這方面都是見習生，可以依照渴望使用該治療工作。

It is to be noted that a crystal is available.
值得注意的是：有一個可用的水晶。

57.5 ▶

57.5 Questioner: Which crystal is that?

57.5 發問者：是哪一個水晶？

Ra: I am Ra. The flawed but sufficient crystal which rests upon the digit of this instrument' s right hand.

RA：我是 Ra。在這個器皿的右手的手指上有個水晶、有些瑕疵、但是夠用了。

57.6 ▶

57.6 Questioner: Would you tell me how to use that crystal for this purpose?

57.6 發問者：你可願告訴我、如何使用該水晶於這個用途上？

Ra: I am Ra. This is a large question.

RA：我是 Ra。這是一個大的問題。

You first, as a mind/body/spirit complex, balance and polarize the self, connecting the inner light with the upward spiraling inpourings of the universal light. You have done exercises to regularize the processes involved. Look to them for the preparation of the crystallized being.

作為心/身/靈複合體，你首先平衡並極化自我，將內在之光與向上螺旋湧入的寰宇之光相連結。你們曾經做過一些練習、以規律化涉及的過程。照看它們以準備結晶化的存有。

Take, then, the crystal and feel your polarized and potentiated balanced energy channeled in green-ray healing through your being, going into and activating the crystalline regularity of frozen light which is the crystal. The crystal will resound with the charged light of incarnative love and light energy, and will begin to radiate in specified fashion, beaming, in required light vibrations, healing energy, focused and intensified towards the magnetic field of the mind/body/spirit complex which is to be healed. This entity requesting

such healing will then open the armor of the overall violet/red-ray protective vibratory shield.

然後，拿起該水晶，感覺你所極化與增強的平衡能量、在綠色光芒中被傳導，透過你的存有去治療，進入並啟動冷凍光[也就是水晶]的結晶規律性。該水晶將與被該肉身的愛與光能量充滿之光一同迴響，這道光開始以特定的方式放射、照耀必須的光振動，治療能量被聚焦和強化、靠近要被治療的心/身/靈複合體的磁場。請求這類治療的實體將打開全面的紫羅蘭/紅色光芒振動之保護罩。

Thus the inner vibratory fields, from center to center in mind, body, and spirit, may be interrupted and adjusted momentarily, thus offering the one to be healed the opportunity to choose a less distorted inner complex of energy fields and vibratory relationships.

因此，內在的振動場，心智、身體、靈性中的各個中心得以短暫地被中斷與調整，於是提供要被治療的實體一個機會去選擇較少扭曲的內在複合體、屬於各種能量場與振動性關係。

57.7 ▶

57.7 Questioner: Should the crystal be held in the right hand of the healer?

57.7 發問者：該水晶應該被握在醫者的右手中嗎？

Ra: I am Ra. This is incorrect. There are two recommended configurations.

RA：我是 Ra。這是不正確的。有兩種受推薦的配置。

The first, the chain about the neck to place the crystal in the physical position of the green-ray energy center.

第一、將鍊子掛在脖子上，使得水晶置於綠色光芒中心的物理位置。

Second, the chain hung from the right hand, out-stretched, wound about the hand in such a way that the crystal may be swung so as to effect sensitive adjustments.

第二、鍊子懸吊在右手，向外伸展、纏繞在手上、於是該水晶可以擺動、以影響敏感的調整。

We offer this information realizing that much practice is needed to efficiently use these energies of self. However, each has the capability of doing so, and this information is not information which, if followed accurately, can be deleterious.

我們提供這份資訊，了解到這需要許多練習、以有效率地使用這些自我的能量。無論

如何，每一個實體都有能力這麼做，且只要準確地依循(指示)，這份資訊是無害的。

57.8 ▶

57.8 Questioner: Would an unflawed crystal be considerably more effective than the flawed one that we now have?

57.8 發問者：一個無瑕疵的水晶是否比我們現有的瑕疵水晶更有效力？

Ra: I am Ra. Without attempting to deem the priorities you may choose, we may note that the regularized or crystallized entity, in its configuration, is as critical as the perfection of the crystal used.

RA：我是 Ra。不去認定你可能選擇的優先權，我們可以指出：一個規律化或結晶化的實體，在其配置中，跟使用完美的水晶同樣地關鍵。

57.9 ▶

57.9 Questioner: Does the size, physical size of the crystal have any relationship to the effectiveness in the healing?

57.9 發問者：水晶的物理尺寸是否跟治療的效力有任何關係？

Ra: I am Ra. In some applications concerning planetary healing, this is a consideration. In working with an individual mind/body/spirit complex, the only requirement is that the crystal be in harmony with the crystallized being.

RA：我是 Ra。在某些關係到行星治療的應用，這是一個考量。在工作個別的心/身/靈複合體時、唯一的必要條件是該水晶與結晶化存有和諧一致。

There is perhaps a lower limit to the size of what you may call a faceted crystal, for light coming through this crystal needs to be spread the complete width of the spectrum of the one to be healed. It may further be noted that water is a type of crystal which is efficacious also although not as easy to hang from a chain in your density.

或許在你們稱為的刻面水晶的尺寸上、有個最低限度，因為穿過水晶的光需要被擴散到患者光譜的完整寬度。值得進一步注意的：水也是一種有效的水晶，雖然在你們的密度中、不容易掛在鍊子上。

57.10 ▶

57.10 Questioner: Placing this end of this pencil sitting on my navel, would the point of it then represent the position where the crystal should hang for proper green ray? Is this position correct?

57.10 發問者：將這支鉛筆的尾端放在我的肚臍，它的尖端是否表示水晶應在的位置

即綠色光芒之所在？ 這個位置正確嗎？

Ra: I am Ra. We attempt your measurements. From 2 to 5.4 centimeters towards your heart is optimal.

RA：我是 Ra。我們嘗試你的衡量。距離你的心約 2 到 5.4 公分是理想的(位置)。

57.11 ▶

57.11 Questioner: Using this piece of wood then, I would determine the position between the piece of wood [and] my navel, I would determine the position to be approximately the top of the piece of wood. Is this correct?

57.11 發問者：那麼使用這片木頭，從我的肚臍開始，我會判定該位置大約是在這片木頭的頂端。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

57.12 ▶

57.12 Questioner: How does the healing that you just told us about relate to the healing done in the King' s Chamber in the Giza pyramid?

57.12 發問者：你剛才告訴我們的治療、跟吉沙金字塔中國王密室的治療有何關聯？

Ra: I am Ra. There are two advantages to doing this working in such a configuration of shapes and dimensions.

RA：我是 Ra。在這樣的形狀與空間的配置下、做這種(治療)工作有兩個好處。

Firstly, the disruption or interruption of the violet/red armoring or protective shell is automatic.

首先，紫羅蘭/紅色盔甲或保護殼的瓦解或中斷的過程是自動的。

In the second place, the light is configured by the very placement of this position in the seven distinctive color or energy vibratory rates, thus allowing the energy through the crystallized being, focused with the crystal, to manipulate with great ease the undisturbed and, shall we say, carefully delineated palette of energies or colors, both in space/time and in time/space. 其次，由於該位置的擺設、將光配置為七個分明的顏色或能量振動速率，因此允許能量通過結晶化存有，以水晶聚焦，可輕易地操作未受干擾的，容我們說，以及被仔細描繪的能量或顏色，同時在空間/時間與時間/空間之中。

Thus the unarmored being may be adjusted rapidly. This is desirable in some cases, especially when the armoring is the largest moiety of the possibility of continued function of body complex activity in this density. The trauma of the interruption of this armoring vibration is then seen to be lessened.

因此無盔甲的存有可以被快速地調整。在某些情況下，這是令人滿意的，尤其是在這個密度中、該盔甲是維繫身體複合體持續活動的最大部分*的可能性。盔甲振動被中斷帶來的創傷可以因而減輕。

{* 在這個上下文中，部分(moiety)可以被定義為：部分(part)或一部份(portion)。 }

We take this opportunity to pursue our honor/duty, as some of those creating the pyramid shape, to note that it is in no way necessary to use this shape in order to achieve healings, for seniority of vibration has caused the vibratory complexes of mind/body/spirit complexes to be healed to be less vulnerable to the trauma of the interrupted armoring.

身為創造金字塔外形的一些成員，我們藉此機會追求我們的榮譽/責任，強調不需要使用這個形狀來獲致治療；而老資格振動促使要被治療的心/身/靈複合體比較不會受到盔甲中斷的創傷的影響。

Furthermore, as we have said, the powerful effect of the pyramid, with its mandatory disruption of the armoring, if used without the crystallized being, used with the wrong intention, or in the wrong configuration, can result in further distortions of entities which are perhaps the equal of some of your chemicals which cause disruptions in the energy fields in like manner.

此外，我們曾說過，金字塔的強有力效果、伴隨著擾亂盔甲的強制作用，如果沒有結晶化存有在場使用，或以錯誤的意圖使用，或配置錯誤，則將造成實體們進一步的扭曲，或許相當於你們一些化學物質以雷同的方式造成能量場的擾亂。

57.13 ▶

57.13 Questioner: Is there currently any use for the pyramid shape at all that is beneficial?

57.13 發問者：目前，金字塔形狀是否有任何用途是有益的？

Ra: I am Ra. This is in the affirmative if carefully used.

RA：我是 Ra。這是肯定的 如果仔細使用的話。

The pyramid may be used for the improvement of the meditative state as long as the shape is such that the entity is in Queen's Chamber position or entities are in balanced configuration about this central point.

金字塔可以用來改善冥想狀態，只要該實體位於皇后密室的位置，或實體們處於平衡的配置、位於這個中心點的周圍。

The small pyramid shape, placed beneath a portion of the body complex may energize this body complex. This should be done for brief periods only, not to exceed 30 of your minutes.

小金字塔形狀，放在身體複合體(任)一個部位底下，可以供給這個身體複合體能量。這個過程應該簡短，不要超過妳們的 30 分鐘。

The use of the pyramid to balance planetary energies still functions to a slight extent, but due to earth changes, the pyramids are no longer aligned properly for this work.

使用金字塔平衡行星能量仍然有些許的作用，但由於地球的變遷，金字塔群並未被恰當地排列、故不再適合於這個工作。

57.14 ▶

57.14 Questioner: What is the aid or the mechanism of the aid received for meditation for an entity who would be positioned in the so-called Queen's Chamber position?

57.14 發問者：一個實體處於所謂的皇后密室位置，它在冥想中得到的協助[或其機制]是什麼？

Ra: I am Ra. Consider the polarity of mind/body/spirit complexes. The inner light is that which is your heart of being. Its strength equals your strength of will to seek the light. The position or balanced position of a group intensifies the amount of this will, the amount of awareness of the inner light necessary to attract the instreaming light upward spiraling from the south magnetic pole of being.

RA：考慮心/身/靈複合體們的極性，內在光即是你的存有之心。它的力道相當於你尋求光的意志之力道。該位置或平衡位置、屬於一群實體強化這個意志的總額，內在光的覺察總額需要達到一定的程度、以吸引來自存有之南方磁極的向上螺旋攀升的內流光。

Thus this is the place of the initiate, for many extraneous items or distortions will leave the entity as it intensifies its seeking, so that it may become one with this centralized and purified in-coming light.

因此、這是入門者的位置，因為當該實體強化尋求之際、許多外來多餘的物件或扭曲會離開該實體，好讓它能夠與這個集中與純淨的進入之光合而為一。

57.15 ▶

57.15 Questioner: Then if a pyramid shape is used, it would seem to me that it would be necessary to make it large enough so that the Queen' s Chamber position would be far enough from the King' s Chamber position so that you could use that energy position and not be harmed by the energy position of the King' s Chamber position or any position farther from the Queen' s Chamber. Is this correct?

57.15 發問者：那麼、如果使用金字塔形狀，在我看來 似乎需要有個夠大的金字塔、好讓皇后密室與國王密室的位置之間有足夠的距離、好讓你可以使用這個能量位置、而不會被國王密室位置或任何更遠位置的能量所傷害。這是否正確？

Ra: I am Ra. In this application a pyramid shape may be smaller if the apex angle is less, thus not allowing the formation of the King' s Chamber position. Also efficacious for this application are the following shapes: the silo, the cone, the dome, and the teepee.

RA：我是 Ra。在這個金字塔形狀的應用中，如果頂點角變小、金字塔形狀可以小一些，因此不會允許國王密室位置的形成。對於這個應用也有效的形狀包括：圓柱形、圓錐形、圓頂形、以及(印地安)帳棚。

57.16 ▶

57.16 Questioner: Do these shapes that you just mentioned have any of the effect of the King' s Chamber at all, or do they have only the Queen Chamber effect?

57.16 發問者：你剛才提到的這些外形、是否有任何的國王密室效應，或者它們只有皇后密室效應？

Ra: I am Ra. These shapes have the Queen' s Chamber effect. It is to be noted that a strongly crystallized entity is, in effect, a portable King' s Chamber position.

RA：我是 Ra。這些外形有皇后密室效應。值得注意的是：一個強烈結晶化的實體、事實上、就是一個輕便(可移動)的國王密室位置。

57.17 ▶

57.17 Questioner: Then are you saying that there is absolutely no need, use, or good in having the King' s Chamber effect at this time in our planetary evolution?

57.17 發問者：那麼、你是說、在我們行星進化過程的此時，絕對沒有需要、用處或

好處去擁有國王密室效應？

Ra: I am Ra. Were all those who desired to be healers of a crystallized nature, and were all supplicants those wishing less distortion, the pyramid would be, as always, a carefully designed set of parameters to distribute light and its energy so as to aid in healing catalyst.

RA：我是 Ra。如果那些渴望成為醫者的實體具有結晶化特質，並且所有懇求者想望更少的扭曲；一如往常，金字塔具有仔細設計過的一組參數、以分配光與其能量、在治療催化劑中協助。

However, we found that your peoples are not distorted towards the desire for purity to a great enough extent to be given this powerful and potentially dangerous gift. We, therefore, would suggest it not be used for healing in the traditional, shall we say, King' s Chamber configuration which we naïvely gave to your peoples only to see its use grossly distorted and our teachings lost.

無論如何，我們發現你們人群朝向純淨的渴望變貌尚未達到足夠的程度、好被給予這個強力且具潛在危險的禮物。因此，我們建議，傳統的國王密室配置、容我們說、不要被用於治療，我們曾經天真地給予你們人群這個配置，卻只發現它的用途被大大地扭曲並且遺失了我們的教導。

57.18 ▶

57.18 Questioner: What would be an appropriate apex angle for a teepee shape for our uses?

57.18 發問者：若我們使用印地安帳棚外型，什麼會是適當的頂點角？

Ra: I am Ra. This is at your discretion. The principle of circular, rounded, or peaked shapes is that the center acts as an invisible inductive coil. Thus the energy patterns are spiraling and circular. Thus the choice of the most pleasant configuration is yours. The effect is relatively fixed.

RA：我是 Ra。這由你自行決定。環形、圓形、或尖峰形的原則是：其中心充當無形的感應線圈，從而能量樣式是螺旋及環繞的。是故、你可選擇一個最愉快的配置。其效果是相對固定的。

57.19 ▶

57.19 Questioner: Is there any variation in the effect with respect to the material of construction, the thickness of the material? Is it simply the geometry of the shape, or is it related to some other factors?

57.19 發問者：建造的材料是否會造成任何不同的效應，好比材料的厚度？它單純由

形狀的幾何位置決定，或者還關連到其他因素？

Ra: I am Ra. The geometry, as you call it, or relationships of these shapes in their configuration is the great consideration. It is well to avoid stannous material or that of lead or other baser metals. Wood, plastic, glass, and other materials may all be considered to be appropriate.

RA：我是 Ra。如你所稱，幾何位置，或這些形狀配置的關係是個很大的考量。最好避免含錫*或含鉛的材料或其他劣金屬。木頭、塑膠、玻璃和其他材料都可以被考慮為適當的。

{* 在這個文脈中，含錫的(stannous)可以被定義為：由錫製成的。 }

57.20 ▶

57.20 Questioner: If a pyramid shape were placed below the entity, how would this be done? Would this be placed beneath the bed? I'm not quite sure of the arrangement for energizing the entity by "placing it below." Could you tell me how to do that?

57.20 發問者：如果一個金字塔形狀的東西被放在實體的下方，這要怎麼做到？把它放在床底下？我不確定要如何藉由「把它放在下方」供給實體能量。你可否告訴我如何做到那點？

Ra: I am Ra. Your assumption is correct. If the shape is of appropriate size it may be placed directly beneath the cushion of the head or the pallet upon which the body complex rests.

RA：我是 Ra。你的假設是正確的。如果該形狀的大小適中、可以被直接放在頭墊的下方或身體複合體休息的床墊的下方。

We again caution that the third spiral of upward lining light, that which is emitted from the apex of this shape, is most deleterious to an entity in overdose and should not be used over-long.

我們再次告誡：向上的直線光芒之第三道螺旋、即從這個形狀的頂點放射出的光，若過量使用對於實體是十分有害的，不應使用過久。

57.21 ▶

57.21 Questioner: What would the height of one of these pyramids be, approximately, in centimeters, for best functioning?

57.21 發問者：以公分計，大約而言，什麼是這些金字塔的理想高度，以發揮最佳作用？

Ra: I am Ra. It matters not. Only the proportion of the height of the pyramid from base to apex to the perimeter of the base is at all important.

RA: 我是 Ra。那無關緊要。重要的只有這個：金字塔高度[從基底到頂點]與基底之周長的比例。

57.22 ▶

57.22 Questioner: What should that proportion be?

57.22 發問者：那個比例應該是多少？

Ra: I am Ra. This proportion should be the 1.16 which you may observe.

RA: 我是 Ra。你可以觀察到的：這個比例應該是 1.16。

57.23 ▶

57.23 Questioner: Do you mean that the sum of the four base sides should be 1.16 of the height of the pyramid?

57.23 發問者：你的意思是：四個底邊的總合應該是金字塔高度的 1.16 倍？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。*

{ 參看資源書卷，閱讀一些理論、關於讓人迷惑的 1.16 比例。*

Ra 在 66.25 指出：吉沙金字塔提供一個優異的模型、以最佳的比例產出這個供能的金字塔效應。}

57.24 ▶

57.24 Questioner: By saying that the Queen' s Chamber was the initiatory place, could you tell me what you mean by that?

57.24 發問者：說到皇后密室是啟蒙的地方，你可否告訴我、你的意思是什麼？

Ra: I am Ra. This question is a large one. We cannot describe initiation in its specific sense due to our distortion towards the belief/understanding that the process which we offered so many of your years ago was not a balanced one.

RA: 我是 Ra。這是一個大的問題。我們不能以明確的方式描述啟蒙，由於我們的變貌朝向相信/理解我們在你們的許多年前提供給你們的方法並不平衡。

However, you are aware of the concept of initiation and realize that it demands the centering of the being upon the seeking of the Creator. We have hoped to balance this understanding by enunciating the Law of One, that is, that all things are One Creator. Thus seeking the Creator is done not just in

meditation and the work of an adept but in the experiential nexus of each moment.

無論如何，你覺察到啟蒙的概念並且了解到、它需要集中存有在尋求造物者上。我們希望能夠藉由清晰表達一的法則來平衡這個認知；也就是說，一切萬物都是太一造物者。因此尋求造物者並不只在冥想與行家的工作中完成、而是在每個瞬間的經驗性鏈結點中。

The initiation of [the] Queen' s Chamber has to do with the abandoning of self to such desire to know the Creator in full that the purified instreaming light is drawn in balanced fashion through all energy centers, meeting in indigo and opening the gate to intelligent infinity. Thus the entity experiences true life or, as your people call it, resurrection.

皇后密室的啟蒙與捨棄自我有關，為了充分知曉造物者的渴望，淨化後的內流光以平衡的方式被吸引，通過所有能量中心，在靛藍色(中心)相遇、接著開啟大門通往智能無限。因此該實體經驗到真實的生命或、如你們人群的稱呼、復活。

57.25 ▶

57.25 Questioner: You also mentioned the pyramid was used for learning. Is this the same process or is there a difference?

57.25 發問者：你也提到金字塔被用於學習。這是同樣的過程，或有個差異？

Ra: I am Ra. There is a difference.

RA：我是 Ra。有一個差異。

57.26 ▶

57.26 Questioner: What is the difference?

57.26 發問者：什麼差異？

Ra: I am Ra. The difference is the presence of other-selves manifesting in space/time and after some study, in time/space, for the purpose of teach/learning. In the system created by us, schools were apart from the pyramid, the experiences being solitary.

RA：我是 Ra。差異在於一些其他自我的在場，為了教導/學習的目的，顯化於空間/時間中，以及經過某種研讀、在時間/空間中。在我們創造的系統中，學校與金字塔是分開的，該經驗是單獨的。

57.27 ▶

57.27 Questioner: I didn' t quite understand what you meant by that. Could

you tell me more of what you' re talking about?

57.27 發問者：我不大懂你的意思。你可否告訴我更多你在說的東西？

Ra: I am Ra. This is a wide subject. Please restate for specificity.

RA：我是 Ra。這是個寬廣的主題。為了明確性，請重述。

57.28 ▶

57.28 Questioner: Did you mean that teachers from your vibration or density were able to manifest in the Queen' s Chamber to teach those initiates, or did you mean something else?

57.28 發問者：你的意思是：有老師來自你的振動或密度，能夠顯化在皇后密室內、教導那些入門者，或你有其他的意思？

Ra: I am Ra. In our system experiences in the Queen' s Chamber position were solitary. In Atlantis and in South America teachers shared the pyramid experiences.

RA：我是 Ra。在我們的系統中，皇后密室內的經驗是單獨的。在亞特蘭提斯與南美洲、老師們分享金字塔經驗。

57.29 ▶

57.29 Questioner: How did this learning process take place in— learning or teaching— take place in the pyramid?

57.29 發問者：這個學習過程[學習或教導]是如何在金字塔中發生的？

Ra: I am Ra. How does teach/learning and learn/teaching ever take place?

RA：我是 Ra。教導/學習和學習/教導從來是怎麼發生的？

57.30 ▶

57.30 Questioner: The dangerous pyramid shape for use today would be a four-sided pyramid that was large enough to create the King' s Chamber effect. Is that statement correct?

57.30 發問者：危險的金字塔形狀、若在今日使用、會是四邊的金字塔，並且大到足以創造國王密室效應。這個陳述正確嗎？

Ra: I am Ra. This statement is correct with the additional understanding that the 76° apex angle is that characteristic of the powerful shape.

RA：我是 Ra。這個陳述是正確的、附帶的理解：76°頂點角是該強有力形狀的特徵。

57.31 ▶

57.31 Questioner: Then I am assuming that we should not use a pyramid of 76° apex angle under any circumstances. Is this correct?

57.31 發問者：那麼、我假設在任何情況下、我們不應該使用 76° 頂點角的金字塔。這是否正確？

Ra: I am Ra. This is at your discretion.

RA：我是 Ra。這點由你自行決定。

57.32 ▶

57.32 Questioner: I will restate the question. I am assuming then that it might be dangerous to use a 76° angle pyramid, and I will ask what angle less than 76° would be roughly the first angle that would not produce this dangerous effect?

57.32 發問者：我將重述該問題。我假設使用 76° 頂點角的金字塔可能是危險的，接著我要問：在小於 76° 的角度中，哪個角度大約是第一個不會產生危險效果的角度？

Ra: I am Ra. Your assumption is correct. The lesser angle may be any angle less than 70° .

RA：我是 Ra。你的假設是正確的。這個較小的角度可以是任何小於 70° 的角度。

57.33 ▶

57.33 Questioner: Thank you. I want to go on more questioning on the pyramid, but I want to ask a question [name] has here. I' ll throw it in at this point. Could you please expand on the concept of space/time and time/space and how to get past this, the concept of these things, and at what density level do these concepts no longer affect the individual?

57.33 發問者：謝謝你。我想詢問更多關於金字塔的問題，但我要先問[某人]的一個問題。我現在丟入這個問題。可否請你詳述空間/時間與時間/空間的概念、以及如何越過這些東西的概念？接著，在哪一個密度層次、這些概念不再影響個體？

Ra: I am Ra. This will be the last full query of this working. This instrument has some vital energy left. However, we become concerned with the increasing distortions of the body complex towards pain.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。這個器皿還剩下一些生命能。然而，我們開始關切該身體複合體逐漸增加的、朝向痛苦的變貌。

The space/time and time/space concepts are those concepts describing as

mathematically as possible the relationships of your illusion, that which is seen to that which is unseen. These descriptive terms are clumsy. They, however, suffice for this work.

空間/時間與時間/空間的概念、是我們盡可能以數學的方式來描述它們與你們幻象的關係：你也可以把它們視為，可見的對比不可見的。這些描述性的詞彙是笨拙的。然而，它們可以滿足這種工作了。

In the experiences of the mystical search for unity, these need never be considered, for they are but part of an illusory system. The seeker seeks the One. This One is to be sought, as we have said, by the balanced and self-accepting self, aware both of its apparent distortions and its total perfection. 在神秘的、尋找合一的經驗之中，這些都不需要被考量，因為它們只是一個幻象系統的一部分。尋求者尋求太一。如我們曾說的，平衡且自我接納的自我會尋求這太一，同時覺察到它明顯的扭曲與它全面的完美。

Resting in this balanced awareness, the entity then opens the self to the universe which it is. The light energy of all things may then be attracted by this intense seeking, and wherever the inner seeking meets the attracted cosmic prana, realization of the One takes place.

歇息在這個平衡的覺察中，該實體便開啟自我朝向宇宙、即它之所是。於是所有事物的光能量被這樣劇烈的尋求所吸引，接著當內在尋求與被吸引的宇宙普那相遇，不管在什麼地方，太一的領悟便發生了。

The purpose of clearing each energy center is to allow that meeting place to occur at the indigo-ray vibration, thus making contact with intelligent infinity and dissolving all illusions. Service-to-others is automatic at the released energy generated by this state of consciousness.

清理各個能量中心的目標是允許那相遇之處發生在靛藍色光芒之振動(位置)，因此可以與智能無限展開接觸、並消溶所有的幻象。在這個意識狀態下產生釋放的能量、使得服務他人成為自動的(反應)。

The space/time and time/space distinctions, as you understand them, do not hold sway except in third density. However, fourth, fifth, and to some extent, sixth, work within some system of polarized space/time and time/space.

空間/時間與時間/空間的區別，如你所理解的，除了在第三密度，並不具主導地位。無論如何，第四、第五，以及[到某個程度的]第六密度，(實體)在某種極化的空間/時間與時間/空間系統之內工作。

The calculations necessary to move from one system to another through the dimensions are somewhat difficult. Therefore, we have the most difficulty sharing numerical concepts with you and take this opportunity to repeat our request that you monitor our numbers and query any that seem questionable. 從一個系統移動到另一個系統的穿越次元之計算有些困難。因此，我們在分享數字概念上有著十分的困難、並藉此機會重複我們的請求：即你們要監視我們說的數字，並且詢問任何似乎有問題的(數字)。

Is there a brief query that we may answer before we leave this instrument?
在我們離開這個器皿之前、有沒有任何我們可以回答的簡短詢問？

57.34 ▶

57.34 Questioner: Is there anything we can do to make the instrument more comfortable or improve the contact?

57.34 發問者：有沒有任何我們可以做的事，好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. All is harmonious. We greet you all in joy. The adjustments are satisfactory.

RA：我是 Ra，一切都是和諧的。我們在喜樂中向你們全體致意。各項調整符合要求。

I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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58.0 ▶

58.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

58.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

58.1 ▶

58.1 Questioner: Would you please give me an indication of the instrument' s condition?

58.1 發問者：請你給予我該器皿的狀態指示？

Ra: I am Ra. This condition is as previously noted except that the physical distortions mentioned have somewhat increased.

RA：我是 Ra。這個(器皿的)狀態如前所述、除了先前提到的肉體扭曲有一些增加。

58.2 ▶

58.2 Questioner: Could you tell me the cause for the increase of the physical distortion?

58.2 發問者：你可否告訴我，該肉體扭曲增加的原因？

Ra: I am Ra. Physical distortions of this nature are begun, as we have said, due to overactivity of weak, as you call this distortion, portions of the body complex. The worsening is due to the nature of the distortion itself which you call arthritis. Once begun, the distortion will unpredictably remain and unpredictably worsen or lessen.

RA：我是 Ra。這種肉體扭曲的開始，如我們曾說的，是由於該身體複合體虛弱的部分過度活動。惡化是由於你們稱為的關節炎扭曲的特性之故。一旦開始，該扭曲將無法預期地停留、並且無法預期地惡化或減輕。

58.3 ▶

58.3 Questioner: We have tried healing with the diamond crystal. I have tried both using the crystal around my neck and dangling it from a chain under my right hand. I think that possibly that to do the best work on the wrist I should dangle the crystal just below my right hand from a distance of just a

centimeter or two, holding it directly above the wrist. Is this correct?

58.3 發問者：我們嘗試過使用鑽石水晶來治療。我曾同時嘗試過兩種方式：使用水晶環繞在我脖子上、以及將一條鍊子握在我右手中、懸吊著水晶。我想或許為了在手腕上做最佳的工作、我應該將水晶懸吊在我右手正下方大約一或兩公分，直接在手腕的正上方握住它。這是否正確？

Ra: I am Ra. This would be appropriate if you were practiced at your healing art. To work with a powerful crystal such as you have, while unable to perceive the magnetic flux of the subtle bodies, is perhaps the same as recommending that the beginner, with saw and nail, create the Vatican.

RA：我是 Ra。如果你熟練於你的治療藝術、這會是合適的。工作你擁有的強力水晶，卻不能覺察微妙體的磁性波動、或許等同於建議一個新手憑著鋸子與釘子去創造梵蒂岡。

There is great art in the use of the swung crystal. At this point in your development, you would do well to work with the unpowerful crystals in ascertaining, not only the physical major energy centers, but also the physical secondary and tertiary energy centers and then begin to find the corresponding subtle body energy centers. In this way, you may activate your own inner vision.

在搖擺水晶的使用中有著偉大的藝術。在你們目前的發展點，你們可以工作不強力的水晶、在探查方面獲得良好成果，不只針對肉體的主要能量中心，也可用於肉體的第二級、第三級能量中心，然後開始找到對應的微妙體能量中心。以這種方式，你們可以啟動自己的內在視覺。

58.4 ►

58.4 Questioner: What type of crystal should be used for that?

58.4 發問者：為了那個(用途)、應該使用什麼類型的水晶？

Ra: I am Ra. You may use any dangling weight of symmetrical form, for your purpose is not to disturb or manipulate these energy centers but merely to locate them and become aware of what they feel like when in a balanced state and when in an unbalanced or blocked state.

RA：我是 Ra。你可以使用任何對稱形式的懸吊錘，因為你的目標不是去打擾或操縱這些能量中心、而僅是找出它們的位置、並開始覺察它們在平衡狀態中、以及不平衡或阻塞狀態中、有怎樣的感覺。

58.5 ▶

58.5 Questioner: Am I correct in assuming that what I would do would be to dangle a weight approximately two feet below my hand and place it over the body, and when the weight started moving in a clockwise rotational direction it would indicate an unblocked energy center? Is this correct?

58.5 發問者：我假設我要做的會是懸吊一個(水晶)錘、大約在我的手下方兩呎、放置於該身體上方，接著當(水晶)錘開始順時針旋轉、就會指出一個未阻塞的能量中心，我對了嗎？這是否正確？

Ra: I am Ra. The measurement from hand to weight is unimportant and at your discretion. The circular motion shows an unblocked energy center. However, some entities are polarized the reverse of others and, therefore, it is well to test the form of normal energy spirals before beginning the procedure.

RA：我是 Ra。從手到懸吊錘的距離並不重要、可由你自行決定。環狀運動顯示出一個未阻塞的能量中心。無論如何，有些實體極化的方向跟其他人相反，因此，最好在開始該程序之前，測試正常能量螺旋的形式。

58.6 ▶

58.6 Questioner: How would you test?

58.6 發問者：發問者：你會如何測試？

Ra: I am Ra. A test is done by first holding the weight over your own hand and observing your particular configuration. Then using the other-self' s hand, repeat the procedure.

RA：我是 Ra。首先握著(水晶)錘在你的手上方並觀察你特別的配置、完成一個測試。然後，使用其他自我的手，重複該程序。

58.7 ▶

58.7 Questioner: Now in the case of the instrument we are concerned with the healing of the wrists and hands. Would I then test the energy center of the instrument' s hand and wrist area? Is this correct?

58.7 發問者：現在，關於該器皿的情況，我們關切其手腕與雙手的治療。那麼，我是否要測試該器皿的雙手與手腕區域的能量中心？這是否正確？

Ra: I am Ra. We have given you general information regarding this form of healing and have explicated the instrument' s condition. There is a line beyond which information is an intrusion upon the Law of Confusion.

RA：我是 Ra。我們已經給予你關於這種治療形式的一般資訊、並已闡述該器皿的狀況

態。存在一條分界線、如果跨越它、資訊就是對於混淆法則的侵犯。

[在這個答案的結尾和下個問題的開頭之間有 82 秒的停頓。]

58.8 ▶

58.8 Questioner: I would like to trace the energy patterns and what is actually happening with these patterns and flow of energy in a couple of instances. I will first take the pyramid shape and trace the energy that is focused somehow by this shape. I will make a statement and let you correct it.

58.8 發問者：我想藉由幾個實例，探索該能量的樣式，了解在這些樣式與能量流之中實際發生了什麼。我首先以金字塔形狀為例，探索藉由這個形狀聚焦的能量。我將做個聲明並讓你更正它。

I think that the pyramid can be in any orientation and provide some focusing of spiraling energy, but the greatest focusing occurs when one side of it is precisely parallel to magnetic north. Is this correct?

我認為金字塔可以位於任何定向且提供某種螺旋能量的聚焦，但若有一邊精準地與磁北平行、則會發生最大的聚焦。這是否正確？

Ra: I am Ra. This is substantially correct with one addition. If one corner is oriented to the magnetic north, the energy will be enhanced in its focus also.

RA：我是 Ra。這聲明大體上是正確的，附加一點。如果其中一個角落朝向磁北，也可以增強其聚焦。

58.9 ▶

58.9 Questioner: Do you mean that if I drew a line through two opposite corners of the pyramid at the base and aimed that at magnetic north— that would be precisely 45° out of the orientation of one side aimed at magnetic north— it would work just as well? Is that what you are saying?

58.9 發問者：你的意思是：如果我畫一條線穿過金字塔底部相對的兩個角落、將這條線對準磁北：跟一個邊對準磁北的情況恰好相差 45°；運作結果會是一樣好？那是你要說的嗎？

Ra: I am Ra. It would work much better than if the pyramid shape were quite unaligned. It would not work quite as efficiently as the aforementioned configuration.

RA：我是 Ra。如果金字塔形狀原本就沒有相當對準、這個做法的結果將比原先的好很多。但跟先前提到的配置相比，運作效率還是差了一些。

58.10 ▶

58.10 Questioner: Would the pyramid shape work just as well right side up as upside down with respect to the surface of the Earth, assuming the magnetic alignment was the same in both cases?

58.10 發問者：以大地表面為準、若我們把金字塔上下顛倒、它的形狀的效果還是一樣好嗎？ 假設磁性校準在這兩個例子都是一樣的。

Ra: I am Ra. We do not penetrate your query. The reversed shape of the pyramid reverses the effects of the pyramid. Further, it is difficult to build such a structure, point down. Perhaps we have misinterpreted your query.

RA：我是 Ra。我們無法穿透你的詢問。顛倒的金字塔形狀會翻轉金字塔的效果。再者，要建造一個尖端朝下的建築物是困難的。或許我們誤解你的詢問。

58.11 ▶

58.11 Questioner: I used this question only to understand the way the pyramid focuses light, not for the purpose of using one. I was just saying if we did build a pyramid point down, would it focus at the Queen' s Chamber position or just below it the same way as it would if it were point up?

58.11 發問者：我用這個問題只為了理解金字塔聚焦光的方式、目的不是為了使用這一種金字塔。我只是在說：如果我們建造一個尖端朝下的金字塔，它是否會聚焦於皇后密室，或者在它的下方、相同於尖端朝上的情況。

Ra: I am Ra. It would only work thusly if an entity' s polarity were, for some reason, reversed.

RA：我是 Ra。只有在一個實體、為了某種原因而極性顛倒，這才會管用。

58.12 ▶

58.12 Questioner: Then the lines of spiraling light energy— do they originate from a position toward the center of the Earth and radiate outward from that point?

58.12 發問者：那麼、螺旋光能量線、它們是否起源於一個靠近大地中心的位置、接著從那點向外放射？

Ra: I am Ra. The pyramid shape is a collector which draws the instreaming energy from what you would term, the bottom or base, and allows this energy to spiral upward in a line with the apex of this shape. This is also true if a pyramid shape is upended. The energy is not Earth energy, as we understand your question, but is light energy which is omni-present.

RA: 我是 Ra。金字塔形狀是個收集器、從你所稱為的底部或基底、吸引內流的能量，並允許這股能量螺旋攀升向上、一直線到達頂點。如果金字塔形狀是顛倒的、這結果還是真實的。以我們對你問題的理解，該能量並不是大地能量，而是無所不在的光能量。

58.13 ▶

58.13 Questioner: Does it matter if the pyramid is solid or is made of four thin sides, or is there a difference in effect between those two makes?

58.13 發問者：金字塔是實心的、或由四個細邊組成、是否要緊，或者這兩個型式在效果上有差異？

Ra: I am Ra. As an energy collector, the shape itself is the only requirement. From the standpoint of the practical needs of your body complexes, if one is to house one's self in such a shape, it is well that this shape be solid sided in order to avoid being inundated by outer stimuli.

RA：我是 Ra。做為一個能量收集器、形狀本身是唯一的必要需求。從你們身體複合體實際需求的立場而言，如果一個實體要住在這樣的形狀之中，這個形狀的四邊最好是實心的、好避免該實體被外界的刺激所淹沒。

58.14 ▶

58.14 Questioner: Then if I just used a wire frame that were four pieces of wire and joined at the apex running down to the base, and the pyramid were totally open, this would do the same thing to the spiraling light energy? Is this correct?

58.14 發問者：那麼、如果我只用一個鐵絲框架、即四條鐵絲在頂點交會、向下到達底部，該金字塔是完全開放的，它對於螺旋光能量的作用會是相同的？這是否正確？

Ra: I am Ra. The concept of the frame as equal to the solid form is correct. However, there are many metals not recommended for use in pyramid shapes designed to aid the meditative process. Those that are recommended are, in your system of barter, what you call expensive. The wood, or other natural materials, or the man-made plastic rods will also be of service.

RA：我是 Ra。框架與實心形體(作用)相等，這個概念是正確的。然而，有許多種金屬並不被推薦於放在協助冥想過程的金字塔形狀之中。在你們的實物交易系統中，值得推薦的材質有些是昂貴的。木頭、或其他天然材料、或人造的塑膠棒也是有作用的。

58.15 ▶

58.15 Questioner: Why is the spiraling light focused by something as open and

simple as four wooden rods joined at an apex angle?

58.15 發問者：為什麼簡單的四個木棒、只要接合起來構成一個頂點角，就能使得螺旋光聚焦？

Ra: I am Ra. If you pictured light in the metaphysical sense, as water, and the pyramid shape as a funnel, this concept might become self-evident.

RA：我是 Ra。如果你從形而上的角度來想像光，如同水一般，金字塔形狀好比一個漏斗，這個概念可能就變得不證自明了。

58.16 ▶

58.16 Questioner: I can see how a solid-sided pyramid would act as a funnel. It seems to me that using just the four rods joined at the apex angle would be less efficient. Can you tell me how they are equivalent to the solid-sided pyramid?

58.16 發問者：我可以明白一個實心邊的金字塔如何充當一個漏斗。(但)在我看來，僅僅用接合在頂點角的四根桿子會是比較沒有效率的。你能否告訴我，它們如何等同於實心邊的金字塔？

Ra: I am Ra. They are unequal in space/time, and we recommend for practical use the solid-sided pyramid or other focusing shape in order to give your physical bodily complexes respite from outside noise, rain, and other distractions to meditation. However, in time/space one is concerned with the electro-magnetic field produced by the shape. An equivalent field is produced by the solid and the open shape. Light is influenced metaphysically by this field rather than by visible shapes.

RA：我是 Ra。它們在空間/時間是不相等的，並且為了實際的用途，我們推薦實心邊的金字塔或其他聚焦的形狀，好給你們肉體複合體短暫地休息，離開外界的吵雜、雨水、和其他使冥想分心的東西。然而，在時間/空間中，關切的是由該形狀產生的電磁場。一個等價的場域被實心和敞開的形狀產生。光藉由這個場域被形而上地影響、而非藉由可見的形狀。

58.17 ▶

58.17 Questioner: Thank you, that explains it nicely. I apologize for asking so many stupid questions on this, but I am really functioning here with very little knowledge. I do not wish to get into subject matter of no importance. I had assumed [that] questions about the pyramid were desired by you due to the fact that some danger was involved to some who had misused the pyramid, etc.

58.17 發問者：謝謝你，解釋地很出色。我為在這上面問了這麼多愚蠢的問題道歉，但我真的只有極少的知識在這裡運作。我不想要陷入不重要的主題。我已假設關於金字塔的問題是你渴望的，由於該事實：有些人曾誤用金字塔、造成一些危險等等。

I am trying to understand the way light works and trying to get a grasp of how everything works together, and I was hoping that questions in this area on the pyramid would help me understand the third distortion, I' ll say, which is light. Now, as I understand it, the pyramid shape acts as a funnel, in this way increasing the, I' ll say density of energy so that the individual may have a greater intensity of actually the third distortion. Is this correct?

我正嘗試理解光運作的方式，並且嘗試掌握每件事如何兜在一起運作；我希望關於金字塔的問題可以幫助我理解第三變貌，我會說、就是光。現在，以我的理解，金字塔形狀做為一個漏斗會增加[我會說]能量的密度，好讓個體得以擁有更大強度的、確切的第三變貌。這是否正確？

Ra: I am Ra. In general, this is correct.

RA：我是 Ra。一般而言，這是正確的。

58.18 ►

58.18 Questioner: Then the pure crystalline shape, such as the diamond, you mentioned as being frozen light— it seems that this third-density physical manifestation of light is somehow a window or focusing mechanism for the third distortion in the general sense. Is this correct?

58.18 發問者：那麼純粹的結晶體形狀，好比鑽石，你曾提到它做為冷凍光、看起來，一般而言，這個第三密度的光的物理顯化是一種第三變貌的窗戶或聚焦機制。這是否正確？

Ra: I am Ra. This is basically correct. However, it may be noted that only the will of the crystallized entity may cause interdimensional light to flow through this material. The more regularized the entity, and the more regularized the crystal, the more profound the effect.

RA：我是 Ra。這基本上是正确的。無論如何，值得注意的是：唯有結晶化實體的意志可以促使次元間的光流過這個材質。該實體越是規律化、並且該水晶越是規律化，效果就越深刻。

58.19 ►

58.19 Questioner: There are many people who are now bending metal, doing other things like that by mentally requesting this happen. What is happening

in that case? What are they— Can you explain what' s happening there?

58.19 發問者：有許多人現在能夠彎曲金屬，做其他類似的事情、藉由心智要求它發生。這裡頭發生了什麼事？它們是什麼... 你可否解釋發生了什麼？

Ra: I am Ra. That which occurs in this instance may be likened to the influence of the second spiral of light in a pyramid being used by an entity. As this second spiral ends at the apex, the light may be likened unto a laser beam in the metaphysical sense and when intelligently directed may cause bending not only in the pyramid, but this is the type of energy which is tapped into by those capable of this focusing of the upward spiraling light. This is made possible through contact in indigo ray with intelligent energy.

RA：我是 Ra。在這個例子中、發生的情況可以被比做一個實體使用了金字塔的第二螺旋光芒。當這個第二螺旋終止於頂點時，以形而上而言、這道光可以被比做一道雷射光束；當它被智能地導引之際、即可造成(金屬)彎曲、且不受限於金字塔內，(只有)那些能夠聚焦於向上螺旋光芒的實體們擷取得到這種能量。(他們)透過在靛藍色光芒中接觸智能能量、而使這點成為可能的。

58.20 ►

58.20 Questioner: Why are these people able to do this? They seem to have no training; they just are able to do it.

58.20 發問者：為什麼這些人能夠做這件事？他們似乎沒有受過訓練；他們就是能夠做到。

Ra: I am Ra. They remember the disciplines necessary for this activity which is merely useful upon other true-color vibratory experiential nexi.

RA：我是 Ra。他們記得從事這項活動必須的修練、該活動只有在其他真實顏色振動經驗性鏈結中是有用的。

58.21 ►

58.21 Questioner: Then you are saying that this wouldn' t be useful in our present density. Will it be useful in fourth-density on this planet in the very near future?

58.21 發問者：那麼你是說、這件事在我們目前的密度不會有用處。在很接近的未來、它將在這個星球的第四密度是有用的？

Ra: I am Ra. The end of such energy focusing is to build, not to destroy, and it does become quite useful as, shall we say, an alternative to third-density building methods.

RA: 我是 Ra。這種能量聚焦的目的是建造、不是去破壞，它確實會變得相當有用，容我們說，成為第三密度建造方法之外的另類選項。

58.22 ▶

58.22 Questioner: Is it also used for healing?

58.22 發問者：它也被用在治療方面？

Ra: I am Ra. No.

RA: 我是 Ra。不。

58.23 ▶

58.23 Questioner: Is there any advantage in attempting to develop these characteristics or being able to bend metal, etc.? What I am trying to say is that, are these characteristics a signpost of the development of an entity, or are they something else? For instance, as an entity develops through his indigo would a signpost of his development be this bending?

58.23 發問者：嘗試去發展這些特性或能夠彎曲金屬等等，是否有任何好處？我嘗試說的是：這些特性是否為一個實體發展的路標？比方說，一個實體發展進度通過了靛藍色(光芒)會出現一個路標，就是這個彎曲(金屬)的能力？

Ra: I am Ra. This will be the last full query of this working.

RA: 我是 Ra。這將是此次工作的最後一個完整詢問。

Let us specify the three spirals of light energy which the pyramid exemplifies. Firstly, the fundamental spiral which is used for study and for healing. Second, the spiral to the apex which is used for building. Thirdly, the spiral spreading from the apex which is used for energizing.

讓我們指出金字塔展現了三種光能量的螺旋。首先、基礎的螺旋被用於研究與治療。第二、到達頂點的螺旋被用於建造。第三、從頂點擴散的螺旋被用於供給能量。

Contact with indigo ray need not necessarily show itself in any certain gift or guidepost, as you have said. There are some whose indigo energy is that of pure being and never is manifested, yet all are aware of such an entity' s progress. Others may teach or share in many ways contact with intelligent energy. Others continue in unmanifested form, seeking intelligent infinity. 與靛藍色光芒接觸不必然表示該實體有特定的天賦或是一個指引路標，如你所說的。有些實體的靛藍色能量是純粹的存在、卻從未顯化，不過所有人都覺察到這樣一個實體的進展。其他實體可能教導或分享、以許多方式與智能能量接觸。(還有)其他實體繼

續以未顯化的形式、尋求智能無限。

Thus the manifestation is a lesser signpost than that which is sensed or intuited about a mind/body/spirit complex. This violet-ray beingness is far more indicative of true self.

因此關於一個心/身/靈複合體，顯化現象與人們感覺到或憑直覺知道的相比，是一個較次要的路標。紫羅蘭色光芒存在狀態遠遠更能表示真實自我(的進度)。

Are there any brief queries or small matters we may clear up, if we can, before we leave this instrument?

在我們離開這個器皿之前，有沒有任何簡短的詢問或我們可以澄清的小事？

58.24 ▶

58.24 Questioner: Well, I did have a question on what you meant by the “third spiral” and if that is too long I would just ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

58.24 發問者：嗯，我的確有個問題、你說的「第三螺旋」是什麼意思呢。如果需要太多時間，我只想問：有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. We may answer briefly. You may query in more detail if you deem it desirable at another session.

RA：我是 Ra，我們可以簡短地回答。你可以詢問更多的細節、如果你渴望在另一場集會中探討。

If you picture the candle flame, you may see the third spiral.

如果你想像蠟燭的火焰，你可以看見第三螺旋。

This instrument is well balanced. The accoutrements are aligned well. You are conscientious.

這個器皿是良好平衡的。附屬配備的排列狀態良好。你們是謹慎認真的。

I am Ra. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友們，我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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59.0 ▶

59.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

59.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

59.1 ▶

59.1 Questioner: Could you first tell me the instrument' s condition and why she feels so tired?

59.1 發問者：你可否先告訴我該器皿的狀態、以及為什麼她覺得如此疲倦？

Ra: I am Ra. This instrument' s condition is as previously stated. We cannot infringe upon your free will by discussing the latter query.

RA：我是 Ra。這個器皿的狀態如前所述。我們不能討論詢問的後半部、以免侵犯你們的自由意志。

59.2 ▶

59.2 Questioner: Would it be any greater protection for the instrument if Jim changed his sitting position to the other side of the bed?

59.2 發問者：如果吉姆改變他坐的位置到床的另一邊、會不會給該器皿更大的保護？

Ra: I am Ra. No.

RA：我是 Ra。不會。

59.3 ▶

59.3 Questioner: I have a question from Jim that states: "I think I have penetrated the mystery of my lifelong anger at making mistakes. I think I have always been aware subconsciously of my abilities to master new learnings, but my desire to successfully complete my mission on Earth has been energized by the Orion group into irrational and destructive anger when I fail. Could you comment on this observation?"

59.3 發問者：我有一個來自吉姆的問題、陳述如下：「我想我已經穿透終身的一個奧秘、關於我對犯錯的憤怒。我想我總是在潛意識中、覺察我駕馭新的學習之能力，但我渴望成功地完成我在地球上的工作，每當我失敗時，這個渴望就被獵戶集團供能、

轉為非理性與毀滅性的憤怒。你可否評論這個觀察？」

Ra: I am Ra. We would suggest that as this entity is aware of its position as a Wanderer, it may also consider what pre-incarnative decisions it undertook to make regarding the personal or self-oriented portion of the choosing to be here at this particular time/space. This entity is aware, as stated, that it has great potential, but potential for what? This is the pre-incarnative question.

RA：我是 Ra。我們認為這個實體覺察到它處在流浪者的位置，它也可以考量投生前承擔的決定，關於個人或自我導向的部分、選擇在這個特殊的時間/空間來到這裡。如同已陳述的，這個實體覺察到它有偉大的潛能，但為了什麼的潛能？這是投生前的問題。

The work of sixth density is to unify wisdom and compassion. This entity abounds in wisdom. The compassion it is desirous of balancing has, as its antithesis, lack of compassion. In the more conscious being this expresses or manifests itself as lack of compassion for self. We feel this is the sum of suggested concepts for thought which we may offer at this time without infringement.

第六密度的工作是去統合智慧與憐憫。這個實體有豐富的智慧。它所渴望平衡的憐憫，其對立面為缺乏憐憫。在較為覺察的存有的情況中、這點表達或顯化它自己(的方式)為對自我欠缺憐憫。我們感覺這是我們在此時可提供的、建議的思想概念之總合，而不會冒犯。

59.4 ►

59.4 Questioner: At the end of the second major cycle there were a few hundred thousand people incarnate on Earth. There are over four billion incarnate today. Were the over four billion people who are incarnate today, were they in the Earth planes but not incarnate at that time, or did they come in from elsewhere during the last 25,000-year cycle?

59.4 發問者：在第二主要週期的末期，只有幾十萬人投生在地球上。今日，已有超過四十億人投胎。這四十多億人口過去位於地球(其他)平面中、只是尚未投胎；或者他們在過去 25000 年期間、從別的地方過來？

Ra: I am Ra. There were three basic divisions of origin of these entities.

RA：我是 Ra。這些實體的來源有三個基本的分類。

Firstly, and primarily, those of the planetary sphere you call Maldek, having become able to take up third density once again, were gradually loosed from

self-imposed limitations of form.

首先與主要的、那些屬於你們稱為馬爾戴克星球的實體，能夠再次拾起第三密度(的功課)，逐漸從加諸自己的形體限制中釋放出來。

Secondly, there were those of other third-density entrance or neophytes whose vibratory patterns matched the Terran experiential nexus. These then filtered in through incarnative processes.

其次、那些剛進入第三密度或新手的實體，其振動型態符合人族的經驗鏈結。於是這些實體被篩選進入投胎過程。

Thirdly, in the past approximate 200 of your years you have experienced much visiting of the Wanderers. It may be noted that all possible opportunities for incarnation are being taken at this time due to your harvesting process and the opportunities which this offers.

第三、在你們的過去大約 200 年間、你們經驗到許多流浪者的造訪。值得注意的是：此時由於你們的收割過程及其提供的機會，所有可能的投生機會都被選取一空。

59.5 ▶

59.5 Questioner: Just to clarify that could you tell me approximately how many total mind/body/spirit complexes were transferred to Earth at the beginning of this last 75,000 year period?

59.5 發問者：為了澄清這點：你可否告訴我、在這 75000 年的最後時期中、大約總共有多少個心/身/靈複合體被轉移到地球？

Ra: I am Ra. The transfer, as you call it, has been gradual. Over two billion souls are those of Maldek which have successfully made the transition.

RA：我是 Ra。這個轉移，如你的稱呼，是漸進的過程。超過二十億個馬爾戴克的靈魂成功地完成過渡。

Approximately 1.9 billion souls have, from many portions of the creation, entered into this experience at various times. The remainder are those who have experienced the first two cycles upon this sphere or who have come in at some point as Wanderers; some Wanderers having been in this sphere for many thousands of your years; others having come far more recently.

大約 19 億個靈魂，來自(宇宙)造物的許多部分、在不同時間進入這個(地球)經驗。剩下的是那些已在這個星球上經歷前兩個週期的實體，或在某個(時)點進來的流浪者；有些流浪者在這個星球已經好幾萬年；其他(流浪者)則是相當最近才來的。

59.6 ▶

59.6 Questioner: I' m trying to understand the three spirals of light in the pyramid shape. I would like to question on each.

59.6 發問者：我嘗試理解金字塔形狀內的三道螺旋光。我想要針對每一道詢問。

The first spiral starts below the Queen' s Chamber and ends in the Queen' s Chamber? Is that correct?

第一道螺旋從皇后密室底下開始 然後在皇后密室內終止？那是否正確？

Ra: I am Ra. This is incorrect. The first notion of upward spiraling light is as that of the scoop, the light energy being scooped in through the attraction of the pyramid shape through the bottom or base. Thus the first configuration is a semi-spiral.

RA：我是 Ra。這並不正確。向上螺旋光的第一個概念如同勺子，光能量透過金字塔形狀的吸引、從底部被勺取。因此首先的配置是一個半螺旋。

59.7 ▶

59.7 Questioner: Would this be similar to the vortex you get when you release the water from a bathtub?

59.7 發問者：這是否類似於、當你把浴缸的水放掉所形成的漩渦？

Ra: I am Ra. This is correct except that in the case of this action the cause is gravitic whereas in the case of the pyramid the vortex is that of upward spiraling light being attracted by the electro-magnetic fields engendered by the shape of the pyramid.

RA：我是 Ra。這是正確的、除了在這個例子中、作用力是重力。而在金字塔的例子中、該漩渦是向上螺旋光被金字塔形狀所產生的電磁場所吸引。

59.8 ▶

59.8 Questioner: Then the first spiral after this semi-spiral is the spiral used for study and healing. Relative to the Queen' s Chamber position, where does this first spiral begin and end?

59.8 發問者：那麼 在這個半螺旋之後的第一個螺旋是研究與治療的螺旋。相對於皇后密室的位置，第一螺旋的開始與結束在何處？

Ra: I am Ra. The spiral which is used for study and healing begins at or slightly below the Queen' s Chamber position depending upon your Earth and cosmic rhythms. It moves through the King' s Chamber position in a sharply

delineated form and ends at the point whereby the top approximate third of the pyramid may be seen to be intensifying the energy.

RA: 我是 Ra。被用於研究與治療的螺旋開始於皇后密室或稍微下方處、(精確)位置取決於你們地球與宇宙的韻律。它以輪廓分明的(圓弧)形式穿過國王密室位置, 大約在金字塔頂端三分之一的地方終止、而該點可以被視為強化能量之處。

59.9 ▶

59.9 Questioner: Now, the first spiral is obviously different somehow than the second and third spirals since they have different uses and different properties. The second spiral then starts at the end of the first spiral and goes up, I assume, to the apex of the pyramid. Is that correct?

59.9 發問者: 現在, 第一螺旋明顯與第二、第三螺旋不同, 因為它們有不同的用途與屬性。第二螺旋開始於第一螺旋終止處、接著向上[我假設]來到金字塔的頂點。那是否正確?

Ra: I am Ra. This is partially correct. The large spiral is drawn into the vortex of the apex of the pyramid. However, some light energy which is of the more intense nature of the red, shall we say, end of the spectrum is spiraled once again causing an enormous strengthening and focusing of energy which is then of use for building.

RA: 我是 Ra。這只有部分正確。該大螺旋被牽引進入金字塔頂點的漩渦。然而, 某種光能量屬於更強烈的紅色端光譜本質[容我們說], 再一次盤旋(向上)、造成能量巨大的強化與聚焦、於是可用於建造。

59.10 ▶

59.10 Questioner: And then the third spiral radiates from the top of the pyramid. Is this correct?

59.10 發問者: 那麼、第三螺旋從金字塔的頂端放射。這是否正確?

Ra: I am Ra. The third complete spiral does so. This is correct. It is well to reckon with the foundation semi-spiral which supplies the prana for all that may be affected by the three following upward spirals of light.

RA: 我是 Ra。第三完整螺旋確實這麼做。這是正確的。最好也考慮基礎的半螺旋、供應普那給一切會被接續的三個光之向上螺旋所影響的東西。

59.11 ▶

59.11 Questioner: Now I am trying to understand what happens in this process. I'll call the first semi-spiral zero position and the other three spirals one, two,

and three; the first spiral being study and healing. What change takes place in light from the zero position into the first spiral that makes that first spiral available for healing and study?

59.11 發問者：現在、我正嘗試理解這個過程中發生的事。我將稱呼首先的半螺旋為位置零、接著其他三個螺旋分別為(位置)一、二、三；第一個螺旋做為治療與研讀。光從位置零到第一螺旋之間有什麼改變、使得第一個螺旋可以用於治療與研讀？

Ra: I am Ra. The prana scooped in by the pyramid shape gains coherence of energetic direction. The term "upward spiraling light" is an indication, not of your up and down concept, but an indication of the concept of that which reaches towards the source of love and light.

RA：我是 Ra。普那被金字塔形狀勺取、獲得能量方向的一致性。「向上螺旋光芒」這個用語是個表徵、不是你們的向上和向下的概念，而是表示探求朝向愛與光源頭的概念。

Thus all light or prana is upward spiraling but its direction, as you understand this term, is unregimented and not useful for work.

因此、所有的光或普那都是向上的螺旋，但它的方向，如你理解的，是無組織的並且對於功沒有用處。

59.12 ▶

59.12 Questioner: Could I assume then that from all points in space light radiates in our illusion outward in a 360° solid angle and this scoop shape with the pyramid then creates the coherence to this radiation as a focusing mechanism? Is this correct?

59.12 發問者：那麼、我可否假設在我們的幻象中、光從空間中的所有點向外 360°立體角放射，接著這個金字塔的勺子形狀創造了一致性、做為光聚焦的機制。這是否正確？

Ra: I am Ra. This is precisely correct.

RA：我是 Ra。這是精準地正確。

59.13 ▶

59.13 Questioner: Then the first spiral has a different factor of cohesion, you might say, than the second. What is the difference between this first and second spiral?

59.13 發問者：那麼、第一個螺旋與第二個螺旋有著不同的凝聚力因素[，你可能會說]。這兩個螺旋之間有什麼差異？

Ra: I am Ra. As the light is funneled into what you term the zero position, it reaches the point of turning. This acts as a compression of the light multiplying tremendously its coherence and organization.

RA：我是 Ra。當光被注入到你標示的位置零，它抵達一個轉折點。這個點的作用為壓縮光、使它的一致性與構造極大地倍增。

59.14 ▶

59.14 Questioner: Then is the coherence and organization multiplied once more at the start of the second spiral? Is there just a doubling effect or an increasing effect?

59.14 發問者：那麼、這個一致性與構造是否在第二螺旋的開始再度呈倍數增加？這是一個加倍效應或漸增效應？

Ra: I am Ra. This is difficult to discuss in your language. There is no doubling effect but a transformation across boundaries of dimension so that light which was working for those using it in space/time—time/space configuration becomes light working in what you might consider an inter-dimensional time/space—space/time configuration. This causes an apparent diffusion and weakness of the spiraling energy. However, in position two, as you have called it, much work may be done inter-dimensionally.

RA：我是 Ra。這難以在你們的語言中討論。沒有加倍效應、而是一個橫跨次元邊界的一個轉變，對於那些使用它的實體，原本運作於 空間/時間 — 時間/空間配置中的光，變成運作於[你們可以考量為]次元間的時間/空間 — 空間/時間配置。這過程會導致螺旋能量表面上的擴散與薄弱。然而，在位置二，如你所稱，有許多工作可以在次元間完成。

59.15 ▶

59.15 Questioner: In the Giza pyramid there was no chamber at position two. Do you ever make use of position two by putting a chamber in that position, say on other planets or in other pyramids?

59.15 發問者：在吉沙金字塔中、沒有一個密室坐落於位置二。在其他星球或其他的金字塔中，你是否曾經藉由放置一個密室在那個位置、而利用到位置二？

Ra: I am Ra. This position is useful only to those whose abilities are such that they are capable of serving as conductors of this type of focused spiral. One would not wish to attempt to train third-density entities in such disciplines.

RA：我是 Ra。這個位置只對於那些有能力做為這類聚焦螺旋之傳導者的實體有用。

一個實體不會在這類的學科中、嘗試去訓練第三密度的實體。

59.16 ▶

59.16 Questioner: Then the third spiral radiating from the top of the pyramid you say is used for energizing. Can you tell me what you mean by "energizing?"

59.16 發問者：那麼從金字塔頂端放射的第三螺旋，你說是用於供能，你可否告訴我「供能」的意思？

Ra: I am Ra. The third spiral is extremely full of the positive effects of directed prana and that which is placed over such a shape will receive shocks energizing the electro-magnetic fields. This can be most stimulating in third-density applications of mental and bodily configurations. However, if allowed to be in place over-long such shocks may traumatize the entity.

RA：我是 Ra。第三螺旋極度地充滿受導引之普那的正面效應，一個被放置在此類形狀上頭的實體將接收供給電磁場能量的衝擊，這對於第三密度心智與身體配置有著十分的刺激作用。然而，如果被允許待在這個位置過久、這類的衝擊可能會對該實體造成創傷。

59.17 ▶

59.17 Questioner: Are there any other effects of the pyramid shape beside the spirals that we have just discussed?

59.17 發問者：除了我們剛才討論的螺旋(效應)之外，還有任何其他的金字塔形狀的效應嗎？

Ra: I am Ra. There are several. However, their uses are limited. The use of the resonating chamber position is one which challenges the ability of an adept to face the self. This is one type of mental test which may be used. It is powerful and quite dangerous.

RA：我是 Ra。有幾個。然而，它們的用途有限。共振密室的用途是挑戰行家面對自我的能力。這是一種可能被使用的心智測試。它是強有力的並且相當危險。

The outer shell of the pyramid shape contains small vortices of light energy which, in the hands of capable crystallized beings, are useful for various subtle workings upon the healing of invisible bodies affecting the physical body.

金字塔形狀的外殼包含光能量的小螺旋(複數)，它們在有能力的結晶化實體的手中、可以用來從事各式各樣微妙的工作、治療那些影響肉體的、看不見的形體。

Other of these places are those wherein perfect sleep may be obtained and age reversed. These characteristics are not important.

其他還有一些地方可以讓一個實體獲得完美的睡眠和老化過程反轉。這些特徵並不重要。

59.18 ▶

59.18 Questioner: What position would be the age reversal position?

59.18 發問者：什麼位置是老化過程反轉的位置？

Ra: I am Ra. Approximately 5 to 10° above and below the Queen' s Chamber position in ovoid shapes on each face of the four-sided pyramid extending into the solid shape approximately one-quarter of the way to the Queen' s Chamber position.

RA：我是 Ra。大約是皇后密室的 5 到 10° 上下，在金字塔的四個邊、每一面的卵圓形延伸進入固體形狀、大約在前往皇后密室位置的路程的四分之一處。

59.19 ▶

59.19 Questioner: In other words, if I went just inside the wall of the pyramid a quarter of the way but still remained three-quarters of the way from the center at approximately the level above the base of the Queen' s Chamber, I would find that position?

59.19 發問者：換句話說，如果我剛從金字塔牆面走進去、四分之一的路程，到中心還剩四分之三的路程、此時的水平面大約在皇后密室底部的上方，我會找到那個位置？

Ra: I am Ra. This is approximately so. You must picture the double teardrop extending in both the plane of the pyramid face and in half towards the Queen' s Chamber extending above and below it. You may see this as the position where the light has been scooped into the spiral and then is expanding again. This position is what you may call a prana vacuum.

RA：我是 Ra。大致是如此。你必得想像雙重淚珠從金字塔四邊層面、向上向下[一半地]朝皇后密室延伸。你可以看待這是光被勺取進入螺旋、然後再次擴展的位置。你可以稱呼這個位置為普那真空。

59.20 ▶

59.20 Questioner: Why would this reverse aging?

59.20 發問者：為什麼這個位置可以反轉老化過程？

Ra: I am Ra. Aging is a function of the effects of various electro-magnetic fields upon the electromagnetic fields of the mind/body/spirit complex. In this position there is no input or disturbance of the fields, nor is any activity within the electro-magnetic field complex of the mind/body/spirit complex allowed full sway. The vacuum sucks any such disturbance away. Thus the entity feels nothing and is suspended.

RA：我是 Ra。老化是一個函數、攸關各種電磁場作用於心/身/靈複合體電磁場上頭的效應。在這個位置、沒有那些(電磁)場的輸入或擾亂，同時心/身/靈複合體內的電磁場也沒有任何活動允許充分的影響。該真空吸走任何這類的擾亂。因此、該實體感覺不到任何東西並且處於休眠狀態。

59.21 ▶

59.21 Questioner: Is the pyramid shape that Jim has constructed in our yard functioning properly? Is it aligned properly and built properly?

59.21 發問者：吉姆在我們庭院上建構的金字塔是否適當地運作？它是否被適當地建造與適當地排列？

Ra: I am Ra. It is built within good tolerances though not perfect. However, its alignment should be as this resting place for maximum efficacy.

RA：我是 Ra。它在良好的公差範圍內被建造、雖然並不完美。然而，它的排列應該像這個休息場所一樣、為了最大的功效。

59.22 ▶

59.22 Questioner: Do you mean that one of the base sides should be aligned 20° east of north?

59.22 發問者：你的意思是有一個底邊應該對準東北方，(磁)北轉東 20°？

Ra: I am Ra. That alignment would be efficacious.

RA：我是 Ra。那個排列會是有效的。

59.23 ▶

59.23 Questioner: Previously you stated that one of the base sides should be aligned with magnetic north. Which is better, to align with magnetic north or to align with 20° east of magnetic north?

59.23 發問者：你先前提到一個底邊應該對準磁北。哪一個比較好，對準磁北或對準磁北轉東 20°？

Ra: I am Ra. This is at your discretion. The proper alignment for you of this

sphere at this time is magnetic north. However, in your query you asked specifically about a structure which has been used by specific entities whose energy vortices are more consonant with the, shall we say, true-color green orientation. This would be the 20° east of north.

RA: 我是 Ra。這由你自行決定。在此時、對於這個星球、你們適當的排列是磁北。無論如何，在你的詢問中、你特別問到一個被特定實體們使用的結構，他們的能量漩渦跟[容我們說]真實綠色定向更為和諧。這會是(磁)北轉東 20°。

There are advantages to each orientation. The effect is stronger at magnetic north and can be felt more clearly. The energy, though weak, coming from the now distant, but soon to be paramount, direction is more helpful.

這兩種定向都有其好處。磁北的方向效應較強且可以更清楚地感覺得到。目前該能量，雖然微弱，現在來自遠方、但很快會成為最重要的方向、是更有助益的。

The choice is yours. It is the choice between quantity and quality or wide-band and narrow-band aid in meditation.

這選擇在於你。這是在數量與品質兩者之間做選擇，或在冥想中、寬頻與窄頻的協助之間做選擇。

59.24 ▶

59.24 Questioner: When the planetary axes realign, will they realign 20° east of north to conform to the green vibration?

59.24 發問者：當地球(自轉)軸重新排列，它們將重新對準(磁)北轉東 20°、以符合綠色振動？

Ra: I am Ra. We fear this shall be the last question as this entity rapidly increases its distortion towards what you call pain of the body complex.

RA: 我是 Ra。我們恐怕這將是最後一個問題、因為這個器皿快速地增加其身體複合體的痛苦[你們的稱呼]變貌。

There is every indication that this will occur. We cannot speak of certainties but are aware that the grosser or less dense materials will be pulled into conformation with the denser and lighter energies which give your Logos its proceedings through the realms of experience.

每一個徵兆都顯示這將會發生。我們不能確切地說明、但覺察到較厚重或較不密集的材料將被拉入(某種)構造、符合較密集或較明亮的能量，如此你們的理則可以繼續前進、穿越經驗的各個境域。

May we answer any brief queries at this time?

此時，有沒有任何我們可以回答的簡短詢問？

59.25 ▶

59.25 Questioner: Only if there is anything that we can do to make the instrument more comfortable or improve the contact?

59.25 發問者：我只想問 有沒有任何我們可以做的事，好使該器皿更舒適或改善該通訊？

Ra: I am Ra. All is well. We are aware that you experience difficulties at this time, but they are not due to your lack of conscientiousness or dedication. I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

RA：我是 Ra。一切都好。我們覺察到你們此時經歷一些困難，但並不是因為你們不盡責或不夠盡力。我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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60.0 ▶

60.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

60.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

60.1 ▶

60.1 Questioner: Could you first give me an indication of the instrument' s condition?

60.1 發問者：你可否先告訴我該器皿的狀態指示？

Ra: I am Ra. It is as previously stated.

RA：我是 Ra。如前所述。

60.2 ▶

60.2 Questioner: It is my opinion that the best way for the instrument to improve her condition is through periods of meditation followed by periods of contemplation with respect to the condition and its improvement. Could you tell me if I am correct and expand on my thinking?

60.2 發問者：我的意見是：改善該器皿狀態的最佳方式為透過多次的冥想、伴隨著對自身的狀態與改善(方式)之沉思。你能否告訴我、這是否正確並且擴充我的思考？

Ra: I am Ra. Meditation and contemplation are never untoward activities. However, this activity will in all probability, in our opinion, not significantly alter the predispositions of this instrument which cause the fundamental distortions which we, as well as you, have found disconcerting.

RA：我是 Ra。冥想與沉思絕非不恰當的活動。無論如何，以我們的意見，在所有的或然率中，這個活動不會顯著地變更這個器皿造成根本扭曲的素質；我們跟你們一樣感到倉皇失措。

60.3 ▶

60.3 Questioner: Can you tell me the best approach for altering, to a more acceptable condition, the distortions that the instrument is experiencing?

60.3 發問者：你能否告訴我一個最佳的方法將該器皿正經驗的扭曲，改變到一個更為

可接受的狀態？

Ra: I am Ra. There is some small amount of work which the instrument may do concerning its pre-incarnative decisions regarding service to the Infinite Creator in this experience. However, the decision to open without reservation to the offering of self when service is perceived is such a fundamental choice that it is not open to significant alteration, nor would we wish to interfere with the balancing process which is taking place with this particular entity.

RA：我是 Ra。關於該器皿投胎前的決定、在這個經驗中服務無限造物者、它可以做一些小量的工作。無論如何，當感知到服務(機會)之際，決定毫無保留地提供自我是一個如此根本的選擇，以致於它不會對顯著的變更敞開，我們也不想要干擾在這個特別實體中發生的平衡過程。

The wisdom and compassion being so balanced by this recapitulation of fourth density is helpful to this particular mind/body/spirit complex. It is not an entity much given to quibbling with the purity with which it carries out that which it feels it is best to do. We may say this due to the instrument' s knowledge of itself which is clear upon this point. However, this very discussion may give rise to a slightly less fully unstopped dedication to service in any one working so that the service may be continued over a greater period of your space/time.

藉由複習第四密度的要點，智慧與憐憫成為這般地平衡，對於該特別之心/身/靈複合體是有幫助的。當該實體執行它感覺它可以做到最好的事，它的純度沒有什麼好挑毛病的。由於該器皿對於它自己的知識在這點上是清楚的、我們可以說這事。無論如何，正是這個討論、可能促成一個比完全無礙稍微少一點的服務奉獻，在任何一次工作皆是如此，於是該服務可以持續較大一段你們的空間/時間。

60.4 ►

60.4 Questioner: You are saying, then, that the physical distortions that the instrument experienced are part of a balancing process? Is this correct?

60.4 發問者：那麼、你是說該器皿經驗的肉體扭曲是平衡過程的一部分？這是否正確？

Ra: I am Ra. This is incorrect. The physical distortions are a result of the instrument' s not accepting fully the limitations placed prior to incarnation upon the activities of the entity once it had begun the working. The distortions caused by this working, which are inevitable given the plan chosen by this entity, are limitation and, to a degree consonant with the amount of vital and

physical energy expended, weariness, due to that which is the equivalent in this instrument of many, many hours of harsh physical labor.

RA：我是 Ra。這是不正確的。肉體的扭曲是該器皿不充分接受投生前放置的各種(自我)限制的結果，一旦該實體開始該工作，它的活動則受到限制。這個工作造成的扭曲是無可避免的、基於這個實體選擇這個計畫，它們是限制、以及在某種程度上、符合所花費的生命能與肉體能量— 疲倦是由於該工作相當於這個器皿從事許多、許多小時的嚴酷肉體勞動。

This is why we suggested the instrument' s thoughts dwelling upon the possibility of its suggesting to its higher self the possibility of some slight reservation of energy at a working. This instrument at this time is quite open until all resources are quite exhausted. This is well if desired. However, it will, shall we say, shorten the number of workings in what you may call the long run.

這就是為什麼我們建議該器皿的思想停駐在一個可能性上：建議它的較高自我或許可以在一次地工作中、稍微保留能量。這個器皿在此時相當地敞開、直到所有資源相當地耗盡為止。如果(她) 這樣渴望，這是好的。然而，容我們說，長期[以你們的說法]而言、這樣會縮短這些工作的次數。

60.5 ▶

60.5 Questioner: Will spreading the workings out over greater intervals of time so that we have more time between workings help?

60.5 發問者：將這些工作展開，拉大時間間隔，好讓我們在各次工作之間有更多時間，這樣有幫助嗎？

Ra: I am Ra. This you have already done. It is not helpful to your group to become unbalanced by concern for one portion of the work above another. If this instrument is, in your judgment, capable and if the support group is functioning well, if all is harmonious and if the questions to be asked have been considered well, the working is well begun. To overly stress the condition of the instrument is as deleterious to the efficiency of this contact as the antithetical behavior was in your past.

RA：我是 Ra。你們早已完成這點。你們小組關切該工作的一部分超過其他部分就變得不平衡，這是沒有幫助的。如果依你的判斷，這個器皿有能力並且支援小組運作良好，如果一切都是和諧的，如果提出的問題被好好地考量，這些工作(集會)就會良好地開始。過度強調該器皿的狀態對於這個通訊的效率是有害的，如同你們過去恰恰相反的行為。

60.6 ▶

60.6 Questioner: Aside from the workings I am concerned about the physical distortions of the instrument in the area of hands and arms. Is there a, shall we say, mental exercise or something else that the instrument could work on to help to alleviate the extreme problems she has at this time with her hands, etc.?

60.6 發問者：除了這些工作之外、我關切該器皿的肉體扭曲、在她的雙手與雙臂區域。容我們說，是否有個心理練習或其他什麼東西是器皿可以工作的、好幫助她減輕雙手在此時極度嚴峻的問題，等等？

Ra: I am Ra. Yes.

RA: 我是 Ra。有的。

60.7 ▶

60.7 Questioner: Would this be an exercise of meditation and contemplation upon the alleviation of these problems?

60.7 發問者：這是不是一個針對減輕這些問題的冥想與沉思練習？

Ra: I am Ra. No.

RA: 我是 Ra。不是。

60.8 ▶

60.8 Questioner: What would she do then in order to alleviate these problems?

60.8 發問者：她要做什麼以減輕這些問題？

Ra: I am Ra. As we have said, this instrument, feeling that it lacked compassion to balance wisdom, chose an incarnative experience whereby it was of necessity placed in situations of accepting self in the absence of other-selves' acceptance and the acceptance of other-self without expecting a return or energy transfer. This is not an easy program for an incarnation but was deemed proper by this entity.

RA: 我是 Ra。如同我們曾說的，這個器皿感覺它缺乏憐憫去平衡智慧，選擇一個肉身經驗藉此把它置放在必要的情境中，即在沒有其他自我的接納的環境中、去接納自我，以及在不期待回報或能量轉移的前提下接納其他自我。對於一輩子而言、這不是一個簡單的課程計畫，但這個實體(那時)認為是恰當的。

This entity therefore must needs meditate and consciously, moment by moment, accept the self in its limitations which have been placed for the very purpose of bringing this entity to the precise tuning we are using. Further,

having learned to radiate acceptance and love without expecting return, this entity now must balance this by learning to accept the gifts of love and acceptance of others which this instrument feels some discomfort in accepting. These two balancing workings will aid this entity in the release from the distortion called pain. The limitations are, to a great extent, fixed.

因此，這個實體必定需要冥想、並且時時刻刻有意識地接納自我的限制，其真正目的是將這個實體帶到我們正使用的精準調頻。此外，在已學習到不期待回報、(仍然)放射接納與愛之後；這個實體現在必須學習接受他人的愛與接納以為平衡，目前這個器皿在接受(過程)中、感覺有些不自在。這兩個平衡的工作將協助該實體釋放被稱為痛苦的扭曲。這些限制在很大的程度上是固定的。

60.9 ▶

60.9 Questioner: Is the fact that the instrument already was consciously aware of this the reason that the first distortion was not in force in making it impossible for you to communicate this to us?

60.9 發問者：是不是因為這個器皿早已有意識覺察到這點、所以第一變貌並未生效，否則你不可能對我們溝通這點？

Ra: I am Ra. This is not only correct for this entity which has been consciously aware of these learn/teachings for some of your years, but also true of each of the support group. The possibility of some of this information being offered was not there until this session.

RA：我是 Ra。這不只對該實體是正確的、它已經有意識地覺察到這些學習/教導你們的好些年，而這對於支援小組的每個成員也是真的。直到這場集會以前、提供該資訊的某些部分之可能性並不存在。

60.10 ▶

60.10 Questioner: Thank you. When you spoke in the last session of "energizing shocks" coming from the top of the pyramid, did you mean that these came at intervals rather than steadily?

60.10 發問者：謝謝你。在上一場集會中，你說到「供能的衝擊」來自金字塔的頂端，你是否意指它們間隔性地來臨、而非穩定不斷地(供給)。

Ra: I am Ra. These energizing shocks come at discrete intervals but come very, very close together in a properly functioning pyramid shape. In one whose dimensions have gone awry the energy will not be released with regularity or in quanta, as you may perhaps better understand our meaning.

RA：我是 Ra。這些供能衝擊以離散的間隔來臨、但如果是在一個適當作用的金字塔

形狀中，這些間隔會非常、非常地緊密。如果在一個尺寸有些差錯的金字塔、該能量將不會被規律地、或以量子態釋放，或許你會比較了解我們的意思。

60.11 ▶

60.11 Questioner: The next statement that I make may or may not be enlightening to me in my investigation of the pyramid energy, but it has occurred to me that the so-called effect in the so-called Bermuda Triangle is possibly due to the large pyramid beneath the water which releases this third spiral at discrete and varying intervals and when other entities or craft are in the vicinity of this it creates a situation where they change space/time continuum in some way. Is this correct?

60.11 發問者：我下一個陳述或許對於我探究金字塔能量有所啟發、也或許沒有，但我突然想到所謂的百慕達三角洲有可能是因為海水底下有個大金字塔、而它以離散與變化的間隔釋放第三螺旋，當其他實體或飛行器在其附近、它創造了一個狀態、以某種方式改變了空間/時間連續體。這是否正確？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

60.12 ▶

60.12 Questioner: Then this third spiral has an energizing effect that, if strong enough, will actually change the space/time continuum. Is there a use or value to this type of change?

60.12 發問者：那麼、這個第三螺旋有供能的效應，若有足夠的強度、確實將改變空間/時間連續體。這類改變是否有其用途或價值？

Ra: I am Ra. In the hands of one of fifth-density or above this particular energy may be tapped in order to communicate information, love, or light across what you would consider vast distances but which with this energy may be considered transdimensional leaps. Also, there is the possibility of travel using this formation of energy.

RA：我是 Ra。在一個第五密度或更高密度的實體手中、這股特別能量可以被擷取，用於傳遞資訊、愛、光，橫跨你們會認為是廣大的距離，但伴隨這股能量的結果可以被視為穿越次元之跳躍。另外，有可能使用這種構造的能量來旅行。

60.13 ▶

60.13 Questioner: Would this travel be the instantaneous type having to do with the— not the slingshot effect, but the effect used primarily by sixth-

density entities, or is it the sling-shot effect that you are talking about?

60.13 發問者：這種旅行會是瞬間的型態、不是彈弓效應、但主要由第六密度實體所使用？或者是你在談論的彈弓效應？

Ra: I am Ra. The former effect is that of which we speak. You may note that as one learns the, shall we say, understandings or disciplines of the personality each of these configurations of prana is available to the entity without the aid of this shape. One may view the pyramid at Giza as metaphysical training wheels.

RA：我是 Ra。我們說的是前者的效應。你可以注意到當一個實體學到人格的修練或理解、容我們說、每一種普那配置都可為他所、無須形狀的協助。一個實體可以將位於吉沙的大金字塔視為形而上的訓練轉輪。

60.14 ▶

60.14 Questioner: Then is the large underwater pyramid off the Florida coast one of the balancing pyramids that Ra constructed or some other social memory complex and if so, which one?

60.14 發問者：那麼、佛羅里達州海岸附近的大型水下金字塔，是不是 Ra 所建造的平衡金字塔之一，或者是某個其他社會記憶複合體建造的？如果是，哪一個呢？

Ra: I am Ra. That pyramid of which you speak was one whose construction was aided by sixth-density entities of a social memory complex working with Atlanteans prior to our working with the, as you call them, Egyptians.

RA：我是 Ra。你所說的金字塔是一個社會記憶複合體的第六密度實體們所協助建造、他們與亞特蘭提斯人一起工作、比我們與埃及人[以你們的稱呼]工作的時期要早。

60.15 ▶

60.15 Questioner: You mentioned working with one other group other than the Egyptians. Who were they?

60.15 發問者：你曾提到與埃及人以外的一個族群工作。他們是誰？

Ra: I am Ra. These entities were those of South America. We divided our forces to work within these two cultures.

RA：我是 Ra。這些實體屬於南美洲，我們分割我們的力量、在這兩個文化裡面工作。

60.16 ▶

60.16 Questioner: The pyramid shape then, as I understand it, was deemed by

your social memory complex at that time to be of paramount importance as, shall I say, a physical training aid for spiritual development. At this particular time in the evolution of our planet it seems that you place little or no emphasis on this shape. Is this correct?

60.16 發問者：那麼，就我的理解，金字塔形狀曾被你們社會記憶複合體認為具有至高的重要性，容我說，做為靈性發展的實質訓練之輔助(工具)。在我們星球演化的這個特別時刻、你似乎很少或不強調這個形狀。這是否正確？

Ra: I am Ra. This is correct. It is our honor/duty to attempt to remove the distortions that the use of this shape has caused in the thinking of your peoples and in the activities of some of your entities. We do not deny that such shapes are efficacious, nor do we withhold the general gist of this efficacy. However, we wish to offer our understanding, limited though it is, that contrary to our naïve beliefs many thousands of your years ago the optimum shape for initiation does not exist.

RA：我是 Ra。這是正確的。這是我們的榮譽/義務、嘗試去消除使用這個形狀帶來的扭曲：造成你們人群在思考上的扭曲、以及你們某些實體在活動上的扭曲。我們不否認這類形狀有效用，我們也不會保留關於這個功效的一般要旨(的介紹)。無論如何，我們想望提供我們的理解，雖然是有限的，跟我們於你們的數萬年前天真的信仰相反，啟蒙的最佳形狀並不存在。

Let us expand upon this point. When we were aided by sixth-density entities during our own third-density experiences we, being less bellicose in the extreme, found this teaching to be of help. In our naïveté in third density we had not developed the interrelationships of your barter or money system and power. We were, in fact, a more philosophical third-density planet than your own and our choices of polarity were much more centered about the, shall we say, understanding of sexual energy transfers and the appropriate relationships between self and other-self.

讓我們詳述這點。在我們自己的第三密度體驗期間，我們曾被第六密度實體們協助，(由於)我們較少極端的好戰性，發覺這樣的教導是有幫助的。在我們天真的第三密度時期、我們未曾發展出你們的交易或金錢系統以及權力的相互關係。事實上，和你們相比、我們那時是個較為哲學的第三密度星球、並且我們的極性選擇更多地集中於，容我們說，理解性能量轉移，以及自我與其他自我的適當關係。

We spent a much larger portion of our space/time working with the unmanifested being. In this less complex atmosphere it was quite instructive to have this learn/teaching device and we benefited without the distortions we

found occurring among your peoples.

我們花費大許多的空間/時間部分與未顯化存有一同工作。在這樣較不複雜的氛圍，有這種學習/教導裝置相當有教學助益，接著我們獲得益處、而沒有發生在你們人群當中的扭曲[就我們的發現而言]。

We have recorded these differences meticulously in the Great Record of Creation that such naïveté shall not be necessary again.

我們已經極為細心地將這些差異紀錄在造物的偉大紀錄之中、好使這樣的天真不會再次是必然的。

At this space/time we may best serve you, we believe, by stating that the pyramid for meditation along with other rounded and arched or pointed circular shapes is of help to you. However, it is our observation that due to the complexity of influences upon the unmanifested being at this space/time nexus among your planetary peoples it is best that the progress of the mind/body/spirit complex take place without, as you call them, training aids because when using a training aid an entity then takes upon itself the Law of Responsibility for the quickened or increased rate of learn/teaching. If this greater understanding, if we may use this misnomer, is not put into practice in the moment by moment experience of the entity, then the usefulness of the training aid becomes negative.

在這個空間/時間，我們相信服務你們的最佳方式是：陳述冥想用金字塔，還有其他的圓頂、拱形、或尖頭、環形等，都對你們有幫助。然而，就我們的觀察，由於在這個空間/時間的鏈結，在你們地球人類當中，作用於未顯化存有的影響相當複雜，(因此)最好是不需要這些訓練的輔助[如你的稱呼]，讓心/身/靈複合體的進展(自然地)發生。因為當一個實體使用了訓練輔助，由於加快或增加的學習/教導速率、它便承擔了責任的法則。如果這個較大的理解[容我們使用這種誤稱]沒有實踐於該實體時時刻刻的經驗中，那麼該訓練輔助的用途將變得負面。

60.17 ▶

60.17 Questioner: Thank you. I don't know if this question will result in any usable direction, but I think I must ask it. What was the Ark of the Covenant, and what was its use?

60.17 發問者：謝謝你。我不知道這個問題是否會產生任何有用的資訊，但我想我必得問一下。什麼是約櫃，它的用途是什麼？

Ra: I am Ra. The Ark of the Covenant was that place wherein those things most holy, according to the understanding of the one called Moishé, [were] placed.

The article placed therein has been called by your peoples two tablets called the Ten Commandments. There were not two tablets. There was one writing in scroll. This was placed along with the most carefully written accounts by various entities of their beliefs concerning the creation by the One Creator.

RA：我是 Ra。依照摩西實體的理解，約櫃是那些最神聖的東西的置放所。裡頭放的物品曾被你們人群稱為兩塊石碑、被稱為十誡。當時並沒有兩塊石碑。有一個書寫的卷軸。這個卷軸跟其他被十分仔細撰寫的文件放在一起，內容是不同實體記載他們關於太一造物者的創造的信仰。

This Ark was designed to constitute the place wherefrom the priests, as you call those distorted towards the desire to serve their brothers, could draw their power and feel the presence of the One Creator. However, it is to be noted that this entire arrangement was designed, not by the one known to the Confederation as Yahweh, but rather was designed by negative entities preferring this method of creating an elite called the Sons of Levi.

約櫃的設計是讓僧侶們[這是你們對這些傾向渴望服務他們弟兄的實體的稱呼] 可以汲取他們的力量並感覺到太一造物者之臨在。然而，值得注意的是：這整個安排並不是由邦聯認識的亞威所設計，毋寧是由一些負面實體所設計，它們比較喜歡用這種方式創造一個精英(階層)、稱為利未之子。

60.18 ►

60.18 Questioner: Was this a device for communication then? You said they also drew power from it. What type of power? How did this work?

60.18 發問者：那麼它是一個通訊的裝置？你說到他們也從它汲取力量。什麼類型的力量？這是如何運作的？

Ra: I am Ra. This was charged by means of the materials with which it was built being given an electromagnetic field. It became an object of power in this way and, to those whose faith became that untarnished by unrighteousness or separation, this power designed for negativity became positive and is so, to those truly in harmony with the experience of service, to this day.

RA：我是 Ra。這裝置被建造時 使用(某些)材質使其具有電磁場。以這個方式、它成為一個力量的物體。接著，對於那些憑藉信心，未被不公義或分別(心)所玷污的實體，這個原本為負面性設計的裝置變成正面，對於那些真正和服務之經驗和諧相處的實體而言，確實是如此，直到今日。

Thus the negative forces were partially successful but the positively oriented Moishe, as this entity was called, gave to your planetary peoples the possibility

of a path to the One Infinite Creator which is completely positive.

於是負面勢力得到部分的成功，但這個正面導向的實體，摩西，給予你們地球的人群一個可能性：一條通往太一無限造物者的完全正面之途徑。

This is in common with each of your orthodox religious systems which have all become somewhat mixed in orientation, yet offer a pure path to the One Creator which is seen by the pure seeker.

你們每個正統的宗教系統都有共同的情形，全部在(極性)定位上有些混雜、但在純粹尋求者的眼中，仍然提供一條通往太一造物者的純粹途徑。

60.19 ▶

60.19 Questioner: Where is the Ark of the Covenant now? Where is it located?

60.19 發問者：約櫃目前在什麼地方？它位於何處？

Ra: I am Ra. We refrain from answering this query due to the fact that it does still exist and is not that which we would infringe upon your peoples by locating.

RA：我是 Ra。我們避答這個詢問、由於該事實：它的確還存在著，我們不想確定它的位置而冒犯你們人群。

60.20 ▶

60.20 Questioner: Thank you. In trying to understand the energies, creative energies, it has occurred to me that I really do not understand why unusable heat is generated as our Earth moves from third into fourth density. I know it has to do with disharmony between the vibrations of third and fourth density but why this would show up as a physical heating within the Earth is beyond me. Can you enlighten me on that?

60.20 發問者：謝謝你。在嘗試理解能量、創造力能量、的過程中，我突然想到一個我真的不理解的事，為什麼當我們地球從第三移動到第四密度時，會產生不能使用的熱量。我知道它跟第三與第四密度振動之間的不和諧有關，但為什麼這會有物理熱量顯現於地球之內就超出我的能力了。你可否就此啟迪我？

Ra: I am Ra. The concepts are somewhat difficult to penetrate in your language. However, we shall attempt to speak to the subject. If an entity is not in harmony with its circumstances it feels a burning within. The temperature of the physical vehicle does not yet rise, only the heat of the temper or the tears, as we may describe this disharmony. However, if an entity persists for a long period of your space/time in feeling this emotive heat and disharmony, the

entire body complex will begin to resonate to this disharmony, and the disharmony will then show up as the cancer or other degenerative distortions from what you call health.

RA：我是 Ra。這些概念以你們的語言解釋會有些難以穿透。無論如何，我們將嘗試談論該主題。如果一個實體跟它的環境不和諧，它感到內在有股燃燒的火。該肉體載具的溫度尚未升高，只有脾氣或眼淚的熱度，我們可以如此描述這不和諧。然而，如果一個實體長期地[屬於你們的空間/時間] 持續感受這股情緒的熱度與不和諧，整個身體複合體將開始與這股不和諧產生共振，接著該不和諧將以癌症或其他退化性的變貌顯現、離開了你們稱為的健康。

When an entire planetary system of peoples and cultures repeatedly experiences disharmony on a great scale the earth under the feet of these entities shall begin to resonate with this disharmony. Due to the nature of the physical vehicle, disharmony shows up as a blockage of growth or an uncontrolled growth since the primary function of a mind/body/spirit complex' s bodily complex is growth and maintenance. In the case of your planet the purpose of the planet is the maintenance of orbit and the proper location or orientation with regards to other cosmic influences. In order to have this occurring properly the interior of your sphere is hot in your physical terms. Thus instead of uncontrolled growth you begin to experience uncontrolled heat and its expansive consequences.

當一整個行星系統上的人群與文化重複地、大規模地經歷不和諧，這些實體腳下的大地將開始與這股不和諧產生共振。由於肉體載具的特質，身體複合體的主要功能是成長與維持，(故)不和諧以成長的阻礙或不受控制的成長方式顯現。在你們行星的例子中，該行星的目的是維持軌道、以及維持與其他宇宙影響力的適當位置或定向。為了使這目的適當地發生，你們星球的內部很熱[用你們的物理術語]，相較於(人體)不受控制的成長，你們開始經驗到(地球)不受控制的熱度及其廣泛的後果。

60.21 ►

60.21 Questioner: Is the Earth solid all the way through from one side to the other?

60.21 發問者：地球是否從這一邊到另一邊、全部都是固體？

Ra: I am Ra. You may say that your sphere is of an honey-comb nature. The center is, however, solid if you would so call that which is molten.

RA：我是 Ra。你可以說你們星球具有蜂窩的特質，然而，該中心是固體，如果你願意稱呼熔岩為固體的話。

60.22 ▶

60.22 Questioner: And the honey-comb nature— are there third-density incarnate entities living in the honey-combed areas? Is this correct?

60.22 發問者：該蜂巢的特性... 是否有第三密度肉身實體居住在蜂巢的(空心)區域？這是否正確？

Ra: I am Ra. This was at one time correct. This is not correct at this present space/time.

RA：我是 Ra。這在(過去)某個時期是正確的。這在目前的空間/時間是不正確的。

60.23 ▶

60.23 Questioner: And there are no— are there any inner civilizations or entities living in these areas that are some of the other than physically incarnate who do come and materialize on the Earth' s surface at times?

60.23 發問者：現在沒有... 是否有任何內在文明或實體、並非肉體投生的、居住在這些區域？他們是否在某個時期來到、接著突然出現於地球表面上？

Ra: I am Ra. As we have noted, there are some which do as you say. Further, there are some inner plane entities of this planet which prefer to do some materialization into third-density visible in these areas. There are also bases, shall we say, in these areas of those from elsewhere, both positive and negative. There are abandoned cities.

RA：我是 Ra。如同我們已經提及，有一些你所說的實體存在。再者，有一些處於這個行星的內在(次元)平面的實體比較喜歡在這些區域具體化、進入第三密度可見(範圍)。容我們說。還有一些基地[屬於來自他鄉的實體]在這些區域，包括正面與負面兩種。還有一些被遺棄的城市。

60.24 ▶

60.24 Questioner: What are these bases used for by those from elsewhere?

60.24 發問者：這些基地、被那些來自他鄉的實體用來做什麼？

Ra: I am Ra. These bases are used for the work of materialization of needed equipment for communication with third-density entities and for resting places for some equipment which you might call small craft. These are used for surveillance when it is requested by entities. Thus some of the, shall we say, teachers of the Confederation speak partially through these surveillance instruments along computerized lines, and when information is desired and those requesting it are of the proper vibratory level the Confederation entity

itself will then speak.

RA：我是 Ra。這些基地被用來放置必須的裝備、以進行具體化的工作、跟第三密度實體通訊；以及做為你們可能稱為小型飛行器的休息處所。這些(飛行器)被一些實體依需求用於監視。因此，容我們說，有一些邦聯的老師有部分言論透過這些監測器具配合電腦線路來傳達，當需求資訊的實體屬於適當的振動水平，該邦聯實體將自己說話。

60.25 ▶

60.25 Questioner: Am I to understand then that the Confederation entity needs communication equipment and craft to communicate with the third-density incarnate entity requesting the information?

60.25 發問者：那麼我可以理解為，星際邦聯實體需要通訊裝備和飛行器好對需求資訊的第三密度肉身實體溝通？

Ra: I am Ra. This is incorrect. However, many of your peoples request the same basic information in enormous repetition, and for a social memory complex to speak ad infinitum about the need to meditate is a waste of the considerable abilities of such social memory complexes.

RA：我是 Ra。這是不正確的。然而，你們許多人重複著要求相同的基本資訊，重複的數量很龐大；對於這些社會記憶複合體而言、無止境地講述冥想的必要是一種可觀的能力浪費。

Thus some entities have had approved by the Council of Saturn the placement and maintenance of these message givers for those whose needs are simple, thus reserving the abilities of the Confederation members for those already meditating and absorbing information which are then ready for additional information.

因此，一些實體已經獲得土星議會的核可，為了那些需求簡單的實體放置並維護這些訊息給予器，於是保存了邦聯成員們的能力給那些早已開始冥想並且準備好接受額外資訊的實體。

60.26 ▶

60.26 Questioner: There has been, for the past 30 years, a lot of information and a lot of confusion, and in fact, I would say the Law of Confusion has been [chuckle] working overtime, to make a small joke, in bringing information for spiritual catalysis to groups requesting it, and we know that both the positively and the negatively oriented social memory complexes have been adding to this information as they can. This has led to somewhat of a condition of

apathy in a lot of cases with respect to the information by many who are truly seeking but have been thwarted by a condition of what I might call spiritual entropy in this information. Can you comment on this and the mechanisms of alleviating these problems?

60.26 發問者：在過去 30 年間，有大量的資訊與大量的混淆，事實上，我會說混淆法則已經超時工作許久[輕笑聲]，開個小玩笑，將靈性催化劑的資訊帶給需要的群體們。我們知道正面與負面導向的社會記憶複合體盡可能地增加這類的資訊，這情況導致人們對於這類資訊的冷漠看待 [有大量的例子]；而許多人真正尋求的資訊已經被這資訊(過多)造成的靈性熵數所阻礙。你可否評論這點、以及減輕這些問題的機制？

Ra: I am Ra. We can comment on this.

RA：我是 Ra。我們可以評論這點。

60.27 ▶

60.27 Questioner: Only if you deem it to be of importance I would request a comment. If you feel it unimportant we' ll skip it.

60.27 發問者：唯有在你認為它是重要的 我才會要求評論。如果你感覺它不重要、我們就跳過它。

Ra: I am Ra. This information is significant to some degree as it bears upon our own mission at this time.

RA：我是 Ra。這個資訊就某種程度而言、意義深遠，因為它承載著我們自己在這個時刻的任務。

We of the Confederation are at the call of those upon your planet. If the call, though sincere, is fairly low in consciousness of the, shall we say, system whereby spiritual evolution may be precipitated, then we may only offer that information useful to that particular caller. This is the basic difficulty. Entities receive the basic information about the Original Thought and the means, that is meditation and service to others, whereby this Original Thought may be obtained.

我們，屬於邦聯，回應你們行星上、那些實體的呼求。如果該呼求，雖然是誠摯的，但其意識系統處於相當低的狀態[容我們說]，就加速靈性進化的方面而言，那麼我們只能提供對於該特定呼求者有用的資訊。這是基本的困難。(這類)實體接收到關於起初思維的基本資訊，以及獲致起初思維的基本方法，即冥想與服務他人。

Please note that as Confederation members we are speaking for positively oriented entities. We believe the Orion group has precisely the same difficulty.

請注意到，我們身為邦聯成員，我們為正面導向的實體說話。我們相信獵戶集團有著完全相同的困難。

Once this basic information is received it is not put into practice in the heart and in the life experience but instead rattles about within the mind complex distortions as would a building block which has lost its place and simply rolls from side to side uselessly, yet still the entity calls. Therefore, the same basic information is repeated. Ultimately the entity decides that it is weary of this repetitive information. However, if an entity puts into practice that which it is given, it will not find repetition except when needed.

一旦這基本資訊被接收，但該實體並未在心中與人生經驗中付諸實踐，只是在心智複合體變貌中嘎嘎作響，這就好比一個建築基石離開它的位置，無用地從這一邊滾到另一邊；不過該實體仍舊呼求，於是，相同的基本資訊重複著。最終，該實體決定它厭煩了這些重複的資訊。然而，如果一個實體將它得到的資訊付諸實踐，它將不會找到重複的地方，除了有需要的時候。

60.28 ▶

60.28 Questioner: Thank you. Are the chakras or bodily energy centers related to or do they operate like the pyramid energy funnel?

60.28 發問者：謝謝你。脈輪或身體能量中心是否與金字塔能量漏斗有關，或者它們運作的方式雷同？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

60.29 ▶

60.29 Questioner: Was there a purpose for mummification having to do with anything other than bodily burial?

60.29 發問者：木乃伊的製作是否有任何目的、除了埋葬身體以外？

Ra: I am Ra. Much as we would like to speak to you of this distortion of our designs in constructing the pyramid, we can say very little for the intent was quite mixed and the uses, though many felt them to be positive, were of a non-positive order of generation. We cannot speak upon this subject without infringing upon some basic energy balances between the positive and negative forces upon your planet. It may be said that those offering themselves felt they were offering themselves in service to others.

RA：我是 Ra。雖然我們很想跟你說這個變貌、在建造金字塔過程中、它屬於我們的

設計，我們能說的非常少，因為(這裡的)意圖相當混雜；雖然許多人覺得其用途是正面的，卻是屬於非正面的衍生類別。我們不能談論這個主題、否則你們行星上一些基本的能量平衡、橫互在正面勢力與負面勢力之間、將受到冒犯。或許可以說那些獻出自身的實體覺得他們獻出自己以服務他人。

60.30 ▶

60.30 Questioner: What civilization was it that helped Ra using the pyramid shape while Ra was in third density?

60.30 發問者：過去曾幫助 Ra 在第三密度使用金字塔形狀的文明、那是什麼文明？

Ra: I am Ra. Your people have a fondness for the naming. These entities have begun their travel back to the Creator and are no longer experiencing time.

RA：我是 Ra。你們人群喜歡命名。這些實體已經開始他們返回造物者的旅程、並且不再經驗時間。

60.31 ▶

60.31 Questioner: The instrument wished to know, when using the pendulum for discovering energy centers, if the back and forth motion meant anything rather than the circular motion?

60.31 發問者：該器皿想望知道，當使用擺錘發現能量中心時，前後擺動的運動、而非圓形運動，可有什麼意義？

Ra: I am Ra. This shall have to be the final question although this entity is still providing us with energy. It is experiencing the distortion towards pain.

RA：我是 Ra。這將是最後一個問題、雖然這個實體仍舊提供我們能量。它正在經驗痛苦的變貌。

The rotations having been discussed, we shall simply say that the weak back and forth motion indicates a partial blockage although not a complete blockage. The strong back and forth motion indicates the reverse of blockage which is over-stimulation of a chakra or energy center which is occurring in order to attempt to balance some difficulty in body or mind complex activity. This condition is not helpful to the entity as it is unbalanced. Are there any brief queries before we leave this instrument?

我們之前討論過轉動的情況*、我們只單純地說微弱的前後擺動運動指出部份的阻塞，雖然不是完全的阻塞。強力的前後擺動運動指出阻塞的反面、即一個脈輪或能量中心的過度興奮，它的發生為了嘗試平衡身體或心智複合體活動上的某種困難。這個狀態對於一個實體不是有益的、因為它是不平衡的。在我們離開這個器皿之前，有沒有任

何簡短的詢問？

{* 在 58.5 討論過}

60.32 ▶

60.32 Questioner: Only is there anything that we can do to make the instrument more comfortable or to improve the contact?

60.32 發問者：只有這個：有沒有任何我們可以做的事、好使得該器皿更舒適、或改善該通訊？

Ra: I am Ra. Be merry, my friends. All is well and your conscientiousness is to be recommended. We leave you in the love and the light of the One Infinite Creator. Rejoice, then, and go forth in the peace and in the glory of the One Infinite Creator. I am Ra. Adonai.

RA：我是 Ra，當歡樂，我的朋友們。一切都好，你們的盡責認真值得稱許。我們在太一無限造物者的愛與光中離開你們，那麼，歡慶吧，在太一無限造物者的和平與榮光中向前走。我是 Ra。Adonai。

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61.0 ▶

61.0 Ra: I am Ra. I greet you, my friends, in the love and in the light of the Infinite Creator. We communicate now.

61.0 RA：我是 Ra。我在無限造物者的愛與光中向你們致意。我們現在開始通訊。

61.1 ▶

61.1 Questioner: Could you give me an indication of the instrument' s condition?

61.1 發問者：你可否告訴我、關於該器皿的狀態的一個指示？

Ra: I am Ra. This instrument' s vital energies are improving. The physical complex distortions are quite marked at this space/time and there is a decrease in physical complex energies.

RA：這個器皿的生命能正在改善。肉體複合體的扭曲在這個空間/ 時間相當顯著，肉體複合體能量有些減少。

61.2 ▶

61.2 Questioner: Is there anything in particular that the instrument could do to improve the physical condition?

61.2 發問者：有沒有任何器皿可以做的特別事情、可以改善其肉體狀態？

Ra: I am Ra. This instrument has two factors affecting its bodily distortions. This is in common with all those which by seniority of vibration have reached the green-ray level of vibratory consciousness complexes.

RA：我是 Ra。這個器皿有兩個影響其身體扭曲的因素。這對於所有那些實體、藉由老資格振動已抵達綠色光芒的振動性意識複合體、都是共通的。

The first is the given instreamings which vary from cycle to cycle in predictable manner. In this particular entity the cyclical complexes at this space/time nexus are not favorable for the physical energy levels.

首先是已知的內流從週期到週期以可預期的方式變動，對於這個特殊實體而言，這個空間/時間鏈結的週期並不利於肉體能量層級。

The second ramification of condition is that which we might call the degree of

mental efficiency in use of catalyst provided for the learning of programmed lessons in particular and the lessons of love in general.

第二個狀況是在使用催化劑學習已編程的特殊課程、以及學習一般的愛之課程方面，[我們可以稱為]心智效率的程度。

This instrument, unlike some entities, has some further distortion due to the use of pre-incarnative conditions.

這個器皿，與一些實體不同，由於投生前的某些狀態、而有更進一步的扭曲。

61.3 ▶

61.3 Questioner: Can you expand on what you meant by the “cycling instreamings of energy?”

61.3 發問者：你可否詳述你意指的「週期性內流的能量」？

Ra: I am Ra. There are four types of cycles which are those given in the moment of entry into incarnation. There are in addition more cosmic and less regularized inpourings which, from time to time, affect a sensitized mind/body/spirit complex. The four rhythms are, to some extent, known among your peoples and are called biorhythms.

RA：我是 Ra。當一個實體投生之際、展開四種週期。此外，有一些較為宇宙性、較不規則的向內湧流，三不五時地影響一個變得敏感的心/身/靈複合體。這四種韻律，在某種程度上被你們人群知曉、被稱為生物韻律。

There is a fourth cycle which we may call the cycle of gateway of magic of the adept or of the spirit. This is a cycle which is completed in approximately eighteen of your diurnal cycles.

有第四個週期、我們可以稱為行家的魔法入口週期或靈性週期。這一個週期大約為期你們的十八天。

The cosmic patterns are also a function of the moment of incarnative entrance and have to do with your satellite you call the moon, your planets of this galaxy, the galactic sun, and in some cases the instreamings from the major galactic points of energy flow.

宇宙性樣式也是投生進入時刻的一個函數，它跟你們的衛星[你們稱為月亮]，這個星系的行星、太陽，以及在某些情況與一些主要的銀河能量流動點有關。*

{* L/L 研究中心開辦了一個線上工具、可繪製 18 天的行家週期。它也包含了其他三種生物韻律。無論如何，Ra 並未指出其他三種週期的天數，所以我們從別處借用了資訊。請參考：<https://www.bring4th.org/biorhythms/>}

61.4 ▶

61.4 Questioner: Would it be helpful to plot the cycles for the instrument and attempt to have these sessions at the most favorable points with respect to the cycle?

61.4 發問者：如果將針對該器皿繪製出這些週期，並嘗試在最有利的點舉行集會、這是否有幫助？

Ra: I am Ra. To that specific query we have no response.

RA：我是 Ra。對於那個特定的詢問、我們沒有回應。

It may be noted that the three in this triad bring in this energy pattern which is Ra. Thus each energy input of the triad is of note.

值得注意的是這個三人小組帶入 Ra 這個能量樣式。因此該三人小組的每一個能量輸入端都值得注意。

We may say that while these information systems are interesting they are in sway only insofar as the entity or entities involved have not made totally efficient use of catalyst and, therefore, instead of accepting the, shall we say, negative or retrograde moments or periods without undue notice, have the distortion towards the retaining of these distortions in order to work out the unused catalyst.

我們可以說、雖然這些資訊系統是有趣的，但也只有在該實體或牽涉其中的實體們並未完全有效地使用催化劑前提下，接著因此具有傾向於保留這些扭曲的變貌的前提下、以工作未被使用的催化劑、它們才具有影響力；反過來說，如果他們沒有過分注意這些負面或退化的片刻或時段、(如實)接納它們即可 (它們就沒有影響力)。

It is to be noted that psychic attack continues upon this entity although it is only effective at this time in physical distortions towards discomfort.

值得注意的是：那個超心靈攻擊持續作用在這個實體上，雖然它此時僅有效地使得肉體變貌朝向不舒服。

We may suggest that it is always of some interest to observe the road map, both of the cycles and of the planetary and other cosmic influences, in that one may see certain wide roads or possibilities. However, we remind that this group is an unit.

我們可以建議、觀察公路地圖總是有些趣味的，同時包括各種週期的變化、以及行星與其他宇宙性影響力，因為一個實體可以看到特定的寬廣道路或可能性。無論如何，

我們提醒：這個小組是一個單元。

61.5 ▶

61.5 Questioner: Is there some way that we could, as a unit then, do something to reduce the effect of the psychic attack on the instrument and optimize the communicative opportunity?

61.5 發問者：那麼做為一個單元，有沒有某個方法使我們可以做些事情來降低超心靈攻擊在這個器皿上發揮的效應、並且最佳化通訊的機會？

Ra: I am Ra. We have given you the information concerning that which aids this particular mind/body/spirit complex. We can speak no further. It is our opinion, which we humbly offer, that each is in remarkable harmony with each for this particular third-density illusion at this space/time nexus.

RA：我是 Ra。我們已經給予你、關於協助這個特殊的心/身/靈複合體的資訊。我們不能再說什麼。我們謙卑地提供我們的意見：即(你們)每個實體在這個特殊的第三密度幻象、這個空間/時間鏈結中、彼此出色和諧地在一起。

61.6 ▶

61.6 Questioner: I want to ask a few questions Jim had here about the healing exercises. The first is, in the healing exercise concerning the body, what do you mean by the disciplines of the body having to do with the balance between love and wisdom in the use of the body in its natural functions?

61.6 發問者：我想問幾個吉姆這邊的問題。關於治療練習的問題。首先是關於身體的治療練習，在身體的修練中，重點是使用身體自然機能過程中、愛與智慧的平衡，你的意思是什麼？

Ra: I am Ra. We shall speak more briefly than usual due to this instrument's use of the transferred energy. We, therefore, request further queries if our reply is not sufficient.

RA：我是 Ra。由於這個器皿使用轉移能量的狀況、我們將說得比平常簡短一些。如果我們的回答不足，請進一步詢問。

The body complex has natural functions. Many of these have to do with the unmanifested self and are normally not subject to the need for balancing. 身體複合體有各種自然機能。許多機能與未顯化自我有關、通常並不受到平衡需求的影響。

There are natural functions which have to do with other-self. Among these are

touching, loving, the sexual life, and those times when the company of another is craved to combat the type of loneliness which is the natural function of the body as opposed to those types of loneliness which are of the mind/emotion complex or of the spirit.

還有一些自然機能與其他自我有關。這些是碰觸、愛撫、性生活，以及在某些時候、渴望有人陪伴以戰勝身體類型的寂寞、這是身體的自然機能；跟理智/情感複合體或屬靈的寂寞形成對比。

When these natural functions may be observed in the daily life they may be examined in order that the love of self and love of other-self versus the wisdom regarding the use of natural functions may be observed. There are many fantasies and stray thoughts which may be examined in most of your peoples in this balancing process.

當這些自然機能得以在日常生活中被觀察，一個實體可以檢驗它們，以觀察自然機能的用途：自我之愛與對其他自我之愛對比智慧。在這個平衡過程，你們大多數人可以檢查出許多幻想與迷失的思想。

Equally to be balanced is the withdrawal from the need for these natural functions with regard to other-self. On the one hand there is an excess of love. It must be determined whether this is love of self or other-self or both. On the other hand there is an over-balance towards wisdom.

同等要被平衡的是：從一種需要退縮，也就是對和其他自我相關的自然機能之需要。一方面，有著過度的愛，該實體必須決定這是對自我的愛，或對其他自我的愛，或兩者皆有。另一方面，則是過度朝向智慧的失衡。

It is well to know the body complex so that it is an ally, balanced and ready to be clearly used as a tool, for each bodily function may be used in higher and higher, if you will, complexes of energy with other-self. No matter what the behavior, the important balancing is the understanding of each interaction on this level with other-selves so that whether the balance may be love/wisdom or wisdom/love, the other-self is seen by the self in a balanced configuration and the self is thus freed for further work.

認識身體複合體是好的、好讓它成為一個盟友，在平衡之後、準備好成為一個可以被清晰使用的工具；因為每個身體機能都可以在越來越高[如果妳願意]的能量複合體之中被使用，伴隨著其他自我。不管是什麼行為，重要的平衡過程是在這個層次上、理解與其他自我的每個互動，所以不管該平衡可能是愛/智慧或智慧/愛，其他自我都被處於平衡配置的自己看見，因此自我得以被釋放、從事進一步的工作。

61.7 ▶

61.7 Questioner: Second question: could you give an example of how feelings affect portions of the body and the sensations of the body?

61.7 發問者：第二個問題：你可否給我一個例子、關於感覺如何影響身體的某些部分和身體的知覺？

Ra: I am Ra. It is nearly impossible to speak generally of these mechanisms, for each entity of proper seniority has its own programming. Of the less aware entities we may say that the connection will often seem random as the higher self continues producing catalyst until a bias occurs. In each programmed individual the sensitivities are far more active and, as we have said, that catalyst not used fully by the mind and spirit is given to the body.

RA：我是 Ra。要一般性地講述這些機制幾乎是不可能的，因為每個具備適當老資格的實體都有它自己的程序。關於較少覺察的實體、我們可以說這方面的連結通常看起來是隨機的、因為較高自我持續地產生催化劑、直到(該實體)產生一種偏好。在每一個已編程的個體中、敏感度是遠為活躍的，如我們說過的，沒有被心智與靈性充分使用的催化劑會被身體接收。

Thus you may see in this entity the numbing of the arms and the hands signifying this entity' s failure to surrender to the loss of control over the life. Thus this drama is enacted in the physical distortion complex.

因此你可以看到這個實體的手臂與雙手麻痺表徵該實體無法臣服於一失去對生活的控制。於是這齣戲就在肉體變貌複合體中上演。

In the questioner we may see the desire not to be carrying the load it carries given as physical manifestation of the soreness of those muscles for carrying used. That which is truly needed to be carried is a pre-incarnative responsibility which seems highly inconvenient.

在發問者之中，我們看見(它)渴望不要負荷它正背負的擔子、於是肉體顯現的症狀是被用來背負的肌肉之痠痛。那真正需要被負荷的是一個投生前的責任，似乎是高度不便的。

In the case of the scribe we see a weariness and numbness of feelings ensuing from lack of using catalyst designed to sensitize this entity to quite significant influxes of unfamiliar distortion complexes of the mental/emotional and spiritual level. As the numbness removes itself from the higher or more responsive complexes the bodily complex distortions will vanish. This is true also of the other examples.

以抄寫員為例，我們看到疲倦與麻木的感覺，這是由於缺乏使用那些(原本)被設計來使這個實體敏感化的催化劑，這些催化劑對於這個實體而言是不熟悉的變貌複合體，包含心智/情感、和靈性層面的顯著湧入。當麻木自行從較高或較快反應的複合體離開，身體複合體的扭曲將消失。這點對於其他例子也是如此。

We would note at this time that the totally efficient use of catalyst upon your plane is extremely rare.

我們在此時要提到：在你們的(次元)平面上、完全有效使用催化劑(的實體)極度地罕見。

61.8 ▶

61.8 Questioner: Could you tell me how you are able to give us information like this with respect to the first distortion or Law of Confusion?

61.8 發問者：你可否告訴我、你如何能夠給予我們這樣的資訊，似乎涉及第一變貌或混淆法則？

Ra: I am Ra. Each of those is already aware of this information.

RA：我是 Ra。你們每一個早已察覺這個資訊。

Any other reader may extract the heart of meaning from this discussion without interest as to the examples' sources. If each was not fully aware of these answers we could not speak.

任何其他讀者可以從這個討論中萃取核心意義、而無須關切這些例子的來源。如果每個實體不是充分地察覺這些答案、我們不能說話。

It is interesting that in many of your queries you ask for confirmation rather than information. This is acceptable to us.

有趣的是：在你們許多詢問中，你們要求(一個)確定，而非資訊。這對於我們是可接受的。

61.9 ▶

61.9 Questioner: This brings out the point of the purpose for the physical incarnation, I believe. And that is to reach a conviction through your own thought processes as to a solution to problems and understandings in a totally unbiased or totally free situation with no proof at all or anything that you would consider proof, proof being a very poor word in itself. Can you expand on my concept?

61.9 發問者：我相信、這帶出投生於物質界的重要目的。那就是透過你自己的思想過

程、在完全無偏見或完全自由的狀況中、沒有任何證據地找到一些問題的解答和了解，從而獲致一個確切的信念；證據在這裡是個非常貧乏的字眼。你可否詳述我的概念？

Ra: I am Ra. Your opinion is an eloquent one although somewhat confused in its connections between the freedom expressed by subjective knowing and the freedom expressed by subjective acceptance. There is a significant distinction between the two.

RA：我是 Ra。你的意見是清楚動人的、雖然在某些連結上有些混淆：即自由藉由主觀知曉來表達、和自由藉由主觀接受來表達、兩者之間的連結。而這兩者之間有個顯著的差異。

This is not a dimension of knowing, even subjectively, due to the lack of overview of cosmic and other inpourings which affect each and every situation which produces catalyst. The subjective acceptance of that which is at the moment and the finding of love within that moment is the greater freedom. 這不是一個知曉的次元，即使是主觀的(知曉)，由於缺乏宇宙概觀以及其他綜覽影響每一個催化劑情況之湧入的能力。主觀接受此刻的東西、以及找到此刻之內的愛是更大的自由。

That known as the subjective knowing without proof is, in some degree, a poor friend for there will be anomalies no matter how much information is garnered due to the distortions which form third density.

那個事物名為：沒有證據下的主觀知曉，在某種程度，是個貧乏的朋友，因為不管收藏了多少資訊，總是會有例外、由於形成第三密度的變貌使然。

61.10 ▶

61.10 Questioner: OK. The third question I have here is, could you give examples of bodily polarity?

61.10 發問者：OK。我這裡有第三個問題，你可否給予身體極性的一些例子？

Ra: I am Ra. Within the body there are many polarities which relate to the balancing of the energy centers of the various bodies of the unmanifested entity. It is well to explore these polarities for work in healing.

RA：我是 Ra。在身體裡面、有許多的極性與[未顯化實體的各種微妙體的]能量中心的平衡有關。探索這些極性對於治療工作是好的。

Each entity is, of course, a potential polarized portion of an other-self.

當然，每個實體也是其他自我的一個潛在的極化部份。

61.11 ▶

61.11 Questioner: It says here it would seem the proper balancing exercises for all the sensations of the body would be some form of inactivity such as meditation or contemplation. Is this correct?

61.11 發問者：(最後一個問題、)這裡說：對於身體所有的知覺，合宜的平衡練習似乎是某種不活動，好比冥想或沉思。這是否正確？

Ra: I am Ra. This is largely incorrect. The balancing requires a meditative state in order for the work to be done. However, the balancing of sensation has to do with an analysis of the sensation with especial respect to any unbalanced leaning between the love and the wisdom or the positive and the negative. Then whatever is lacking in the balanced sensation is, as in all balancing, allowed to come into the being after the sensation is remembered and recalled in such detail as to overwhelm the senses.

RA：我是 Ra。這大部分是不正確的。平衡(過程)需要冥想狀態好讓工作可以被完成。然而，(身體)知覺的平衡與分析這些知覺有關，尤其是注重任何不平衡的傾斜[在愛與智慧之間或正面與負面之間]。然後，不管在平衡的知覺中缺少什麼，如同所有的平衡過程，在知覺被記憶後、允許它浮現、並且能如此詳細地回想以致於淹沒感官。

61.12 ▶

61.12 Questioner: Could you tell me why it is important for the appurtenances and other things to be so carefully aligned with respect to the instrument and why just a small ruffle in the sheet by the instrument causes a problem with the reception of Ra?

61.12 發問者：你可否告訴我，為什麼這是重要的：一些附屬物品與其他東西要被如此仔細地排列對準於器皿周圍；以及為什麼只是一個床單[覆蓋該器皿]的小皺紋就會導致接收 Ra 的問題？

Ra: I am Ra. We may attempt an explanation. This contact is narrow-band. The instrument is highly sensitive. Thus we have good entry into it and can use it to an increasingly satisfactory level.

RA：我是 Ra。我們可以嘗試解釋。這個通訊是窄頻的。該器皿高度地敏感。因此我們擁有良好的進入通道、並且以漸增的滿意程度使用它。

However, the trance condition is, shall we say, not one which is without toll upon this instrument. Therefore, the area above the entrance into the physical

complex of this instrument must be kept clear to avoid discomfort to the instrument especially as it re-enters the body complex.

無論如何，該出神狀態，容我們說，這個器皿並非沒有(為此)付出代價。因此，該器皿肉體複合體的入口上方必須保持清澈以避免該器皿的不適，特別在它重新進入身體複合體的時刻。

The appurtenances give to the instrument sensory input and mental visualization which aid in the trance beginning. The careful alignment of these is important for the energizing group in that it is a reminder to that support group that it is time for a working.

這些附屬物品給予該器皿的感官輸入一些心智的圖像、有助於出神過程的開始。小心排列這些物品對於供給能量的小組是重要的、因為它提醒支援小組這是一場工作的時間。

The ritualistic behaviors are triggers for many energies of the support group. You may have noticed more energy being used in workings as the number has increased due to the long-term, shall we say, effect of such ritualistic actions. 該儀式的行為是支援小組許多能量的啟動開關。你可能已經注意到、在每次工作中有更多的能量可被使用，這是由於長期[容我們說]執行這類儀式行為的效應、而增加的數目。

This would not aid another group as it was designed for this particular system of mind/body/spirit complexes and especially the instrument.

這(儀式)不會協助另一個群體，因為它是為了這個特殊的心/身/靈複合體[複數]的系統而設計、尤其為了該器皿。

There is enough energy transferred for one more long query. We do not wish to deplete this instrument.

還有足夠的能量再進行一個長詢問。我們不想要耗盡這個器皿。

61.13 ►

61.13 Questioner: OK, then I will ask this one. Could you tell us the purpose of the frontal lobes of the brain and the conditions necessary for their activation?

61.13 發問者：OK。那麼我將問這一個：你可否告訴我們、大腦前額葉的目的、以及啟動它們的必要條件？

Ra: I am Ra. The frontal lobes of the brain will, shall we say, have much more use in fourth density.

RA: 我是 Ra。容我們說，大腦的前額葉將在第四密度中、有更多的用途。

The primary mental/emotive condition of this large area of the so-called brain is joy or love in its creative sense. Thus, the energies which we have discussed in relationship to the pyramids — all of the healing, the learning, the building, and the energizing — are to be found in this area. This is the area tapped by the adept. This is the area which, working through the trunk and root of mind, makes contact with intelligent energy and through this gateway, intelligent infinity.

在所謂大腦的這塊大區域，以它的創造意義而言，主要的心智/情緒狀態是喜悅或愛。因此，我們曾討論的和金字塔相關能量：所有的治療、學習、建造、供能，都可以在這個區域被找到。這個區域可以被行家取用。在這個區域，透過工作心智的軀幹與根部、和智能能量達成接觸，接著透過這個入口處、(接觸)智能無限。

Are there any queries before we leave this instrument?

在我們離開這個器皿之前、有沒有任何的詢問？

61.14 ▶

61.14 Questioner: Only is there anything we can do to make the instrument more comfortable or improve the contact?

61.14 發問者：只有一個：有沒有任何我們可以做的、好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. This instrument is somewhat distorted but each is doing well. You are conscientious. We thank you for continuing to observe the alignments and request that on each level you continue to be this fastidious as this will maintain the contact.

RA: 我是 Ra。這個器皿有些扭曲，但每位都做得很好。你們是謹慎認真的。我們感謝你們、持續觀察各個排列、並要求你們繼續在每個層面上都這麼吹毛求疵、因為這樣將維持該通訊。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth my friends, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。向前去吧，我的朋友們，在太一無限造物者的和平與大能中歡欣慶祝。Adonai。

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62.0 ▶

62.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator.

62.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。

Before we begin may we request that a circle be walked about this instrument and let then each of the supporting group expel breath forcibly, approximately two and one-half feet above the instrument' s head, the circle then again being walked about the instrument.

[This was done as directed.]

在我們開始之前、容我們要求(你們)在這個器皿周圍走一圈，並且讓支援小組的每一位強有力地吐氣、然後於該器皿周圍再走一圈。

[這個要求照指示完成了]

I am Ra. We appreciate your kind cooperation. Please recheck the alignment of perpendicularity and we will begin.

[This was done as directed.]

我是 Ra。我們感激你們親切的合作。請重新檢查垂直性的校準，我們將要開始。

[這個要求照指示完成了]

I am Ra. We communicate now.

我是 Ra。我們現在開始通訊。

62.1 ▶

62.1 Questioner: Could you tell me what was wrong or what caused the necessity for the re-walking of the circle and the purpose of the expelling of breath?

62.1 發問者：你可否告訴我什麼地方出錯了、或什麼原因導致需要重走圓圈、以及吐氣的目的？

Ra: I am Ra. This instrument was under specific psychic attack at the time of the beginning of the working. There was a slight irregularity in the words verbalized by your sound complex vibratory mechanisms in the protective walking of the circle. Into this opening came this entity and began to work upon the instrument now in trance state, as you would call it. This instrument

was being quite adversely affected in physical complex distortions.

RA：我是 Ra。這個器皿在此次工作的一開始遭受特定的超心靈攻擊。(因為)你們在行走保護圓圈的過程中、念誦真言的發聲複合機制有些微的不規則。這個(負面)實體透過這個開口進入，並趁著器皿在[如你所稱的]出神狀態中進行它的工作。於是這個器皿在肉體複合體的各種扭曲中受到相當不利的影響。

Thus the circle was properly walked. The breath of righteousness expelled the thought-form and the circle again walked.

因此(你們)適當地重走圓圈。以公義的氣息驅趕該思想形態，接著再走一圈。

62.2 ▶

62.2 Questioner: What was the nature of the thought-form or its affiliation?

62.2 發問者：這個思想形態的特質或它的隸屬關係是什麼？

Ra: I am Ra. This thought-form was of Orion affiliation.

RA：我是 Ra。這個思想形態隸屬於獵戶(集團)。

62.3 ▶

62.3 Questioner: Was the attack successful in creating any further distortion of the instrument' s physical complex?

62.3 發問者：這個攻擊是否成功地在該器皿的肉體複合體中創造任何進一步的扭曲？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

62.4 ▶

62.4 Questioner: What is the nature of this distortion?

62.4 發問者：這個扭曲的特性為何？

Ra: This thought-form sought to put an end to this instrument' s incarnation by working with the renal distortions which, although corrected upon time/space, are vulnerable to one which knows the way to separate time/space molding and space/time distortions which are being unmolded, vulnerable as before the, shall we say, healing.

RA：這個思想形態尋求終結這個器皿的肉身、藉由運作其腎臟扭曲，雖然先前已經在時間/空間中被更正，仍是容易受傷的，(因)這一個實體知道如何分離時間/空間鑄造與正在被解構的空間/時間扭曲，因此使得它易受傷程度恢復到接受治療之前[容我們說]的狀態。

62.5 ▶

62.5 Questioner: What detrimental effect has been done?

62.5 發問者：是否已經造成什麼有害的效應？

Ra: I am Ra. There will be some discomfort. However, we were fortunate in that this instrument was very open to us and well-tuned. Had we not been able to reach this instrument and instruct you, the instrument' s physical vehicle would soon be unviable.

RA：我是 Ra。將會有些不舒服。無論如何，我們當時很幸運、因為這個器皿對於我們很敞開、並且調頻良好。若不是因為我們能夠(及時)接觸到這個器皿並指示你們(動作)，該器皿的肉體載具很快會是無法存活的。

62.6 ▶

62.6 Questioner: Will there be any lasting effect from this attack as far as the instrument' s physical vehicle is concerned?

62.6 發問者：就該器皿的肉體載具而論、這個攻擊是否將有任何持續的效應？

Ra: I am Ra. This is difficult to say. We are of the opinion that no lasting harm or distortion will occur.

RA：我是 Ra。這很難說。我們的看法是：將不會發生持續的傷害或扭曲。

The healer was strong and the bonds taking effect in the remolding of these renal distortions were effective. It is at this point a question of two forms of the leavings of what you may call a spell or a magic working; the healer' s distortions versus the attempt at Orion distortions; the healer' s distortions full of love; the Orion distortions also pure in separation. It seems that all is well except for some possible discomfort which shall be attended if persistent. 該醫者是強壯的，而重新打造這些腎臟變貌的合同也仍然生效。這一個問題點在於兩種[你可以稱為]魔咒或魔法工作之殘留形式，醫者的變貌對決獵戶變貌的嘗試：醫者的變貌充滿愛，獵戶變貌也在分離中是純粹的。看起來、一切都好、除了有些可能的不舒適，如果持續存在、則應該被照料。

62.7 ▶

62.7 Questioner: Was the opening that was made in the protective circle planned to be made by the Orion entity? Was it a specific planned attempt to make an opening, or was this something that just happened by accident?

62.7 發問者：剛才在保護圈中、該開口是否由獵戶實體所策劃製造的？那是一個特定

的預謀嘗試製造出一個開口，或者只是某個突發事件？

Ra: I am Ra. This entity was, as your people put it, looking for a target of opportunity. The missed word was a chance occurrence and not a planned one.

RA：我是 Ra。這個實體尋求一個機會目標、如你們人群的措辭。(你們)遺漏的字眼是個偶然的事件、並非預先策劃的。

We might suggest in the, shall we say, future, as you measure space/time, as you begin a working be aware that this instrument is likely being watched for any opportunity. Thus if the circle is walked with some imperfection it is well to immediately repeat. The expelling of breath is also appropriate, always to the left.

我們可以建議在你們空間/時間的未來[容我們說]，當你們開始一次工作之際、要覺察到該器皿可能會被(它們)密切注意、是否有任何機會。因此如果行走保護圈之後、發現有些不完美、最好立刻重走一次。吐出氣息也是適當的，總是對著左邊。

62.8 ▶

62.8 Questioner: Would you expand on what you just said about the expelling of breath? I wasn't quite sure what you meant.

62.8 發問者：你可願詳述你剛才說的吐出氣息？我不大確定你的意思。

Ra: I am Ra. The repetition of that performed well at this working is advisable if the circle is walked in less than the appropriate configuration.

RA：我是 Ra。如果行走該保護圈的狀態少於恰當的配置、在這次工作中重複執行好這個步驟是明智的。

62.9 ▶

62.9 Questioner: But you mentioned the expelling of the breath to the left, I believe. Would you tell me what you meant by that?

62.9 發問者：但你提到吐出氣息到左邊，我相信沒錯。你可願告訴我、你的意思？

Ra: I am Ra. It is as you have just accomplished, the breath being sent above the instrument's head from its right side to its left.

RA：我是 Ra。那就是你們剛才完成的事，在該器皿頭部上方、將氣息從其右邊送到左邊。

62.10 ▶

62.10 Questioner: Is there anything we can do for the instrument after she

comes out of trance to help her recover from this attack?

62.10 發問者：當她脫離出神狀態之後、有沒有任何我們可以為這器皿做的事，好幫助她從這次攻擊中復原？

Ra: I am Ra. There is little to be done. You may watch to see if distortions persist and see that the appropriate healers are brought into contact with this mind/body/spirit complex in the event that difficulty persists. It may not. This battle is even now being accomplished. Each may counsel the instrument to continue its work as outlined previously.

RA：我是 Ra。可以做的事很少。你們可以觀察這些扭曲是否持續、若困難持續的話，找些適當的醫者來看顧這個心/身/靈複合體。這狀況可能不會發生。這場戰鬥甚至到現在正在被完成。每個成員可以建議該器皿繼續它的工作、如先前所勾勒的。

62.11 ▶

62.11 Questioner: Who would the appropriate healers be, and how would we bring them in contact with the instrument?

62.11 發問者：誰是適當的醫者，我們要如何帶他們聯繫該器皿？

Ra: I am Ra. There are four. The difficulty being at all noticed as bodily distortion, the one known as Don and the one known as Jim may work upon the instrument' s bodily complex by means of the practices which are developing in each entity. Given persistence of distortion, the one known as Stuart shall be seen. Given the continued difficulty past the point of one of your cycles called the fortnight, the one known as Douglas shall be seen.

RA：我是 Ra，有四位。如果有任何身體的困難扭曲產生，可以找名為唐的實體、和吉姆實體，(他們)可以工作該器皿的身體複合體，你們每一位正在培養(適當的)工作方式。假如扭曲持續存在，應該去見斯圖亞特。如果困難持續超過十四夜[你們對這一個週期的稱呼]，應該去見道格拉斯。

62.12 ▶

62.12 Questioner: Does the instrument know who these people are, Stuart and Douglas? I don' t know who they are.

62.12 發問者：該器皿知道這些人是誰：斯圖亞特和道格拉斯？我不知道他們是誰。

Ra: I am Ra. This is correct.

RA：我是 Ra，這是正確的。

62.13 ▶

62.13 Questioner: Is that the sum total of what we can do to aid the instrument?

62.13 發問者：那就是我們能做的、可協助該器皿的全部總和了？

Ra: I am Ra. This is correct. We may note that the harmonies and loving social intercourse which prevails habitually in this group create a favorable environment for each of you to do your work.

RA：我是 Ra，這是正確的。我們可以補充：和諧與有愛的社交可以創造一個有利於你們做工作的環境、這點在這個小組已經慣常地盛行了。

62.14 ▶

62.14 Questioner: What priority, shall I say, does the Orion group place upon the reduction of effectiveness or elimination of effectiveness of this group with respect to activities on planet Earth at this time? Can you tell me that?

62.14 發問者：容我說，就獵戶集團在行星地球上的活動為言，他們把降低或消除這個小組的有效性排在怎樣的優先順序？你可以告訴我嗎？

Ra: I am Ra. This group, as all positive channels and supporting groups, is a greatly high priority with the Orion group. This instrument's bodily distortions are its most easily unbound or unloosed distortion dissolving the mind/body/spirit complex if the Orion group is successful; this particular group having learned to be without serious chinks, may we say, in mind and spirit complex vibratory patterns. In other channels other chinks may be more in evidence.

RA：我是 Ra，這個小組，如同所有正面的管道與支援小組，都是獵戶集團極高度優先的目標。這個器皿的身體變貌是它最容易無約束或鬆散的變貌，如果獵戶集團成功的話，將分解這個心/身/靈複合體；這個特殊的小組，我們可以說，已經學習到在心智與靈性複合體振動樣式之中沒有嚴重的裂縫。在其他的管道中、可能有其他更明顯的裂縫。

62.15 ▶

62.15 Questioner: I'll make this statement and you correct me. The Orion group has as an objective the bringing of service-to-self polarized entities to harvest, as great a harvest as possible. This harvest will build their potential or their ability to do work in consciousness as given by the distortion of the Law of One called the Law of Squares or Doubling. Is this correct?

62.15 發問者：我將做以下聲明，並由你更正我。獵戶集團有個目標：是將服務自我

極化的實體們帶到收割(境地)，盡可能地產生大量的收割。這個收割將增進他們的潛能或能力以從事意識內的工作、基於平方法則或倍增法則，為一的法則的變貌。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

62.16 ▶

62.16 Questioner: Are there other groups of those who are on the service-to-self path joined with those from the Orion constellation? For instance, those of Southern Cross, are they presently working for the same type of harvest with respect to Earth?

62.16 發問者：是否有其他位於服務自我途徑上的群體、和那些來自獵戶星座的實體結合在一起？好比說，那些南十字座的實體，它們目前在地球上工作著、為了相同類別的收割？

Ra: I am Ra. These you mention of Southern Cross are members of the Orion group. It is not, shall we say, according to understood wording that a group from various galaxies should be named by one. However, those planetary social memory complexes of the so-called Orion constellation have the upper hand and thus rule the other members. You must recall that in negative thinking there is always the pecking order, shall we say, and the power against power in separation.

RA：我是 Ra，你提到這些南十字座的實體是獵戶集團的成員。容我們說，並不是依照可理解的措辭，這個集團來自不同的星系，所以應該用一個名字統稱。而是那些所謂的獵戶星座的行星級社會記憶複合體占上風、因此統治著其他成員。你一定記得在負面思考模式中，總是有個啄序，容我們說，在分離中、權力對抗著權力。

62.17 ▶

62.17 Questioner: By creating as large a harvest as possible of negatively oriented entities from Earth, then, the social memory complex of the Orion group gains in strength. Am I correct in assuming this strength then is in the total strength of the complex, the pecking order remaining approximately the same, and those at the top gaining in strength with respect to the total strength of the social memory complex? Is this correct?

62.17 發問者：藉由在地球上創造最大可能限度的、負面導向實體的收割，獵戶集團的社會記憶複合體增進其力量，我假設這股力量進入該複合體的全體氣力中，啄序大致維持不變，而那些在頂端的實體依照社會記憶複合體的總體氣力獲得氣力？這是否

正確？

Ra: I am Ra. This is correct. To the stronger go the greater shares of polarity.

RA：我是 Ra，這是正確的。越強壯的實體獲取更多份額的極性。

62.18 ▶

62.18 Questioner: Then what do the ones at the top of the pecking order of the Orion group— well, let me first ask this: Are we talking about the fourth-density group now?

62.18 發問者：那麼，在獵戶集團的啄序頂端的實體... 嗯，讓我先問這點：我們現在談論的是第四密度群體嗎？

Ra: I am Ra. There are fourth and a few fifth-density members of the Orion group.

RA：我是 Ra。獵戶集團包含第四密度、以及為數不多的第五密度成員。

62.19 ▶

62.19 Questioner: Then is the top of the pecking order fifth-density?

62.19 發問者：那麼、啄序的頂端是第五(負面)密度？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

62.20 ▶

62.20 Questioner: What is the objective; what does the, shall we say, the leader, the one at the very top of the pecking order in fifth-density Orion, have as an objective? I would like to understand his philosophy with respect to his objectives and plans for what we might call the future or his future?

62.20 發問者：位於獵戶集團的啄序頂端之第五密度實體，容我們說，即其領袖，其目的是什麼？我想要理解他的哲學、關於他的目的、以及他對於未來的計劃，我們稱為的未來或他的未來？

Ra: I am Ra. This thinking will not be so strange to you. Therefore, we may speak through the densities as your planet has some negatively oriented action in sway at this space/time nexus.

RA：我是 Ra，這種想法對於你們而言不會如此陌生。因此，我們可以講述穿透密度的事情、因為你們星球在這個空間/時間鏈結有些負面導向的行動正產生影響。

The early fifth-density negative entity, if oriented towards maintaining cohesion as a social memory complex, may in its free will determine that the path to wisdom lies in the manipulation in exquisite propriety of all other-selves. It then, by virtue of its abilities in wisdom, is able to be the leader of fourth-density beings which are upon the road to wisdom by exploring the dimensions of love of self and understanding of self. These fifth-density entities see the creation as that which shall be put in order.

早期的第五密度負面實體，如果導向於維持一個社會記憶複合體的凝聚力，可以依它的自由意志、決定智慧的路徑仰賴於操控，以精巧的禮節舉止操控所有其他自我。於是，憑藉它在智慧中的各種能力，能夠成為第四密度存有們的領袖，領導它們走向通往智慧的道路、藉由探索自我之愛與自我之理解的次元。這些第五密度實體認為這(宇宙)造物必須被放置在秩序之中。

Dealing with a plane such as this third density at this harvesting, it will see the mechanism of the call more clearly and have much less distortion towards plunder or manipulation by thoughts which are given to negatively oriented entities although in allowing this to occur and sending less wise entities to do this work, any successes redound to the leaders.

在這個收割(過程)中，處理一個平面、好比這個第三密度、它將更清楚地看見呼求的機制，並且有著少很多的、朝向掠奪或思想操控的變貌，這些變貌被給予負面導向實體。雖然允許這種事發生，即遣送較不睿智的實體做這種工作，任何成功(果實)都將回饋給它們的領袖。

The fifth density sees the difficulties posed by the light and in this way directs entities of this vibration to the seeking of targets of opportunity such as this one. If fourth-density temptations, shall we say, towards distortion of ego, etc., are not successful the fifth-density entity then thinks in terms of the removal of light.

該第五密度(實體)看見光所造成的困難、以此方式、導引屬於這個振動的實體尋求機會目標、好比這一個(小組)。如果第四密度(實體)的朝向自大等誘惑、容我們說、沒有成功，那麼第五密度實體便開始思考如何去除光。

62.21 ▶

62.21 Questioner: When the Orion entity who waits us seeking the opportunity to attack is with us here can you describe his method of coming here, what he looks like, and how he waits? I know that this isn' t too important, but it might give me a little insight into what we are talking about.

62.21 發問者：這個等著我們、尋求攻擊機會的獵戶實體，現在和我們在這裡，你可

否描述他來到這裡的方法，他看起來像什麼，以及他如何等待？我知道這些不是太重要，但可能給我一點洞見、進入我們在討論的東西。

Ra: I am Ra. Fifth-density entities are very light beings although they do have the type of physical vehicle which you understand. Fifth-density entities are very fair to look upon in your standard of beauty.

RA：我是 Ra。第五密度實體是非常光亮的存有、雖然它們確實有你們理解的物理載具類型。第五密度實體看上去是非常美貌的、以你們的美麗標準而言。

The thought is what is sent, for a fifth-density entity is likely to have mastered this technique or discipline. There is little or no means of perceiving such an entity, for unlike fourth-density negative entities the fifth-density entity walks with light feet.

第五密度實體傳送思想(給目標)、因為它很可能已經精通這項技術或修練。很少或沒有方法可以感知到這樣一個實體，因為不像第四密度的負面實體、第五密度實體以光的雙腳行走。

This instrument was aware of extreme coldness in the past diurnal cycle and spent much more time than your normal attitudes would imagine to be appropriate in what seemed to each of you an extremely warm climate. This was not perceived by the instrument, but the drop in subjective temperature is a sign of presence of a negative or nonpositive or draining entity.

在過去的一日週期中、這個器皿覺察到極度的冰冷、並且花了很多時間在一個你們每個人認為的極度溫暖的氣候(環境)中，超過你們正常態度會認為的適當時間。該器皿並沒有感知到這現象，但主觀溫度的下降是一個負面或非正面或吸取的實體之臨在記號。

This instrument did mention a feeling of discomfort but was nourished by this group and was able to dismiss it. Had it not been for a random mishap, all would have been well, for you have learned to live in love and light and do not neglect to remember the One Infinite Creator.

這個器皿(剛才)確實提到一種不舒服的感覺、但被這個小組所滋養、並且能夠遣散它。如果不是因為方才隨機的小事故，一切會一直很好，因為你們已經學習到在愛與光中生活、並且沒有忽略(這事)：記得太一無限造物者。

62.22 ▶

62.22 Questioner: Then it was a fifth-density entity that made this particular attack on the instrument today?

62.22 發問者：那麼今天攻擊器皿的實體是一個第五密度的實體？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

62.23 ▶

62.23 Questioner: Isn't this unusual that a fifth-density then would bother to do this rather than sending a fourth-density servant, shall I say?

62.23 發問者：這是否很不尋常、一個第五密度(實體)竟不嫌麻煩去做這件事、而非派遣第四密度僕人(去做)，容我說？

Ra: I am Ra. This is correct. Nearly all positive channels and groups may be lessened in their positivity or rendered quite useless by what we may call the temptations offered by the fourth-density negative thought-forms. They may suggest many distortions towards specific information, towards the aggrandizement of the self, towards the flowering of the organization in some political, social, or fiscal way.

RA：我是 Ra。這是正確的。幾乎所有的正面管道及群體都可能被第四負面密度的思想形態提供的[我們可以稱為]誘惑影響、於是其正面性降低或變得相當無用。它們可能提議許多種扭曲朝向(需求) 特定資訊、朝向自我的膨脹；或該組織在政治、社會、財政方面蓬勃發展。

These distortions remove the focus from the One Infinite Source of love and light of which we are all messengers, humble and knowing that we, of ourselves, are but the tiniest portion of the Creator, a small part of a magnificent entirety of infinite intelligence.

這些扭曲移除(該群體)將焦點放在愛與光的太一無限源頭，在這源頭中，我們全都是信差，謙卑並知曉我們自己只是造物者最微小的部分，無限智能之宏偉整體的一小部分。

62.24 ▶

62.24 Questioner: Is there something that the instrument could do or we could do for the instrument to eliminate the problem she has, she continually experiences of the cold feeling of these attacks?

62.24 發問者：有沒有什麼是該器皿可以做的、或我們可以為該器皿做的，好消除她現有的問題？因為她持續體驗這些攻擊(帶來)的冰冷感覺。

Ra: I am Ra. Yes.

RA: 我是 Ra。有的。

62.25 ▶

62.25 Questioner: Would you tell me what we could do?

62.25 發問者：你可願告訴我、我們可以做什麼？

Ra: I am Ra. You could cease in your attempts to be channels for the love and the light of the One Infinite Creator.

RA：我是 Ra。你們可以停止嘗試成為太一無限造物者之愛與光的管道。

62.26 ▶

62.26 Questioner: Have I missed anything now that we can do at all to aid the instrument during, before, or after a session or at any time?

62.26 發問者：我現在是否遺漏了任何我們能做的事：在一場集會進行之前、當中、之後，或任何時刻，是否遺漏任何可以協助該器皿的事物？

Ra: I am Ra. The love and devotion of this group misses nothing. Be at peace. There is some toll for this work. This instrument embraces this or we could not speak. Rest then in that peace and love and do as you will, as you wish, as you feel. Let there be an end to worry when this is accomplished. The great healer of distortions is love.

RA：我是 Ra。這個小組的愛與奉獻沒有遺漏任何東西。安心吧，從事這個工作要付出某個代價。這個器皿擁抱這點，否則我們無法說話。那麼，在那平安與愛中安歇吧，做你意願做的，如你想望的，如你感覺的。當這件事完成了，讓憂慮到此為止。扭曲[複數]的偉大醫者是愛。

62.27 ▶

62.27 Questioner: I have a question that I couldn't properly answer last night. It was asked by Morris. It has to do with the vibrations of the densities. I understand that first density is composed of core atomic vibrations that are in the red spectrum, second in the orange, etc. Am I to understand that the core vibrations of our planet are still in the red and that second-density beings are still in the orange at this time/space or space/time right now and that each density as it exists on our planet at this time has a different core vibration, or is this incorrect?

62.27 發問者：昨晚摩里斯問了我一個問題，我不能適當地回答。該問題跟各個密度的振動有關。我理解第一密度是由核心原子振動組成、位於紅色光譜；第二(密度)位於橙色，等等。我可否這樣理解：我們星球的核心振動仍然在紅色、第二密度存有仍在

橙色 [在這個時間/空間或空間/時間]? 接著各個密度此時存在於我們地球上、擁有不同的核心振動，或這是不正確的?

Ra: I am Ra. This is precisely correct.

RA: 我是 Ra。這是精準地正確。

62.28 ▶

62.28 Questioner: Then as the fourth-density vibrations come in this means that the planet can support entities of fourth-density core vibration. Will the planet then still be first-density core vibration and will there be second-density entities on it with second-density vibrations, and will there be third-density entities with third-density vibrations?

62.28 發問者：那麼，隨著第四密度振動到來，這意味著地球可以支撐第四密度核心振動的實體們。屆時，地球仍然將是第一密度核心振動，其上的第二密度實體們處於第二密度振動，以及第三密度實體處於第三密度振動？

Ra: I am Ra. This will be the last full query of this working. There is energy but the distortions of the instrument suggest to us it would be well to shorten this working with your permission.

RA: 我是 Ra。這將是此次工作的最後一個完整詢問。還有些能量，但該器皿的扭曲提示我們最好縮短這次的工作，在你的許可之下。

62.29 ▶

62.29 Questioner: Yes.

62.29 發問者：好的。

Ra: You must see the Earth, as you call it, as being seven Earths. There is red, orange, yellow, and there will soon be a completed green color vibratory locus for fourth-density entities which they will call Earth. During the fourth-density experience, due to the lack of development of fourth-density entities, the third-density planetary sphere is not useful for habitation since the early fourth-density entity will not know precisely how to maintain the illusion that fourth density cannot be seen or determined from any instrumentation available to any third density.

RA: 你必得看待地球，如你們的稱呼，做為七個地球。目前有紅色、橙色、黃色的，很快將有一個完整的綠色振動場所給第四密度實體、它們將稱之為地球。在第四密度經驗期間，由於第四密度實體欠缺發展，第三密度的該星球並不適宜居住，因為早期第四密度實體還不知道如何精確地維持該幻象、好讓第四密度無法被看見或無法被第

三密度任何的儀器判別出來。

Thus in fourth density the red, orange, and green energy nexi of your planet will be activated while the yellow is in potentiation along with the blue and the indigo.

因此在第四密度中，你們行星的紅色、橙色、綠色能量鏈結將是啟動狀態、而黃色連同藍色與靛藍色處於賦能態。

May we ask at this time if there be any brief queries?

容我們問，此時有沒有任何簡短的詢問？

62.30 ▶

62.30 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

62.30 發問者：有沒有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: All is well. You have been most conscientious.

RA：一切都好。你們一直是十分謹慎認真的。

I am Ra. I leave you, my friends, in the glory of the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友們，我在太一無限造物者的愛與光的榮耀中離開你們。那麼，向前去吧，在太一無限造物者的和平與大能中歡欣慶祝。Adonai。

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63.0 ▶

63.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

63.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

63.1 ▶

63.1 Questioner: Could you give me an indication of the condition of the instrument?

63.1 發問者：你可否給我一個關於該器皿的狀態指示？

Ra: I am Ra. This instrument' s vital energies are at the distortion which is normal for this mind/body/spirit complex. The body complex is distorted due to psychic attack in the area of the kidneys and urinary tract. There is also distortion continuing due to the distortion called arthritis.

RA：我是 Ra。這個器皿的生命能變貌以這個心/身/靈複合體而言是正常的。其身體複合體受到扭曲、由於超心靈攻擊集中於腎臟與尿道的區域。被稱為關節炎的扭曲也持續著。

You may expect this psychic attack to be constant as this instrument has been under observation by negatively oriented force for some time.

你們可以期待這個超心靈攻擊將是恆常的，因這個器皿受到負面導向勢力的(嚴密)監視有段時間了。

63.2 ▶

63.2 Questioner: Was the original problem with the kidneys some 25 years ago caused by psychic attack?

63.2 發問者：大約 25 年前、超心靈攻擊是否引發其腎臟的原初問題？ *

{* 這裡指向卡拉在 13 歲時所經歷的一場瀕死體驗。請看 106.4 以獲得更多資訊。 }

Ra: I am Ra. This is only partially correct. There were psychic attack components to the death of this body at that space/time. However, the guiding vibratory complex in this event was the will of the instrument. This instrument desired to leave this plane of existence as it did not feel it could be

of service.

RA: 我是 Ra。這只有部分正確。在那個空間/時間(點)、這個身體的死亡具有超心靈攻擊的成分。無論如何，在這個事件中的主導振動性複合體是該器皿的意志。這個器皿渴望離開這個存在平面、因為它並未感覺它能夠有所服務。

63.3 ▶

63.3 Questioner: You are saying that the instrument itself then created the kidney problem at that time?

63.3 發問者：你是說在那時、該器皿自己創造該腎臟問題？

Ra: I am Ra. The instrument' s desire to leave this density lowered the defenses of an already predisposed weak body complex, and an allergic reaction was so intensified as to cause the complications which distorted the body complex towards unviability. The will of the instrument, when it found that there was indeed work to be done in service, was again the guiding factor or complex of vibratory patterns which kept the body complex from surrendering to dissolution of the ties which cause the vitality of life.

RA: 我是 Ra。該器皿渴望離開這個密度、(該渴望)降低原本已傾向虛弱的身體複合體之防禦，接著一個過敏反應當時被如此地強化、以致於導致併發症扭曲該身體複合體朝向不能存活的狀態。當該器皿發現的確在服務中、有工作可以去完成，它的意志再次成為主導因素或振動性樣式複合體，它保守著身體複合體、使其免於向其繫結的溶解投降、(這些繫結)促成生命的活力。

63.4 ▶

63.4 Questioner: Is the necessity for the instrument to go to the bathroom several times before a session due to the psychic attack?

63.4 發問者：該器皿在集會開始前需要上廁所好幾次、這是該超心靈攻擊造成的嗎？

Ra: I am Ra. In general this is incorrect. The instrument is eliminating from the body complex the distortion leavings of the material which we use for contact. This occurs variably, sometimes beginning before contact, other workings this occurring after the contact.

RA: 我是 Ra。一般而言，這是不正確的。該器皿正在從身體複合體排除那些我們用來通訊的材料的扭曲殘渣。這個現象有時候在通訊前發生，其他時候則發生在通訊之後。

In this particular working this entity is experiencing the aforementioned difficulties causing the intensification of that particular distortion/condition.

在這個特殊的工作(集會)中，這個實體經驗到前述的困難、導致那個特殊的扭曲/症狀加劇。

63.5 ▶

63.5 Questioner: I know that you have already answered this question, but I feel it my duty now to ask it each time in case there is some new development, and that is, is there anything that we can do that we aren' t doing to lessen the effectiveness of the psychic attack upon the instrument?

63.5 發問者：我知道你早已回答過這個問題，但我感覺這是我的義務、在每次(集會)詢問、以防萬一有新的發展，也就是說，有沒有任何事情是我們能做卻沒做，可減輕超心靈攻擊在這器皿身上的效用？

Ra: I am Ra. Continue in love and praise and thanksgiving to the Creator. Examine previous material. Love is the great protector.

RA：我是 Ra。在愛與讚美中繼續下去，並且感恩造物者。檢驗先前的資料。愛是偉大的保護者。

63.6 ▶

63.6 Questioner: Could you give me a definition of vital energy?

63.6 發問者：你可否給我一個生命能的定義？

Ra: I am Ra. Vital energy is the complex of energy levels of mind, body, and spirit. Unlike physical energy, it requires the integrated complexes vibrating in an useful manner.

RA：我是 Ra。生命能是心智、身體、靈性能量層級的複合物。不像肉體能量、它需要整合的複合體們以有用的方式振動。

The faculty of will can, to a variable extent, replace missing vital energy and this has occurred in past workings, as you measure time, in this instrument. This is not recommended. At this time, however, the vital energies are well-nourished in mind and spirit although the physical energy level is, in and of itself, low at this time.

意志的機能可以取代失去的生命能[程度不等地]，在過去[以你們衡量時間的方式]的工作中曾發生在這個器皿身上。這不是值得推薦的方式。此時，該生命能在心智與靈性方面受到良好的滋養，雖然肉體能量[單就它自身而言]水平是低落的。

63.7 ▶

63.7 Questioner: Would I be correct in guessing that vital energy is a function

of the awareness or bias of the entity with respect to its polarity or general unity with the Creator or creation?

63.7 發問者：我猜想生命能是一個函數，該函數是關於該實體的覺察或傾向、跟它的極性或協同造物者或造物之普遍合一性有關，我會是正確的嗎？

Ra: I am Ra. In a nonspecific sense we may affirm the correctness of your statement. The vital energy may be seen to be that deep love of life or life experiences such as the beauty of creation and the appreciation of other-selves and the distortions of your co-Creators' making which are of beauty.

RA：我是 Ra。以非特定的意義來說、我們可以肯定你敘述的正確性。生命能可以被視為對於生命或生命經驗的深沉熱愛，好比(欣賞)造物之美和欣賞其他自我，以及你們許多共同造物者製作的、各種屬於美的變貌。

Without this vital energy the least distorted physical complex will fail and perish. With this love or vital energy or élan the entity may continue though the physical complex is greatly distorted.

沒有這股生命能，(即使)扭曲最少的肉體複合體也將失效與毀滅。有了這股愛或生命能或朝氣，該實體得以繼續(存活)、雖然其肉體複合體是非常扭曲的。

63.8 ►

63.8 Questioner: From last session, I would like to continue with a few questions about the fact that in fourth density red, orange, and green energies will be activated; yellow, blue, etc., being in potentiation. Right now, you say we have green energies activated. They have been activated for the last 45 years. I am wondering about the transition through this period so that the green is totally activated and the yellow is in potentiation. What will we lose as the yellow goes from activation into potentiation, and what will we gain as the green comes into total activation, and what is that process?

63.8 發問者：我想繼續上次集會的問題。在第四密度中：紅色、橙色、綠色能量將被啟動；黃色，藍色等處於賦能態。現在、你說到我們有了被啟動的綠色能量。它們在過去 45 年來持續被啟動。我好奇的是這個過渡期、穿越這個時期後，於是綠色是完全啟動的，接著黃色處於賦能態。當黃色從啟動態進入賦能態、我們將損失什麼；接著隨著綠色進入全面啟動、我們將獲得什麼，這個過程是怎樣的？

Ra: I am Ra. It is misleading to speak of gains and losses when dealing with the subject of the cycle' s ending and the green-ray cycle beginning upon your sphere. It is to be kept in the forefront of the faculties of intelligence that there is one creation in which there is no loss. There are progressive cycles for

experiential use by entities. We may now address your query.

RA：我是 Ra。在你們的星球上、當討論這個週期的結束和綠色光芒週期的開始，使用獲得或損失的說法會引起誤解。有件事請放在(你)智能機制的最前方：只有太一造物，在其中沒有損失。有的是漸進式的週期[複數]，為了實體們的經驗性用途。我們現在可以講述你的詢問。

As the green-ray cycle or the density of love and understanding begins to take shape the yellow-ray plane or Earth which you now enjoy in your dance will cease to be inhabited for some period of your space/time as the space/time necessary for fourth-density entities to learn their ability to shield their density from that of third is learned. After this period there will come a time when third density may again cycle on the yellow-ray sphere.

當綠色光芒週期或愛與理解的密度開始成形，你們喜悅舞蹈其中的黃色光芒平面或地球將有段你們的空間/時間無法接受居民。因為第四密度實體們需要一段空間/時間學會遮罩它們的密度、以分開第三密度。在這段時期之後、那一個時機將到來：第三密度可以再次循環在該黃色光芒球體上。

Meanwhile there is another sphere, congruent to a great extent with yellow ray, forming. This fourth-density sphere coexists with first, second, and third. It is of a denser nature due to the rotational core atomic aspects of its material. We have discussed this subject with you.

在這期間，有另一個球體，與黃色光芒有很大程度是一致的，正在形成。這個第四密度球體與第一、第二、與第三(密度)共同存在。它具有比較密集的本質，這是由於它的旋轉原子核心材質。我們之前與你討論過這個主題*。

{* 在 27.16、40.5、和 62.27~67.29 有討論到}

The fourth-density entities which incarnate at this space/time are fourth density in the view of experience but are incarnating in less dense vehicles due to desire to experience and aid in the birth of fourth density upon this plane.

在這個空間/時間投生的第四密度實體在經驗的觀點上是第四密度，但投生在(光)較不密集的載具中、由於渴望在這個(次元)平面上、經驗與協助第四密度的誕生。

You may note that fourth-density entities have a great abundance of compassion.

你可以注意到、第四密度實體們擁有大量充沛的憐憫。

63.9 ►

63.9 Questioner: Now, at present we have, in third-density incarnation on this

plane, those third-density entities of the planet Earth who have been here for some number of incarnations who will graduate in the three-way split, either positive polarity remaining for fourth-density experience on this plane, the negative polarity harvestable going to another planet, and the rest unharvestable third density going to another third-density planet. In addition to these entities, I am assuming that we have here already some entities harvestable from other third-density planets who have come here and incarnated in third-density form to make the transition with this planet into fourth density, plus Wanderers.

63.9 發問者：現在，我們目前已知，在第三密度投生的層面上，行星地球的第三密度實體們已經在這裡輪迴有好些次數，這些實體將分成三種方式畢業：一種是正面極性、留在這個平面上繼續經驗第四密度；另一種是負面可收割極性、前往另一個星球；其他還不能收割的第三密度實體則前往另一個第三密度星球。除了上述這些實體之外，我假設有一些實體來自其他的第三密度星球，它們已經可以收割、它們來到這裡投生在第三密度中，和這個星球一起過渡到第四密度，再加上流浪者們。

Is this correct?

這是否正確？

Ra: I am Ra. This is correct except we may note a small point. The positively oriented harvested entities will remain in this planetary influence but not upon this plane.

RA：我是 Ra。這是正確的、除了我們可以補充一小點。正面導向可收割實體將停留在這個行星的影響圈中，但不會在這個(次元)平面上。

63.10 ▶

63.10 Questioner: Now, we have I believe, if I remember correctly— I think you said there were 600* million Wanderers, approximately. Am I correct in that memory?

63.10 發問者：現在，我相信我們有，如果我的記憶是正確的...我想你曾說(地球)大約有 6 億個流浪者。我那個記憶是否正確？

Ra: I am Ra. This is approximately correct. There is some excess to that amount.*

{ The correct number in 1981 was somewhat in excess of 60 million. Ra and Don corrected their mistake in Session 64.}*

RA：我是 Ra。這大約上是正確的。(實際數目)要比你說的多一些。

{ 在 1981 年、正確數目是比 6 千萬多一些。Ra 與唐在 64.3 更正該錯誤。}*

63.11 ▶

63.11 Questioner: Does that number include the harvestable third density who are coming to this planet for the fourth-density experience?

63.11 發問者：那個數目是否包括那些來到這個星球、迎接第四密度經驗的可收割實體？

Ra: I am Ra. No.

RA：我是 Ra。否。

63.12 ▶

63.12 Questioner: Approximately how many are here now who have come from other planets third density harvestable for fourth-density experience?

63.12 發問者：從其他星球來到這裡、要體驗第四密度的可收割實體，他們的數目大約有多少？

Ra: I am Ra. This is a recent, shall we say, phenomenon and the number is not yet in excess of 35,000 entities.

RA：我是 Ra。容我們說，這是個晚近的現象，目前的數目尚未超過 35000 個實體。

63.13 ▶

63.13 Questioner: Now these entities incarnate into a third-density vibratory body. I am trying to understand how this transition takes place from third to fourth density. I will take the example of one of these entities of which we are speaking who is now in a third-density body. He will grow older and then will it be necessary that he die from the third-density physical body and reincarnate in a fourth-density body for that transition?

63.13 發問者：現在、這些實體投生在第三密度振動的身體中。我正嘗試去理解第三密度到第四密度的過渡時期。舉例來說，我們剛才說到的這些(可收割)實體其中之一，存在於第三密度身體中。他將漸漸變老，然後必須在第三密度的肉體死去、為了(完成)那個過渡時期、接著重新投生於第四密度身體？

Ra: I am Ra. These entities are those incarnating with what you may call a double body in activation. It will be noted that the entities birthing these fourth-density entities experience a great feeling of, shall we say, the connection and the use of spiritual energies during pregnancy. This is due to the necessity for manifesting the double body.

RA：我是 Ra。這些投生的實體具有啟動中的[你可以稱為]雙重身體。值得注意的是：

分娩這些第四密度實體的(母親)實體在懷孕過程中會經驗到一種巨大的連結感覺、容我們說、以及靈性能量的使用。這可歸因於顯化雙重身體的必要需求。

This transitional body is one which will be, shall we say, able to appreciate fourth-density vibratory complexes as the instreaming increases without the accompanying disruption of the third-density body. If a third-density entity were, shall we say, electrically aware of fourth-density in full, the third-density electrical fields would fail due to incompatibility.

當這股內流(能量)逐漸增強，這個過渡期身體將能夠、容我們說、辨識欣賞第四密度振動複合體，而沒有隨之而來的第三密度身體的瓦解。假若一個第三密度實體在電性上充分覺察第四密度，由於不相容之故、第三密度電力場將會失效。

To answer your query about death, these entities will die according to third-density necessities.

回答你關於死亡的詢問，這些實體將依照第三密度的需求死去。

63.14 ▶

63.14 Questioner: You are saying, then, that for the transition from third to fourth density for one of the entities with doubly activated bodies, in order to make the transition the third-density body will go through the process of what we call death. Is this correct?

63.14 發問者：那麼，你是說一個具有雙重身體的實體，為了過渡到第四密度，其第三密度身體必須經歷我們所稱的死亡過程。這是否正確？

Ra: I am Ra. The third and fourth, combination, density' s body will die according to the necessity of third-density mind/body/spirit complex distortions.

RA：我是 Ra。綜合第三與第四密度的身體將會依據第三密度心/身/靈複合體變貌的需求而死去。

We may respond to the heart of your questioning by noting that the purpose of such combined activation of mind/body/spirit complexes is that such entities, to some extent, consciously are aware of those fourth-density understandings which third density is unable to remember due to the forgetting. Thus fourth-density experience may be begun with the added attraction, to an entity oriented towards service to others, of dwelling in a troubled third-density environment and offering its love and compassion.

我們可以回應你詢問的核心，注意到這些心/身/靈複合體的綜合啟動之目的是：這類

實體，在某種程度上覺察第四密度的理解、那是第三密度(實體)由於遺忘(過程)而無法記得的。因此對於一個服務他人導向的實體而言，額外的吸引力是居住在一個不安混亂的第三密度環境、並且提供它的愛與憐憫、第四密度經驗由此開始。

63.15 ▶

63.15 Questioner: Would the purpose in transitioning to Earth prior to the complete changeover then be for the experience to be gained here during the harvesting process?

63.15 發問者：那麼，在地球完全轉換之前，它們來到這裡的目的是在這裡獲得收割過程中的經驗？

Ra: I am Ra. This is correct. These entities are not Wanderers in the sense that this planetary sphere is their fourth-density home planet. However, the experience of this service is earned only by those harvested third-density entities which have demonstrated a great deal of orientation towards service to others. It is a privilege to be allowed this early an incarnation as there is much experiential catalyst in service to other-selves at this harvesting.

RA：我是 Ra。這是正確的。這些實體並不是流浪者、因為這個星球即是它們第四密度的家鄉星球。無論如何，只有那些已經展現大量服務他人導向的可收割實體才能賺取這個服務的經驗。能夠這麼早投生是種特許待遇、因為在這個收割(過程)中，有著許多服務其他自我的經驗性催化劑。

63.16 ▶

63.16 Questioner: There are many children now who demonstrate the ability to bend metal mentally which is a fourth-density phenomenon. Would most of these children, then, be this type of entity of which we speak?

63.16 發問者：現在有許多小孩已經展現以心智彎曲金屬的能力、這是一個第四密度的現象。那麼，這些小孩大多數是我們剛才談論的、這類的實體？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

63.17 ▶

63.17 Questioner: Is the reason that they can do this and the fifth- and sixth-density Wanderers who are here cannot do it the fact that they have the fourth-density body in activation?

63.17 發問者：他們能做到這點，而第五與第六密度的流浪者在這裡卻不能做到，這原因是：他們擁有啟動中的第四密度身體？

Ra: I am Ra. This is correct. Wanderers are third-density activated in mind/body/spirit and are subject to the forgetting which can only be penetrated with disciplined meditation and working.

RA：我是 Ra。這是正確的。流浪者的心/身/靈處於第三密度的啟動狀態、受到遺忘(罩紗)的主宰、唯有透過有紀律的冥想與工作才能穿透它。

63.18 ▶

63.18 Questioner: I am assuming that the reason for this is that, first, since the entities of harvestable third density who have very recently come here, they're coming here late enough so that they will not affect the, shall I say, polarization through their teachings. They are not infringing on the first distortion because they are children now and they won't be old enough to really affect any of the polarization until the transition is well into transition. However, the Wanderers who came here and are older and have a greater ability to affect [polarization] must do that affecting as a function of their ability to penetrate the forgetting process in order to be within the first distortion. Is this correct?

63.18 發問者：我假設這現象的原因是：首先，可收割的第三密度實體最近才來到這裡，它們的年紀還小，尚不足以透過它們的教導影響[容我說]極化。它們不會侵犯第一變貌、直到過渡時期良好地進入後期，它們的年紀才大到足以影響任何極化(過程)。然而，過去來到這裡的流浪者，目前年紀比較大，對於極化有較大的影響能力。它們必須以自己的能力去穿透遺忘過程、好產生影響、這樣符合第一變貌。這是否正確？

Ra: I am Ra. This is quite correct.

RA：我是 Ra。這是相當正確的。

63.19 ▶

63.19 Questioner: It would seem to me that some of the harvestable third-density entities are, however, relatively old since I know of some individuals who can bend metal who are over 50 years old and some over 30. Would there be other entities who can bend metal for other reasons than having dual activated bodies?

63.19 發問者：在我看來，似乎有些可收割的第三密度實體，相對而言，是年長的、因為我知道有些個體大於 50 歲、有些則大於 30 歲，卻能夠彎曲金屬。除了擁有雙重啟動身體，是否有其他原因讓它們可以彎曲金屬？

Ra: I am Ra. This is correct. Any entity who, by accident or by careful design,

penetrates intelligent energy' s gateway may use the shaping powers of this energy.

RA：我是 Ra。這是正確的。任何實體由於意外、或藉由精心設計，穿透智能能量的大門、即可使用這股能量的塑形力量。

63.20 ▶

63.20 Questioner: OK. Now as this transition continues into fourth-density activation, in order to inhabit this fourth-density sphere it will be necessary for all third-density physical bodies to go through the process which we refer to as death. Is this correct?

63.20 發問者：OK。現在、當這個過渡過程持續轉入第四密度啟動，為了要居住在該第四密度星球，所有第三密度肉體將必須經歷我們指稱的死亡過程。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

63.21 ▶

63.21 Questioner: Now, are there any inhabitants at this time of this fourth-density sphere who have already gone through this process. Is it now being populated?

63.21 發問者：現在，此時是否有任何第四密度地球的居民已經走完這個過程？目前已經有實體居住其上？

Ra: I am Ra. This is correct only in the very, shall we say, recent past.

RA：我是 Ra。直到十分最近的過去、容我們說、這才是正確的。

63.22 ▶

63.22 Questioner: I would assume this population is from other planets since the harvesting has not occurred yet on this planet. It is from planets where the harvesting has already occurred. Is this correct?

63.22 發問者：我會假設這群居民來自其他星球，因為收割尚未發生在地球上。它們來自收割已發生的星球。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

63.23 ▶

63.23 Questioner: Then are these entities visible to us? Could I see one of them? Would he walk upon our surface?

63.23 發問者：那麼、我們看得到這些實體嗎？我可否看見它們其中之一？他是否行走在我們的地表上？

Ra: I am Ra. We have discussed this. These entities are in dual bodies at this time.

RA：我是 Ra。我們已經討論過這點。這些實體此時存在於雙重身體中。

63.24 ▶

63.24 Questioner: Sorry I am so stupid on this, but this particular concept is very difficult for me to understand. It is something that I' m afraid requires some rather dumb questions on my part to fully understand. I don' t think I' ll ever fully understand, but [inaudible] even get a grasp of it.

63.24 發問者：抱歉、我在這方面是如此愚蠢，但這個特殊的概念對我是很難理解的。我恐怕需要問一些蠻笨的問題才能充分理解。我不認為我有可能充分理解，[聽不見]甚至好好地掌握它。

Then as the fourth-density sphere is activated there is heat energy being generated. I assume this heat energy is generated in the third-density sphere only. Is this correct?

那麼，當第四密度球體正被啟動之際、有些熱能正在被生成。我假設這股熱能只在第三密度星球產生。這是否正確？

Ra: I am Ra. This is quite correct. The experiential distortions of each dimension are discrete.

RA：我是 Ra。相當正確。各個次元的經驗性變貌都是離散的。

63.25 ▶

63.25 Questioner: Then at some time in the future the fourth-density sphere will be fully activated. What is the difference between full activation and partial activation for this sphere?

63.25 發問者：在未來的某個時刻、該第四密度星球將被完全啟動。完全啟動跟部分啟動有什麼差異？

Ra: I am Ra. At this time the cosmic influxes are conducive to true-color green core particles being formed and material of this nature thus being formed.

However, there is a mixture of the yellow-ray and green-ray environments at this time necessitating the birthing of transitional mind/body/spirit complex types of energy distortions. At full activation of the true-color green density of love the planetary sphere will be solid and inhabitable upon its own and the birthing that takes place will have been transformed through the process of time, shall we say, to the appropriate type of vehicle to appreciate in full the fourth-density planetary environment. At this nexus the green-ray environment exists to a far greater extent in time/space than in space/time.

RA：我是 Ra。在此時、宇宙的湧流有助於真實綠色核心粒子的形成、這種特質的材料因此成形。無論如何，黃色光芒與綠色光芒的混合環境使得誕生過渡式心/身/靈複合體[的能量變貌]成為必要的。當愛的密度[真實顏色綠]完全啟動之後、該行星球體將變為結實的、並且可以居住，同時分娩的過程將隨著時間的進展而蛻變、容我們說、到適當的載具類型、以充分欣賞第四密度的行星環境。在這個鏈結點、綠色光芒環境存在於時間/空間的程度遠大於空間/時間(的程度)。

63.26 ▶

63.26 Questioner: Could you describe the difference that you are speaking of with respect to time/space and space/time?

63.26 發問者：你可否描述你剛說到的、關於時間/空間與空間/時間、兩者的不同？

Ra: I am Ra. For the sake of your understanding we will use the working definition of inner planes. There is a great deal of subtlety invested in this sound vibration complex, but it, by itself, will perhaps fulfill your present need.

RA：我是 Ra。為了讓你理解的緣故，我們要使用內在(次元)平面的工作定義。在這個聲音振動複合體中、被投資了許多微妙處，但該詞彙、就其本身或許可以滿足你目前的需要。

63.27 ▶

63.27 Questioner: I will make this statement, and you correct me. What we have is, as our planet is spiraled by the spiraling action of the entire major galaxy, as the big wheel in the sky turns and our planetary system spirals into the new position, the fourth-density vibrations become more and more pronounced. These atomic core vibrations begin to create, more and more completely, the green, that is the green core vibrations complete more and more completely the fourth-density sphere and the fourth-density bodily complexes for inhabitation of that sphere. Is this correct?

63.27 發問者：我將做個聲明，接著你來更正我。當我們的星球隨著整個主銀河系以及太陽系的螺旋動作一同旋轉、如同大輪子在天空中轉動、我們的行星系統螺旋進入

一個新的位置，第四密度振動變得越來越顯著。這些原子核心振動開始創造越來越完整的綠色核心振動；也就是越來越完整的第四密度星球以及居住其上的第四密度身體複合體。這是否正確？

Ra: I am Ra. This is partially correct. To be corrected is the concept of the creation of green-ray density bodily complexes. This creation will be gradual and will take place beginning with your third-density type of physical vehicle and, through the means of bisexual reproduction, become by evolutionary processes, the fourth-density body complexes.

RA：我是 Ra。這有部分正確的。要更正的部分是創造綠色光芒密度身體複合體的概念。這個創造將是漸進的、並且從你們第三密度類型之肉體載具開始，接著透過兩性生殖的方式，藉由進化的過程，(產生)第四密度身體複合體們。

63.28 ▶

63.28 Questioner: Then are these entities of which we spoke, the third-density harvestable who have been transferred, are they the ones who then will, by bisexual reproduction, create the fourth-density complexes that are necessary?

63.28 發問者：那麼，我們先前談論到那些被轉移到這兒的、第三密度可收割實體，是否透過他們的兩性繁殖，創造出必須的第四密度(身體)複合體？

Ra: I am Ra. The influxes of true-color green energy complexes will more and more create the conditions in which the atomic structure of cells of bodily complexes is that of the density of love. The mind/body/spirit complexes inhabiting these physical vehicles will be, and to some extent, are, those of whom you spoke and, as harvest is completed, the harvested entities of this planetary influence.

RA：我是 Ra。真實顏色綠色能量複合體之湧流將創造越來越多的這些狀態、使得身體複合體的細胞的原子結構屬於愛的密度。在某種程度上，居住在這些肉體載具的心/身/靈複合體將是你方才所說的那些實體；以及，當收割完畢後，屬於這個星球影響圈內的已收割實體。

63.29 ▶

63.29 Questioner: Is there a clock-like face, shall I say, associated with the entire major galaxy of many billions of stars so that as it revolves, it carries all of these stars and planetary systems through transitions from density to density? Is this how it works?

63.29 發問者：容我說，這整個主銀河系、具有數千億個恆星、是否有個像是鐘面的東西，於是當它的指針轉動時，它帶著所有的恆星與行星系統一起(轉動)、從(這個)密

度過渡到(下個)密度? 這是不是它運作的方式?

Ra: I am Ra. You are perceptive. You may see a three-dimensional clock face or spiral of endlessness which is planned by the Logos for this purpose.

RA: 我是 Ra。你是觀察敏銳的。你可以看見一個三維(立體)的鐘面, 或無盡的螺旋, 由理則所規劃用於這個目的。

63.30 ▶

63.30 Questioner: I understand that the Logos did not plan for the heating effect that occurs in our third-density transition into fourth. Is this correct?

63.30 發問者: 就我的理解, 在我們從第三密度過渡到第四密度的過程中, 理則並未計畫目前的加熱效應。這是否正確?

Ra: I am Ra. This is correct except for the condition of free will which is, of course, planned by the Logos as It, Itself, is a creature of free will. In this climate an infinity of events or conditions may occur. They cannot be said to be planned by the Logos but can be said to have been freely allowed.

RA: 我是 Ra。這是正確的、除了自由意志的狀態當然是理則所計畫的, 因它自身(也是自由意志的產物。在這個風氣下、無限多的事件或狀態都可能發生。它們不能說是由理則所計畫、但可以說已被自由地允許。

63.31 ▶

63.31 Questioner: It would seem to me the heating effect that takes place on the planet is analogous to a disease in the body and would have as a root cause the same or analogous mental configuration. Is this correct?

63.31 發問者: 在我看來, 目前地球上發生的加熱效應可以類比為身體內的疾病、並且其根本原因相同或近似於心智的配置。這是否正確?

Ra: I am Ra. This is correct except that the spiritual configuration as well as mental biases of your peoples has been responsible for these distortions of the body complex of your planetary sphere.

RA: 我是 Ra。這是正確的、除了你們人群的靈性配置與心智偏見同樣要為你們星球的身體複合體的這些扭曲負責。[63.31 與 63.32 之間有 39 秒的停頓]

63.32 ▶

63.32 Questioner: When the third density goes out of activation and into potentiation that will leave us with a planet that is first, second, and fourth density. At that time there will be no activated third-density vibrations on this

planet. Am I correct in assuming that all third-density vibrations on this planet now are those vibrations that compose the bodily complexes of entities such as us; and that that is the sum total of third-density vibrations on this planet at this time?

63.32 發問者：當第三密度離開啟動狀態、接著進入潛態，我們的星球將是第一、第二、和第四密度。在那個時候、這個星球上將不會有啟動的第三密度振動。假設這個星球的第三密度振動是那些構成我們身體複合體的振動，那即是此時在這個星球上、第三密度振動的總合；我是否正確？

Ra: I am Ra. This will be the last full query of this working. This instrument has energy left due to transfer but there is discomfort. We do not wish to deplete this instrument. May we say that this instrument seems in better configuration, despite attack, than previous workings.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。由於(能量)轉移，這個器皿還剩下一些能量，但有些不適。我們不想要耗竭這個器皿。容我們說，儘管(遭受)攻擊，這個器皿比起先前的工作似乎處於更佳的位置。

To answer your query, this is incorrect only in that in addition to the mind/body/spirit complexes of third density there are the artifacts, thought-forms, and feelings which these co-Creators have produced. This is third density.

回答你的詢問，這是不正確的、只因為：除了第三密度的心/身/靈複合體，還有這些共同造物者生產的人工製品、思想形態、和感覺。這就是第三密度。

May we answer any brief queries as we leave this instrument?

在我們離開這個器皿之前、我們可否回答任何簡短的詢問？

63.33 ▶

63.33 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

63.33 發問者：有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. You are conscientious. All is well. We leave you now, my friends, in the glory of the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the Infinite Creator. Adonai.

RA：我是 Ra。你們是謹慎認真的。一切都好。我的朋友們，我們在太一無限造物者的愛與光的榮耀中離開你們。那麼，向前去吧，在無限造物者的大能與和平中歡欣慶祝。Adonai。

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64.0 ▶

64.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

64.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

64.1 ▶

64.1 Questioner: Could you first tell me the condition of the instrument?

64.1 發問者：你可否先告訴我該器皿的狀態？

Ra: I am Ra. It is as previously stated with the exception of a transitory distortion lessening the free flow of vital energy.

RA：我是 Ra。如前所述、除了一個短暫的扭曲減少了生命能的自由流動。

64.2 ▶

64.2 Questioner: Can you tell what the transitory distortion is?

64.2 發問者：你可否告訴我該短暫的扭曲是什麼？

Ra: I am Ra. This is marginal information.

RA：我是 Ra。這是微小(不重要)的資訊。

64.3 ▶

64.3 Questioner: Then we won' t question on it.

64.3 發問者：那麼我們就不問了。

I would like to ask first about a mistake I believe that I might have made in the last session on the number of Wanderers on earth today. Did I make an error?

首先，我想要問一個錯誤、我相信是在上次集會中*，關於今日地球上的流浪者數量，我造成的錯誤。我是否犯了一個錯？

{* 參看 63.10}

Ra: I am Ra. You and Ra made an error. The appropriate number of your ciphers is one less than previously stated.

RA：我是 Ra。你和 Ra 都犯了一個錯。恰當的數碼比上次陳述的少一個零。*

{ 在這脈絡中，數碼(cipher)就是零的意思。所以 63.10 說到 6 億的數字、應該是 6 千萬。 }*

64.4 ▶

64.4 Questioner: Thank you. Could you explain the basic principles behind the ritual which we perform to initiate the contact and what I would call the basic white magical rituals— principles of protection and other principles? Could you please do this?

64.4 發問者：感謝你。我們(每次)執行該儀式以起始該通訊、你可否解釋它背後的原則、以及我會稱為基本白魔法的保護原則與其他原則？可否請你做這件事？

Ra: I am Ra. Due to your avenue of question we perceive the appropriateness of inclusion of the cause of this instrument' s transitory vital energy distortion. The cause is a bias towards the yearning for expression of devotion to the One Creator in group worship.

RA：我是 Ra。由於你詢問的途徑、我們感知到該適當性：加入這個器皿之生命能短暫扭曲的起因。該起因是在群體敬拜中，在渴慕表達對太一造物者的奉獻過程中有一個偏差。*

{ 這是(他們)在和 Ra 集會過程中、唯一在星期天舉行的一次集會；卡拉通常在這時候和聖詠團唱頌神聖音樂。 }*

This entity was yearning for this protection both consciously in that it responds to the accoutrements of this expression, the ritual, the colors and their meanings as given by the distortion system of what you call the church, the song of praise, and the combined prayers of thanksgiving and, most of all, that which may be seen to be most centrally magical, the intake of that food which is not of this dimension but has been transmuted into metaphysical nourishment in what this distortion of expression calls the holy communion.

這個實體渴慕這種保護，它同時有意識地回應你們稱為教會的變貌系統給予的儀式、附屬裝備、各種顏色、讚美之歌和感謝的祈禱；以及最重要的東西，它可以被視為最具有中心魔法(效力)：攝取不屬於這個次元的食物，但可以將它轉化為形而上的滋養品，這種表達的變貌稱為領聖體。

The subconscious reason, it being the stronger for this yearning was the awareness that such expression is, when appreciated by an entity as the transmutation into the presence of the One Creator, a great protection of the entity as it moves in the path of service to others.

潛意識的原因：它更強烈的渴慕是覺察到這類的表達、經由一個實體的賞識、做為轉

化(機制)進入太一造物者的臨在、當該實體行走在服務他人道路上之際、是一個偉大的保護。

The principle behind any ritual of the white magical nature is to so configure the stimuli which reach down into the trunk of mind that this arrangement causes the generation of disciplined and purified emotion or love which then may be both protection and the key to the gateway to intelligent infinity.

任何白魔法性質的儀式、背後的原則都是如此配置刺激物、好讓它能向下觸及心智(之樹)的軀幹、這樣的安排導致有紀律且純淨的情感或愛的產生, 那麼它就同時是一種保護、亦是通往智能無限大門的鑰匙。

64.5 ▶

64.5 Questioner: Can you tell me why the slight error made in the ritual starting this communication two sessions ago allowed the intrusion of one Orion affiliated entity?

64.5 發問者：你可否告訴我：為什麼在兩次集會之前的起始儀式的些微錯誤、就會允許一個隸屬獵戶(集團)的實體的侵入？

Ra: I am Ra. This contact is narrow-band and its preconditions precise. The other-self offering its service in the negative path also is possessed of the skill of the swordsman. You deal in this contact with, shall we say, forces of great intensity poured into a vessel as delicate as a snowflake and as crystalline.

RA：我是 Ra。這個通訊是窄頻的、它的先決條件是精準的。這個在負面途徑中提供服務的其他自我擁有劍客的技術。你所處理的這個通訊、容我們說、其中有巨大強度的原力灌注到一個纖細如雪花、如結晶體的容器中。

The smallest of lapses may disturb the regularity of this pattern of energies which forms the channel for these transmissions.

(因此)最小程度的失誤都會打擾這個能量樣式[為了訊息傳遞形成的管道]的規則性。

We may note for your information that our pause was due to the necessity of being quite sure that the mind/body/spirit complex of the instrument was safely in the proper light configuration or density before we dealt with the situation. Far better would it be to allow the shell to become unviable than to allow the mind/body/spirit complex to be shall we say, misplaced.

我們可以補充說明、給你參考：我們(先前)的停頓是由於需要相當確定器皿的心/身/靈複合體安全地處於適當的光之配置或密度、接著我們才能處理這個狀況。容我們說, 寧可允許該軀殼不能存活、也遠比允許該心/身/靈複合體被錯置[容我們說]要好得多。

64.6 ▶

64.6 Questioner: Could you describe or tell me of rituals or technique used by Ra in seeking in the direction of service?

64.6 發問者：你可否描述或告訴我：Ra 在服務的方向中尋求的過程、所使用的儀式或技巧？

Ra: I am Ra. To speak of that which sixth-density social memory complexes labor within in order to advance is at best misprision of plain communication for much is lost in transmission of concept from density to density, and the discussion of sixth density is inevitably distorted greatly.

RA：我是 Ra。要講述第六密度社會記憶複合體為了進展而進行的內在工作，最佳的結果也只是簡單但有誤解的*通訊。因為在傳遞密度到密度之間的概念，有許多(東西)會在傳遞過程中漏失，討論第六密度不可避免地會有巨大程度的扭曲。

{* 在這個上下文中、誤解(misprision)可以被定義為「忽略或錯誤地執行正式職責」，或「誤解、錯誤」。}

However, we shall attempt to speak to your query for it is an helpful one in that it allows us to express once again the total unity of creation. We seek the Creator upon a level of shared experience to which you are not privy and rather than surrounding ourselves in light we have become light. Our understanding is that there is no other material except light. Our rituals, as you may call them, are an infinitely subtle continuation of the balancing processes which you are now beginning to experience.

無論如何，我們將嘗試講述你的詢問，因為它是個有幫助的詢問、因為它允許我們再一次表達(宇宙)造物的全體合一性。我們在一個共享的經驗水平上尋求造物者、你們對此並不知情；與其說我們以光環繞自身，毋寧說我們已經變成光。我們的理解是除了光、再沒有其他材質。我們的儀式、如你可能的稱呼、是一個無限微妙的持續平衡過程，你們現在正開始經驗。

We seek now without polarity. Thus we do not invoke any power from without, for our search has become internalized as we become light/love and love/light. These are the balances we seek, the balances between compassion and wisdom which more and more allow our understanding of experience to be informed that we may come closer to the unity with the One Creator which we so joyfully seek.

我們現在尋求沒有極性。因此我們不向外祈請任何權能，因為當我們(逐漸)成為光/愛和愛/光，我們的尋找已經變得內化。這些是我們尋求的平衡：憐憫與智慧之間的平

衡，這個過程越來越多地允許我們對經驗的理解成為通曉的、好讓我們更加地靠近與太一造物者的合一、那是我們如此歡喜尋求的。

Your rituals at your level of progress contain the concept of polarization and this is most central at your particular space/time.

你們的儀式位於你們的進度水平、包含極化的概念，而且這是在你們的特殊空間/時間上、最為中心的東西。

We may answer further if you have specific queries.

如果你有特定的詢問、我們可以進一步回答。

64.7 ▶

64.7 Questioner: Would it be helpful if Ra were to describe the techniques used while Ra was in third density to evolve in mind, body, and spirit?

64.7 發問者：如果 Ra 即將描述 Ra 在第三密度時、用以進化心智、身體、靈性之技巧，會不會有幫助？

Ra: I am Ra. This query lies beyond the Law of Confusion.

RA：我是 Ra。這個詢問超出混淆法則的範圍。

64.8 ▶

64.8 Questioner: What about fourth-density experience of Ra? Would that also lie beyond the Law of Confusion?

64.8 發問者：Ra 的第四密度經驗是怎樣的？這是否也超出混淆法則的範圍？

Ra: I am Ra. This is correct. Let us express a thought. Ra is not elite. To speak of our specific experiences to a group which honors us is to guide to the point of a specific advising. Our work was that of your peoples, of experiencing the catalyst of joys and sorrows. Our circumstances were somewhat more harmonious. Let it be said that any entity or group may create the most splendid harmony in any outer atmosphere. Ra' s experiences are no more than your own. Yours is the dance at this space/time in third-density harvest.

RA：我是 Ra。這是正確的。讓我們表達一個想法。Ra 不是菁英。要對一個榮耀我們的小組講述我們特定的經驗、等於是導引(你們)到特定忠告的地步。我們(那時)的工作跟你們人群一樣，體驗喜樂與憂傷的催化劑。我們的環境多少比較和諧一些。把以下這件事說出去：任何實體或群體都能創造最燦爛的和諧、不管在任何的外在環境中。Ra 的經驗並不比你們自己的更多。你們的(經驗)是在第三密度的收割之中、位於這個空間/時間的舞蹈。

64.9 ►

64.9 Questioner: The question was brought up recently having to do with possible records left near, in, or under the Great Pyramid at Giza. I have no idea whether this would be of benefit. I will just ask if there is any benefit in investigating in this area?

64.9 發問者：最近有人提出該問題：可能有些紀錄遺留在吉沙的大金字塔附近、裡面、或底下。我只想問、在這個區域中探究是否有任何益處？

Ra: I am Ra. We apologize for seeming to be so shy of information. However, any words upon this particular subject create the possibility of infringement upon free will.

RA：我是 Ra。我們很抱歉、在這方面的資訊如此匱乏。然而，任何提到這類特定主題的話語都會創造冒犯自由意志的可能性。

64.10 ►

64.10 Questioner: [In a] previous session you mentioned the gateway of magic for the adept occurring in eighteen-day cycles. Could you expand on that information please?

64.10 發問者：在先前的集會中*、你提到行家的魔法入口、發生在十八天的周其中。可否請你詳述那個資訊？

{* 參看 61.3}

Ra: I am Ra. The mind/body/spirit complex is born under a series of influences, both lunar, planetary, cosmic, and in some cases, karmic. The moment of the birthing into this illusion begins the cycles we have mentioned.

RA：我是 Ra。心/身/靈複合體在一系列的影響下誕生，同時包括月亮、地球、宇宙，以及在某些情況，業力(的影響)。誕生到這個幻象的瞬間即開始我們先前提到的各個週期。

The spiritual or adept's cycle is an eighteen-day cycle and operates with the qualities of the sine wave. Thus there are a few excellent days on the positive side of the curve, that being the first nine days of the cycle — precisely the fourth, the fifth, and the sixth — when workings are most appropriately undertaken, given that the entity is still without total conscious control of its mind/body/spirit distortion/reality.

靈性或行家週期是一個十八天的週期、帶著正弦波的品質運作。因此該曲線的正面有幾天是極好的日子，即週期的前九天：精確地說，第四、第五、第六天，工作可以最

適當地進行，假設該實體還不能完全有意識地控制其心/身/靈之變貌/實相。

The most interesting portion of this information, like that of each cycle, is the noting of the critical point wherein passing from the ninth to the tenth and from the eighteenth to the first days the adept will experience some difficulty especially when there is a transition occurring in another cycle at the same time. At the nadir of each cycle the adept will be at its least powerful but will not be open to difficulties in nearly the degree that it experiences at critical times.

這個資訊最有趣的部分：如同各個週期的特性，注意到在關鍵點時，也就是從第九通往第十、以及從第十八到第一天，該行家會經驗到某個困難，尤其是同時遇到另一個週期也在相同時間處於轉折期。在每個週期的最低點、行家的威力最小、但遭逢困難的程度就比在關鍵時期體驗的(困難)要小得多。

64.11 ►

64.11 Questioner: Then to find the cycles we would take the instant of birth and the emerging of the infant from the mother into this density and start the cycle at that instant and continue it through the life. Is this correct?

64.11 發問者：那麼，要找出這些週期，我們得紀錄出生的一剎那、即嬰兒從母親(肚子)中出來、進入這個密度(的時刻)，然後開始計算週期、持續一生。這是否正確？

Ra: I am Ra. This is mostly correct. It is not necessary to identify the instant of birthing. The diurnal cycle upon which this event occurs is satisfactory for all but the most fine workings.

RA：我是 Ra。這大部分是正確的。不需要確認出生的一剎那。知道這個事件發生的日期就足以應付所有工作、除了最精微的工作之外。

64.12 ►

64.12 Questioner: Now, am I correct in assuming that whatever magic the adept would perform would be more successful or, shall we say, more to his design than that performed at less opportune times in the cycle?

64.12 發問者：現在，假設行家在該週期中合適的時機執行任何魔法會比較成功，或者容我們說，更符合他的構想；而在較不合適的時機執行、結果則相反。我是否正確？

Ra: I am Ra. This cycle is an helpful tool to the adept but as we said, as the adept becomes more balanced the workings designed will be dependent less and less upon these cycles of opportunity and more and more even in their

efficacy.

RA：我是 Ra。這個週期是一個對行家有幫助的工具，如同我們先前所說，當行家變成越來越平衡，它設計的工作就越來越少仰賴良機的週期，並且越來越多取決於它們的功力。

64.13 ▶

64.13 Questioner: I have no ability to judge at what point, at what level of abilities the adept would reach this point of being, shall we say, independent of the cyclical action. Can you give me an indication of what level of "adeptness" that would be necessary to be so independent?

64.13 發問者：我沒有能力判斷行家的能力要到何種程度、在怎樣的能力層級、該行家才會抵達這個點、容我們說、獨立於週期性作用之外。你可否告訴我需要什麼層級的「行家程度」才能如此獨立？

Ra: I am Ra. We are fettered from speaking specifically due to this group' s work, for to speak would seem to be to judge. However, we may say that you may consider this cycle in the same light as the so-called astrological balances within your group; that is, they are interesting but not critical.

RA：我是 Ra。由於這個小組的工作、我們受到束縛無法具體地講述，因為講述(這題)似乎在評判。無論如何，我們可以說：你可以考量這個週期與你們小組中、所謂的占星學平衡放在同等地位；也就是說，它們是有趣的、但不是關鍵的。

64.14 ▶

64.14 Questioner: Thank you. I read that recent research has indicated that the normal sleep cycle for entities on this planet occurs one hour later each diurnal period so that we have a 25-hour cycle instead of a 24. Is this correct, and if so, why is this?

64.14 發問者：謝謝你。我讀到最近一篇研究指出：在這個地球上，實體們的正常睡眠週期比白晝期間晚一個小時，所以我們的週期是 25 小時，而非 24(小時)。這是否正確，如果是，為什麼是這樣？

Ra: I am Ra. This is in some cases correct. The planetary influences from which those of Mars experience memory have some effect upon these third-density physical bodily complexes. This race has given its genetic material to many bodies upon your plane.

RA：我是 Ra。這在某些情況下是正確的。來自火星經驗記憶的行星影響對於這些第三密度物理身體複合體有某個作用。這個人種已將它的基因材料給予你們(次元)平面上的許多身體。

64.15 ▶

64.15 Questioner: Thank you. Ra mentioned the ones Stuart and Douglas in a recent session. These are members of what we call our medical profession. What is the value, overall value, shall I say, of modern medical techniques in alleviating bodily distortions with respect to the purpose for these distortions and what we might call karma and other effects?

64.15 發問者：謝謝你。在最近的一場集會*、Ra 提到兩個人，斯圖亞特與道格拉斯。我們稱這些人為醫學專業人員。現代醫學技術在減輕身體扭曲上有什麼價值，總體的價值、容我說，以及它與這些扭曲的目的、我們所謂的業力和其他效應之間有何關聯？

{ 在 62.11 有提到他們}*

Ra: I am Ra. This query is convoluted. However, we shall make some observations in lieu of attempting one coherent answer, for that which is allopathic among your healing practices is somewhat two-sided.

RA：我是 Ra。這個詢問錯綜複雜。無論如何，我們將提出一些觀察、而非單一協調的答案。因為你們治療行業中的對抗式療法有些兩面的特性。

Firstly, you must see the possibility/probability that each and every allopathic healer is in fact an healer. Within your cultural nexus this training is considered the appropriate means of perfecting the healing ability. In the most basic sense any allopathic healer may be seen to, perhaps, be one whose desire is service to others in alleviation of bodily complex and mental/emotional complex distortions so that the entity to be healed may experience further catalyst over a longer period of what you call the life. This is a great service to others when appropriate due to the accumulation of distortions toward wisdom and love which can be created through the use of the space/time continuum of your illusion.

首先，你必得看到該可能性/或然率：每一個對抗療法醫者事實上是個醫者。在你們的文化鏈結中、這種訓練被認為是完善治療能力的適當手段。就最基本的見識而言，任何一個對抗療法醫者或許可以被視為一個渴望服務他人的醫者、藉由減輕(他人)身體複合體與心智/情緒複合體的扭曲、於是接受治療的患者得以擁有更長期的你們所稱的人生，經驗更長期的催化劑。當情況適當時、這是一個對他人的偉大服務、由於(人們)使用你們幻象的空間/時間連續體可以創造趨向智慧與愛的累積變貌。

In observing the allopathic concept of the body complex as the machine we may note the symptomology of a societal complex seemingly dedicated to the

most intransigent desire for the distortions of distraction, anonymity, and sleep. This is the result rather than the cause of societal thinking upon your plane.

觀察某種對抗療法的概念：將身體複合體視為一個機器，我們注意到(你們)社會複合體的症狀、它似乎毫不妥協地*渴望並致力於分心、平淡無奇、沉睡。這是在你們平面上，社會思考出現的結果，而非其原因。

{* 在這個上下文中，不妥協(intransigent)可以被定義為：拒絕或不願意妥協；或不願改變一己的觀點或放棄一個通常是極端的位置或態度。}

In turn this mechanical concept of the body complex has created the continuing proliferation of distortions towards what you would call ill-health due to the strong chemicals used to control and hide bodily distortions. There is a realization among many of your peoples that there are more efficacious systems of healing not excluding the allopathic but also including the many other avenues of healing.

接著、這個身體複合體的機械式概念產生持續擴散的扭曲、朝向你們會稱為的健康欠佳、由於使用強烈的化學藥物來控制和隱藏各種身體扭曲的結果。你們許多人(開始)領悟到有些更具功效的治療系統，並不排除對抗式療法，而是納入許多其他的治療方式。

64.16 ►

64.16 Questioner: Let us assume that a bodily distortion occurs within a particular entity who then has a choice of seeking allopathic aid or experiencing the catalyst of the distortion and not seeking correction of the distortion. Can you comment on [the] two possibilities for this entity and his analysis of each path?

64.16 發問者：讓我們假設一個身體的扭曲發生在一個特定實體身上、那麼他可選擇尋求對抗式療法的協助、或經驗該扭曲的催化劑而不尋求更正該扭曲。你可否為這個實體評論這兩種可能性、並為他分析各個路徑？

Ra: I am Ra. If the entity is polarized towards service to others, analysis properly proceeds along the lines of consideration of which path offers the most opportunity for service to others.

RA：我是 Ra。如果該實體極化朝向服務他人，分析的適當方向為考量何種路徑可以提供服務他人的最大機會。

For the negatively polarized entity the antithesis is the case.

對於負面極化的實體、情況恰好相反。

For the unpolarized entity the considerations are random and most likely in the direction of the distortion towards comfort.

對於未極化的實體、考量方向是隨機的，最可能的方向是朝向舒適的變貌。

64.17 ▶

64.17 Questioner: Dr. Monroe, I understand, brought a four-toed Bigfoot cast by here the other day. Could you tell me which form of Bigfoot that cast was?

64.17 發問者：我曉得蒙羅博士*幾天前帶來一個四隻腳指的大腳鑄模。你可否告訴我、那個鑄模是何種形態的大腳？

{* Dr.BurtMonroe)是路易維耳大學的生物系主任。 }

Ra: I am Ra. We can.

RA：我是 Ra。我們可以。

64.18 ▶

64.18 Questioner: I know it is totally unimportant, but as a service to Dr. Monroe I thought that I should ask that.

64.18 發問者：我知道這問題完全不重要，但為了服務蒙羅博士、我想我應該問。

Ra: I am Ra. This entity was one of a small group of thought-forms.

RA：我是 Ra。這個實體屬於一個思想形態的小群體。

64.19 ▶

64.19 Questioner: He also asked— and I know this is unimportant— why there were no Bigfoot remains found, that is after the Bigfoot entities had died on our surface. He had asked why there had never been any remains of these entities found. Could you answer this for him? It' s just of no importance but just as a service to him I ask it.

64.19 發問者：他還問、我知道這不重要、為什麼大腳實體死掉之後，沒有人發現大腳的遺骸？他曾問為什麼這些實體的遺骸從未被找到？你可否回答這個問題？這問題是不重要，但只為了服務他，我問了。

Ra: I am Ra. You may suggest that exploration of the caves which underlie some of the western coastal mountain regions of your continent will one day offer such remains. They will not be generally understood if this culture survives in its present form long enough in your time measurement for this probability/possibility vortex to occur.

RA: 我是 Ra。你可以建議(他)探索你們(美洲)大陸西岸山區地底的一些洞穴、有一天將會找到這類的遺骸。如果這個(西方)文化以目前的形式繼續存留夠久的話[以你們的時間尺度]，(你們)要理解它們的或然率/可能性漩渦就不會發生。

There is enough energy for one more full query at this time.
此時、還有足夠能量再進行一個完整的詢問。

64.20 ▶

64.20 Questioner: In the healing exercises, when you say examine the sensations of the body, do you mean those sensations available to the body via the five senses or in relation to the natural functions of the body such as touching, loving, sexual sharing, and company, or are you speaking of something else altogether?

64.20 發問者：在治療練習中，當你說到檢驗身體的各種知覺，你的意思是身體五官的那些知覺？或者與身體的自然機能有關，好比觸摸、愛撫、性分享、和同伴？或者你說的完全是另一回事？

Ra: I am Ra. The questioner may perceive its body complex at this moment. It is experiencing sensations. Most of these sensations or in this case, nearly all of them, are transient and without interest. However, the body is the creature of the mind. Certain sensations carry importance due to the charge or power which is felt by the mind upon the experience of this sensation.

RA: 我是 Ra。發問者此刻可以感知其身體複合體。它正在體驗某些知覺。大多數的這些知覺，或者在這個例子中，幾乎全部都是短暫且無須關注的。然而，身體是心智的產物。特定的知覺攜帶著重要性、由於該心智經驗到這個知覺之際、它所感受到的電荷或力量。

For instance, at this space/time nexus one sensation is carrying a powerful charge and may be examined. This is the sensation of what you call the distortion towards discomfort due to the cramped position of the body complex during this working. In balancing you would then explore this sensation. Why is this sensation powerful? Because it was chosen in order that the entity might be of service to others in energizing this contact.

舉例來說，在這個空間/時間鏈結點，有一個知覺攜帶著一個強有力的電荷、可以被檢驗。這個朝向不舒適變貌的知覺是由於身體複合體在此次工作中、處於狹小拘束的位置。在平衡過程中，你可以探索這個知覺。為什麼這個知覺強而有力？因為它被撿選好讓該實體供給能量給這個通訊、得以服務他人。

Each sensation that leaves the aftertaste of meaning upon the mind, that leaves the taste within the memory shall be examined. These are the sensations of which we speak.

每個知覺在心智上留下意義的餘味，讓記憶中的味道可以被檢驗。這些是我們談論的知覺。

May we answer any brief queries before we leave this instrument?

在我們離開這個器皿之前、是否有任何簡短的詢問？

64.21 ▶

64.21 Questioner: Is there anything that we could do to make the instrument more comfortable or improve the contact?

64.21 發問者：有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. Continue to consider the alignments. You are conscientious and aware of the means of caring for the instrument in its present distortions having to do with the wrists and hands. As always, love is the greatest protection.

RA：我是 Ra，繼續考量各項排列。你們是謹慎認真的、並且覺察到照顧該器皿目前扭曲的方式、跟手腕與雙手有關。一如往常，愛是最偉大的保護。

I am Ra. I leave you, my friends, in the glorious love and joyful light of the Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友，我在無限造物者的榮耀之愛與喜悅之光當中、離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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65.0 ▶

65.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

65.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

65.1 ▶

65.1 Questioner: Could you first please give us an indication of the instrument' s condition and the level of vital and physical energies?

65.1 發問者：你可否先給我一個指示：關於該器皿的生命能與肉體能量的狀態與水平？

Ra: I am Ra. This instrument' s vital energies are as previously stated. The physical energies are greatly distorted towards weakness at this space/time due to the distortion complexes symptomatic of that which you call the arthritic condition. The level of psychic attack is constant but is being dealt with by this instrument in such a way as to eliminate serious difficulties due to its fidelity and that of the support group.

RA：我是 Ra。這個器皿的生命能如前所述。在這個空間/時間、其肉體能量被大大地扭曲朝向弱點、由於關節炎症狀的扭曲複合體。超心靈攻擊的層級保持恆常，但目前被這個器皿妥善地處理、以致於消除了嚴重的困難、由於它與支持小組的忠誠。

65.2 ▶

65.2 Questioner: I may be re-covering a little ground already covered in previous questioning today, but I am trying to get a clearer picture of some things that I don' t understand and possibly develop a plan of my own for activity in the future.

65.2 發問者：我今天或許可以重新找回一些先前已涵蓋的問題，但我正嘗試針對我不理解的事情、獲得一個更清楚的圖像，接著可能發展一個我自己在未來的行動計畫。

I have the impression that in the near future the seeking will increase by many who now are incarnate in the physical on this planet. Their seeking will increase because they will become more aware of the creation as it is opposed, I might say, to the creation of man. Their orientation and their thinking will, by

catalyst of a unique nature, be reoriented to thinking of the more basic concepts, shall I say. Is this correct?

我的印象是在不久的未來、許多目前投胎在這顆行星上的實體將增加他們的尋求。原因是他們將更加地覺察(自然)造物的本來面貌，而非人類的造物、容我說。他們的導向以及思考藉由一種獨特性質的催化劑，重新被導向於思考更為基本的概念、容我說。這是否正確？

Ra: I am Ra. The generalities of expression can never be completely correct. However, we may note that when faced with a hole in the curtain, an entity's eyes may well peer for the first time through the window beyond. This tendency is probable given the possibility/probability vortices active within your space/time and time/space continua at this nexus.

RA：我是 Ra。概括的表達從未可以是完全正確的。然而，我們可以指出：當面臨簾幕中的一個洞，一個實體的眼睛很可能第一次清楚看到窗戶以外的東西。這個傾向是很可能的，基於目前的可能性/或然率漩渦[複數]、在這個鏈結點、它們活躍於你們空間/時間與時間/空間連續體之內。

65.3 ▶

65.3 Questioner: I have assumed that the reason that so many Wanderers and those harvested third-density entities who have been transferred here find it a privilege and an exceptionally beneficial time to be incarnate upon this planet is that the effect that I just spoke of gives them the opportunity to be more fully of service because of the increased seeking. Is this, in general, correct?

65.3 發問者：我假設，有這麼多流浪者以及那些已收割的第三密度實體被轉移到這裡的原因是：他們發現這是一個特典與格外有益的時機投胎在這個星球上，基於我剛才講到的效應，他們有機會更充分地服務，因為人們的尋求增加。一般而言，這是否正確？

Ra: I am Ra. This is the intention which Wanderers had prior to incarnation. There are many Wanderers whose dysfunction with regard to the planetary ways of your peoples have caused, to some extent, a condition of being caught up in a configuration of mind complex activity which, to the corresponding extent, may prohibit the intended service.

RA：我是 Ra。這是流浪者投胎之前的意圖。有許多流浪者不適應你們地球人群的處事方式，導致官能障礙，就某種程度而言，心智複合體活動的配置形成一種陷阱，牽絆著該實體、對應受牽絆的程度、妨礙了它原本打算(提供)的服務。

65.4 ▶

65.4 Questioner: I noticed that you are speaking more slowly than usual. Is there a reason for this?

65.4 發問者：我注意到你說話(速度)比平常慢許多。這其中有原因嗎？

Ra: I am Ra. This instrument is somewhat weak and although strong in vital energy and well able to function at this time is somewhat more fragile than the usual condition we find. We may note a continuing bearing of the physical distortion called pain which has a weakening effect upon physical energy. In order to use the considerable store of available energy without harming the instrument we are attempting to channel even more narrow-band than is our wont.

RA：我是 Ra。這個器皿有些虛弱，雖然生命能是強健的、此時能夠良好作用、我們發覺、(但)是比平常的狀況脆弱。我們可以指出：(器皿)持續承載稱為痛苦的肉體扭曲、造成肉體能量的弱化效應。為了要使用可觀的、可用的能量庫存而不傷害該器皿、我們正嘗試比我們慣常的(通訊)、甚至更窄頻地傳訊。

65.5 ▶

65.5 Questioner: Thank you. Now, have I properly analyzed the condition that creates the possibility of greater service as follows: 1) Seniority by vibration of incarnation has greatly polarized those upon the surface now, and the influx of Wanderers has greatly increased the mental configuration, I might say, toward things of a more spiritual nature. This, I would assume, would be one of the factors creating a better atmosphere for service. Is this correct?

65.5 發問者：謝謝你。現在，我想恰當地分析創造更大服務可能性的條件如下：老資格振動的投生大量地極化目前地表上的人們，以及流浪者的湧入大大地增加心理配置、我可以說、朝向更靈性事物的傾向。我假設這些會是創造更佳服務氛圍的一個因素。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

65.6 ▶

65.6 Questioner: Would the coming changes as we progress into fourth density— I' m speaking of changes not only in the physical third-density planet due to the heating effect but also the changes that are heralding fourth-density vibrations such as the ability of people to perform what we term paranormal activities— I' m assuming that both of these are also and

will act as catalyst to create a greater seeking. Is this correct?

65.6 發問者：當我們進展進入第四密度，即將到來的改變——我說的不只是由於加熱效應、發生在物理第三密度星球上的改變、還包括預告第四密度振動的改變，好比人們有能力展現我們稱為的超自然活動——我假設這兩者都將做為創造更大尋求的催化劑。這是否正確？

Ra: I am Ra. This is partially correct. The paranormal events occurring are not designed to increase seeking but are manifestations of those whose vibratory configuration enables these entities to contact the gateway to intelligent infinity. These entities capable of paranormal service may determine to be of such service on a conscious level. This, however, is a function of the entity and its free will and not the paranormal ability.

RA：我是 Ra。這只有部分正確。超自然事件的發生並不是被設計來增加尋求、而是那些實體的振動配置致使它們能接觸通往智能無限的大門、伴隨而來的顯化。這些能夠進行超自然服務的實體可以決定是否在有意識層次上從事這樣的服務。然而，這(服務)是該實體的自由意志與一個機能、而非超自然能力。

The correct portion of your statements is the greater opportunity for service due to the many changes which will offer many challenges, difficulties, and seeming distresses within your illusion to many who then will seek to understand, if we may use this misnomer, the reason for the malfunctioning of the physical rhythms of their planet.

你的敘述正確的部分是：由於許多改變提供許多挑戰、困難、和表面上的悲痛，許多在你們幻象中的實體將尋求去理解[容我們使用這個誤稱]他們星球的物理韻律機能失常的原因，而有更多的服務機會。

Moreover, there exist probability/possibility vortices which spiral towards your bellicose actions. Many of these vortices are not of the nuclear war but of the less annihilatory but more lengthy so-called "conventional" war. This situation, if formed in your illusion, would offer many opportunities for seeking and for service.

再者，存在複數個或然率/可能性漩渦、迴旋朝向你們的敵對行動。許多這些漩渦並不屬於核子戰爭的類別、比較不會造成全面毀滅、但時間較為冗長、即所謂的傳統戰爭。這種狀況如果在你們的幻象形成，會提供許多尋求與服務的機會。

65.7 ►

65.7 Questioner: How would conventional warfare offer the opportunities for seeking and service?

65.7 發問者：傳統戰爭如何提供尋求與服務的機會？

Ra: I am Ra. The possibility/probabilities exist for situations in which great portions of your continent and the globe in general might be involved in the type of warfare which you might liken to guerrilla warfare. The ideal of freedom from the so-called invading force of either the controlled fascism or the equally controlled social common ownership of all things would stimulate great quantities of contemplation upon the great polarization implicit in the contrast between freedom and control. In this scenario which is being considered at this time/space nexus the idea of obliterating valuable sites and personnel would not be considered an useful one. Other weapons would be used which do not destroy as your nuclear arms would. In this ongoing struggle the light of freedom would burn within the mind/body/spirit complexes capable of such polarization. Lacking the opportunity for overt expression of the love of freedom, the seeking for inner knowledge would take root aided by those of the Brothers and Sisters of Sorrow which remember their calling upon this sphere.

RA：我是 Ra。該可能性/或然率為了某些情況存在：你們的(美洲)大陸以及全球有許多部分、可能涉入類似游擊戰的戰爭。自由的理想、來自所謂的入侵勢力，不管它是控制的法西斯主義，或是均等控制的社會共有制，都會刺激大量的沉思，關於自由與控制的對比下隱含的巨大極化。在這個場景、在這個時間/空間鏈結點，一般摧毀有價值的障地與人員的做法不會被認為是有用的方式。其他武器會被使用，摧毀性不及你們的核子武器。在這個持續進行的鬥爭中、自由之光將在所有能夠如此極化的心/身/靈複合體之內燃燒。(由於)缺乏公然表達自由之愛的機會，尋求內在知識這個動作將會生根，經由[那些記得在這個星球上的天職的]憂傷的弟兄姊妹之協助。

65.8 ►

65.8 Questioner: Are you saying then that this possible condition of war would be much more greatly spread across the surface of the globe than anything we have experienced in the past and therefore touch a larger percentage of the population in this form of catalyst?

65.8 發問者：那麼、你是說這個可能的戰爭狀態會更廣大地遍佈在地表上、超過我們過去經驗的任何時期，於是這種形式的催化劑碰觸到更多百分比的人口？

Ra: I am Ra. This is correct. There are those now experimenting with one of the major weapons of this scenario, that is the so-called psychotronic group of devices which are being experimentally used to cause such alterations in wind and weather as will result in eventual famine. If this program is not countered

and proves experimentally satisfactory, the methods in this scenario would be made public. There would then be what those whom you call Russians hope to be a bloodless invasion of their personnel in this and every land deemed valuable. However, the peoples of your culture have little propensity for bloodless surrender.

RA: 我是 Ra。這是正確的。在這個場景中，有些實體正在實驗一項主要武器，也就是所謂的靈子類別的裝置，它們被實驗性地用來導致風向與天氣的改變、最終將導致飢荒。如果這個研究計畫沒有被反制、並且證實了滿意的實驗結果，該場景中的這些方法將被公諸於世。然後，那些你稱為俄羅斯人的實體們希望他們的人員得以不流血地入侵每一塊他們認為有價值的土地、包括這塊大地。無論如何，你們文化的人群只有很少傾向朝向毫不流血的投降。

65.9 ►

65.9 Questioner: We would seem to have dual catalysts operating, and the question is which one is going to act first. The prophecies, I will call them, made by Edgar Cayce indicated many Earth changes and I am wondering about the mechanics of describing what we call the future. Ra, it has been stated, is not a part of time and yet we concern ourselves with probability/possibility vortices. It is very difficult for me to understand how the mechanism of prophecy operates. What is the value of a prophecy such as Cayce made with respect to Earth changes with respect to all of these scenarios?

65.9 發問者：我們似乎有著雙重催化劑在運作著，問題是哪一個先作用。艾格·凱西對地球的變遷做了許多預言，我對於描述[我們稱為的]未來的機制感到好奇。Ra 曾經聲稱自己不屬於時間的一部分、不過、我們關心自身與可能性/或然率漩渦的關聯。對我而言，要理解預言運作的機制是非常困難的。預言有何價值、好比凱西對地球變遷所做的預言？和所有這些場景的關聯？

Ra: I am Ra. Consider the shopper entering the store to purchase food with which to furnish the table for the time period you call a week. Some stores have some items, others a variant set of offerings. We speak of these possibility/probability vortices when asked with the understanding that such are as a can, jar, or portion of goods in your store.

RA: 我是 Ra。考量一個購物者進入一家店買食物好供應餐桌上[你們稱為的]一週的餐點。有些商店提供某些項目，其他商店提供不同組的項目。我們說到這些你詢問的可能性/或然率漩渦時，要理解那就好比你們店面中的罐頭、壺甕，或某部份的貨品。

It is unknown to us as we scan your time/space whether your peoples will

shop hither or yon. We can only name some of the items available for the choosing. The, shall we say, record which the one you call Edgar read from is useful in that same manner. There is less knowledge in this material of other possibility/probability vortices and more attention paid to the strongest vortex. We see the same vortex but also see many others. Edgar' s material could be likened unto one hundred boxes of your cold cereal, another vortex likened unto three, or six, or fifty of another product which is eaten by your peoples for breakfast. That you will breakfast is close to certain. The menu is your own choosing.

當我們掃描你們的時間/空間，我們不知道你們人群會在這邊或那邊購物。我們只能夠說出一些可供選擇項目的名稱。容我們說，你們稱為艾格所解讀的紀錄，其用途是相同的。在這份資料中、較少提到其他可能性/或然率漩渦，較多的注意力放在最強烈的漩渦上。我們看到同樣的漩渦、但也看到許多其他的(漩渦)。艾格的資料可以比擬為一百盒冷凍燕麥粥，其他的漩渦好比是三個，或六個，或五十個其他的[你們人群要吃的]早餐食品。你們要吃早餐幾乎是確定的。該菜單內容由你們自己挑選。

The value of prophecy must be realized to be only that of expressing possibilities. Moreover, it must be, in our humble opinion, carefully taken into consideration that any time/space viewing, whether by one of your time/space or by one such as we who view the time/space from a dimension, shall we say, exterior to it will have a quite difficult time expressing time measurement values. Thus prophecy given in specific terms is more interesting for the content or type of possibility predicted than for the space/time nexus of its supposed occurrence.

必須領悟到預言的價值只是表達可能性。尤有甚之，以我們謙卑的意見，任何時間/空間的眺望：不管是來自你們時間/空間的一個實體，或我們從外部的[容我們說]一個次元觀看，在表達時間衡量價值上都會有相當的困難。因此，特定說法的預言、其預測的可能性的內容或種類會比預測發生的空間/時間鏈結點更為有趣。

65.10 ▶

65.10 Questioner: So we have the distinct possibility of two different types of catalyst creating an atmosphere of seeking that is greater than that which we experience at present. There will be much confusion, especially in the scenario of Earth changes simply because there have been many predictions of these changes by many groups giving various and sundry reasons for the changes. Can you comment on the effectiveness of this type of catalyst and the rather wide pre-knowledge of the coming changes but also the rather wide variation in, shall I say, explanation for these changes?

65.10 發問者：所以我們有兩種不同類型的催化劑的明顯可能性，創造出一個尋求的氛圍，將比我們目前經歷的要廣大。將會有許多的困惑，特別是在地球變遷的場景中，因為有許多群體預言許多這些變遷，也給予眾多紛亂的變遷原因。你可否評論這類催化劑的有效性，以及對於即將到來的變遷相當廣泛的先期知識，還有對於這些變遷有著許多不同的廣泛解釋？

Ra: I am Ra. Given the amount of strength of the possibility/probability vortex which posits the expression by the planet itself of the difficult birthing of the planetary self into fourth density, it would be greatly surprising were not many which have some access to space/time able to perceive this vortex. The amount of this cold cereal in the grocery, to use our previous analogy, is disproportionately large. Each which prophesies does so from an unique level, position, or vibratory configuration. Thus biases and distortions will accompany much prophecy.

RA：我是 Ra。基於可能性/或然率漩渦的力量總數、它假定了地球自身困難的生產，即分娩行星自我進入第四密度的過程。如果不是許多實體擁有某種通往空間/時間*的通道、得以察覺到這個漩渦，事件發生將會(使人)大為驚訝。套用我們先前的比喻，這間雜貨店裡的冷凍燕麥粥的數量是不成比例地大。每一個預言未來的實體從它獨特的層級、位置、或振動性配置觀點出發。因此偏見與扭曲將伴隨許多的預言。

{ 有鑑於 65.9 和其他段落的事實，Ra 稱呼預言的活動為時間/空間的眺望，假定 Ra 在此要說的是時間/空間。}*

65.11 ►

65.11 Questioner: Well, this entire scenario over the next, shall I say, twenty years seems to be aimed at producing an increase in seeking and an increase in the awareness of the natural creation, but also a terrific amount of confusion. Was it the pre-incarnative objective of many of the Wanderers to attempt to reduce this confusion?

65.11 發問者：嗯，接下來二十年間、容我說、這整個場景的目標似乎對準於產生尋求的增加、以及對於自然造物覺察的增進，但也帶來驚人的困惑總量。許多流浪者在投生之前的目標是否為嘗試降低這種困惑？

Ra: I am Ra. It was the aim of Wanderers to serve the entities of this planet in whatever way was requested and it was also the aim of Wanderers that their vibratory patterns might lighten the planetary vibration as a whole, thus ameliorating the effects of planetary disharmony and palliating any results of this disharmony.

RA：我是 Ra。流浪者的目標是服務這個星球上的實體們、不管以何種需求方式被請

求，流浪者還有個目標是以它們的振動樣式照亮整個星球的振動，從而改善*全球的不和諧效應，以及緩和**這種不和諧的任何結果。

{* 在這個文脈中，改善(ameliorate)可以被定義為：變得更好、更可以承受、或更滿意。 }

{** 在這個文脈中，緩和(palliating)可以被定義為：降低一個疾病的劇烈程度，或緩解症狀、尚未治好底下的疾病；或緩和該強度。 }

Specific intentions such as aiding in a situation not yet manifest are not the aim of Wanderers. Light and love go where they are sought and needed, and their direction is not planned aforesomes.

協助一個尚未顯化的情況、這類特定的意圖並非流浪者的目標。光與愛流向它們被尋求與被需要的地方、它們的方向並未被事先計畫。

65.12 ▶

65.12 Questioner: Then each of the Wanderers here acts as a function of the biases he has developed in any way he sees fit to communicate or simply be in his polarity to aid the total consciousness of the planet. Is there any, shall I say, more physical way that he aids in— what I mean is, do the vibrations somehow add, just as electrical polarity or charging a battery or something? Does that also aid the planet, just the physical presence of the Wanderers?

65.12 發問者：那麼、每個流浪者透過他已發展各種傾向來作用、以他認為適當的方式溝通；或者單純地以他的極性協助該星球的全體意識。他是否有更具體的協助方式、我的意思是、藉由(他的)振動多少協助與增添地球的振動，正如同電位極性或充電一個電池？僅僅流浪者的肉身存在是否就協助了地球？

Ra: I am Ra. This is correct and the mechanism is precisely as you state. We intended this meaning in the second portion of our previous answer.

RA：我是 Ra。這是正確的其中機制就精確地如你陳述的。我們意指我們前一個答案的第二部分。

You may, at this time, note that as with any entities, each Wanderer has its unique abilities, biases, and specialties so that from each portion of each density represented among the Wanderers comes an array of pre-incarnative talents which then may be expressed upon this plane which you now experience so that each Wanderer, in offering itself before incarnation, has some special service to offer in addition to the doubling effect of planetary love and light and the basic function of serving as beacon or shepherd.

你可以在此時注意到，如同任何實體，每個流浪者都有它獨特的能力、傾向、專長，

流浪者作為來自各個密度的各個部分的代表、帶來一整排投生前之才能，然後可能在你們現正經驗的這個(次元)平面上表達出來；所以每一個流浪者在世除了促進地球愛與光之倍增效應、以及基本的服務機能、如燈塔或牧羊人，還可貢獻某種特別的服務。

Thus there are those of fifth density whose abilities to express wisdom are great. There are fourth- and sixth-density Wanderers whose ability to serve as, shall we say, passive radiators or broadcasters of love and love/light are immense. There are many others whose talents brought into this density are quite varied.

因此，那些第五密度的實體、其表達智慧的能力是巨大的。第四與第六密度的流浪者，容我們說，它們是愛與愛/光之被動放射器或廣播器，它們在這方面的能力非常好。許多其他流浪者帶入這個密度的才能各有不同。

Thus Wanderers have three basic functions once the forgetting is penetrated, the first two being basic, the tertiary one being unique to that particular mind/body/spirit complex.

因此一旦流浪者穿透遺忘(罩紗)，它有三個基本機能，前兩個是基本的，第三個是獨特的，屬於該特別的心/身/靈複合體。

We may note at this point while you ponder the possibility/probability vortices that although you have many, many items which cause distress and thus offer seeking and service opportunities, there is always one container in that store of peace, love, light, and joy. This vortex may be very small, but to turn one's back upon it is to forget the infinite possibilities of the present moment. Could your planet polarize towards harmony in one fine, strong moment of inspiration? Yes, my friends. It is not probable; but it is ever possible.

我們可以指出、在這個(時)點、當你思量這些可能性/或然率漩渦，雖然你們有許多、許多個項目造成悲痛、從而提供尋求與服務的機會，但那間店舖總會有一個容器裝著和平、愛、光、喜樂。這個漩渦(或容器)可能很小，但轉身背對它，就是忘卻當下此刻具有的無限可能性。你們的星球有可能在一個美好、強健的靈感瞬間，極化朝向和諧嗎？是的，我的朋友們，它並不是很有可能；但它始終是可能的。

65.13 ►

65.13 Questioner: How common in the universe is a mixed harvest for a planet of both positively and negatively oriented mind/body/spirit complexes?

65.13 發問者：在這個宇宙中，一個星球發生混合型收割有多常見？[這類的收割來自於同時有正面與負面導向的心/身/靈複合體]

Ra: I am Ra. Among planetary harvests which yield an harvest of mind/body/spirit complexes approximately 10% are negative; approximately 60% are positive; and approximately 30% are mixed with nearly all harvest being positive. In the event of mixed harvest it is almost unknown for the majority of the harvest to be negative. When a planet moves strongly towards the negative there is almost no opportunity for harvestable positive polarization.

RA: 我是 Ra。在產生心/身/靈複合體收割量的行星收割中，大約 10%是負面的；大約 60%是正面的；以及大約 30%是混合型，(但)幾乎全部收割是正面的。在混合型收割的事件中、幾乎從沒聽過有大多數的收割是負面的。當一個星球強健地移動朝向負面、幾乎沒有機會給予可收割的正面極化。

65.14 ►

65.14 Questioner: Can you tell me why there is almost no opportunity in that case?

65.14 發問者：你可否告訴我，為什麼在那種情況中、幾乎沒有機會？

Ra: The ability to polarize positively requires a certain degree of self determination.

RA: 我是 Ra。正面極化的能力需要某種程度的自我決斷。

65.15 ►

65.15 Questioner: Then as these final days of the cycle transpire if the harvest were to occur now, today, it would have a certain number harvested positively and negatively and a certain number of repeaters. I am going to assume that because of the catalyst which will be experienced between now and the actual harvesting time these numbers of harvestable entities will increase.

65.15 發問者：那麼當本週期的末後日子揭曉，如果收割就發生在今天，會有一些實體被正面或負面收割，以及一些數量的留級生。我假設由於人們將要經驗增多的催化劑，從現在到收割真正發生的時刻，可收割實體的數量將會增加。

Generally speaking, not particularly with respect to this planet but with respect to general experience, shall we say, in harvesting, how big an increase in harvestable entities can you logically assume will occur because of the catalyst that occurs in the final period such as this one, or am I making a mistake in assuming that other planets have added catalyst at the end of a harvesting period when they have a mixed harvest?

一般而言，不只針對這個行星，而是指收割過程中的一般經驗，在末後時期、好比這

一個、產生的催化劑能夠增加多少可收割實體，你可否邏輯地推算？我假設其他星球在收割期的盡頭，產生混合型收割時，也會有額外的催化劑，或者我的假設有誤？

Ra: I am Ra. In the event of mixed harvest there is nearly always disharmony and, therefore, added catalyst in the form of your so-called "Earth changes." In this assumption you are correct.

RA：我是 Ra。在混合型收割的事件中，幾乎總是會有不和諧，因此，這額外的催化劑以你們所謂的「地球變動」的形式呈現。你的這個假設是正確的。

It is the Confederation' s desire to serve those who may indeed seek more intensely because of this added catalyst. We do not choose to attempt to project the success of added numbers to the harvest for this would not be appropriate. We are servants. If we are called, we shall serve with all our strength. To count the numbers is without virtue.

邦聯的渴望是服務那些因為額外催化劑更熱切尋求的實體們。我們不選擇去預估(投射)可成功增加多少數量給收割，因為這會是不恰當的。我們是僕人，如果我們被呼叫，我們就以全部的氣力去服務。去數算數字是沒有益處的。

65.16 ►

65.16 Questioner: Now the added catalyst at the end of the cycle is a function specifically of the orientation of the consciousness that inhabits the planet. The consciousness has provided the catalyst for itself in orienting its thinking in the way it has oriented it, thus acting upon itself the same as catalyst of bodily pain and disease act upon the single mind/body/spirit complex. I made this analogy once before but reiterate it at this time to clarify my own thinking in seeing the planetary entity as somewhat of a single entity made up of billions of mind/body/spirit complexes. Is my viewpoint correct?

65.16 發問者：本週期末尾的額外催化劑明確地是棲息於地球的意識的定向函數，該意識已提供自身催化劑確定它一直思考的方向，因此作用於自身就如同肉體疼痛與疾病的催化劑作用於單一心/身/靈複合體。我曾有一次做過這個類比，但此時重述它以澄清我自己的思考，看待該行星實體多少是單一的實體、由數十億個心/身/靈複合體所組成。我的觀點正確嗎？

Ra: I am Ra. You are quite correct.

RA：我是 Ra。你是相當正確的。

65.17 ►

65.17 Questioner: Then we deal with an entity that has not yet formed a social

memory but is yet an entity just as one of us can be called a single entity. Can we continue this observation of the, shall I say, conglomerate entity through the galactic entity, or shall I say, small planetary system type of— Let me try to phrase it this way. Could I look at a single sun in its planetary system as an entity and then look at a major galaxy with its billions of stars as an entity? Can I continue this extrapolation in this way?

65.17 發問者：那麼、我們論述著一個實體、尚未形成一個社會記憶(複合體)、但仍然是一個實體，正如同我們之一可以被稱為單一實體。我們可否繼續這種對於[容我說]群聚式實體的觀察，透過銀河的實體，或者容我說，小型行星系統類別的實體？讓我嘗試這樣說好了，我可否注視一個單一的太陽、位於它的行星系統、將它視為一個實體，然後注視一個主銀河系、帶著數十億顆恆星、將它視為一個實體？我可否繼續這種外插式推測法？

Ra: I am Ra. You can but not within the framework of third-density space/time.

RA：我是 Ra。你可以的、但不是在第三密度的空間/時間架構之內。

Let us attempt to speak upon this interesting subject. In your space/time you and your peoples are the parents of that which is in the womb. The Earth, as you call it, is ready to be born and the delivery is not going smoothly. When this entity has become born it will be instinct with the social memory complex of its parents which have become fourth-density positive. In this density there is a broader view.

讓我們嘗試講述這個有趣的主題。在你們的空間/時間中、你和你們人群是子宮內(胎兒)存有的雙親。地球，如你所稱，正準備誕生，而分娩的過程並不平順。當這個實體誕生之後，它將本能地具備其雙親的社會記憶複合體、(雙親)即是所有已成為第四正面密度的實體。在這個密度中、有一個更寬廣的視野。

You may begin to see your relationship to the Logos or sun with which you are most intimately associated. This is not the relationship of parent to child but of Creator, that is Logos, to Creator that is the mind/body/spirit complex, as Logos. When this realization occurs you may then widen the field of "eyeshot," if you will, infinitely recognizing parts of the Logos throughout the one infinite creation and feeling, with the roots of Mind informing the intuition, the parents aiding their planets in evolution in reaches vast and unknown in the creation, for this process occurs many, many times in the evolution of the creation as an whole.

你可以開始看見你與理則或太陽的關係、和你有最為親密的關聯。這不是雙親對小孩的關係，而是造物者[也就是理則]對造物者[心/身/靈複合體，如同理則]的關係。當這

個領悟發生了、那麼如果你願意，你可以加寬「視野」的場域，無限地辨識理則的部分[複數]，遍及太一無限的造物並以心智的根源[告知直覺]去感覺——雙親們協助他們的星球的進化過程、在這(宇宙)造物廣大且未知的幅員中，這個過程在[作為一個整體的]造物之進化中發生許多、許多次。

65.18 ▶

65.18 Questioner: The Wanderer goes through the forgetting process. You mentioned that those who have both third- and fourth-density bodies activated now do not have the forgetting that the Wanderer has. I was just wondering if, say, a sixth-density Wanderer were here with a third-density body activated, would he have gone through a forgetting that was in sections, shall I say, with a forgetting of fourth, fifth, and sixth densities and if he were to have his fourth-density body activated he would have a partial additional memory and then another partial if his fifth were activated and then the full memory if he had the sixth activated? Does this make any sense?

65.18 發問者：流浪者經歷遺忘的過程。你曾提到那些具有第三與第四密度雙重身體的實體並不用經歷遺忘過程。我在猜想，比方說，一個第六密度的流浪者有啟動的第三密度身體，他是否經歷分段式的遺忘，容我這麼說，依次遺忘第四，第五，與第六密度，如果他(居然)啟動了第四密度身體，他就有了這部分的額外記憶？然後啟動第五(密度)、可以擁有另一部分(的記憶)？最後啟動第六(密度)，擁有完整的記憶？這說法是否有任何意義？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

65.19 ▶

65.19 Questioner: [chuckles] Thank you. The forgetting process was puzzling me because you said that the fourth-density activated people who were here who had been harvestable did not have the same forgetting problem. Could you tell me why the Wanderer loses his memory?

65.19 發問者：[輕笑聲]謝謝你。遺忘的過程令我迷惑、因為你說到有些已經可收割的人群擁有啟動的第四密度(身體)，沒有同樣的遺忘問題。你可否告訴我、為什麼流浪者失去他的記憶？

Ra: I am Ra. The reason is twofold. First, the genetic properties of the connection between the mind/body/spirit complex and the cellular structure of the body is different for third density than for third/fourth density.

RA：我是 Ra。該原因有兩方面：首先，該心/身/靈複合體與其身體的細胞結構之間的

連結的基因屬性，對於三密度與第三/第四密度是不同的。

Secondly, the free will of third-density entities needs be preserved. Thus Wanderers volunteer for third-density genetic or DNA connections to the mind/body/spirit complex. The forgetting process can be penetrated to the extent of the Wanderer remembering what it is and why it is upon the planetary sphere. However, it would be an infringement if Wanderers penetrated the forgetting so far as to activate the more dense bodies and thus be able to live, shall we say, in a god-like manner. This would not be proper for those who have chosen to serve.

其次，第三密度實體的自由意志需要被保存。因此流浪者志願以第三密度的基因或DNA來連結其心/身/靈複合體。遺忘的過程可以被流浪者穿透的程度最多到憶起它是什麼、以及為什麼它來到這個地球上。無論如何，如果允許流浪者進一步穿透遺忘過程，以致於啟動更密集的身體，容我們說，從而活得如同天神一般，這會是一種冒犯。對於那些已選擇服務的實體而言，這並不恰當。

The new fourth-density entities which are becoming able to demonstrate various newer abilities are doing so as a result of the present experience, not as a result of memory. There are always a few exceptions, and we ask your forgiveness for constant barrages of over-generalization.

新進的第四密度實體逐漸能夠展示各式各樣較新的能力、這麼做是當下經驗的結果，並非(過往)記憶的結果。總會有少數的例外，由於過度概括的恆常彈幕、我們請求你的原諒。

65.20 ►

65.20 Questioner: I don't know if this question is related to what I am trying to get at or not, but I'll ask it and see. You mentioned in speaking of the pyramids that the resonating chamber was used so that the adept could meet the self. Would you explain what you meant by that?

65.20 發問者：我不知道這個問題是否跟我嘗試了解的有關。我將要問這個問題、然後看看(結果)。你曾說到金字塔的共振密室的用途是行家可以遇見自我。你可願解釋你的意思為何？

Ra: I am Ra. One meets the self in the center or deeps of the being. The so-called resonating chamber may be likened unto the symbology of the burial and resurrection of the body wherein the entity dies to self and through this confrontation of apparent loss and realization of essential gain, is transmuted into a new and risen being.

RA：我是 Ra。一個實體在其存在的中心或深處遇見自我。所謂的共振密室可以被比擬為身體的埋葬與復活之象徵意義，在那裡、該實體的自我死亡，經過這種表面上損失與實現本質上獲得之對峙過程，質變為一個嶄新與復活(升起)的存有。

65.21 ▶

65.21 Questioner: Could I make the analogy of in this apparent death losing the desires that are the illusory, common desires of third density and gaining the desires of total service to others?

65.21 發問者：我可否打個比方，在這表面的死亡中，失去那些虛幻的、常見的第三密度渴望，接著獲得全面服務他人的渴望？

Ra: I am Ra. You are perceptive. This was the purpose and intent of this chamber as well as forming a necessary portion of the King' s Chamber position' s effectiveness.

RA：我是 Ra。你是知覺敏銳的。這是該密室之目標與意圖、同時也形成國王密室位置之有效性的一個必須部分。

65.22 ▶

65.22 Questioner: Can you tell me what this chamber did to the entity to create this awareness in him?

65.22 發問者：你可否告訴我，這個密室對該實體做了什麼在他裡內創造這個覺知？

Ra: I am Ra. This chamber worked upon the mind and the body. The mind was affected by sensory deprivation and the archetypical reactions to being buried alive with no possibility of extricating the self. The body was affected both by the mind configuration and by the electrical and piezoelectrical properties of the materials which were used in the construction of the resonating chamber.

RA：我是 Ra。這個密室工作其心智與身體。該心智受到感官被剝奪的影響、以及被活埋沒有可能解救自我的原型反應。該身體同時被心智配置、與共振密室的建造材質之電氣和壓電特性所影響。

This will be the last full query of this working. May we ask if there are any brief queries at this time?

這將是此次工作的最後一個完整詢問。容我們問、此時是否有任何簡短的詢問？

65.23 ▶

65.23 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

65.23 發問者：有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. We feel that the instrument is well supported and that all is well. We caution each regarding this instrument' s distortions towards pain, for it dislikes sharing these expressions but as support group this instrument subconsciously accepts each entity' s aid. All is in alignment. You are conscientious. We thank you for this.

RA：我是 Ra，我們感覺該器皿受到良好的支持，一切都好。我們告誡每一位注意這個器皿朝向痛苦的變貌，因為它不喜歡分享這些表達，但做為一個支持小組，這個器皿潛意識地接受每個實體的援助。一切都是整齊一致的。你們是謹慎認真的，我們為此謝謝你。

I am Ra. I leave you, my friends, rejoicing in the love and the light of the One Infinite Creator. Go forth, therefore, glorying in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra，我的朋友們，我離開你們，在太一無限造物者的愛與光中歡欣慶祝。那麼，向前去吧，在太一無限造物者的和平與大能之中引以為榮。Adonai。

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66.0 ▶

66.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

66.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

66.1 ▶

66.1 Questioner: Could you give me an indication of the instrument' s condition?

66.1 發問者：你可否給我這個器皿之狀態的指示？

Ra: I am Ra. The vital energies are somewhat depleted at this time but not seriously so. The physical energy level is extremely low. Otherwise, it is as previously stated.

RA：我是 Ra。在此時、生命能有一些耗損、但不太嚴重。該肉體能量水平極度低落。除此之外，如前所述。

66.2 ▶

66.2 Questioner: Is there anything that we can do, staying within the first distortion, to seek aid from the Confederation in order to alleviate the instrument' s physical problems?

66.2 發問者：有沒有任何我們能做的事，停留在第一變貌之內，去尋求星際邦聯的協助、以減輕該器皿的肉體問題？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

66.3 ▶

66.3 Questioner: Can you tell me the most appropriate method for attempting to alleviate the instrument' s physical problems?

66.3 發問者：你可否告訴我在嘗試減輕該器皿的肉體問題方面、什麼是最適當的方法？

Ra: I am Ra. The basic material has been covered before concerning the

nurturing of this instrument. We recapitulate: the exercise according to ability, not to exceed appropriate parameters, the nutrition, the social intercourse with companions, the sexual activity in green ray or above, and in general, the sharing of the distortions of this group' s individual experiences in an helpful, loving manner.

RA：我是 Ra。關於滋養這個器皿、基本的資料先前已經涵蓋了。我們摘要重述：根據能力做運動，不要逾越適當的參數，營養品，與同伴的社交，位於綠色光芒或更上層的性交活動；一般而言，以一種有益、有愛的方式分享這個小組的個別經驗的變貌。

These things are being accomplished with what we consider great harmony, given the density in which you dance. The specific attention and activities with which those with physical complex distortions may alleviate these distortions are known to this instrument.

以你們舞蹈其中的密度為前提，你們正以[我們認為的]很大的和諧度達成這些事情。特定的專注與活動，伴隨著一些肉體複合體變貌，可以減輕這些扭曲，這個器皿知道這些事情。

Finally, it is well for this instrument to continue the practices it has lately begun.

最後，這個器皿繼續它最近開始的練習是好的。

66.4 ►

66.4 Questioner: Which practices are those?

66.4 發問者：哪些練習？

Ra: I am Ra. These practices concern exercises which we have outlined previously. We may say that the variety of experiences which this entity seeks is helpful as we have said before, but as this instrument works in these practices the distortion seems less mandatory.

RA：我是 Ra。這些練習跟我們先前勾勒的運動有關。我們可以說：這個實體尋求的各種經驗是有益的，如我們先前說的，但只要這個器皿工作這些練習、扭曲似乎就比較不具強制性。

66.5 ►

66.5 Questioner: I would like to investigate the mechanism of healing using the crystallized healer. I am going to make a statement, and I would appreciate it if you would correct my thinking.

66.5 發問者：我想要探究使用結晶化醫者的治療機制。我將要做一個聲明，如果你能更正我的思考、我會很感激的。

It seems to me that once the healer has become properly balanced and unblocked with respect to energy centers, it is possible for him to act in some way as a collector and focuser of light the same way that, or analogous to the way that a pyramid works, taking or collecting light through the left hand and emitting it through the right; this then, somehow, penetrating the first and seventh chakra envelope, vibratory envelope, you might say, of the body and allowing for the realignment of energy centers of the entity to be healed. I' m quite sure that I' m not exactly correct on this and possibly considerably off. Could you rearrange my thinking so that it makes sense?

在我看來、一旦醫者獲得適當的平衡、並且除去各個能量中心的障礙，他就可能以某種方式扮演光的收集者與聚焦者、與金字塔運作的方式相同或類似；透過左手收集光、接著從右(手)放射出去。如此多少穿透了第一與第七脈輪的身體的振動性包覆、接著允許要被治療的實體之能量中心重新校準。我相當確定我說的不完全正確、可能還差得蠻遠的。你可否重新整理我的思考、好讓它合理有意義？

Ra: I am Ra. You are correct in your assumption that the crystallized healer is analogous to the pyramidal action of the King' s Chamber position. There are a few adjustments we might suggest.

RA：我是 Ra。你假設一個結晶化醫者可類比為國王密室位置的金字塔作用，你是正確的。我們可以建議一些(可)調整的地方。

Firstly, the energy which is used is brought into the field complex of the healer by the outstretched hand used in a polarized sense. However, this energy circulates through the various points of energy to the base of the spine and, to a certain extent, the feet, thus coming through the main energy centers of the healer spiraling through the feet, turning at the red energy center towards a spiral at the yellow energy center and passing through the green energy center in a microcosm of the King' s Chamber energy configuration of prana; this then continuing for the third spiral through the blue energy center and being sent therefrom through the gateway back to intelligent infinity.

首先，藉由向外伸展的那隻(左)手，該能量被帶入醫者的場域複合體、以極化的方式使用。然而，這股能量循環經過各個能量點到達脊椎的底部，以及某種程度地到達雙腳；從而穿過醫者的主要能量中心螺旋穿越過雙腳，(能量)在紅色能量中心轉向，朝向位於黃色能量中心的螺旋，接著穿越綠色能量中心[在小孫宙中、即為普那能量配置中的國王密室]；然後第三螺旋繼續穿越藍色能量中心、然後從那裡透過大門入口被遣送

返回智能無限。

It is from the green center that the healing prana moves into the polarized healing right hand and therefrom to the one to be healed.

正是從綠色(能量)中心、治療的普那移往極化的治療右手、接著從那兒到達要被治療的實體處。

We may note that there are some who use the yellow-ray configuration to transfer energy and this may be done but the effects are questionable and, with regard to the relationship between the healer, the healing energy, and the seeker, questionable due to the propensity for the seeker to continue requiring such energy transfers without any true healing taking place in the absence of the healer due to the lack of penetration of the armor shell of which you spoke.

我們補充說明：有些實體使用黃色光芒的配置來轉移能量，這是做得到的，但其效果令人質疑，以及醫者、治療能量、與尋求(治療)者之間的關係。令人質疑是由於尋求者將傾向繼續要求這類的能量傳送，若醫者不在現場、則不會發生任何真正的治療，由於缺乏你方才說的盔甲外殼被穿透的結果。

66.6 ▶

66.6 Questioner: Now, a Wanderer who has an origin from fifth or sixth density can attempt such a healing and have little or no results. This indicates to me that there is some function of the activated body, since the— can you tell me what the Wanderer has lost and why it is necessary for him to regain certain balances and abilities to perfect his healing ability?

66.6 發問者：現在，一個來自第五或第六密度的流浪者可以嘗試這類的治療、只有很少或沒有成果。這對我指出已啟動的身體有某個機能，由於...你可否告訴我流浪者遺失了什麼，為什麼他需要重獲特定的平衡與能力、以完善他的治療能力？

Ra: I am Ra. You may see the Wanderer as the infant attempting to verbalize the sound complexes of your peoples. The memory of the ability to communicate is within the infant's undeveloped mind complex, but the ability to practice or manifest this, called speech, is not immediately forthcoming due to the limitations of the mind/body/spirit complex it has chosen to be a part of in this experience.

RA：我是 Ra。你可以看待流浪者如同嬰兒、嘗試說出你們人群中一些聲音複合體。在嬰兒尚未發展的心智複合體中有著溝通能力的記憶，但實行或顯化這能力尚未隨手可得，這是因為它在這個經驗中選擇的心/身/靈複合體的限制。

So it is with the Wanderer which, remembering the ease with which adjustments can be made in the home density, yet still, having entered third density, cannot manifest that memory due to the limitations of the chosen experience. The chances of a Wanderer being able to heal in third density are only more than those native to this density because the desire to serve may be stronger and this method of service chosen.

所以流浪者的情況也是如此，它可以記得在家鄉密度中、可以輕易地做各種調整，不過，進入第三密度之後，由於已選擇經驗的限制、無法顯化那個記憶。一個流浪者在第三密度能夠治療的機會、只比第三密度原住民多一些，原因是它們服務的渴望可能比較強烈，並且選擇這種服務的方法。

66.7 ▶

66.7 Questioner: What about the ones with the dual, not the Wanderers but the harvested and dual-activated third- and fourth-density bodies entities? Are they able to heal using the techniques that we have discussed?

66.7 發問者：那些雙重啟動的實體們...不是流浪者，而是已收割的實體、它們雙重啟動了第三與第四密度身體，它們又如何呢？它們是否能夠使用我們剛才討論的(治療)技巧？

Ra: I am Ra. In many cases this is so, but as beginners of fourth density, the desire may not be present.

RA：我是 Ra。在許多情況中、確實如此，但做為第四密度的初學者、該渴望可能不存在。

66.8 ▶

66.8 Questioner: I' m assuming, then, that we have a Wanderer with the desire attempting to learn the techniques of healing while, shall I say, trapped in third density. He then, it seems to me, is primarily concerned with the balancing and unblocking of energy centers. Am I correct in this assumption?

66.8 發問者：那麼我假設一個流浪者具有學習治療技巧的渴望，容我說，卻陷入第三密度的圈套。在我看來，他主要的關切會是平衡能量中心與去除其阻塞。我的假設正確嗎？

Ra: I am Ra. This is correct. Only insofar as the healer has become balanced may it be a channel for the balancing of an other-self. The healing is first practiced upon the self, if we may say this in another way.

RA：我是 Ra。這是正確的。唯有當一個醫者已經變得平衡、它才得以是一個平衡其

他自我的管道。治療首先實行於自我身上，如果我們可以另一種方式說這點。

66.9 ▶

66.9 Questioner: Now as the healer approaches an other-self to do the healing we have a situation where the other-self has, through programming of catalyst, possibly created a condition which is viewed as a condition needing healing. What is the situation and what are the ramifications of the healer acting upon a condition of programmed catalyst to bring about healing? Am I correct in assuming that in doing this healing, the programmed catalyst is useful to the one to be healed in that the one to be healed then becomes aware of what it wished to become aware of in programming the catalyst? Is this correct?

66.9 發問者：現在、當醫者接洽一個其他自我執行治療(工作)、我們有一個情況：其他自我透過催化劑的編寫過程、可能創造出一種被視為需要治療的狀態。這種情況是怎麼回事，另外，醫者作用於編程催化劑以帶來治療有什麼後續的影響嗎？我假設在治療過程中，編程的催化劑是有用的，因為對於患者而言、他覺察到他當初規劃該催化劑時、想要覺察的東西？這是否正確？

Ra: I am Ra. Your thinking cannot be said to be completely incorrect but shows a rigidity which is not apparent in the flow of the experiential use of catalyst.

RA：我是 Ra。你的思考不能說是完全不正確、但顯得有些僵硬、在催化劑的經驗式使用之流動中、似乎不是這樣的。

The role of the healer is to offer an opportunity for realignment or aid in realignment of either energy centers or some connection between the energies of mind and body, spirit and mind, or spirit and body. This latter is very rare.

醫者的角色在於提供重新校準的機會或協助重新校準能量中心、或心智與身體、靈性與心智，或靈性與身體之能量的某種連結。後者是很罕見的。

The seeker will then have the reciprocal opportunity to accept a novel view of the self, a variant arrangement of patterns of energy influx. If the entity, at any level, desires to remain in the configuration of distortion which seems to need healing it will do so. If, upon the other hand, the seeker chooses the novel configuration, it is done through free will.

尋求(治療)者於是擁有一個交互的機會去接受自我的嶄新觀點，能量湧入型態的不同安排。如果該實體，在任何層級，渴望停留在似乎需要治療的變貌配置上，它將如此做。如果是相反的情況，尋求者則選擇嶄新的配置，這個過程透過自由意志完成。

This is one great difficulty with other forms of energy transfer in that they do not carry through the process of free will as this process is not native to yellow ray.

這是其他形式能量轉移的一大困難、因為它們並不透過自由意志的過程進行、而這個過程並非黃色光芒的原生物。

66.10 ▶

66.10 Questioner: What is the difference, philosophically, between a mind/body/spirit complex healing itself through mental, shall I say, configuration or it being healed by an healer?

66.10 發問者：哲學上而言，一個心/身/靈複合體透過心智配置、容我說、治療自我，或它被醫者治療；這兩者之間的差異是什麼？

Ra: I am Ra. You have a misconception. The healer does not heal. The crystallized healer is a channel for intelligent energy which offers an opportunity to an entity that it might heal itself.

RA：我是 Ra。你有個誤解。醫者並不治療。結晶化的醫者是智能能量的管道、給予一個機會給該實體、好讓它得以治療自我。

In no case is there an other description of healing. Therefore, there is no difference as long as the healer never approaches one whose request for aid has not come to it previously. This is also true of the more conventional healers of your culture and if these healers could but fully realize that they are responsible only for offering the opportunity of healing, and not for the healing, many of these entities would feel an enormous load of misconceived responsibility fall from them.

再沒有其他關於治療的描述了。因此(兩者)並無不同、只要醫者絕對不在收到患者請求協助之前就接洽它。這點對於你們文化中較為傳統的醫者也是真的，如果這些醫者能夠充分地了解、他們負責的只是提供治療的機會，而非治癒，許多這些實體將感覺這一個被誤解的責任之巨大負擔從他們身上脫落。

66.11 ▶

66.11 Questioner: Then in seeking healing a mind/body/spirit complex would then be seeking in some cases a source of gathered and focused light energy. This source could be another mind/body/spirit complex sufficiently crystallized for this purpose or the pyramid shape, or possibly something else. Is this correct?

66.11 發問者：那麼、尋求治療一個心/身/靈複合體的過程、在某些情況中、就如同尋

求一種聚合與聚焦的光能量。這個來源可以是另一個充分結晶化的心/身/靈複合體，或金字塔形狀，或可能是其他東西。這是否正確？

Ra: I am Ra. These are some of the ways an entity may seek healing. Yes.

RA：我是 Ra。這些是一個實體可以尋求治療的某些方式。是的。

66.12 ▶

66.12 Questioner: Could you tell me the other ways that the entity could seek healing?

66.12 發問者：你可否告訴我、一個實體能夠尋求治療的其他方式？

Ra: I am Ra. Perhaps the greatest healer is within the self and may be tapped with continued meditation as we have suggested.

RA：我是 Ra。或許最偉大的醫者就在自我之內，可以透過持續冥想、如我們已建議的、來取用。

The many forms of healing available to your peoples each have virtue and may be deemed appropriate by any seeker who wishes to alter the physical complex distortions or some connection between the various portions of the mind/body/spirit complex thereby.

有許多治療的形式可供你們人群使用：每個形式都有益處，並且可以被任何想望的尋求者視為適當的方式、由此改變肉體複合體的扭曲、或改變心/身/靈複合體各個部分的連結。

66.13 ▶

66.13 Questioner: I have observed many activities known as psychic surgery in the area of the Philippine Islands. It was my assumption that these healers are providing what I would call a training aid or a way of creating a reconfiguration of the mind of the patient to be healed as the relatively naïve patient observes the action of the healer in seeing the materialized blood, etc., then reconfigures the roots of mind to believe, you might say, the healing is done and, therefore, heals himself. Is this analysis that I made correct?

66.13 發問者：我曾觀察到在菲律賓群島一帶、有許多超心靈手術的活動。我的假設是：這些醫者提供我稱之為訓練的輔助，或一種重新配置病患心智的方式，當相對天真的病患觀察到醫者的動作，看見突然出現的血液，等等，於是重新配置其心智根部去相信[你可以說是]治療已經完成，從而治療了他自己。我剛才做的這個分析正確嗎？

Ra: I am Ra. This is correct. We may speak slightly further upon this type of

opportunity.

RA: 我是 Ra。這是正確的。我們可以稍微進一步講述這類型的機會。

There are times when the malcondition to be altered is without emotional, mental, or spiritual interest to the entity and is merely that which has, perhaps by chance genetic arrangement, occurred. In these cases that which is apparently dematerialized will remain dematerialized and may be observed as so by any observer. The malcondition which has an emotional, mental, or spiritual charge is likely not to remain dematerialized in the sense of the showing of the objective referent to an observer. However, if the opportunity has been taken by the seeker the apparent malcondition of the physical complex will be at variance with the actual health, as you call this distortion, of the seeker and the lack of experiencing the distortions which the objective referent would suggest still held sway.

有些時候，當該實體對於一個不良狀況不具有情感、理智、靈性的興趣，這個狀況或許只是偶然的基因排列發生，那麼明顯被非物質化的東西將會保持消失的狀態，任何觀察者來觀察都是如此的結果。(若)該不良狀況含有情感、理智，或靈性的電荷、它就可能不會維持消失的狀態，就觀察者看到客觀的參考物而言。無論如何，如果尋求者拿取這個機會，那麼表面上的肉體複合體的不良狀況跟實際的健康變貌[如你們的稱謂]會有不同。雖然不再經驗該(肉體)扭曲，這個客觀的參考物會暗示仍有影響。

For instance, in this instrument the removal of three small cysts was the removal of material having no interest to the entity. Thus these growths remained dematerialized after the so-called psychic surgery experience. In other psychic surgery the kidneys of this instrument were carefully offered a new configuration of beingness which the entity embraced. However, this particular portion of the mind/body/spirit complex carried a great deal of emotional, mental, and spiritual charge due to this distorted functioning being the cause of great illness in a certain configuration of events which culminated in this entity' s conscious decision to be of service. Therefore, any objective scanning of this entity' s renal complex would indicate the rather extreme dysfunctional aspect which it showed previous to the psychic surgery experience, as you call it.

舉例來說，這個器皿被移除三個小囊腫，該器皿對於它們沒有興趣，因此在超心靈手術之後，這些囊腫維持消失的狀態。在另一場超心靈手術，這個器皿的腎臟被謹慎地給予一個新的存在性配置，該實體擁抱這個機會。然而，該心/身/靈複合體的這個特別部分攜帶大量的情感、理智、與靈性電荷，因為這個扭曲的身體機能是該器皿重大疾病起因，這些特定配置的事件累積達到最高點，促成這個實體有意識地決定要有

所服務。因此，任何客觀的(儀器)掃描該實體的腎臟複合體將發現相當極端的機能失常現象，跟超心靈手術的經驗[如你的稱呼]存在之前是一樣的結果。

The key is not in the continuation of the dematerialization of distortion to the eye of the beholder but rather lies in the choosing of the newly materialized configuration which exists in time/space.

關鍵並不在於一個扭曲持續在觀察者眼前消失，毋寧是在於(尋求者)選擇新近具體化的配置[存在於時間/空間之中]。

66.14 ▶

66.14 Questioner: Would you explain that last comment about the configuration in time/space?

66.14 發問者：你可願解釋(剛才)最後的評論、關於時間/空間中的配置？

Ra: I am Ra. Healing is done in the time/space portion of the mind/body/spirit complex, is adopted by the form-making or etheric body, and is then given to the space/time physical illusion for use in the activated yellow-ray mind/body/spirit complex. It is the adoption of the configuration which you call health by the etheric body in time/space which is the key to what you call health, not any event which occurs in space/time. In this process you may see the transdimensional aspect of what you call will, for it is the will, the seeking, the desire of the entity which causes the indigo body to use the novel configuration and to reform the body which exists in space/time. This is done in an instant and may be said to operate without regard to time. We may note that in the healing of very young children there is often an apparent healing by the healer in which the young entity has no part. This is never so, for the mind/body/spirit complex in time/space is always capable of willing the distortions it chooses for experience no matter what the apparent age, as you call it, of the entity.

RA：我是 Ra。治療是在心/身/靈複合體的時間/空間部份完成，被形體製造體或乙太體所採用、然後被輸出到空間/時間物理幻象、讓已啟動的黃色光芒心/身/靈複合體使用。時間/空間中的乙太體決定採用你所稱的健康配置才是關鍵，而非任何發生在空間/時間中的事件。在這個過程中，你可以看見你稱為的意志具備跨越次元的層面，因為是該實體的意志、尋求、渴望導致靛藍體使用嶄新的配置並改良存在於空間/時間的身體。這個過程在一瞬間完成，可以說是不考慮時間的操作。我們可以補充說明，一般認為在治療年紀很小的孩子的過程中，表面上是醫者在治療、該年輕的實體並沒有參與其中。絕非如此，因為在時間/空間中的心/身/靈複合體總是能夠以意志力選取它要經驗的扭曲、不管該實體表面上的年紀[如你所稱]是多少。

66.15 ▶

66.15 Questioner: Is this desire and will that operates through to the time/space section a function only of the entity who is healed or is it also the function of the healer, the crystallized healer?

66.15 發問者：這個渴望與意志運作抵達時間/空間區域、它只是被治療的實體的機能，或者也是醫者、該結晶化醫者的機能？

Ra: I am Ra. May we take this opportunity to say that this is the activity of the Creator. To specifically answer your query the crystallized healer has no will. It offers an opportunity without attachment to the outcome, for it is aware that all is one and that the Creator is knowing Itself.

RA：我是 Ra。容我們藉這個機會說這是造物者的活動。(現在)明確地回答你的詢問，結晶化醫者並沒有(投入)意志。它提供一個機會而不執著於結果，因為它覺察到一切為一，造物者正在認識祂自己。

66.16 ▶

66.16 Questioner: Then the desire must be strong within the mind/body/spirit complex who seeks healing to be healed in order for the healing to occur? Is this correct?

66.16 發問者：那麼尋求治療的心/身/靈複合體必須有強烈的渴望、好讓療癒產生？這是否正確？

Ra: I am Ra. This is correct on one level or another. An entity may not consciously seek healing and yet subconsciously be aware of the need to experience the new set of distortions which result from healing. Similarly an entity may consciously desire healing greatly but within the being, at some level, find some cause whereby certain configurations which seem quite distorted are, in fact, at that level, considered appropriate.

RA：我是 Ra。這在某一個或另一個層級是正確的。一個實體可能並未有意識地尋求治療、不過潛意識地覺察到需要體驗新的一組療癒後的變貌。相似地，一個實體可以有意識地、極為渴望被治癒，但在它的存有之內、在某個層級，發覺特定的一些配置雖然似乎是相當扭曲的，事實上，在那個層級，其起因卻被認為是恰當的。

66.17 ▶

66.17 Questioner: I assume that the reason for assuming the distortions appropriate would be that these distortions would aid the entity in its reaching its ultimate objective which is a movement along the path of evolution in the

desired polarity. Is this correct?

66.17 發問者：我假設某些扭曲被認為是恰當、原因是這些扭曲可以協助該實體抵達其終極的目標、即沿著演化的路徑移動前往其渴望的極性。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

66.18 ▶

66.18 Questioner: Then in the case of an entity who becomes aware of its polarization with respect to service to others it might find a paradoxical situation in the case where it was unable to fully serve because of distortions chosen to reach that understanding which it has reached. At this point it would seem that the entity who was aware of the mechanism might, through meditation, understand the necessary mental configuration for alleviating the physical distortion so that it could be of greater service to others at this particular nexus. Am I correct in this thinking?

66.18 發問者：那麼、當一個實體開始覺察它朝向服務他人極化、或許會碰到一個矛盾的情境，因為它選擇某些扭曲好獲致理解，但這些扭曲又使它不能充分地服務。在這個(時)點、覺察到這個機制的實體或許可以透過冥想，理解必要的心智配置以減輕肉體扭曲、好讓它在這個特別的鏈結點、可以更大程度地服務他人。我這個思考正確嗎？

Ra: I am Ra. You are correct although we might note that there are often complex reasons for the programming of a distorted physical complex pattern. In any case, meditation is always an aid to knowing the self.

RA：我是 Ra。你是正確的、雖然我們可以補充說明：(該實體)規劃扭曲的肉體複合體樣式、通常有著複雜的原因。不管在任何情況，冥想總是認識自我的一個協助。

66.19 ▶

66.19 Questioner: Is a vertical positioning of the spine useful or helpful in the meditative procedure?

66.19 發問者：脊椎保持垂直姿勢是否有助於冥想程序？

Ra: I am Ra. It is somewhat helpful.

RA：我是 Ra。多少有些幫助。

66.20 ▶

66.20 Questioner: I have a written question, two of them actually. The first is

would you please list the polarities within the body which are related to the balancing of the energy centers of the various bodies of the unmanifested entity?

66.20 發問者：我這邊有一個已寫好的問題，其實是兩個。首先，可否請你列出身體內的極性、跟平衡未顯化實體的[不同形體的]能量中心有關的極性？

Ra: I am Ra. In this question there lies a great deal of thought which we appreciate. It is possible that the question itself may serve to aid meditations upon this particular subject. Each unmanifested self is unique. The basic polarities have to do with the balanced vibratory rates and relationships between the first three energy centers and, to a lesser extent, each of the other energy centers.

RA：我是 Ra。在這個問題中、蘊含著大量我們賞識的思維。這個問題本身就有可能協助在這一課題上的冥想。每個未顯化自我都是獨特的，基本的(身體)極性與平衡的振動率、前三個能量中心有關，也與其他能量中心有關，但關聯程度較少。

May we answer more specifically?

我們可否更明確地回答你？

66.21 ►

66.21 Questioner: Possibly in the next session we will expand on that.

66.21 發問者：可能在下一次集會、我們將詳盡探討那個(主題)。

I would like to ask the second question. What are the structure and contents of the archetypical mind, and how does the archetypical mind function in informing the intuition and conscious mind of an individual mind/body/spirit complex?

我想要問第二個問題。原型心智的結構與內容是什麼？原型心智是如何作用的、以告知個別心/身/靈複合體的直覺與顯意識心智？

Ra: I am Ra. You must realize that we offered these concepts to you so that you might grow in your own knowledge of the self through the consideration of them. We would prefer, especially for this latter query, to listen to the observations upon this subject which the student of these exercises may make and then suggest further avenues of the refinement of these inquiries. We feel we might be of more aid in this way.

RA：我是 Ra。你必須了解到、我們提供這些概念給你們，好讓你們透過考量它們而增長關於自我的知識。特別是關於後半段的詢問，我們比較喜歡聆聽做過這些練習的

學生說出他對這個主題的觀察，然後建議跟該詢問有關的進一步精練之途徑。我們感覺以這種方式、我們可以帶來更多的協助。

66.22 ▶

66.22 Questioner: You mentioned that an energizing spiral is emitted from the top of any pyramid and that you could benefit by placing this under the head for a period of thirty minutes or less. Can you tell me how this third spiral is helpful and what help it gives the entity who is receiving it?

66.22 發問者：你提到一個供能螺旋從任何一個金字塔頂端放射，接著你將它放在頭部底下大約 30 分鐘、你可以獲得益處。你可否告訴我這個第三螺旋如何是有幫助的，以及接受的實體獲得怎樣的幫助？

Ra: I am Ra. There are substances which you may ingest which cause the physical vehicle to experience distortions towards an increase of energy. These substances are crude, working rather roughly upon the body complex increasing the flow of adrenaline.

RA：我是 Ra。你可以攝取一些物質促使肉體載具體驗更多能量的變貌。這些物質是粗糙的，相當粗略地作用於身體複合體之上，增加腎上腺素的流動。

The vibration offered by the energizing spiral of the pyramid is such that each cell, both in space/time and in time/space, is charged as if hooked to your electricity. The keenness of mind, the physical and sexual energy of body, and the attunement of will of spirit are all touched by this energizing influence. It may be used in any of these ways. It is possible to over-charge a battery, and this is the cause of our cautioning any who use such pyramidal energies to remove the pyramid after a charge has been received.

金字塔的供能螺旋提供的振動是：每一個既在空間/時間又在時間/空間中的細胞都會被充能、彷彿好比接上了你們的電源。這個供能影響碰觸所有這些：心智的敏銳度、該身體的肉體能量與性能量，以及靈性之意志的協調。它能以任一方式被使用。一個電池有可能被過度充電，因此我們提醒任何使用這類金字塔能量的實體、在接受一次充電之後、將金字塔移開。

66.23 ▶

66.23 Questioner: Is there a best material or optimal size for the small pyramid to go beneath the head?

66.23 發問者：關於放在頭部底下的小金字塔，是否有個理想尺寸或最佳材質？

Ra: I am Ra. Given that the proportions are such as to develop the spirals in

the Giza pyramid, the most appropriate size for use beneath the head is an overall height small enough to make placing it under the cushion of the head a comfortable thing.

RA: 我是 Ra。假定採用吉沙金字塔的比例來發展螺旋，最為適當的大小為整體高度小到足以放在枕頭底下、(仍)是舒適的。

66.24 ►

66.24 Questioner: There' s no best material?

66.24 發問者：沒有最佳的材質？

Ra: I am Ra. There are better materials which are, in your system of barter, quite dear. They are not that much better than substances which we have mentioned before. The only incorrect substances would be the baser metals.

RA: 我是 Ra。有一些較佳的材質，在你們的交易系統中是相當昂貴的。它們比我們先前提到的物質*相比並沒有好很多。唯一不正確的物質是較賤的金屬。

{ 先前在 57.19 與 58.14 有提到。 }*

66.25 ►

66.25 Questioner: Now, you mentioned the problems with the action in the King' s Chamber of the Giza-type pyramid. I am assuming if we used the same geometrical configuration that is used at the pyramid at Giza this would be perfectly all right for the pyramid placed beneath the head since we wouldn' t be using the King' s Chamber radiations but only the third spiral from the top, and I' m also asking would it be better to use a 60° apex angle than the larger apex angle? Would it provide a better energy source?

66.25 發問者：現在，你曾提到吉沙型金字塔的國王密室中的作用的某些問題。我正在假設、如果我們使用與吉沙的金字塔同樣的幾何配置製作的小金字塔將十分適合放在頭部底下、因為我們不會使用到國王密室的放射、而只有來自頂端的第三螺旋。接著我也想問使用 60°頂點角是否比更大的頂點角好？是否會提供一個更好的能量來源？

Ra: I am Ra. For energy through the apex angle the Giza pyramid offers an excellent model. Simply be sure the pyramid is so small that there is no entity small enough to crawl inside it.

RA: 我是 Ra。關於通過頂點角度的能量，吉沙金字塔提供一個優良的模型。只要確定該金字塔夠小、不會讓任何實體小到足以爬進去。

66.26 ▶

66.26 Questioner: I assume that this energy then, this spiraling light energy, is somehow absorbed by the energy field of the body. Is this somehow connected to the indigo energy center? Am I correct in this guess?

66.26 發問者：那麼、我假設這股能量、這個螺旋光能量、以某種方式被身體的能量場所吸收。這是否多少與靛藍色能量中心有連結？我這個猜測正確嗎？

Ra: I am Ra. This is incorrect. The properties of this energy are such as to move within the field of the physical complex and irradiate each cell of the space/time body and, as this is done, irradiate also the time/space equivalent which is closely aligned with the space/time yellow-ray body. This is not a function of the etheric body or of free will. This is a radiation much like your sun' s rays. Thus it should be used with care.

RA：我是 Ra。這是不正確的。這股能量的屬性是在肉體複合體場域內移動，並且照射空間/時間身體的每個細胞，接著這個過程完成之後，也照射時間/空間中的等價物、它跟空間/時間之黃色光芒體密切對準。這並不是以太體或自由意志的機能。這一個照射很像是你們的太陽光。是故、應該小心使用它。

66.27 ▶

66.27 Questioner: How many applications of thirty minutes or less during a diurnal period would be appropriate?

66.27 發問者：在一天的期間，應用(金字塔)30 分鐘的次數、多少次會是適當的？

Ra: I am Ra. In most cases, no more than one. In a few cases, especially where the energy will be used for spiritual work, experimentation with two shorter periods might be possible, but any feeling of sudden weariness would be a sure sign that the entity had been over-radiated.

RA：我是 Ra。在大多數的情況，不要超過一次。在少數情況中，尤其是用於靈性工作的能量、實驗兩個較短的週期或許是可能的，但任何突然疲倦的感覺都是一個確切的信號、即該實體已經被過度照射。

66.28 ▶

66.28 Questioner: Can this energy help in any way as far as healing of physical distortions?

66.28 發問者：這股能量是否有助於治療肉體的扭曲？

Ra: I am Ra. There is no application for direct healing using this energy although, if used in conjunction with meditation, it may offer to a certain

percentage of entities some aid in meditation. In most cases it is most helpful in alleviating weariness and in the stimulation of physical or sexual activity.

RA：我是 Ra。雖然不能使用這股能量直接治療，若結合冥想則可以提供特定百分比的實體們在冥想中的協助。在大多數的情況中，它最有助益的方面在於減輕疲倦、以及刺激肉體或性慾的活動。

66.29 ►

66.29 Questioner: In a transition from third to fourth density we have two other possibilities other than the type that we are experiencing now. We have the possibility of a totally positively polarized harvest and the possibility of a totally negatively polarized harvest that I understand have occurred elsewhere in the universe many times. When there is a totally negatively polarized harvest, when a whole planet, that is, has negatively polarized and makes the transition from third to fourth density, does the planet have the experience of the distortion of disease that this planet now experiences prior to that transition?

66.29 發問者：從第三到第四密度的轉換過程中、除了我們目前經歷的、我們有兩種其他可能性。一種可能性是完全正面極化的收割，以及完全負面極化收割的可能性；就我的理解，這兩種在宇宙其他地方都已經發生許多次。當發生完全負面極化的收割，整個星球被負面極化，從第三密度進入第四密度，這樣的星球是否會經歷疾病的變貌，如同這個行星在(完全)轉換之前、現在經歷的一樣？

Ra: I am Ra. You are perceptive. The negative harvest is one of intense disharmony and the planet will express this.

RA：我是 Ra。你是敏銳的，負面收割是一種密集的不和諧，該星球會表達出這點。

66.30 ►

66.30 Questioner: The planet has a certain set of conditions prior to transition into fourth density, that is in late third density, and then the conditions are different in early fourth density. Could you give me an example of a negatively polarized planet and the conditions [in] late third density and early fourth density so that I can see how they change?

66.30 發問者：該星球在第三密度晚期[轉換到第四密度之前]有一組特定的狀態，這些狀態在第四密度早期有所不同。你可否給我一個關於負面極化星球的例子，以及它在第三密度晚期的狀態、以及第四密度早期的不同狀態，好讓我可以看見它們如何改變？

Ra: I am Ra. The vibrations from third to fourth density change on a negatively

oriented planet precisely as they do upon a positively oriented planet. With fourth-density negative comes many abilities and possibilities of which you are familiar. The fourth density is more dense and it is far more difficult to hide the true vibrations of the mind/body/spirit complex. This enables fourth-density negatives, as well as positives, the chance to form social memory complexes. It enables negatively oriented entities the opportunity for a different set of parameters with which to show their power over others and to be of service to the self. The conditions are the same as far as the vibrations are concerned.

RA：我是 Ra。在負面導向的星球上、從第三到第四密度的振動改變與正面導向星球是完全一樣的。隨著第四負面密度的到來，產生許多能力與可能性、這些你是熟悉的。第四密度更為密集，想要隱藏心/身/靈複合體的真實振動要遠為困難許多。這使得第四密度負面實體們，如同正面實體們，有機會形成社會記憶複合體。它致使負面導向實體有機會以不同組的參數來展示它們凌駕於他人之上的權力、用於服務自我。就振動而言、狀態是一樣的。

66.31 ▶

66.31 Questioner: I was concerned about the amount of physical distortions, disease, and that sort of thing in third-density negative just before harvest and in fourth-density negative just after harvest or in transition. What are the conditions of the physical problems, disease, etc., at late third-density negative?

66.31 發問者：我所關切的是肉體扭曲、疾病的數量，這類的事情在第三負面密度尾聲與第四負面密度剛開始，兩者轉折的變化。在第三負面密度晚期，肉體的問題、疾病等的狀態是怎樣呢？

Ra: I am Ra. Each planetary experience is unique. The problems, shall we say, of bellicose actions are more likely to be of pressing concern to late third-density negative entities than the earth's reactions to negativity of the planetary mind, for it is often by such warlike attitudes on a global scale that the necessary negative polarization is achieved.

RA：我是 Ra。每個行星經驗都是獨特的。容我們說，敵對行動的問題更有可能是晚期的第三負面密度實體們迫切關心的事、勝過該問題：大地對全球心智的負面性反應。因為(它們)通常藉由這類全球規模的戰爭態度來達成必須的負面極化。

As fourth density occurs there is a new planet and new physical vehicle system gradually expressing itself and the parameters of bellicose actions become those of thought rather than manifested weapons.

當第四(負面)密度發生之際、將有一顆新的星球與新的肉體載具系統、逐漸地表達自己，接著敵對行動的參數從外顯的武器轉變成思想(武器)。

66.32 ▶

66.32 Questioner: Well then is physical disease and illness as we know it on this planet rather widespread on a third-density negative planet just before harvest into fourth-density negative?

66.32 發問者：好吧，第三負面密度星球在即將收割進入第四負面密度之前，就我們在這個地球上所知道的，是否會有肉體的傳染病與疾病四處蔓延？

Ra: I am Ra. Physical complex distortions of which you speak are likely to be less found as fourth-density negative begins to be a probable choice of harvest due to the extreme interest in the self which characterizes the harvestable third-density negative entity. Much more care is taken of the physical body as well as much more discipline being offered to the self mentally. This is an orientation of great self-interest and self-discipline. There are still instances of the types of disease which are associated with the mind complex distortions of negative emotions such as anger. However, in an harvestable entity these emotional distortions are much more likely to be used as catalyst in an expressive and destructive sense as regards the object of anger.

RA：我是 Ra。你說的那些肉體複合體扭曲、比較不會發生在第四負面密度開始成為收割的很可能選項之際，這是由於第三負面密度可收割實體的一個特徵是對於自我的極度興趣。這樣的實體會十分細心地照顧肉體，同時心智上有更多針對自我的紀律。這個傾向是巨大的自我興趣和自我紀律。仍然有些疾病種類與心智複合體的負面情緒有關聯，例如憤怒。無論如何，對於一個可收割的實體更有可能使用這些情感扭曲為催化劑、以毀滅性與外顯的方式投注到憤怒的目標上。

66.33 ▶

66.33 Questioner: I am trying to understand the way that disease and bodily distortions are generated with respect to polarities, both positive and negative. It seems that they are generated in some way to create the split or polarization, that they have a function in creating the original polarization that occurs in third-density. Is this correct?

66.33 發問者：我正在嘗試理解疾病與身體扭曲的產生與極性的關聯，包含正面與負面兩方面。似乎它們的產生以某種方式創造了分裂或極化，它們有個機能是創造第三密度的起初極化。這是否正確？

Ra: I am Ra. This is not precisely correct. Distortions of the bodily or mental complex are those distortions found in beings which have need of experiences

which aid in polarization. These polarizations may be those of entities which have already chosen the path or polarization to be followed.

RA：我是 Ra。這並不完全正確。身體或心智複合體的扭曲是存有們裡內有需要這方面經驗的極化協助。這些實體可能早已選擇(一條)路徑或要追隨的極化。

It is more likely for positively oriented individuals to be experiencing distortions within the physical complex due to the lack of consuming interest in the self and the emphasis on service to others. Moreover, in an unpolarized entity catalyst of the physical distortion nature will be generated at random. The hopeful result is, as you say, the original choice of polarity. Oftentimes this choice is not made but the catalyst continues to be generated. In the negatively oriented individual the physical body is likely to be more carefully tended and the mind disciplined against physical distortions.

由於缺乏對於自我滿溢的興趣，並強調服務他人，正面導向的個人比較可能經驗肉體複合體之內的扭曲。此外，對於一個尚未極化的實體、肉體扭曲的催化劑將會隨機產生。如你所說的，期望的結果是：起初的極性選擇。通常是(實體)尚未做出這個選擇、而催化劑持續產生。對於負面導向的個體、肉體比較有可能被仔細地照顧、心智也被鍛鍊以抵抗肉體的扭曲。

66.34 ▶

66.34 Questioner: This planet, to me, seems to be what I would call a cesspool of distortions. This includes all diseases and malfunctions of the physical body in general. It would seem to me that, on the average, this planet would be very, very high on the list if we just took the overall amount of these problems. Am I, is my feeling correct in this assumption?

66.34 發問者：這個星球對我而言，一般而言，似乎是個我會稱為充滿扭曲的污水池，包含所有的疾病與肉體的機能障礙。在我看來，平均而言，這個星球會是列在(扭曲)排行榜上很高、很高的位置；如果我們只看這些問題的總體數量。我...我在這個假設中的感覺正確嗎？

Ra: I am Ra. We will review previous material.

RA：我是 Ra。我們將回顧先前的資料。*{起初在 61.7 涵蓋過。}*

Catalyst is offered to the entity. If it is not used by the mind complex it will then filter through to the body complex and manifest as some form of physical distortion. The more efficient the use of catalyst, the less physical distortion to be found.

催化劑被提供給一個實體，如果該心智複合體並未使用催化劑、它將會滲入身體複合

體、並且以某種肉體扭曲的形式顯化。越有效率地使用催化劑、找到的肉體扭曲就越少。

There are, in the case of those you call Wanderers, not only a congenital difficulty in dealing with the third-density vibratory patterns but also a recollection, however dim, that these distortions are not necessary or usual in the home vibration.

對於你們稱為的流浪者而言，它們在應對第三密度振動型態上就有先天的困難，再加上不管多朦朧的回憶，知道這些扭曲在家鄉振動中是不必須或不尋常的。

We over-generalize as always, for there are many cases of pre-incarnative decisions which result in physical or mental limitations and distortions, but we feel that you are addressing the question of widespread distortions towards misery of one form or another. Indeed, on some third-density planetary spheres catalyst has been used more efficiently. In the case of your planetary sphere there is much inefficient use of catalyst and, therefore, much physical distortion.

我們總是會過度歸納，因為還有許多情況是由於投生前的決定而導致肉體或心智的限制與扭曲，但我們覺得你問題著重的部分是廣泛流傳的苦難變貌[以這種或那種形式呈現]。的確，在某些第三密度的星球上、催化劑以比較有效率的方式被使用。在你們星球的情況中、有著許多無效率使用催化劑的情況，因此，許多的肉體扭曲。

We have enough energy available for one query at this time.

此時，我們還有足夠的能量回答一個詢問。

66.35 ▶

66.35 Questioner: Then I will ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

66.35 發問者：那麼我要問有沒有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. Continue as always in love. All is well. You are conscientious.

RA：我是 Ra。一如往常、在愛中繼續。一切都好。你們是謹慎認真的。

I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth rejoicing in the power and the peace of the One Infinite Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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67.0 ▶

67.0 Ra: I am Ra and I greet you in the love and in the light of the One Infinite Creator. I communicate now.

67.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我現在開始通訊。

67.1 ▶

67.1 Questioner: Could you first give us the instrument' s condition, please?

67.1 發問者：你可否告訴我該器皿的狀態，請？

Ra: I am Ra. The vital energies are more closely aligned with the amount of distortion normal to this entity than previous asking showed. The physical complex energy levels are somewhat less strong than at the previous asking. The psychic attack component is exceptionally strong at this particular nexus.

RA：我是 Ra。對於這個實體、其生命能比起上次你詢問的時候、更對準正常的變貌。該肉體複合體的能量層級比上次要弱一些。超心靈攻擊成份在這個特別的鏈結點是異常地強烈。

67.2 ▶

67.2 Questioner: Can you describe what you call the psychic attack component and tell me why it is strong at this particular time?

67.2 發問者：你可否描述你稱為的超心靈攻擊成份、並且告訴我為什麼它在這個特殊時間是強烈的？

Ra: I am Ra. We shall elect not to retrace previously given information but rather elect to note that the psychic attack upon this instrument is at a constant level as long as it continues in this particular service.

RA：我是 Ra。我們將選擇不追溯先前已給予的資訊，毋寧，選擇說明：作用於這個器皿的心靈攻擊處於恆常的水平、只要它繼續這個特殊服務的話。

Variations towards the distortion of intensity of attack occur due to the opportunities presented by the entity in any weakness. At this particular nexus the entity has been dealing with the distortion which you call pain for some time, as you call this measurement, and this has a cumulatively weakening effect upon physical energy levels. This creates a particularly favorable target

of opportunity, and the entity of which we have previously spoken has taken this opportunity to attempt to be of service in its own way. It is fortunate for the ongoing vitality of this contact that the instrument is a strong-willed entity with little tendency towards the distortion, called among your peoples, hysteria, since the dizzying effects of this attack have been constant and at times disruptive for several of your diurnal periods.

攻擊的強度各有不同、取決於該實體所呈現的任何弱點機會。在這個特定的鏈結點，該實體承受你所稱的痛苦變貌有一些時間，接著這個現象對於肉體能量水平有累積的弱化效應。這創造出一個特別有利的機會目標，我們先前說到的該(獵戶)實體利用這個機會嘗試以它自己的方式服務。幸運的是：這個通訊持續保有生命力、(因為)該器皿是個具有強健意志的實體、只有很少的傾向朝向你們稱為的歇斯底里變貌；由於這個攻擊的頭暈目眩效應一直是恆常的、有時候會引發你們的幾個白晝週期的混亂狀態。

However, this particular entity is adapting well to the situation without undue distortions towards fear. Thus the psychic attack is not successful but does have some draining influence upon the instrument.

無論如何，這個特殊實體對於該狀況適應得很好、沒有不當的恐懼變貌。因此該超心靈攻擊不是成功的、但確實對該器皿有些耗弱的影響。

67.3 ▶

67.3 Questioner: I will ask if I am correct in this analysis. We would consider that the entity making this so-called attack is offering its service with respect to its distortion in our polarized condition now so that we may more fully appreciate its polarity, and we are appreciative and thank this entity for its attempt to serve our One Creator in bringing to us knowledge in, shall I say, a more complete sense. Is this correct?

67.3 發問者：我將要問我這個分析是否正確。我們考量這個製造所謂攻擊的實體正在提供它的服務、依照它的變貌、在我們當下的極化狀態中進行、好讓我們可以更充分地欣賞它的極性，接著我們欣賞這個事實、並且感謝這個實體嘗試服務我們的太一造物者，容我說，帶給我們知識、具有更完整的意義。這是否正確？

Ra: I am Ra. There is no correctness or incorrectness to your statement. It is an expression of a positively polarized and balanced view of negatively polarized actions which has the effect of debilitating the strength of the negatively polarized actions.

RA：我是 Ra。你的陳述中並沒有正確性或不正確性。它是正面極化的一種表達、以及對待負面極化行動之平衡觀點，其效應是削弱負面極化行動的氣力。

67.4 ▶

67.4 Questioner: We would welcome the services of the entity who uses, and I will use the misnomer, you might say, of attack, since I do not consider this an attack but an offering of service, and we welcome this offering of service, but we would be able, I believe, to make more full use of the service if it were not physically disabling the instrument in a minor way. For with a greater physical ability she would be able to more appreciate the service. We would greatly appreciate it if the service was carried on in some manner which we could welcome in even greater love than at present. This, I assume, would be some service that would not include the dizzying effect.

67.4 發問者：我們會歡迎這個實體使用的攻擊服務，你可以說攻擊是個誤稱，由於我不認為它是一種攻擊，而是提供一種服務；我們歡迎提供這樣的服務...但我相信，我們能夠更充分地使用這個服務、如果他們不要以次要的方式致使該器血肉體殘廢的話。因為有了更大的肉體能力，她會更能夠欣賞該服務。如果這個繼續進行的服務不包括令人暈眩的效應，我們會以更多的愛歡迎該服務[超過目前的情況]，並且十分感激。

I am trying to understand the mechanism of this service by the entity that seems to be constantly with us, and I am trying to understand the origin of this entity and the mechanism of greeting us. I will make a statement that is probably not only incorrect but is a function of my extreme limitation in understanding the other densities and how they work. I am guessing that this particular entity is a member of the Orion Confederation and is possibly, or possibly not, incarnate in a body of the appropriate density, which I assume is the fifth, and by mental discipline he has been able to project a portion if not all of his consciousness to our coordinates, you might say, here and it is possibly one of the seven bodies that make up his mind/body/spirit complex. Is any of this correct, and can you tell me what is correct or incorrect about that statement?

我正在嘗試理解這個似乎恆常地和我們同在的實體的服務機制，同時我嘗試理解這個實體的來源與他跟我們打招呼的機制。我將做個聲明，很可能是錯的，但是我極度有限的理解力、對於其他密度的工作方式、所能做出的推論。我在猜想這個特別的實體是獵戶同盟的一份子、並且可能投生在適當密度中的一個身體，我假設是第五密度，接著透過心智的修為、他一直能夠投射一部分或全部的意識到我們的座標系統，並且可能使用組成他的心/身/靈複合體的七個形體中的一個。你可否告訴我、關於那個陳述、哪些是正確的或不正確的？

Ra: I am Ra. The statement is substantially correct.

RA: 我是 Ra。該陳述實質上是正確的。

67.5 ▶

67.5 Questioner: Would you rather not give me information as to the specifics of my statement?

67.5 發問者：你是否寧願不給我、剛才陳述中的一些細節的資訊？

Ra: I am Ra. We did not perceive a query in further detail. Please re-question.

RA: 我是 Ra。我們並未感知到有進一步細節的詢問。請重新發問。

67.6 ▶

67.6 Questioner: Which body, with respect to the colors, does the entity use to travel to us?

67.6 發問者：該實體使用哪一個顏色的形體，旅行到我們這裡？

Ra: I am Ra. This query is not particularly simple to answer due to the transdimensional nature, not only of space/time to time/space, but from density to density. The time/space light or fifth-density body is used while the space/time fifth-density body remains in fifth density. The assumption that the consciousness is projected thereby is correct. The assumption that this conscious vehicle attached to the space/time fifth-density physical complex is that vehicle which works in this particular service is correct.

RA: 我是 Ra。這個詢問並不特別容易回答、由於具有跨次元特質之緣故，不只是空間/時間到時間/空間，還是從(這個)密度到(那個)密度。第五密度的空間/時間身體停留在第五密度的同時、該實體使用時間/空間的光體或第五密度身體(旅行)。你假設意識是藉此被投射的、這是正確的。你假設這個顯意識載具歸屬於第五密度空間/時間的肉體複合體、運作於這個特別的服務，這是正確的。

67.7 ▶

67.7 Questioner: I undoubtedly will ask several very uninformed and poor questions. However, I was trying to understand certain concepts having to do with the illusion, I shall say, of the polarization that seems to exist at certain density levels in the creation and how can the mechanism of interaction of consciousness— it is a very difficult subject for me and therefore I ask your forgiveness for my poor questions, but it seems to me that the fifth-density entity is attracted in some way to our group by [the] polarization of this group which acts somehow as a beacon to the entity. Am I correct?

67.7 發問者：無疑地、我將問幾個無知與貧乏的問題。然而，我在嘗試理解關於極化

的幻象的某些特定概念，它似乎存在於特定的密度層級中，並且決定意識互動機制的運作。這對我是個很困難的主題，因此為了我貧乏的問題、我請求你的原諒，但在我看來，該第五密度實體以某種方式被我們小組的極化所吸引，因為這個小組對於該實體如同一個燈號。我是否正確？

Ra: I am Ra. This is, in substance, correct but the efforts of this entity are put forward only reluctantly. The usual attempts upon positively oriented entities or groups of entities are made, as we have said, by minions of the fifth-density Orion leaders; these are fourth-density. The normal gambit of such fourth-density attack is the tempting of the entity or group of entities away from total polarization towards service to others and toward the aggrandizement of self or of social organizations with which the self identifies. In the case of this particular group each was given a full range of temptations to cease being of service to each other and to the One Infinite Creator. Each entity declined these choices and instead continued with no significant deviations from the desire for a purely other-self service orientation. At this point one of the fifth-density entities over-seeing such detuning processes determined that it would be necessary to terminate the group by what you might call magical means, as you understand ritual magic. We have previously discussed the potential for the removal of one of this group by such attack and have noted that by far the most vulnerable is the instrument due to its pre-incarnative physical complex distortions.

RA：我是 Ra。這大體上是正確的，但這個實體卻是逼不得已才做出努力。我們先前曾說，通常針對正面導向的實體或群體首先是由第五密度的獵戶領導者的爪牙所發起；它們是第四密度的。第四(負面)密度正常開局的攻擊是誘惑一個實體或群體遠離全面的服務他人之極化、接著朝向自我膨脹或[該自我認同的]組織的膨脹。在這個特別小組的情況中，每個成員都被給予完整範圍的誘惑、目的是停止服務彼此與太一無限造物者。每位實體都謝拒這些選擇，反而在沒有顯著偏離的情況下、繼續導向純粹服務其他自我的渴望。在這個(時)點，第五(負面)密度群體中的一位監視這個走調的過程、決定它必須藉由魔法的手段[你們所理解的儀式魔法]來終結該小組。我們先前曾討論過、這類的攻擊有潛力將小組的一個成員去除，並且說明最脆弱的是該器皿、由於它投生前決定的一些肉體複合體扭曲。

67.8 ►

67.8 Questioner: In order for this group to be fully in service to the Creator, since we recognize this fifth-density entity as the Creator, we must also attempt to serve, in any way we can, this entity. Is it possible for you to communicate to us the desires of this entity if there are any in addition to

simply ceasing the reception and dissemination of that which you provide for us?

67.8 發問者：既然我們認可這個第五(負面)密度實體為造物者，為了使這個小組充分地服務造物者，我們也必須嘗試以任何我們會的方式服務這個實體。除了企圖使我們停止接收與傳播你們的訊息之外，你可否告訴我們這個實體任何(其他)的渴望？

Ra: I am Ra. This entity has two desires. The first and foremost is to, shall we say, misplace one or more of this group in a negative orientation so that it may choose to be of service along the path of service to self. The objective which must precede this is the termination of the physical complex viability of one of this group while the mind/body/spirit complex is within a controllable configuration. May we say that although we of Ra have limited understanding, it is our belief that sending this entity love and light, which each of the group is doing, is the most helpful catalyst which the group may offer to this entity.

RA：我是 Ra。這個實體有兩個渴望。容我們說，首先與首要的渴望是將這個小組的一個或更多成員錯置於負面導向、好讓它可以選擇沿著服務自我的途徑有所服務。必得在此之前的目標是當某個心/身/靈複合體[屬於這個小組]在可控制的配置範圍內、終止其肉體複合體的生存能力。容我們說，雖然我們 Ra 群體的理解是有限的，我們相信送給這個實體愛與光，小組中每個成員都這樣做，即是該小組可以提供給該實體最有幫助的催化劑。

67.9 ►

67.9 Questioner: We find a— I' m sorry, continue if you wish to continue with it.

67.9 發問者：我們發現一個...對不起，如果你想要繼續、就繼續。

Ra: I am Ra. We were about to note that this entity has been as neutralized as possible in our estimation by this love offering and thus its continued presence is perhaps the understandable limit for each polarity of the various views of service which each may render to the other.

RA：我是 Ra。我們正要說明，就我們的評估，這個實體已經盡可能地被這個愛的給予所中和，因此它繼續的臨在或許是可理解的極限、關於不同服務觀點的各個極性可以提供給彼此服務的(最大)限度。

67.10 ►

67.10 Questioner: We have a paradoxical situation in that in order to fully serve the Creator at this level in the polarized section, you might say, of the Creation, we have requests, from those whom we serve in this density, for Ra'

s information. In fact, I just had one by telephone a short while ago. However, we have requests from, in this particular case, another density not to disseminate this information. We have the Creator, in fact, requesting two seemingly opposite activities of this group. It would be very helpful if we could reach a condition of full, total, complete service in such a way that we were by every thought and activity serving the Creator to the very best of our ability. Is it possible for you to solve, or possible for the fifth-density entity who offers its service to solve, the paradox that I have observed?

67.10 發問者：我們擁有一個自相矛盾的情況。在造物的極化區域中、(我們)在這個水平上嘗試充分服務造物者，這個密度中的一些人[我們服務的對象]要求 Ra 資訊。事實上，剛才就有個人打電話進來。然而，在這個特殊個案中，我們有來自另一個密度的要求、不要散佈這個資訊。我們現有的情況是：造物者事實上要求這個小組從事兩件似乎完全相反的活動。如果我們能充分地、全面地、完整地服務，如此藉由每一個思維與活動服務造物者，盡我們最佳的能力，那會是很有幫助的。你是否可能為我們解決，或可能為這個提供服務的第五密度實體解決這個我已觀察到的矛盾？

Ra: I am Ra. It is quite possible.

RA: 我是 Ra。這是相當可能的。

67.11 ►

67.11 Questioner: Then how could we solve this paradox?

67.11 發問者：那麼、我們如何解決這個矛盾？

Ra: I am Ra. Consider, if you will, that you have no ability not to serve the Creator since all is the Creator. In your individual growth patterns appear the basic third-density choice. Further, there are overlaid memories of the positive polarizations of your home density. Thus your particular orientation is strongly polarized towards service to others and has attained wisdom as well as compassion.

RA: 我是 Ra。如果你願意，考慮你沒有能力不服務造物者、因為一切都是造物者。在你們個人的成長樣式中、顯現基本第三密度的選擇。再者，該記憶套疊著你們家鄉密度的正面極化。是故、你們的特殊導向是強烈地極化朝向服務他人、並且已成就智慧、還有憐憫。

You do not have merely two opposite requests for service. You will find an infinite array of contradictory requests for information or lack of information from this source if you listen carefully to those whose voices you may hear. This is all one voice to which you resonate upon a certain frequency. This

frequency determines your choice of service to the One Creator. As it happens this group' s vibratory patterns and those of Ra are compatible and enable us to speak through this instrument with your support. This is a function of free will.

你不只有兩種相反的服務需求;你還將發現一個無限的隊伍, 充滿矛盾的要求, 有的要求來自這個源頭的資訊, 有的要求沒有該資訊, 如果你仔細傾聽那些聲音的話。全部只有一種聲音、是你會在特定的頻率上共振的。這個頻率決定你服務太一造物者的選擇。碰巧這個小組的振動樣式與 Ra 群體的樣式是相容的, 允許我們透過這個器皿、帶著你們的支持、說話。這是自由意志的一個機能。

A portion, seemingly, of the Creator rejoices at your choice to question us regarding the evolution of spirit. A seemingly separate portion would wish for multitudinous answers to a great range of queries of a specific nature. Another seemingly separate group of your peoples would wish this correspondence through this instrument to cease, feeling it to be of a negative nature. Upon the many other planes of existence there are those whose every fiber rejoices at your service and those such as the entity of whom you have been speaking which wish only to terminate the life upon the third-density plane of this instrument. All are the Creator. There is one vast panoply of biases and distortions, colors and hues, in an unending pattern. In the case of those with whom you, as entities and as a group, are not in resonance, you wish them love, light, peace, joy, and bid them well. No more than this can you do for your portion of the Creator is as it is and your experience and offering of experience, to be valuable, needs be more and more a perfect representation of who you truly are. Could you, then, serve a negative entity by offering the instrument' s life? It is unlikely that you would find this a true service. Thus you may see in many cases the loving balance being achieved, the love being offered, light being sent, and the service of the service-to-self oriented entity gratefully acknowledged while being rejected as not being useful in your journey at this time. Thus you serve One Creator without paradox.

造物者的一部分似乎對於你選擇詢問我們關於靈性進化的事物感到歡喜。一個似乎分離的部分想望在各種特定性質的詢問上得到眾多的答案。另一個似乎分離的人群想望這個[透過該器皿進行的]通信停止, 覺得那是負面特質的東西。在其他許多存在的(次元)平面上頭、有些實體以每一根纖維都在為你們的服務歡慶, 也有那些你剛才說到的實體、只想要終結這個器皿在第三密度平面上的生命。一切都是造物者。有一個廣大壯麗的場面: 具有各種偏見、扭曲、顏色、色調, 在無止境的樣式中(進行)。對於那些與你們[做為實體與一個團體]沒有共鳴的實體, 你祝願它們愛、光、和平、喜悅, 接著跟它們好好道別。你再不能做得比這更多了, 因為你、做為造物者的一部分、如其所

是的樣子，而你的經驗及其貢獻要成為貴重的，需要更多、更多地完美呈現你真實的本是。那麼，你能夠獻出這個器皿的生命來服務一個負面實體嗎？你不大可能發覺這是一個真實的服務。是故、你可以在許多情況發現愛的平衡是如何達成的：(你)獻出愛、送出光，接著感激地答謝服務自我導向的實體，雖然拒絕它的服務，因為它對你此時的旅程不是有用的。於是你毫無矛盾地服務太一造物者。

67.12 ▶

67.12 Questioner: This particular entity is able to create, with its service, a dizzying effect on the instrument. Could you describe the mechanics of such a service?

67.12 發問者：這個特殊的實體，以它的服務能夠創造一種暈眩效應在器皿身上。你可否描述這樣的服務的機制？

Ra: I am Ra. This instrument, in the small times of its incarnation, had the distortion in the area of the otic complex of many infections which caused great difficulties at this small age, as you would call it. The scars of these distortions remain and indeed that which you call the sinus system remains distorted. Thus the entity works with these distortions to produce a loss of the balance and a slight lack of ability to use the optic apparatus.

RA：我是 Ra。這個器皿在此生的小時候擁有耳部複合體的扭曲、造成許多感染導致小時候的巨大困難。這些扭曲的傷痕仍然存在，你所稱的靜脈竇系統仍然是扭曲的。因此該實體工作這些扭曲、產生了：平衡感失落、以及稍微欠缺使用耳部器官的能力。

67.13 ▶

67.13 Questioner: I was wondering about the magical, shall I say, principles behind the fifth-density entity giving this service and his ability to give it. Why is he able to utilize these particular physical distortions from a philosophical or magical point of view?

67.13 發問者：對於這個第五密度實體使用魔法原則[容我說]來給出這個服務、和它給出的能力、我感到困惑。為什麼他能夠從哲學或魔法的觀點來利用這些特定的肉體扭曲？

Ra: I am Ra. This entity is able to, shall we say, penetrate in time/space configuration the field of this particular entity. It has moved through the quarantine without any vehicle and thus has been more able to escape detection by the net of the Guardians.

RA：我是 Ra。這個實體能夠在時間/空間配置中，[容我們說]穿透該器皿的場域。它

不用任何載具穿過隔離，因此更能夠逃過守護者們的偵查網。

This is the great virtue of the magical working whereby consciousness is sent forth essentially without vehicle as light. The light would work instantly upon an untuned individual by suggestion, that is the stepping out in front of the traffic because the suggestion is that there is no traffic. This entity, as each in this group, is enough disciplined in the ways of love and light that it is not suggestible to any great extent. However, there is a predisposition of the physical complex which this entity is making maximal use of as regards the instrument, hoping for instance, by means of increasing dizziness, to cause the instrument to fall or to indeed walk in front of your traffic because of impaired vision.

這是魔法工作的巨大好處、意識藉此被遣送、實質上無須載具、如同光一般。這道光可以瞬間作用在未調頻的個體上，藉由暗示；也就是說，好比一個實體在交通繁忙的馬路上踏出腳步，因為它接受路上沒有車輛的暗示。這個實體，如同這個小組的每位成員，在愛與光之道上有足夠的修為、就不會受到暗示太大的影響。無論如何，這個器皿的肉體複合體的易生病體質被這個實體最大程度地利用，舉例來說，它希望透過增加暈眩程度、導致該器皿跌倒或真的走入你們交通繁忙的馬路中、因為視線不良之故。

The magical principles, shall we say, may be loosely translated into your system of magic whereby symbols are used and traced and visualized in order to develop the power of the light.

這些魔法原則，容我們說，可以被鬆散地轉譯為你們的魔法系統，符號們藉此被使用、追蹤、視覺化，為了發展光的力量。

67.14 ▶

67.14 Questioner: Do you mean then that this fifth-density entity visualizes certain symbols? I am assuming that these symbols are of a nature where their continued use would have some power or charge. Am I correct?

67.14 發問者：那麼你的意思是：這個第五密度實體視覺化特定的符號？我正假設這些符號的特質是被持續使用一陣子之後，將會產生一些力量或電荷。我是否正確？

Ra: I am Ra. You are correct. In fifth density light is as visible a tool as your pencil' s writing.

RA：我是 Ra。你是正確的。在第五密度中、光是個可見的工具、如同你們的鉛筆書寫。

67.15 ▶

67.15 Questioner: Then am I correct in assuming this entity configures the light into symbology, that is what we would call a physical presence? Is this correct?

67.15 發問者：那麼、我假設這個實體將光配置成各種符號，那是我們稱為的物理臨在。這是否正確？

Ra: I am Ra. This is incorrect. The light is used to create a sufficient purity of environment for the entity to place its consciousness in a carefully created light vehicle which then uses the tools of light to do its working. The will and presence are those of the entity doing the working.

RA：我是 Ra。這是不正確的。光被使用來創造足夠的環境純度、好讓該實體將它的意識放置到一個仔細創造的光之載具、然後使用光的工具做它的工作。意志與臨在是它們執行工作的方式。

67.16 ▶

67.16 Questioner: Are you familiar with a book that the instrument and I wrote approximately twelve years ago called *The Crucifixion Of Esmerelda Sweetwater*, in particular the banishing ritual used to bring the entities to Earth?

67.16 發問者：你是否熟悉一本書、那是該器皿與我大約在十二年前寫成的、叫做愛斯米蘭達•甘露的十字架苦刑，特別是使用驅逐儀式把(兩個)實體帶來地球的部分？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

67.17 ▶

67.17 Questioner: Were there any incorrectnesses in our writing with respect to the way this was performed?

67.17 發問者：關於我們寫作的這部分、在執行上是否有任何不正確的地方？

Ra: I am Ra. The incorrectnesses occurred only due to the difficulty an author would have in describing the length of training necessary to enable the ones known in that particular writing as Theodore and Pablo in the necessary disciplines.

RA：我是 Ra。不正確之處只發生一個：由於一個作者在描述訓練必須的時間長度上會有的困難、(該訓練)致使該著作中的悉爾多與帕布羅具備必要的修為。

67.18 ▶

67.18 Questioner: It has seemed to me that that book has somehow, in its entirety, been a link to many of those whom we have met since we wrote it and to many of the activities we have experienced. Is this correct?

67.18 發問者：在我看來，這本書不知怎的，自從我們寫完之後，它全部的內容已經成為我們與許多人相遇的一個連結，並且是我們已經驗的許多活動之連結。這是否正確？

Ra: I am Ra. This is quite so.

RA：我是 Ra。相當地正確。

67.19 ▶

67.19 Questioner: I will ask about that in a later session since I don' t want to get off the track because it has something to do with the mechanics of time, which I am very puzzled about.

67.19 發問者：我將在稍後的集會問那件事、因為我不想要離開正軌、因為它有些地方與時間力學有關，那是我非常困惑的。

But I would ask then, the fifth-density entity in coming here to offer us service as you mentioned penetrated the quarantine. Was this done through one of the windows or was this because of his, shall I say, magical ability?

那麼、我要問：如你提到的，提供我們服務的第五密度實體穿透隔離來到這裡，它是穿透某個機會之窗，或是因為，容我說，他的魔法能力？

Ra: I am Ra. This was done through a very slight window which less magically oriented entities or groups could not have used to advantage.

RA：我是 Ra。它穿越的是一個很微小的窗戶、比較不具魔法導向的實體或群體不能有效地使用它。

67.20 ▶

67.20 Questioner: Now, the main point of this line of questioning has to do with the first distortion and the fact that this window existed. Was this, shall I say, a portion of the random window effect and are we experiencing the same type of balancing in receiving the offerings of this entity as the planet in general receives because of the window effect?

67.20 發問者：現在，這條詢問路線的要點與第一變貌以及這扇窗戶存在的事實有關。這是否為隨機窗戶效應的一部分，容我說。我們從這個實體的貢獻所接收與經驗的東西，與這個星球一般由於窗戶效應接收到的東西，是否屬於相同的平衡類型？

Ra: I am Ra. This is precisely correct. As the planetary sphere accepts more highly evolved positive entities or groups with information to offer, the same opportunity must be offered to similarly wise negatively oriented entities or groups.

RA：我是 Ra。精準地正確。當該星球接受更多高度進化的正面實體或群體的資訊，同樣的機會必得提供給相似睿智的負面導向實體或群體。

67.21 ▶

67.21 Questioner: Then we experience in this seeming difficulty the what I would call effect of the wisdom of the first distortion and for that reason must fully accept the wisdom of that which we experience. This is my personal view. Is it congruent with Ra' s?

67.21 發問者：那麼、我們經驗這個表面上的困難，我會稱為第一變貌的智慧效應，為了該原因、必得完全接受我們所經驗的智慧。這是我個人的觀點。是否跟 Ra 的觀點一致？

Ra: I am Ra. In our view we would perhaps go further in expressing appreciation of this opportunity. This is an intensive opportunity in that it is quite marked in its effects, both actual and potential, and as it affects the instrument' s distortions towards pain and other difficulties such as the dizziness, it enables the instrument to continuously choose to serve others and to serve the Creator.

RA：我是 Ra。以我們的觀點、我們或許會進一步地表達對這個機會的欣賞。這是一個強烈的機會、因為它的效應是相當顯著的，包括實際與潛在的影響，並且由於它影響該器皿的變貌朝向痛苦與其他困難，好比暈眩等，這致使該器皿能持續選擇服務他人與服務造物者。

Similarly it offers a continual opportunity for each in the group to express support under more distorted or difficult circumstances of the other-self experiencing the brunt, shall we say, of this attack, thus being able to demonstrate the love and light of the Infinite Creator and, furthermore, choosing working by working to continue to serve as messengers for this information which we attempt to offer and to serve the Creator thereby.

同樣地，它提供一個持續的機會給小組中的每個成員表達支持，即使在困難或較為扭曲的環境下、這裡指的是該其他自我經驗這個攻擊的猛烈衝撞；因此能夠展現無限造物者的愛與光；此外，在一個接著一個的工作集會中，選擇繼續信差的服務，傳遞我們嘗試給予的這份資訊、藉此服務造物者。

Thus the opportunities are quite noticeable as well as the distortions caused by this circumstance.

因此這個情境所導致的機會以及扭曲都是相當顯著的。

67.22 ▶

67.22 Questioner: Thank you. Is this so-called attack offered to myself and Jim as well as the instrument?

67.22 發問者：謝謝你。這個所謂的攻擊是否也提供給我本人與吉姆、以及該器皿？

Ra: I am Ra. This is correct

RA：我是 Ra。這是正確的。

67.23 ▶

67.23 Questioner: I personally have felt no effect that I am aware of. Is it possible for you to tell me how we are offered this service?

67.23 發問者：我個人並沒有感覺到任何我可覺察的效應。你是否可能告訴我這個服務如何提供給我們？

Ra: I am Ra. The questioner has been offered the service of doubting the self and of becoming disheartened over various distortions of the personal nature. This entity has not chosen to use these opportunities and the Orion entity has basically ceased to be interested in maintaining constant surveillance of this entity.

RA：我是 Ra。提供給發問者的服務是懷疑自我、以及經由個人特質上的各種扭曲、變得沮喪。這個實體未曾選擇使用這些機會，基本上，該獵戶實體已經停止恆常地監視這個實體。

The scribe is under constant surveillance and has been offered numerous opportunities for the intensification of the mental/emotional distortions and in some cases the connection matrices between mental/emotional complexes and the physical complex counterpart. As this entity has become aware of these attacks it has become much less pervious to them. This is the particular cause of the great intensification and constancy of the surveillance of the instrument, for it is the weak link due to factors beyond its control within this incarnation.

抄寫員被恆常地監視，被給予許多機會強化其理智/情感上的扭曲，在某些情況中，包括理智/情感複合體與對應之肉體複合體的連結矩陣。當這個實體開始覺察到這些攻

擊、它就變得越來越不被它們滲透。這特別解釋了為什麼它們大量地強化與恆常監視該器皿，由於此生中、它無法控制的因素、它是個虛弱的環節。

67.24 ▶

67.24 Questioner: Is it within the first distortion to tell me why the instrument experienced so many physical distortions during the new times of its incarnation?

67.24 發問者：你可否告訴我、為什麼該器皿在此生的新生期就經歷如此多肉體扭曲，這問題是否在第一變貌之內？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

67.25 ▶

67.25 Questioner: In that case can you answer me as to why the instrument experienced so much during its early years?

67.25 發問者：那那個情況下、你可否回答我、為什麼該器皿在其早年經歷這麼多事？

Ra: I am Ra. We were affirming the correctness of your assumption that such answers would be breaking the Way of Confusion. It is not appropriate for such answers to be laid out as a table spread for dinner. It is appropriate that the complexes of opportunity involved be contemplated.

RA：我是 Ra。我們肯定你假設的正確性、即這類的答案會打破混淆之道。不適合把這類答案攤開來、好比將晚餐的食物攤開在餐桌上一樣。合適的做法是沉思涉及的機會複合體[複數]。

67.26 ▶

67.26 Questioner: Then there is no other service that we can at this time offer that fifth-density entity of the Orion group who is so constantly with us. As I see it now there is nothing that we can do for him from your point of view? Is this correct?

67.26 發問者：那麼、在此時、我們無法提供給那個獵戶集團的第五密度實體[一直與我們同在]任何其他的服務。當我從你的觀點來看、我們無法為他做任何事？這是否正確？

Ra: I am Ra. This is correct. There is great humor in your attempt to be of polarized service to the opposite polarity. There is a natural difficulty in doing

so since what you consider service is considered by this entity non-service. As you send this entity love and light and wish it well it loses its polarity and needs to regroup.

RA：我是 Ra。這是正確的。你嘗試在極化狀態中、服務相反的極性，這其中有著巨大的幽默。這樣做有著天然的困難、因為你所認為的服務、被那個實體認為是非服務。當你傳送愛與光給這個實體、並且祝願它安好、它就失去它的極性、並且需要重新集結。

Thus it would not consider your service as such. On the other hand, if you allowed it to be of service by removing this instrument from your midst you might perhaps perceive this as not being of service. You have here a balanced and polarized view of the Creator; two services offered, mutually rejected, and in a state of equilibrium in which free will is preserved and each allowed to go upon its own path of experiencing the One Infinite Creator.

是故、它不會認為你的服務是種服務。另一方面，如果你允許它的服務、在你們當中移除這個器皿，或許你並不認為這是種服務。你們在此擁有一個平衡且極化的造物者觀點：兩種服務被提供，彼此互斥，在一個均勢的狀態中、自由意志被保存、每個實體都被允許走自己的途徑、體驗太一無限造物者。

67.27 ▶

67.27 Questioner: Thank you. In closing that part of the discussion I would just say that if there is anything that we can do that is within our ability— and I understand that there are many things such as the ones that you just mentioned that are not within our ability— that we could do for this particular entity, if you would in the future communicate its requests to us we will at least consider them because we would like to serve in every respect. Is this agreeable to you?

67.27 發問者：謝謝你。在結束這部分的討論之前、我只想說是否有任何我們在能力範圍內可以做的事；我理解你剛才提到的有許多能為那個特殊實體做的事不在我們能力範圍內；你是否願意在未來、將它的要求傳達給我們知道，我們至少可以考慮它們，因為我們想要服務每一方面。你是否同意這樣做？

Ra: I am Ra. We perceive that we have not been able to clarify your service versus its desire for service. You need, in our humble opinion, to look at the humor of the situation and relinquish your desire to serve where no service is requested. The magnet will attract or repel. Glory in the strength of your polarization and allow others of opposite polarity to similarly do so, seeing the great humor of this polarity and its complications in view of the unification in

sixth density of these two paths.

RA：我是 Ra。我們感知到、我們尚未能夠澄清你的服務對比它渴望的服務。以我們謙卑的意見，你需要注視這個情況的滑稽，並且放下你在沒有要求服務的地方、要去服務的渴望。磁鐵會吸引或排斥，為你的極化氣力感到自豪，並且允許相反極性的實體同樣這麼做，在第六密度中、以統合兩條途徑的觀點看見這個極性的巨大幽默與複雜糾葛。

67.28 ▶

67.28 Questioner: Thank you very much. I have a statement here that I will quickly read and have you comment on the accuracy or inaccuracy. In general, the archetypical mind is a representation of facets of the One Infinite Creation. The Father archetype corresponds to the male or positive aspect of electromagnetic energy and is active, creative, and radiant as is our local sun. The Mother archetype corresponds to the female or negative aspect of electromagnetic energy and is receptive or magnetic as is our Earth as it receives the sun's rays and brings forth life via third-density fertility. The Prodigal Son or the Fool archetype corresponds to every entity who seems to have strayed from unity and seeks to return to the One Infinite Creator. The Devil archetype represents the illusion of the material world and the appearance of evil but is more accurately the provider of catalyst for the growth of each entity within the third-density illusion. The Magician, Saint, Healer, or Adept corresponds to the higher self and, because of the balance within its energy centers, pierces the illusion to contact intelligent infinity and thereby demonstrates mastery of the catalyst of third density. The archetype of Death symbolizes the transition of an entity from the yellow-ray body to the green-ray body either temporarily between incarnations or, more permanently, at harvest.

67.28 發問者：非常謝謝你。我在此有個聲明、我將快速地朗誦，接著讓你評論其正確性或不正確性。一般而言，原型心智是太一無限造物者*的許多面向的一個代表。父親原型對應的是電磁能量的男性或正向層面，並且是活躍的、創意的、向外放射如同我們本地的太陽。母親原型對應的是電磁能量的女性或負向層面，並且善於接受或磁性的、如同我們的大地接收太陽的光芒、並在它第三密度的豐饒中孕育生命。浪子或傻子原型對應到每一個似乎迷路離開合一的實體、接著尋求返回太一無限造物者。惡魔原型代表物質世界的幻象與邪惡的外觀、但更準確地說、是催化劑的提供者，為了第三密度幻象中的每個實體的成長。魔法師、聖者、醫者、或行家對應到較高自我，由於其能量中心群的平衡，穿透幻象以接觸智能無限，從而展現對於第三密度催化劑的主宰。死亡原型象徵一個實體從黃色光芒體過渡到綠色光芒體，不管是暫時地發生在中陰期間，或比較長久地發生在收割期間。

{* 在此，唐朗誦一個由吉姆提供的問題。唐錯誤地把這部分唸成「太一無限造物」。Ra 似乎回應的是吉姆原初的措辭，所以應吉姆的要求、把它更正為「太一無限造物者」。}

Each archetype presents an aspect of the One Infinite Creation to teach the individual mind/body/spirit complex according to the calling or the electromagnetic configuration of mind of the entity. Teaching is done via the intuition. With proper seeking or mind configuration, the power of will uses the spirit as a shuttle to contact the appropriate archetypical aspect necessary for the teach/learning. In the same way each of the other informers of intuition are contacted. They are hierarchical and proceed from the entity' s own subconscious mind to group or planetary mind, to guides, to higher self, to archetypical mind, to cosmic mind or intelligent infinity. Each is contacted by the spirit serving as shuttle according to the harmonized electromagnetic configuration of the seeker' s mind and the information sought.

每個原型呈現太一無限造物的一個面向，依照該實體的心智[電磁性]配置或呼求來教導個別心/身/靈複合體。教導透過直覺完成。隨著適當的尋求或心智配置，意志的力量使用靈性為穿梭器來接觸適當的原型面向、對於教導/學習是必須的。以相同的方式、各個其他的直覺通知者被接觸。它們具有階層性，從該實體自身的潛意識心智出發到群體心智或星球心智，到達指導(靈)、較高自我，前往原型心智，到達宇宙心智或智能無限。根據尋求者要尋求的資訊，及其心智的和諧電磁性配置，靈性擔任穿梭工具、接觸各個層面(的心智)。

Will you please comment on the accuracy of these observations and correct any errors or fill in any omissions?

可否請你評論這些觀察的準確性，並更正任何錯誤、或填補任何遺漏之處？

Ra: I am Ra. The entity has been using transferred energy for most of this session due to its depleted physical levels. We shall begin this rather complex answer which is interesting but do not expect to finish it. Those portions which we do not respond to we ask that you re-question us upon at a working in your future.

RA：我是 Ra。由於該實體耗弱的肉體能量、它在本集會期間大部分時間使用轉移的能量。我們將開始這個相當複雜且有趣的答案，但不期待講完它。那些我們沒有回應的部分、我們要求你在你們的未來的工作期間重新詢問我們。

67.29 ►

67.29 Questioner: Perhaps it would be better to start the next session with the

answer to this question. Would that be appropriate or is the energy already fixed?

67.29 發問者：或許在下次集會開始回答這個問題會比較好？那樣是否合適，或者能量已經固定(配置)了？

Ra: I am Ra. The energy is as always allotted. The choice, as always, is yours.

RA：我是 Ra。一如往常，能量(預先)被分配好了。一如往常，選擇在你身上。

67.30 ►

67.30 Questioner: In that case, continue.

67.30 發問者：在這種情況下，繼續。

Ra: I am Ra. Perhaps the first item which we shall address is the concept of the spirit used as a shuttle between the roots and the trunk of mind. This is a misapprehension and we shall allow the questioner to consider the function of the spirit further, for in working with the mind we are working within one complex and have not yet attempted to penetrate intelligent infinity. It is well said that archetypes are portions of the One Infinite Creator or aspects of its face. It is, however, far better to realize that the archetypes, while constant in the complex of generative energies offered, do not give the same yield of these complexes to any two seekers. Each seeker will experience each archetype in the characteristics within the complex of the archetype which are most important to it. An example of this would be the observation of the questioner that the Fool is described in such and such a way. One great aspect of this archetype is the aspect of faith, the walking into space without regard for what is to come next. This is, of course, foolish but is part of the characteristic of the spiritual neophyte. That this aspect was not seen may be pondered by the questioner. At this time we shall again request that the query be restated at the next working and we shall at this time cease using this instrument. Before we leave may we ask if there may be any short questions?

RA：我是 Ra。或許，我們第一個要講的項目是靈性的概念、它被使用為一個穿梭器，在心智的根部與軀幹之間。這是一個誤解，我們將允許發問者進一步考量靈性的機能，因為在工作心智之際，我們工作的範圍在一個複合體之內、尚未嘗試穿透智能無限。你說到原型是太一無限造物者的某些部分或其面向、說得好。然而，雖然這些(原型)複合體提供的生產性能量是恆常的，對於任何兩個尋求者而言，卻不會得到相同的產出，這是遠遠更佳的瞭解。每個尋求者會以該原型中、對它最重要的特徵、來體驗各個原型。關於這點、一個例子會是對於發問者的觀察、(他)以如此這般的方式描述傻子。這個原型其中一個偉大的層面是信心，不管接下來會出現什麼就走入空間。當

然，這是愚蠢的，卻是靈性初學者的特徵之一。這個層面沒有被看見、發問者可以細想之。在這個時候、我們將再次請求你在下一次工作期間、重述該詢問。我們將在此時停止使用這個器皿。在我們離開之前，容我們問、是否有任何簡短的問題？*

{ 請看資源書卷，以閱讀一個對於 Ra 所描述的原型的綜合研讀。 }*

67.31 ▶

67.31 Questioner: Only if there is anything that we can do to make the instrument more comfortable or to improve the contact?

67.31 發問者：只問有沒有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. Continue, my friends, in the strength of harmony, love, and light. All is well. The alignments are appreciated for their careful placement.

RA：我是 Ra。我的朋友們，在和諧、愛、光的氣力中繼續下去。一切都好。因為仔細的放置、各項排列值得稱許。

I am Ra. I leave you now, my friends, in the glory of the love and the light of the Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友，我在無限造物者的愛與光的榮耀中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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68.0 ▶

68.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

68.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

68.1 ▶

68.1 Questioner: Could you first please give me an indication of the instrument' s condition?

68.1 發問者：首先、可否請你給我這個器皿之狀態的指示？

Ra: I am Ra. This instrument' s physical energies are depleted completely. The remainder is as previously stated.

RA：我是 Ra。這個器皿的肉體能量被完全耗盡。其他部分如前所述。

68.2 ▶

68.2 Questioner: With the physical energies depleted completely should I continue with the session? I' m not sure exactly what that means.

68.2 發問者：在其肉體能量被完全耗盡的情況下、我是否應該繼續該集會？我不完全確定(你)剛才的意思。

Ra: I am Ra. We have available transferred energy which is due to the service offered by two of this group and, therefore, we are able to continue. Were it not for this transferred energy, the instrument whose will is strong would have depleted its vital energies by willing the available resources. Thus if there is no transfer of energy, and if the instrument seems depleted to the extent it now is, it is well to refrain from using the instrument. If there is energy transferred, this service may be accepted without damage to the distortion of normal vital energy.

RA：我是 Ra。我們擁有可用的轉移能量、由於這個小組的兩位成員所提供的服務，因此我們能夠繼續。若不是有這份轉移的能量、該器皿、其意志是強烈地、就會耗盡其生命能量、藉由意志力使用這些資源。因此如果沒有能量的轉移，同時該器皿消耗的程度如現在一般、最好避免使用該器皿。如果還有轉移的能量，這個服務可以被接受、而不會傷害到正常生命能的變貌。

We may note that the physical energy has been exhausted, not due to the distortion toward pain, although this is great at this space/time, but primarily due to the cumulative effects of continual experience of this distortion.

我們可以補充說明：該已經被耗盡的肉體能量並非由於朝向痛苦的變貌、雖然這(痛苦)在這個空間/時間是巨大的，但主要是因為持續經驗這個變貌(造成)的累積效應。

68.3 ▶

68.3 Questioner: Would you recommend a greater rest period between the end of this session and the next session? Would that help the instrument?

68.3 發問者：你會不會推薦將這次與下次的工作之間的休息時間拉長？那樣是否對該器皿有幫助？

Ra: I am Ra. We might suggest, as always, that the support group watch the instrument with care and make the decision based upon observation. It is not within our capacity to specifically recommend a future decision. We would note that our previous recommendation of one working on alternate diurnal periods did not take into account the fragility of the instrument and thus we would ask your forgiveness for this suggestion.

RA：我是 Ra。一如往常，我們建議該支援小組小心觀察該器皿，並且基於觀察的事實做決定。具體推薦一個未來的決定並不在我們的接受範圍之內。我們願補充說明：我們先前推薦每隔一天進行一次工作，卻沒有考慮到該器皿的脆弱性，是故為了這個建議、我們請求你們的原諒。

At this nexus our distortion is towards a flexible scheduling of workings based upon, as we said, the support group' s decisions concerning the instrument. We would again note that there is a fine line between the care of the instrument for continued use which we find acceptable and the proper understanding, if you will excuse this misnomer, of the entire group' s need to work in service.

在這個鏈結點，我們的變貌朝向一個彈性的工作排程，如我們曾說的，基礎在於該支援小組對於和該器皿相關的決定。我們再次注意到有一條微妙纖細的線，介於持續使用該器皿[在我們可接受的程度內]所需的照顧，以及適當地理解[若你願意體諒這個誤稱]這整個小組在服務中工作的需要。

Thus if the instrument' s condition is truly marginal, by all means let more rest occur between workings. However, if there is desire for the working and the instrument is at all able in your careful opinion, it is, shall we say, a well done

action for this group to work. We cannot be more precise, for this contact is a function of your free will.

因此，如果該器皿的狀態真的在最低底限，請務必讓更多休息發生在兩次工作之間。然而，如果有渴望進行這個工作、同時以你們謹慎的意見、該器皿能夠工作，容我們說，這個小組此次工作會是一次出色的行動。我們無法說得更精確，因為這個通訊是你們自由意志的一個機能。

68.4 ▶

68.4 Questioner: The primary reason that we considered it important to have this session today is that I might not be around for a while and I had a pressing question about what happened Sunday night when, apparently, the instrument was slipping into a trance state during one of the normal meetings, and I would like to question you on this. Can you give me information about what happened?

68.4 發問者：我們認為今天舉行這個集會是重要的，主要原因是：我會離開這裡一些日子，同時我有個迫切的問題、關於(最近)週日晚上發生的事情，明顯地，該器皿在正規的周日晚上、在一次正常會議*中滑入出神狀態，我想要詢問你關於這點。到底發生什麼事情，你可給予我資訊嗎？

{ 這裡指的是 1981 年八月 16 日的通靈(會議)。 }*

Ra: I am Ra. We can.

RA：我是 Ra。我們可以。

68.5 ▶

68.5 Questioner: Would you tell me what happened in that case?

68.5 發問者：願你告訴我、在那個情況中、發生了什麼？

Ra: I am Ra. We have instructed this instrument to refrain from calling us unless it is within this set of circumscribed circumstances. In the event of which you speak this instrument was asked a question which pertained to what you have been calling The Ra Material. This instrument was providing the voice for our brothers and sisters of the wisdom density known to you as Latwii.

RA：我是 Ra。我們曾經指示這個器皿避免呼叫我們、除非是在目前這組特定環境中。在你所說的事件中、這個器皿被問到一個與你們已稱為 Ra 資料相關的問題。這個器皿當時正在提供聲音給我們在智慧密度的兄弟姊妹、你們知道的 Latwii。

This instrument thought to itself, "I do not know this answer. I wish I were channeling Ra." The ones of Latwii found themselves in the position of being

approached by the Orion entity which seeks to be of service in its own way. The instrument began to prepare for Ra contact. Latwii knew that if this was completed the Orion entity would have an opportunity which Latwii wished to avoid.

這個器皿(心裡)想著：「我不知道這個答案，我但願我正在傳導 Ra」。Latwii 群體發現它們正被該獵戶實體逼近、它尋求以自己的方式尋求服務。該器皿開始準備 Ra 通訊。Latwii 知道如果這個過程完成了、獵戶實體會有一個機會(服務)、那是 Latwii 想要避免的。

It is fortunate for this instrument, firstly, that Latwii is of fifth density and able to deal with that particular vibratory complex which the Orion entity was manifesting and, secondly, that there were those in the support group at that time which sent great amounts of support to the instrument in this crux. Thus what occurred was the ones of Latwii never let go of this instrument although this came perilously close to breaking the Way of Confusion. It continued to hold its connection with the mind/body/spirit complex of the instrument and to generate information through it even as the instrument began to slip out of its physical vehicle.

這個器皿是幸運的，首先，Latwii 屬於第五密度、能夠應付這個特別的振動性複合體、由該獵戶實體所顯化；其次，當時的支援小組在緊要關頭送出大量的支持給該器皿。因此、當時發生的情況是 Latwii 群體絕不對這個器皿放手，雖然這個舉動十分驚險，幾乎要打破混淆之道。它繼續持守與該器皿之心/身/靈複合體的連結，即使當器皿開始滑出其肉體載具之際、仍持續透過器皿產生資訊。

The act of continued communication caused the entity to be unable to grasp the instrument' s mind/body/spirit complex and after but a small measure of your space/time Latwii recovered the now completely amalgamated instrument and gave it continued communication to steady it during the transition back into integration.

這個持續通訊的舉動導致該實體無法握緊該器皿的心/身/靈複合體，接著只經過一小段你們的空間/時間，Latwii 恢復器皿完全合併的狀態，並持續給予通訊，安定它的過渡時期、重返整合狀態。

68.6 ►

68.6 Questioner: Could you tell me what the plan of the fifth-density negatively oriented entity was and how it would have accomplished it and what the results would have been if it had worked?

68.6 發問者：你可否告訴我該第五負面密度實體的計畫是什麼，以及它如何達成目

的，以及如果(計畫)完成、後果會是怎樣的？

Ra: I am Ra. The plan, which is ongoing, was to take the mind/body/spirit complex while it was separated from its yellow body physical complex shell, to then place this mind/body/spirit complex within the negative portions of your time/space. The shell would then become that of the unknowing, unconscious entity and could be, shall we say, worked upon to cause malfunction which would end in coma and then in what you call the death of the body. At this point the higher self of the instrument would have the choice of leaving the mind/body/spirit complex in negative sp— we correct— time/space or of allowing incarnation in space/time of equivalent vibration and polarity distortions. Thus this entity would become a negatively polarized entity without the advantage of native negative polarization. It would find a long path to the Creator under these circumstances although the path would inevitably end well.

RA：我是 Ra。該持續進行的計畫是要趁著它與黃色肉體複合軀殼分離之際、奪取其心/身/靈複合體、然後把這個心/身/靈複合體放置在你們時間/空間的負面部分。然後該軀殼便會變得沒有知覺、沒有意識、容我們說，接著(該實體)可以在上面工作導致(肉體)故障、最終進入昏迷狀態、然後進入你們稱為的身體死亡。在這個位置，該器皿的較高自我會有兩種選擇：一種是讓該心/身/靈複合體停留在負面時間/空間，或者允許它投生於等價的振動與極性變貌之空間/時間。因此這個實體會成為一個負面極化的實體、卻沒有原生負面極化的優勢。在這些情況下、它返回造物者之路將會是漫長的、雖然這條路的結局必然是好的。

68.7 ▶

68.7 Questioner: Then you are saying that if this fifth-density negative entity is successful in its attempts to transfer the mind/body/spirit complex when that complex is in what we call the trance state to negatively polarized time/space, then the higher self has no choice but to allow incarnation in negatively polarized space/time? Is that correct?

68.7 發問者：那麼你是說：如果這個第五負面密度實體成功地在該心/身/靈複合體處於出神狀態時、轉移該複合體到負面極化的時間/空間，那麼較高自我就別無選擇、必須允許它投生在負面極化的空間/時間？那是否正確？

Ra: I am Ra. This is incorrect. The Higher Self could allow the mind/body/spirit complex to remain in time/space. However, it is unlikely that the Higher Self would do so indefinitely due to its distortion towards the belief that the function of the mind/body/spirit complex is to experience and learn from

other-selves thus experiencing the Creator. A highly polarized positive mind/body/spirit complex surrounded by negative portions of space/time will experience only darkness, for like the magnet, there is no, shall we say, likeness. Thus a barrier is automatically formed.

RA: 我是 Ra。這是不正確的。較高自我可以允許該心/身/靈複合體停留在時間/空間中。無論如何，較高自我不大可能無限期地這樣做、由於較高自我的變貌傾向相信心/身/靈複合體的機能在於從其他自我那兒經驗與學習，從而經驗造物者。一個高度極化的正面心/身/靈複合體被空間/時間*的負面部分圍繞只會經驗黑暗，好比磁鐵(磁場)的原理，(這兩者)沒有相似的地方。因此一道障礙自動地形成。

{* 唐接下來的問題、和 Ra 的回答(68.8)貌似指出 Ra 在此意圖說的是時間/空間。 }

68.8 ▶

68.8 Questioner: Let me be sure that I understand you. Is that darkness experienced in negative space/time or in negative time/space?

68.8 發問者：讓我確定、我理解你。那個黑暗是在負面的空間/時間中被經驗，或者是在負面的時間/空間中？

Ra: I am Ra. Negative time/space.

RA: 我是 Ra。負面的時間/空間。

68.9 ▶

68.9 Questioner: Incarnation in negative space/time then in a condition like that would result in incarnation into which density level for, let us take as an example, the instrument?

68.9 發問者：在那樣的情況中，若投生在負面空間/時間、會導致它投胎在哪一個密度層級，讓我們以該器皿做為例子？

Ra: I am Ra. The answer to this query violates the first distortion.

RA: 我是 Ra。回答這個詢問違反第一變貌。

68.10 ▶

68.10 Questioner: OK, let' s not take the instrument then as an example. Let' s say that this was done to a Wanderer of sixth density. If this answer violates the first distortion, don' t answer. But let' s say a sixth-density Wanderer had this happen, and went into negative time/space. Would that be a sixth-density negative time/space, and would he incarnate into sixth-density negative space/time?

68.10 發問者：OK，我們就不以器皿為例。讓我們說、一個第六密度的流浪者遭遇這

種事情。如果這個答案違反第一變貌，不要回答。但讓我們假設地說、一個第六密度的流浪者進入負面時間/空間。那會是第六負面的密度時間/空間，接著他會投生於第六負面密度的空間/時間？

Ra: I am Ra. Your assumption is correct. The strength of the polarization would be matched as far as possible. In some positive sixth-density Wanderers the approximation would not quite be complete due to the paucity of negative sixth-density energy fields of the equivalent strength.

RA：我是 Ra。你的假設是正確的。極化的氣力會盡可能地匹配。在一些正面第六密度流浪者當中、近似值不會那麼完整、由於缺乏相等氣力的負面第六密度能量場之故。

68.11 ▶

68.11 Questioner: Is the reason that this could be done the fact that the Wanderer' s mind/body/spirit complex extracted in what we call the trance state, leaving the third-density physical, in this state the Wanderer does not have the full capability or capability to magically defend itself? Is this correct?

68.11 發問者：該流浪者的心/身/靈複合體被萃取到我們稱為的出神狀態、離開第三密度的肉體，在這個狀態中、該流浪者沒有充分的能力以魔法防護自我，所以能完成這個狀況？這是否正確？

Ra: I am Ra. In the case of this instrument, this is correct. This is also correct when applied almost without exception to those instruments working in trance which have not consciously experienced magical training in time/space in the, shall we say, present incarnation. The entities of your density capable of magical defense in this situation are extremely rare.

RA：我是 Ra。在這個器皿的情況中，這是正確的。幾乎沒有例外，對於那些在出神狀態下工作的器皿、尚未有意識地在此生、容我們說、體驗過時間/空間中的魔法訓練，這也是正確的。你們密度的實體、能夠在這種情況下進行魔法防禦是極端罕見的。

68.12 ▶

68.12 Questioner: It would seem to me that since I can' t imagine anything anything worse, shall I say, than this particular result, other than possibly the total disintegration of the mind/body/spirit complex due to nuclear bomb, that it would be very advisable to seek out the magical training and defense for this situation. Could Ra and would Ra instruct in this type of magical defense?

68.12 發問者：在我看來、既然我不能想像任何事...任何會比這特殊結果還糟的事、容我說、除了該可能性：由於原子彈(攻擊)導致該心/身/靈複合體全面分解；尋求魔法訓練與防禦會是很明智的。Ra 能不能，Ra 願意指導我們這類型的魔法防禦嗎？

Ra: I am Ra. This request lies beyond the first distortion. The entity seeking magical ability must do so in a certain manner. We may give instructions of a general nature. This we have already done. The instrument has begun the process of balancing the self. This is a lengthy process.

RA：我是 Ra。這個請求在第一變貌之外。尋求魔法能力的實體必得以特定的方式這麼做。我們可以給予一般性質的指示。這點我們早已完成了。該器皿已經開始平衡自我的過程。這是一個冗長的過程。

To take an entity before it is ready and offer it the scepter of magical power is to infringe in an unbalanced manner. We may suggest with some asperity that the instrument never call upon Ra in any way while unprotected by the configuration which is at this time present.

當一個實體還沒準備好之前、就給予它魔法力量的權杖是以不平衡的方式冒犯。容我們帶著一些嚴厲*建議該器皿絕對不要、在缺乏目前這個(完整)配置之保護的情況下、以任何方式呼求 Ra。

{* 在這個文脈中，嚴厲(asperity)可以被定義為嚴格或脾氣嚴厲。 }

68.13 ▶

68.13 Questioner: We have been speaking almost precisely of the portion of the Esmeralda Sweetwater book which we wrote having to do with Trostrick' s misplacement of the space girl' s mind/body/spirit complex. What is the significance of that work that we did with respect to our lives? It has been confusing to me for some time how that meshes in. Can you tell me that?

68.13 發問者：我們一直在談論的、幾乎與我們過去撰寫的愛斯米蘭達·甘露該書的一部分完全相同、關於托斯翠克錯置太空女孩之心/身/靈複合體的過程。我們過去的這個作品對我們的生活有何重大意義？那是如何纏繞進來的，我已為此困惑好些時候。你能否告訴我？

Ra: I am Ra. We scan each and find we may speak.

RA：我是 Ra。我們掃描每一位、發覺我們可以講。

68.14 ▶

68.14 Questioner: Would you please do so now?

68.14 發問者：請你現在開始吧？

Ra: I am Ra. We confirm the following which is already, shall we say, supposed or hypothesized.

RA：我是 Ra。我們肯定以下陳述、容我們說、早已被(你們)推測或假定。

When the commitment was made between two of this group to work for the betterment of the planetary sphere, this commitment activated a possibility/probability vortex of some strength. The experience of generating this volume was unusual in that it was visualized as if watching the moving picture.

當這個小組的兩位成員曾做出承諾共同為了改善該行星球體而工作，這個承諾啟動了一個具有某些力道的可能性/或然率漩渦。產生這本書卷的經驗是不尋常的、因為它被視覺化、彷彿在觀看活動的圖像一般。

Time had become available in its present-moment form. The scenario of the volume went smoothly until the ending of the volume. You could not end the volume, and the ending was not visualized as the entire body of the material but was written or authored.

(當時，)時間以當下此刻的形式變得可茲利用。該書卷的劇本走得很平順直到其結尾。你們不能結束該書卷、並且結局不像該資料的全部本文一般，它不被視覺化、而是被撰寫或著述的。

This is due to the action of free will in all of the creation. However, the volume contains a view of significant events, both symbolically and specifically, which you saw under the influence of the magnetic attraction which was released when the commitment was made and full memory of the dedication of this, what you may call, mission restored.

這是由於在所有造物中、自由意志的作用。無論如何，該書卷包含一個對顯著事件(複數)的綜覽，同時包括象徵性與具體性觀點，在磁性吸引的影響下，你們看見(這些)、同時做出承諾並且對於這個[你們可能稱為]任務的奉獻恢復完全記憶，於是釋放出該磁性吸引力。*

{ 請看資源書卷，以閱讀一個更有深度的說明、關於唐與卡拉的書的預言性質。}*

68.15 ▶

68.15 Questioner: We have a situation with which I am concerned having to do with the understanding, I shall say (poor word of course), completely the... This activity occurs due to polarity... I think that it is important for me to investigate the techniques, if they are within the first distortion, of the fifth-

density negative entity who wishes to displace the mind/body/spirit complexes of this group. Am I within the first distortion in asking you to describe how this entity goes about this working?

68.15 發問者：我們現在有個令我擔心的狀況，和完整理解[當然、貧乏的字眼]這個由於極性而發生的活動有關...我想這點是重要的、如果這些問題在第一變貌的範圍之內、我想探究該第五密度實體的技巧，該第五密度實體想要將這個小組的一個心/身/靈複合體移位。請求你描述這個實體如何進行這個工作，我問這問題是否在第一變貌範圍之內？

Ra: I am Ra. You are.

RA：我是 Ra。你是(在範圍之內)。

68.16 ►

68.16 Questioner: Well how does the fifth-density entity go about this working from the very start of his being alerted to the fact that we exist. How does that occur? Can you please trace the steps that he involves himself in? Please.

68.16 發問者：好的、該第五密度實體如何進行這個工作、打從一開始警覺到我們存在的事實。那是如何發生的？可否請你追蹤他自己涉入的步驟？請。

Ra: I am Ra. The entity becomes aware of power. This power has the capacity of energizing those which may be available for harvest. This entity is desirous of disabling this power source. It sends its legions. Temptations are offered. They are ignored or rejected. The power source persists and indeed improves its inner connections of harmony and love of service.

RA：我是 Ra。該實體開始覺察到力量。這股力量有能力供給能量給那些可能迎接收割的實體。這個實體渴望廢止這個力量源頭。它送出其軍團。提供各種誘惑。它們都被忽略或拒絕。該力量源頭持續存在、並且確實改善其內在的、和諧與服務之愛的連結。

The entity determines that it must needs attempt the disabling itself. By means of projection it enters the vicinity of this power source. It assesses the situation. It is bound by the first distortion but may take advantage of any free will distortion. The free will, pre-incarnative distortions of the instrument with regards to the physical vehicle seem the most promising target. Any distortion away from service to others is also appropriate.

該實體決定它必須要自己出來嘗試廢止(該源頭)。藉由(思想)投射的手段、它進入這個力量源頭的周邊地帶。它評估局勢。它受到第一變貌的束縛、但可以利用任何的自由意志變貌。該器皿的自由意志，投生前(選擇)的肉體載具的扭曲、似乎是最有希望的目

標。任何脫離服務他人的扭曲也是恰當的(目標)。

When the instrument leaves its physical vehicle it does so freely. Thus the misplacement of the mind/body/spirit complex of the instrument would not be a violation of its free will if it followed the entity freely. This is the process.

當該器皿如此自由地離開其肉體載具，如果它自由地跟隨該實體，將器皿的心/身/靈複合體錯放位置就不會違反自由意志。這是(整個)過程。

We are aware of your pressing desire to know how to become impervious as a group to any influences such as this. The processes which you seek are a matter of your free choice. You are aware of the principles of magical work. We cannot speak to advise but can only suggest, as we have before, that it would be appropriate for this group to embark upon such a path as a group, but not individually, for obvious reasons.

我們覺察到你們的迫切渴望、要知道如何使(你們的)小組不受任何這類的影響滲透。你們尋求的過程取決於你們的自由選擇。你們覺察到魔法工作的原則。我們不能指點你，只能夠給予建議，如我們先前已建議的：這條路徑最好由這個小組一起行走，而非單獨進行，這些原因是明顯的。

68.17 ▶

68.17 Questioner: I am interested in how the first distortion applies to the negatively polarized entity misplacing the mind/body/spirit complex. Why is the negatively polarized entity followed to the place of negative time/space? Why would one of us freely follow the entity?

68.17 發問者：我感興趣的是第一變貌如何應用在這個[要錯置該心/身/靈複合體的]負面極化實體之上？為什麼該負面極化實體可以被(某人)跟隨到負面時間/空間？為什麼我們當中的一員會自由地跟隨該實體？

Ra: I am Ra. The positive polarity sees love in all things. The negative polarity is clever.

RA：我是 Ra。正面極性在所有事物中看見愛。負面極性是聰明的。

68.18 ▶

68.18 Questioner: Then I am assuming if the negative polarity used any other approach that did not use the free will of the other-self, he would lose magical polarization and power. This is correct, isn't it?

68.18 發問者：那麼我正在假設、如果該負面極性(實體)使用任何無視其他自我之自由意志的手段、他會失去魔法極化與力量。這是正確的，不是嗎？

Ra: I am Ra. This is correct. The transferred energy grows low. We wish to close. Are there any short queries before we leave this instrument?

RA：我是 Ra。這是正確的。轉移能量逐漸降低，我們想要結束。在我們離開這個器皿之前、是否有任何簡短的詢問？

68.19 ▶

68.19 Questioner: Only is there anything that we can do to make the instrument more comfortable or improve the contact?

68.19 發問者：只想問、有沒有任何我們可以做的事，好使該器皿更舒適或改善該通訊？

Ra: I am Ra. You are conscientious. We realize your necessity for these queries. All is well, my friends. We thank you and leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

RA：我是 Ra。你們是謹慎認真的。我們了解你們對於這些詢問的需要。一切都好，我的朋友們。我們感謝你們、在太一無限造物者的愛與光中離開你們。所以，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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69.0 ▶

69.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator.

69.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。

Before we proceed may we make a small request for future workings. At this particular working there is some slight interference with the contact due to the hair of the instrument. We may suggest the combing of this antenna-like material into a more orderly configuration prior to the working.

在我們開始之前，我們針對未來的工作有個小請求。在這次特定的工作(初始)、有某個輕微的通訊干擾，這是由於該器皿的頭髮(影響)。我們建議在每次工作之前、梳理這個像天線般的物質、讓它進入更有秩序的配置。

We communicate now.

我們現在開始通訊。

69.1 ▶

69.1 Questioner: [Question about the instrument' s condition, not on tape.]

69.1 發問者：可否請你先給我該器皿之狀態的指示？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

69.2 ▶

69.2 Questioner: Do you mean that the physical energy is completely depleted?

69.2 發問者：你的意思是肉體能量完全地消耗殆盡？

Ra: I am Ra. This is correct, although we have physical energy transferred and available for this working.

RA: 我是 Ra。這是正確的，雖然我們擁有轉移的肉體能量、可用於此次工作。

69.3 ▶

69.3 Questioner: Thank you. A question I didn' t get to ask the previous session which I will be forced to continue at this time is, is the trance state the

only condition from which a mind/body/spirit positive entity may be lured by a negative adept to a negative time/space configuration?

69.3 發問者：謝謝你。有個問題、我在前場集會沒來得及問、我這次被迫要繼續問：是否只有在出神狀態、一個正面的心/身/靈實體才可能被一個負面實體或行家引誘進入一個負面時間/空間配置？

Ra: I am Ra. This is a misperceived concept. The mind/body/spirit complex which freely leaves the third-density physical complex is vulnerable when the appropriate protection is not at hand. You may perceive carefully that very few entities which choose to leave their physical complexes are doing work of such a nature as to attract the polarized attention of negatively oriented entities. The danger to most in trance state, as you term the physical complex being left, is the touching of the physical complex in such a manner as to attract the mind/body/spirit complex back thereunto or to damage the means by which that which you call ectoplasm is being recalled.

RA：我是 Ra。這是一個被誤解的概念。當適當的保護無法隨手可得時、自由離開第三密度肉體複合體的心/身/靈複合體才容易受傷。你可以仔細地感知到極少數實體在選擇離開肉體複合體、進行這類的工作時竟會吸引負面導向實體的極化式注意。大部分出神狀態[你們對於存有離開肉體複合體的說法]的危險在於碰觸該肉體複合體、而造成該心/身/靈複合體被吸引回來，或破壞靈質體正在被召回的過程。

This instrument is an anomaly in that it is well that the instrument not be touched or artificial light thrown upon it while in the trance state. However, the ectoplasmic activity is interiorized. The main difficulty, as you are aware, is then the previously discussed negative removal of the entity under its free will. 這個器皿是個異常現象、因為在出神過程中、該器皿並沒有被碰觸或有人造的燈光照在它上面，這是好的。無論如何，靈質體的活動是內化的。那麼，主要的困難，如你所察覺，是先前討論的負面(實體)意圖除去該實體、在其自由意志底下。

That this can happen only in the trance state is not completely certain, but it is highly probable that in another out-of-body experience such as death the entity here examined would, as most positively polarized entities, have a great deal of protection from comrades, guides, and portions of the self which would be aware of the transfer you call the physical death.

(我們)不完全確定這個狀況只會發生在出神狀態，但如果在另一種出體經驗，例如死亡，該器皿、如同大多數正面極化的實體，將有大量來自同伴、指導靈的保護，自我的部分[複數]會覺察到這種轉移：你們稱為肉體的死亡。

69.4 ▶

69.4 Questioner: Then you are saying that the protective friends, I will call them, would be available in every condition except for what we call the trance state which seems to be anomalistic with respect to the others. Is this correct?

69.4 發問者：那麼、你是說[我要稱呼它們為]具保護作用的朋友會在每一種狀態是可用的、除了我們稱為的出神狀態，因為跟其他狀態相比、出神狀態似乎是異常的。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

69.5 ▶

69.5 Questioner: Why is this trance state, as we call it, different? Why are there not protective entities available in this particular state?

69.5 發問者：為什麼這個出神狀態[以我們的稱呼]跟其他狀態不同？為什麼保護性的實體們在這種特別狀態中不是可用的？

Ra: I am Ra. The uniqueness of this situation is not the lack of friends, for this, as all entities, has its guides or angelic presences and, due to polarization, teachers and friends also. The unique characteristic of the workings which the social memory complex Ra and your group have begun is the intent to serve others with the highest attempt at near purity which we as comrades may achieve.

RA：我是 Ra。這個狀況的特殊性並不在於缺乏朋友，因為這個實體、跟所有實體一樣、有指導靈或天使的臨在，由於極化的方向，還有老師與朋友。這個[由社會記憶複合體 Ra 與你們小組創建的]工作獨特的特徵是：意圖以最高的嘗試去服務他人，並且接近我們、做為夥伴、可以達到的(最大)純度。

This has alerted a much more determined friend of negative polarity which is interested in removing this particular opportunity.

這點已經警醒負面極性的朋友、使得它更堅定地關注於除去這個特別的機會。

We may say once again two notes: Firstly, we searched long to find an appropriate channel or instrument and an appropriate support group. If this opportunity is ended we shall be grateful for that which has been done, but the possibility/probability vortices indicating the location of this configuration again are slight. Secondly, we thank you for we know what you sacrifice in order to do that which you as a group wish to do.

我們可以再一次說這兩點：首先，我們搜尋很久才找到一個適合的管道或器皿、以及一個適合的支援小組。如果這個機會結束了，我們將對於已經完成的(工作)心懷感激；但可能性/或然率漩渦指出再次發現這種配置的機率是微小的。其次，我們感謝你們，因為我們知道你們犧牲了什麼好做到你們小組想望做的事。

We will not deplete this instrument insofar as we are able. We have attempted to speak of how the instrument may deplete itself through too great a dedication to the working. All these things and all else we have said has been heard. We are thankful. In the present situation we express thanks to the entities who call themselves Latwii.

在我們的能力範圍內、我們不會耗盡這個器皿。我們已嘗試說明該器皿如何因為過分奉獻到這個工作上、而有可能耗盡自身。我們曾說過的這些事以及其他事項都被聽進去了。我們滿懷感謝。在目前的情況中、我們向稱呼自己為 Latwii 的實體們表示謝意。

69.6 ▶

69.6 Questioner: Do I understand, then, that death, whether it is by natural means or accidental death or suicide, all deaths of this type would create the same after-death condition which would avail an entity to its protection from friends? Is this correct?

69.6 發問者：那麼，就我的理解，死亡、不管是透過自然方式或意外或自殺，所有這類死亡都創造相同的死後狀態，該實體都可取得來自(無形)朋友們的保護？這是否正確？

Ra: I am Ra. We presume you mean to inquire whether in the death experience, no matter what the cause, the negative friends are not able to remove an entity. This is correct largely because the entity without the attachment to the space/time physical complex is far more aware and without the gullibility which is somewhat the hallmark of those who love wholeheartedly.

RA：我是 Ra。我們假定、你有意詢問的是：不管死亡經驗的起因為何，負面朋友都無法去除一個實體。這大致上是正確的、因為沒有附著於空間/時間肉體複合體的實體，比起生前更遠為覺察、並且沒有容易受騙的特性、這多少是那些全心愛人的實體之優良標記。

However, the death, if natural, would undoubtedly be the more harmonious; the death by murder being confused and the entity needing some time/space in which to get its bearings, so to speak; the death by suicide causing the necessity for much healing work and, shall we say, the making of a dedication

to the third density for the renewed opportunity of learning the lessons set by the higher self.

無論如何，死亡，如果是自然的、無疑地會是較為和諧的；謀殺造成的死亡會是困惑的、接著該實體需要一些時間/空間好掌握方向[可以這麼說]；自殺造成的死亡導致需要許多治療的工作，以及，容我們說，較高自我設立重新學習課程的機會，(讓它)產生對第三密度的獻身。

69.7 ▶

69.7 Questioner: Is this also true of unconscious conditions due to accident, or medical anesthetic, or drugs?

69.7 發問者：在無意識狀態下(死亡)，如意外事故、醫療用麻醉、毒品等，這(上述的)答案也是真的？

Ra: I am Ra. Given that the entity is not attempting to be of service in this particular way which is proceeding now, the entities of negative orientation would not find it possible to remove the mind/body/spirit. The unique characteristic, as we have said, which is, shall we say, dangerous is the willing of the mind/body/spirit complex outward from the physical complex of third density for the purpose of service to others. In any other situation this circumstance would not be in effect.

RA：我是 Ra。假設該實體並未嘗試以特別的方式[如目前進行的方式]去服務，負面導向的實體不會發覺有可能找到方法移除該心/身/靈。如我們先前說的，導致危險的唯一特徵在於該心/身/靈複合體為了服務他人的目的、自願向外脫離第三密度的肉體複合體。在任何其他狀況中、這種情勢並不會有效應。

69.8 ▶

69.8 Questioner: Would this be a function of the balancing action under the first distortion?

69.8 發問者：這會不會是：第一變貌之下的平衡作用的一個機能？

Ra: I am Ra. Your query is somewhat opaque. Please restate for specificity.

RA 你的詢問有些不透明，請重新具體地敘述。

69.9 ▶

69.9 Questioner: I was just guessing that since the mind/body/spirit complex is willed from the third-density body for a particular duty of service to others, that this then would create a situation primarily with respect to the first distortion where the opportunity for balancing this service by the negative

service would be available and, therefore, shall I say, magically possible for the intrusion of the other polarization. Is this thinking at all correct?

69.9 發問者：我只是在猜：心/身/靈複合體的意志決定離開第三密度身體進行一項特殊的服務他人的職責，這件事會創造出一個與第一變貌相關的情境，也就是說為了平衡的緣故，負面實體有機會提供服務，因此、容我說、以可能的魔法方式侵入另一種極化。這個思考是否有點正確？

Ra: I am Ra. No. The free will of the instrument is indeed a necessary part of the opportunity afforded the Orion group. However, this free will and the first distortion applies only to the instrument. The entire hope of the Orion group is to infringe upon free will without losing polarity. Thus this group, if represented by a wise entity, attempts to be clever.

RA：我是 Ra。否。該器皿的自由意志確實構成提供給獵戶集團的機會的必要一部分。然而，這個自由意志與第一變貌只適用於該器皿。獵戶集團的整個希望在於冒犯自由意志而不損失極性。因此這個集團，如果是由一個智慧的實體做為代表，嘗試成為聰明的。

69.10 ▶

69.10 Questioner: Now, has a Wanderer ever been so infringed upon by, shall I say, a negative adept or whoever and then placed in negative time/space?

69.10 發問者：現在，是否曾經有流浪者被負面的行家或任何人如此地冒犯[容我說]，以致於被置放於負面的時間/空間？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

69.11 ▶

69.11 Questioner: Can you tell me of the situation that the Wanderer finds itself in and why the path back cannot be the simple moving back into the same value of positive time/space?

69.11 發問者：你可否告訴我：該流浪者的處境，以及返回的路徑為什麼不能是：單純地移動返回等值的正面時間/空間？

Ra: I am Ra. The path back revolves, firstly, about the higher self's reluctance to enter negative space/time. This may be a significant part of the length of that path. Secondly, when a positively oriented entity incarnates in a thoroughly negative environment it must needs learn/teach the lessons of the love of self thus becoming one with its other-selves.

RA：我是 Ra。返回的路徑繞著這點旋轉：首先是較高自我不情願進入負面空間/時間，那條路徑的長度可能是相當顯著的。其次，當一個正面導向實體投生到一個完全負面的環境，它必須學習/教導對自我之愛的課程，才能與那些其他自我合一。

When this has been accomplished the entity may then choose to release the potential difference and change polarities.

當這點已經完成之後、該實體然後可以選擇釋放位能差異、同時改變極性。

However, the process of learning the accumulated lessons of love of self may be quite lengthy. Also the entity, in learning these lessons, may lose much positive orientation during the process and the choice of reversing polarities may be delayed until the mid-sixth density. All of this is, in your way of measurement, time-consuming although the end result is well.

無論如何，學習累積對自我之愛的課程會是一個相當冗長的過程。另外，該實體在學習這些課程的過程中，會損失許多正面的導向，使得逆轉極性的選擇時間可能會延遲到第六密度中期。所有這一切，以你們的衡量方式，是很耗時間的，雖然最終結果是好的。

69.12 ▶

69.12 Questioner: Is it possible to tell me roughly how many Wanderers that have come to this planet within this master cycle have experienced this displacement into a negative time/space? Just wondering if there have been many.

69.12 發問者：你是否可能、粗略地、告訴我，有多少個流浪者曾經在這個大師週期來到這個星球、經歷這移位到負面空間/時間的事件？只想知道是否曾有許多個？

Ra: I am Ra. We can note the number of such occurrences. There has been only one. We cannot, due to the Law of Confusion, discuss the entity.

RA：我是 Ra。我們可以提出這類事件的數字。迄今只有一位。由於混淆法則，我們不能討論該實體。

69.13 ▶

69.13 Questioner: You said the higher self is reluctant to enter negative space/time. Is that correct?

69.13 發問者：你剛才說較高自我不情願進入負面的空間/時間。那是否正確？

Ra: I am Ra. The incarnative process involves being incarnated from time/space to space/time. This is correct.

RA: 我是 Ra。該投生的過程涉及存有從時間/空間投生到空間/時間。這是正確的。

69.14 ▶

69.14 Questioner: Then the positively polarized entity (I will make this statement and see if I am correct), when first moved into time/space of a negative polarization experiences nothing but darkness. Then, on incarnation into negative space/time by the higher self, it experiences a negative space/time environment with negatively polarized other-selves. Is this correct?

69.14 發問者：那麼該正面實體[我將做出以下聲明，看看我是否正確]，當它首先移動進入負面極化的時間/空間之際，除了黑暗、什麼也經驗不到。然後，藉由較高自我、(該實體)投生進入負面的空間/時間，它經驗到一個負面的空間/時間環境，伴隨著負面極化的其他自我們。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

69.15 ▶

69.15 Questioner: It would seem to me that this would be an extremely difficult situation for the positively polarized entity and the learning process would be extremely traumatic. Is this correct?

69.15 發問者：在我看來、這對於正面極化的實體會是個極端困難的處境，接著學習過程會是極端創傷的。這是否正確？

Ra: I am Ra. Let us say that the positively polarized individual makes a poor student of the love of self and thus spends much more time, if you will, than those native to that pattern of vibrations.

RA: 我是 Ra。讓我們這麼說：正面極化的個體在(學習)對自我之愛方面是個差勁的學生、因此要花多很多的時間、若你願意這麼說、超過那些天生習慣那種振動樣式的實體。

69.16 ▶

69.16 Questioner: Is there no process or way by which the entity, once misplaced, and I am assuming this misplacement must be a function of his free will in some way. Is this correct?

69.16 發問者：一旦該實體被錯置，是否沒有什麼方式或過程...我正假設這個錯置必定是他自由意志的一個機能、就某個角度而言、這是否正確？

Ra: I am Ra. This is absolutely correct.

RA: 我是 Ra。這是絕對正確的。

69.17 ▶

69.17 Questioner: Now, this is a point that I find quite confusing to me.

69.17 發問者：現在，我發現這一點令我相當困惑。

It is a function of the free will of the positively polarized entity to move into negatively polarized time/space. However, it is also a function of his lack of understanding of what he is doing. I am sure if the entity had full understanding of what he was doing that he would not do it. It is a function of his negatively polarized other-self creating a situation by which he is, shall I say, lured to that configuration. What is the principle with respect to the first distortion that allows this to occur since we have two portions of the Creator, each of equal value or equal potential, shall I say, but oppositely polarized and we have this situation resulting. Could you tell me the philosophical principle behind this particular act?

正面極化的實體移動進入負面極化時間/空間、這是他自由意志的機能。然而，那同時也是他缺乏理解自己在做什麼的一個作用。我確定如果該實體充分理解他在做什麼，他不會做這件事。負面極化的其他自我有一個機能、創造一個情境來引誘該實體進入那個配置。以第一變貌為前提、是什麼原則允許這種事發生，因為我們有造物者的兩部分，兩邊都有同等的價值或同等的潛能，容我說，但朝相反方向極化、卻造成這種情況。你可否告訴我在這個特殊舉動背後的哲學原則？

Ra: I am Ra. There are two important points in this regard. Firstly, we may note the situation wherein an entity gets a road map which is poorly marked and in fact is quite incorrect. The entity sets out to its destination. It wishes only to reach the point of destination but, becoming confused by the faulty authority and not knowing the territory through which it drives, it becomes hopelessly lost.

RA: 我是 Ra。在這方面有兩個要點，首先，我們注意到在這個情境，該實體拿到一張標示不明的道路地圖，事實上，它是相當不正確的。該實體出發前往目的地，它只想望能抵達目的點，但被有缺失的權威所混淆、不知道它要行經的地域，它開始無望地迷失了。

Free will does not mean that there will be no circumstances when calculations will be awry. This is so in all aspects of the life experience. Although there are no mistakes, there are surprises.

自由意志並不意味在任何情況下，估算都不會出錯。在生命經驗的所有層面都是如

此。雖然(宇宙)沒有疏失，卻有驚奇。

Secondly, that which we and you do in workings such as this carries a magical charge, if you would use this much misunderstood term. Perhaps we may say a metaphysical power. Those who do work of power are available for communication to and from entities of roughly similar power. It is fortunate that the Orion entity does not have the native power of this group. However, it is quite disciplined whereas this group lacks the finesse equivalent to its power. Each is working in consciousness but the group has not begun a work as a group. The individual work is helpful, for the group is mutually an aid, one to another.

其次，我們與你們在工作集會中所做的事，好比這一場，攜帶著魔法電荷，如果你願意使用這個經常被誤解的名詞，或許我們可以說是一種形而上的力量。那些從事力量工作的實體可以與大致相似力量的實體進行往返的溝通。幸運的是：該獵戶實體並沒有這個小組的原生力量。然而，它具備相當的鍛鍊，相形之下、這個小組缺乏與它的力量相等的手腕。每個(成員)都在意識內工作，但這個小組尚未以一個小組開始一個工作。個體的工作是有幫助的，因為小組是個互相的協助，對於彼此都是如此。[69.17 和 69.18 之間停頓 48 秒]

69.18 ▶

69.18 Questioner: This instrument performs services on Sunday night channeling other members of the Confederation. We are reluctant to continue this because of the possibility of her slipping into trance and being offered the services of the negatively polarized adept. Are there any safeguards to create a situation where she cannot go into trance other than at a protected working such as this one?

69.18 發問者：這個器皿在周日晚上的通靈(會議)執行服務、傳導星際邦聯其他成員的訊息。我們不情願繼續這工作，因為她有可能滑入出神狀態、接受負面極化的實體或行家提供的服務。是否有任何的防護措施可以讓她無法進入出神狀態、除了目前這個受保護的工作(環境)？

Ra: I am Ra. There are three. Firstly, the instrument must needs improve the disciplined subconscious taboo against requesting Ra. This would involve daily conscious and serious thought. The second safeguard is the refraining from the opening of the instrument to questions and answers for the present. The third is quite gross in its appearance but suffices to keep the instrument in its physical complex. The hand may be held.

RA：我是 Ra。有三種措施。首先，該器皿必得有紀律地改善她潛意識的禁忌、防止

呼求 Ra。這涉及每日清醒與嚴肅的思考。第二項防護措施是避免讓器皿在問答時間開啟、暫且如此。第三項措施表面上看起來相當粗糙，但足以保持器皿在其肉體複合體之內。手可以被握著。

69.19 ▶

69.19 Questioner: Then you are saying just by holding the instrument' s hand during the channeling sessions that this would prevent trance?

69.19 發問者：那麼你是說、在這些通靈集會中、只是握著器皿的手就可以避免出神？

Ra: I am Ra. This would prevent those levels of meditation which necessarily precede trance. Also in the event that, unlikely as it might seem, the entity grew able to leave the physical complex the auric infringement and tactile pressure would cause the mind/body/spirit complex to refrain from leaving.

RA：我是 Ra。這會避免(進入)那些冥想水平、即出神前必須的前奏。另外，在該事件中，雖然似乎不大靠得住，當實體逐漸發展出離開肉體複合體的態勢，靈光的侵入與觸覺的壓力會導致心/身/靈複合體避免離開(肉體)。

69.20 ▶

69.20 Questioner: We keep bringing up points out of the Esmerelda Sweetwater book, that being one particularly in the book. I was wondering, in that we were attempting to retrieve the space girl' s mind/body/spirit complex from what must have been negative time/space, as it was placed there by the magician Trostrick: was the scenario of Trostrick' s actions working with the space girl, and in Esmerelda Sweetwater' s magical ritual that she designed to help retrieve the space girl' s mind/body/spirit complex, were both of these techniques approximately reasonable or were there any errors in the design of these magical techniques?

69.20 發問者：我們持續從愛斯米蘭達·甘露書中提出一些要點，在這本書中特別的一點。我不禁要問，因為我們當時嘗試從必定是負面的時間/空間中取回太空女孩之心/身/靈複合體，當它被魔法師托斯翠克放置在那裡：托斯翠克對太空女孩採取行動的場景以及愛斯米蘭達·甘露的魔法儀式、她設計來幫助取回太空女孩的心/身/靈複合體、這兩個技巧大致上合理嗎？或在這些魔法技巧的設計上，是否有任何錯誤？

Ra: I am Ra. There were no errors. We only remind each that this particular character imaged forth by you was an experienced adept.

RA：我是 Ra。沒有錯誤。我們只提醒每一位：這個被你們想像出來的特定人物是一個有經驗的行家。

69.21 ▶

69.21 Questioner: You mean the character Trostrick.

69.21 發問者：你意指的人物是托斯翠克？

Ra: I am Ra. This is incorrect. We referred to Esmerelda, as this imagined entity was called.

RA：我是 Ra。這是不正確的。我們提及愛斯米蘭達，依照這個被想像出來的實體被稱呼的(名字)。

We may note that long practice at the art which each intuitively here would be helpful. We cannot speak of methodology for the infringement would be most great. However, to speak of group efforts is, as we scan each, merely confirmation of what is known. Therefore, this we may do.

我們補充說明：長期練習你們每一位直覺知道的技藝是有幫助的。我們不能講述方法，因為這會至為巨大的侵犯。然而，談到小組的努力，當我們掃描每一位，只是確認已經知道的事情。因此、我們可以做這件事。

We have the available energy for one fairly brief query.

我們還有可用的能量、接受一個相當簡短的詢問。

69.22 ▶

69.22 Questioner: There are many techniques and ways of practicing so-called white magical arts. Are rituals designed by a particular group for their own particular use just as good or possibly better than those that have been practiced by groups such as the Order of the Golden Dawn and other magical groups?

69.22 發問者：在練習所謂的白魔法藝術上，有著許多的技巧與方式。一個特定小組專門設計一些儀式給他們自己使用，這種方式是否跟使用其他團體已經在實行的儀式一樣有效，或可能更好？其他團體好比金色黎明協會和其他魔法的團體。

Ra: I am Ra. Although we are unable to speak with precision on this query, we may note some gratification that the questioner has penetrated some of the gist of a formidable system of service and discipline.

RA：我是 Ra。雖然我們不能精確地談論這個詢問，我們有些滿意地指出發問者已經穿透一個可敬畏的服務與修練系統的一些要旨。

I am Ra. May we thank you again, my friends, for your conscientiousness. All is

well. We leave you rejoicing in the power and the peace of the One Infinite Creator. Go forth with joy. Adonai.

我是 Ra, 我的朋友, 容我們再次感謝你們, 為了你們的謹慎認真。一切都好。我們在太一無限造物者的大能與和平中歡欣地離開你們。懷著喜樂向前去吧。Adonai。

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70.0 ▶

70.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

70.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

70.1 ▶

70.1 Questioner: Could you please give me an indication of the condition of the instrument?

70.1 發問者：可否請你告訴我器皿狀態的指標？

Ra: I am Ra. We are gratified to say that it is as previously stated.

RA: 我是 Ra。我們滿意地說，狀態如前所述。

70.2 ▶

70.2 Questioner: Why do you say you are gratified to say that?

70.2 發問者：為什麼你說、你們滿意地說那件事？

Ra: I am Ra. We say this due to a sense of gratitude at the elements which have enabled this instrument to maintain, against great odds, its vital energy at normal vibratory strength. As long as this complex of energies is satisfactory we may use this instrument without depletion regardless of the distortions previously mentioned.

RA: 我是 Ra。我們這麼說是源自一種感激之情、即使在很不利的情勢下，某些要素使得這個器皿仍然能夠維持它的生命能在正常的振動性氣力。只要這個能量複合體是符合需求的，我們就可以使用這個器皿，而不會使它耗竭，不管有多少先前提及的扭曲。

70.3 ▶

70.3 Questioner: The instrument has complained of intensive psychic attack for the past diurnal period, approximately. Is there a reason for the intensification of this at this time?

70.3 發問者：這個器皿抱怨於昨天的白晝周期、遭受密集的超心靈攻擊。此時，這個加劇(現象)有個原因嗎？

Ra: I am Ra. Yes.

RA: 我是 Ra。有的。

70.4 ▶

70.4 Questioner: Can you tell me what this reason is, please?

70.4 發問者：你可否告訴我這原因是什麼，請？

Ra: I am Ra. The cause is that with which you are intimately involved, that is, the cause is the intensive seeking for what you may call enlightenment. This seeking upon your parts has not abated, but intensified.

RA：我是 Ra。這個起因是你們正在密切涉入的；也就是說，該起因是(你們)密切尋求你們稱為的覺悟。你們在這部分的尋求非但沒有減輕、還加強了。

In the general case, pain, as you call this distortion and the various exaggerations of this distortion by psychic attack would, after the depletion of physical complex energy, begin the depletion of vital energy. This instrument guards its vital energy due to previous errors upon its part. Its subconscious will, which is preternaturally strong for this density, has put a ward upon this energy complex. Thus the Orion visitor strives with more and more intensity to disturb this vital energy as this group intensifies its dedication to service through enlightenment.

就一般情況而言，痛苦[你們對這個變貌的稱呼]，以及超心靈攻擊對這個變貌造成各式各樣的誇大(結果)，在耗盡肉體複合體能量之後，開始消耗生命能。由於該器皿先前犯的錯誤，它守衛其生命能。以這個密度而言，它的潛意識意志超乎尋常地強壯，已經在這個能量複合體上放置了一層守護。因此，該獵戶訪客努力以更大、更大的強度來擾亂這股生命能、因為這個小組經由覺悟、強化它對於服務的奉獻。

70.5 ▶

70.5 Questioner: I have an extra little question that I want to throw in at this time. Is regressive hypnosis of an individual to reveal to them memories of previous incarnations a service or a disservice to them?

70.5 發問者：在這個時候，我想要丟入一個額外的小問題。對一個人施行回溯式催眠、以揭露其前世的記憶，這是一個服務或幫倒忙？

Ra: I am Ra. We scan your query and find you shall apply the answer to your future. This causes us to be concerned with the first distortion. However, the query is also general and contains an opportunity for us to express a

significant point. Therefore, we shall speak.

RA：我是 Ra。我們掃描你的詢問、發現你將應用該答案到你的未來。這點使得我們有些關切第一變貌。然而，這個詢問也是一般性的，並且包含一個機會讓我們表達一個顯著的要點。因此，我們將談論。

There is an infinite range of possibility of service/disservice in the situation of time regression hypnosis, as you term this means of aiding memory. It has nothing to do with the hypnotist. It has only to do with the use which the entity so hypnotized makes of the information so gleaned. If the hypnotist desires to serve and if such a service is performed only upon sincere request, the hypnotist is attempting to be of service.

在時間回溯式催眠[你們對這個協助記憶的方法的稱呼]的情況中，有無限多種服務/幫倒忙的可能性。它跟催眠師是沒關係的，它只跟受催眠者如何利用這個以此方式蒐集到的資訊有關。如果該催眠師渴望服務，並且只有在接收到誠摯要求才執行這項服務，則催眠師正在嘗試有所服務。

70.6 ▶

70.6 Questioner: In the last session Ra stated that “the path back from sixth-density negative time/space revolves, firstly, about the higher self’ s reluctance to enter negative time/space.” Could you explain the higher self’ s position with respect to positive and negative time/space and why it is so reluctant to enter negative time/space that it is necessary for the mind/body/spirit complex to incarnate in negative space/time to find its path back?

70.6 發問者：在上一場集會中、Ra 陳述：「返回的路徑繞著這點旋轉：首先是較高自我不情願進入負面時間/空間」*。你可否解釋較高自我的位置、跟正面與負面時間/空間之間的關係，以及為什麼它如此不情願進入負面時間/空間而必須讓該心/身/靈複合體投生在負面空間/時間好找到它返回的路徑？

{* 這段引文位於 69.11。雖然唐引用 Ra 的話語為「負面的時間/空間」；Ra 實際說的是「負面的空間/時間」。由於這個不一致，這場集會接下來的對話可能變得有些混淆。}

Ra: I am Ra. In brief, you have answered your own query. Please question further for more precise information.

RA：我是 Ra。簡言之，你已經回答自己的詢問。請進一步詢問以獲得更精確的資訊。

70.7 ▶

70.7 Questioner: Why is the higher self reluctant to enter negative time/space?

70.7 發問者：為什麼較高自我不情願進入負面的時間/空間？

Ra: I am Ra. The Higher Self is reluctant to allow its mind/body/spirit complex to enter negative time/space for the same basic reason an entity of your societal complex would be reluctant to enter a prison.

RA：我是 Ra。較高自我不情願允許它的心/身/靈複合體進入負面時間/空間，就如同你們社會複合體的一個實體不情願進入監牢；基本的理由是相同的。

70.8 ▶

70.8 Questioner: What I am trying to understand here is more about the higher self and its relationship with the mind/body/spirit complex. Does the higher self have a sixth-density mind/body/spirit complex that is a separate unit from the mind/body/spirit complex that is, in this case, displaced to negative time/space?

70.8 發問者：我在此嘗試理解更多關於較高自我、以及它與心/身/靈複合體的關係。較高自我是否有個第六密度的心/身/靈複合體、以及在這個例子中、被移位到負面時間/空間的心/身/靈複合體，它們是兩個分別的單元？

Ra: I am Ra. This is correct. The higher self is the entity of mid-sixth density which, turning back, offers this service to its self.

RA：我是 Ra。這是正確的。較高自我是第六密度中期的實體，它轉身提供這個服務給它的自我。

70.9 ▶

70.9 Questioner: I think I have an erroneous concept of the mind/body/spirit complex, for instance, that I represent here in this density and my higher self. The concept probably comes from my concept of space and time. I am going to try to unscramble it. The way I see it right now is that I am existing in two different locations, here and in mid-sixth density, simultaneously. Is this correct?

70.9 發問者：我想我對於心/身/靈複合體[好比說，在這裡代表這個密度中的我]和較高自我有個錯誤的概念。該概念很可能來自我對於空間與時間的概念。我將嘗試解開這個癥結，我現在看的方式：我正存在於兩個不同的位置，同時在這裡與第六密度中期。這是否正確？

Ra: I am Ra. You are existing at all levels simultaneously. It is specifically

correct that your higher self is you in mid-sixth density and, in your way of measuring what you know of as time, your higher self is your self in your future.

RA: 我是 Ra。你同時存在所有的層次。你的較高自我是第六密度中期的你，這是特別地正確的；以你們衡量時間的方式，你的較高自我是在你們未來的你自己。

70.10 ►

70.10 Questioner: Am I correct in assuming that all of the mind/body/spirit complexes that exist in the levels below mid-sixth density have a higher self in mid-sixth density? Is this correct?

70.10 發問者：我假設所有處於第六密度中期以下的心/身/靈複合體、都有一個在第六密度中期的較高自我？這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

70.11 ►

70.11 Questioner: Would an analogy for this situation be that the individual's higher self is manipulating to some extent, shall I say, the mind/body/spirit complex that is its analog, you might say, to move it through the lower densities for purposes of gaining experience and then finally transferring that experience or amalgamating it, you might say, in mid-sixth density with the higher self?

70.11 發問者：容我說，這個情況的類比會是一個人的較高自我在某種程度上操作該心/身/靈複合體[它的類比，你可以說]，移動它穿越較低的密度，目的是獲得經驗，最終轉移那經驗或在第六密度中期與較高自我聯合在一起？

Ra: I am Ra. This is incorrect. The Higher Self does not manipulate its past selves. It protects when possible and guides when asked, but the force of free will is paramount. The seeming contradictions of determinism and free will melt when it is accepted that there is such a thing as true simultaneity. The Higher Self is the end result of all the development experienced by the mind/body/spirit complex to that point.

RA: 我是 Ra。這是不正確的。較高自我不會操作它過去的自我們。當可能的時候、它會保護，當收到請求、(它會)指引，但自由意志的原力是至高無上的。如果接受有這麼一個東西為真實同時性，決定論與自由意志表面上的矛盾將會融解。較高自我是到那個點為止，所有該心/身/靈複合體經驗的發展的最終結果。

70.12 ▶

70.12 Questioner: Then what we are looking at is a long path of experience through the densities up to mid-sixth density which are a function totally of free will and result in the awareness of the higher self in mid-sixth density, but since time is illusory and there is a, shall I say, unification of time and space or an eradication of what we think of as time, then, all of this experience that results in the higher self, the cause of evolverment through the densities, is existing while the evolverment takes place, since it' s all simultaneous. Is this correct?

70.12 發問者：那麼、我們正在注視的、是一條經驗的漫長路徑、穿過各個密度直到第六密度中期、那完全是自由意志的機能、結果是第六密度中期的較高自我的覺知。但由於時間是虛幻的，容我說，有一個時間與空間的統合，或消除我們以為的時間，然後，所有這些經驗的結果是較高自我：進化穿過各個密度的起因；當進化發生的同時、較高自我一直存在著；由於全都是同時發生的。這是否正確？

Ra: I am Ra. We refrain from speaking of correctness due to our understanding of the immense difficulty of absorbing the concepts of metaphysical existence. In time/space, which is precisely as much of your self as is space/time, all times are simultaneous just as, in your geography, your cities and villages are all functioning, bustling, and alive with entities going about their business at once. So it is in time/space with the self.

RA：我是 Ra。我們避免談論正確性，由於我們理解要吸收形而上存在的概念是極為困難的。在時間/空間中，你的自我完全跟空間/時間中一樣真實，所有時間都是並行存在的、正如在你們的地理中，你們所有的城市與村落都在運行著，忙碌熙攘著，實體們在其中活躍地、一齊從事他們的生意。時間/空間中的自我也是如此。

70.13 ▶

70.13 Questioner: The higher self existing in mid-sixth density seems to be at the point where the negative and positive paths of experience merge into one. Is there a reason for this?

70.13 發問者：較高自我存在於第六密度中期、似乎是負面與正面經驗路徑合併為一的(時)點。這其中有個原因嗎？

Ra: I am Ra. We have covered this material previously.

RA：我是 Ra。我們先前已經涵蓋過這個題材。

{先前在 33.20, 36.12, 36.15, 43.14 涵蓋到}

70.14 ▶

70.14 Questioner: Oh yes. Sorry about that. It slipped my mind. Now, if a positive entity is displaced to negative time/space I understand that the higher self is reluctant to enter the negative time/space. And for some reason this makes it necessary for the mind/body/spirit complex to incarnate in negative space/time. Why is it necessary for this incarnation in negative space/time?

70.14 發問者：喔是的，抱歉。我忽略了。現在，如果一個正面實體被移位到負面時間/空間，我理解較高自我不情願進入負面的時間/空間。為了某個原因，使得它必須讓該心/身/靈複合體投生到負面的空間/時間。為什麼這個投生到負面空間/時間是必須的？

Ra: I am Ra. Firstly, let us remove the concept of reluctance from the equation and then secondly, address your query more to the point. Each time/space is an analog of a particular sort or vibration of space/time. When a negative time/space is entered by an entity the next experience will be that of the appropriate space/time. This is normally done by the form-making body of a mind/body/spirit complex which places the entity in the proper time/space for incarnation.

RA：我是 Ra。首先，讓我們將「不情願」從方程式中去除，然後，其次，更切中要點地講述你的詢問。每個時間/空間可以類比為一個特殊的空間/時間的種類或振動。當一個實體進入一個負面時間/空間，接下來的經驗將是適合的空間/時間。這通常是由該心/身/靈複合體的形態製造體(者)完成這件事、它放置該實體於合適的時間/空間，準備投生。

70.15 ▶

70.15 Questioner: I think to try and clear up this point I' m going to ask a few questions that are related that will possibly enable me to understand this better because I am really confused about this and I think it is a very important point in understanding the creation and the Creator in general, you might say. If a Wanderer of fourth, fifth, or sixth density dies from this third-density state in which we presently find ourselves, does he then find himself in third-density time/space after death?

70.15 發問者：我想嘗試澄清這一點、我將要問一些相關的問題、那將可能致使我更佳地理解這點，因為我對此真的很困惑，接著我想在理解造物與造物者的一般方面[你可以說]，這是很重要的一點。如果一個第四、第五、第六密度的流浪者在第三密度的狀態[即我們目前身處的狀態]中死亡，那麼他在死後會發現自己位於第三密度的時間/空間？

Ra: I am Ra. This will depend upon the plan which has been approved by the Council of Nine. Some Wanderers offer themselves for but one incarnation while others offer themselves for varying lengths of your time up to and including the last two cycles of 25,000 years. If the agreed-upon mission is complete the Wanderer's mind/body/spirit complex will go to the home vibration.

RA：我是 Ra。這將取決於當初九人議會核可的計畫。有些流浪者提供他們自己的時間只有一輩子，而其他實體提供自我的時間長度不等，最長期限包括過去的兩個 25,000 年週期。如果當時協議的任務完成，該流浪者的心/身/靈複合體將前往家鄉的振動。

70.16 ▶

70.16 Questioner: Have there been any Wanderers on this planet for the past 50,000 years now?

70.16 發問者：那些過去待在這個地球上 50,000 年的流浪者，現在，是否有任何流浪者還在這裡？

Ra: I am Ra. There have been a few. There have been many more which chose to join this last cycle of 25,000 years and many, many more which have come for harvest.

RA：我是 Ra。有少量的一些。有更多(流浪者)選擇在這最後的 25,000 年週期加入，接著更多、更多(流浪者)為了收割來臨。

70.17 ▶

70.17 Questioner: Now here is the point of my confusion. If, after physical death, a Wanderer would return to his home planet, shall I say, why cannot the same entity be extracted from negative time/space to the home planet rather than incarnating in negative space/time?

70.17 發問者：現在、這裡是我困惑的(關鍵)點。如果，在肉體死亡之後，一個流浪者可以返回他的家鄉星球，容我說，為什麼相同的實體不能從負面時間/空間被萃取出來、到達家鄉星球、而要投生在負面的空間/時間？

Ra: I am Ra. As we stated, the position in negative time/space, of which we previously were speaking, is that position which is pre-incarnative. After the death of the physical complex in yellow-ray activation the mind/body/spirit complex moves to a far different portion of time/space in which the indigo body will allow much healing and review to take place before any movement is made towards another incarnative experience.

RA: 我是 Ra。如同我們曾說明的，負面時間/空間的位置，是那個投生前的位置。在肉體複合體[位於黃色光芒的啟動態]死亡之後，該心/身/靈複合體移動到時間/空間的一個遠為不同的部分，在其中、靛藍色(光芒)體將允許大量的治療與回顧進行、在(它)移動前往另一個投生經驗之前。

I perceive a basic miscalculation upon your part in that time/space is no more homogenous than space/time. It is as complex and complete a system of illusions, dances, and pattern as is space/time and has as structured a system of what you may call natural laws.

我感知到你這邊有個基本的錯估，因為時間/空間並不比空間/時間具有更多的同質性。它也是一個同樣複雜且完整的幻象、舞蹈、樣式的系統，如同空間/時間，並且擁有一個同樣結構化的系統、屬於你可以稱為的自然法則。

70.18 ▶

70.18 Questioner: I'll ask this question to inform me a little bit about what you just stated. When you came to this planet in craft 18,000 and 11,000 years ago, these craft have been called, I believe, bell craft and were photographed by George Adamski. If I am correct these craft looked somewhat like a bell; they had portholes around the upper portions; and they had three hemispheres at 120° apart underneath. Is this correct?

70.18 發問者：我將問這個問題、好告知我多一點、關於你剛才陳述的話語。當你們乘坐飛行器來到這個星球，分別在 18,000 年與 11,000 年前，這些飛行器被稱為鐘型飛行器、並且曾被喬治·亞當斯基拍攝到。如果我是正確的、這些飛行器看起來有些像一個大鐘；在上半部周緣有舷窗環繞；接著在正下方有三個半球體、各以 120° 隔開。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

70.19 ▶

70.19 Questioner: Were these constructed in time/space or space/time?

70.19 發問者：這些飛行器是在時間/空間中被建造、或在空間/時間中被建造？

Ra: I am Ra. We ask your persistent patience, for our answer must be complex.

RA: 我是 Ra。我們要求你有堅持不懈的耐心，因為我們的答案必然是複雜的。

A construct of thought was formed in time/space. This portion of time/space is that which approaches the speed of light. In time/space, at this approach,

the conditions are such that time becomes infinite and mass ceases so that one which is able to skim the, shall we say, boundary strength of this time/space is able to become placed where it will.

一個思想的建構在時間/空間中成形，這部分的時間/空間趨近於光速。在時間/空間中，在這個趨近中，(環境)狀態的變化如下：時間變得無限且質量終止、於是一個實體能夠飛快地掠過[容我們說]時間/空間的邊界氣力，能夠依照它的意志選擇安置的地方。

When we were where we wished to be we then clothed the construct of light with that which would appear as the crystal bell. This was formed through the boundary into space/time. Thus there were two constructs, the time/space or immaterial construct, and the space/time or materialized construct.

當我們來到我們想要在的地方，然後(我們)披上光的建構，它看起來如同水晶鐘。這是在穿過邊界、進入空間/時間之際成形的。因此有兩個建構：時間/空間或非物質的建構，以及空間/時間或物質化的建構。

70.20 ▶

70.20 Questioner: Now, was there a reason for the particular shape you chose, in particular a reason for the three hemispheres on the bottom?

70.20 發問者：現在、你們選擇一個特別的外形是否有個理由，特別是底部的三個半圓球？

Ra: I am Ra. It seemed an aesthetically pleasing form and one well suited to those limited uses which we must needs make of your space/time motivating requirements.

RA：我是 Ra。它似乎是一個美學上悅目的形狀，並且在滿足你們的空間/時間的驅動必要條件上，良好地符合我們必須的有限用途。

70.21 ▶

70.21 Questioner: Was there a principle of motivation contained within the three hemispheres on the bottom, or were they just aesthetic, or were they landing gear?

70.21 發問者：在底部的三個半圓球裡頭、是否有個驅動原則，或者它們只是美觀的，或它們是降落裝置？

Ra: I am Ra. These were aesthetic and part of a system of propulsion. These hemispheres were not landing gear.

RA：我是 Ra。它們是美觀的、並且是推進系統的一部分。這些半圓球不是降落裝

置。

70.22 ▶

70.22 Questioner: I am sorry to ask such stupid questions, but I am trying to determine something about space/time, time/space, and you might say this very difficult area of the mechanism of evolution. I think it is central to the understanding of our evolution. However, I am not sure of this and I may be wasting my time. Could Ra comment on whether I am wasting my time in this particular [chuckles] investigation or whether it would be fruitful?

70.22 發問者：我很抱歉問這種愚蠢的問題，但我在嘗試測定一個與空間/時間、時間/空間有關的東西，以及你可以說、在這個進化機制中很艱難的領域。我認為它對於理解我們的進化具有中心意義。然而，我並不確定這點，我可能在浪費我的時間。Ra 可否評論這點，我在這個特殊的[輕笑聲]調查中、浪費我的時間或這會帶來豐碩的成果？

Ra: I am Ra. Since the concepts of space/time, or physics, and time/space, or metaphysics, are mechanical they are not central to the spiritual evolution of the mind/body/spirit complex. The study of love and light is far more productive in its motion towards unity in those entities pondering such concepts. However, this material is, shall we say, of some small interest and is harmless.

RA：我是 Ra。由於空間/時間或物理學，與時間/空間或形而上學都是力學的，它們對於心/身/靈複合體的靈性進化並不具中心意義。對於衡量這類概念的實體們，研讀愛與光遠遠更有生產力、就移動前往合一性的目的而言。無論如何，這個題材，容我們說，有一點小趣味並且是無害的。

70.23 ▶

70.23 Questioner: I was asking these questions primarily to understand or to build a base for an attempt to get a little bit of enlightenment on the way that time/space and space/time is related to the evolution of the mind/body/spirit complex so that I could better understand the techniques, you might say, of that evolution. For instance, you stated that “the potential difference may be released and polarities changed after an entity has learned/taught the lessons of love of self” if the entity is [a] positive entity that has found itself in negative time/space and then had to incarnate in negative space/time. And what I was trying to do was build a base for attempting to understand or at least get a slight understanding of what you meant by this statement that potential difference may be released and polarities changed after the above step. I am very interested in knowing, if placed in a negative time/space, why it

is necessary to incarnate in negative space/time and learn/teach love of self and develop, I guess, a sixth-density level of polarity before you can release that potential difference. I was trying to build a little foothold or platform from which to make that more apparent. Could you speak on that subject, please?

70.23 發問者：我問這些問題主要為了解或建造一個根基、為了嘗試獲得一點啟迪：時間/空間與空間/時間和心/身/靈複合體進化過程的關聯方式，好讓我更佳地理解 [你可以說]進化的技巧。舉例而言，如果一個正面的實體發現自我處於負面的時間/空間、並且必須投生於負面空間/時間，你曾敘述：「該實體必須完成學習/教導對自我之愛的課程，然後它才可以選擇釋放位能差異並改變極性」。我嘗試去做的是建造一個根基、為了嘗試理解或至少、些許地理解你這個敘陳述的意思：在上述步驟之後，位能差異得以被釋放、極性改變。我很有興趣知道的是，如果被放置到負面時間/空間，為什麼需要投生在負面空間/時間，並且學習/教導對自我之愛，以及在你可以釋放位能差之前，我猜測，發展一個第六密度的極性層級。我嘗試建立一小塊立足點或平台，從這裡把事情弄得更顯明。你可否講述那個主題，請？

Ra: I am Ra. This will be the last full query of this working.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。

The entity which incarnates into negative space/time will not find it possible to maintain any significant positive polarity as negativity, when pure, is a type of gravity well, shall we say, pulling all into it. Thus the entity, while remembering its learned and preferred polarity, must needs make use of the catalyst given and recapitulate the lessons of service to self in order to build up enough polarity in order to cause the potential to occur for reversal.

投生到負面時間/空間的實體將發現不可能維持任何顯著的正面極性、因為當負面性 (保持)純粹，是一種重力井，容我們說，將所有一切拉進它裡頭。因此該實體，雖然記得它所學的、與偏好的極性，必須利用既定的催化劑，概括地重現服務自我的課程、去建立足夠的極性、促成位能浮現，為了(極性的)翻轉。

There is much in this line of questioning which is somewhat muddled. May we, at this point allow the questioner to rephrase the question or to turn the direction of query more towards that which is the heart of its concern.

這條問題的路線有一些雜亂。容我們在這個(時)點，允許詢問者重新措辭或轉變詢問的方向、更多朝向它關切的核心。

70.24 ►

70.24 Questioner: I will, at the next session, then attempt to turn more toward the heart. I was attempting in this session to get at a point that I thought was

central to the evolution of spirit but I seem to have gone awry. I'm sorry for that. It is sometimes very, very difficult for me to question wisely in these areas.

70.24 發問者：我將在下次集會，試圖更多轉向靠近核心。我在這個集會嘗試獲取一個我認為是靈性進化的中心觀點，但我似乎走偏了。我對此感到抱歉。對我而言、有時候要明智地詢問這些領域的問題是非常、非常困難的。

I will just ask if there is anything that we can do to benefit the contact or make the instrument more comfortable?

我只想問有沒有任何我們可以做的事、好利益該通訊，或使該器皿更舒適？

Ra: I am Ra. You are most conscientious and the alignments are especially good. We thank you, my friends, and have been glad to speak with you. We are attempting to be of the greatest aid to you by taking care not to deplete this instrument. Thus although a reserve remains we will attempt from this working onward to keep this reserve, for this instrument has arranged its subconscious to accept this configuration.

RA：我是 Ra，你們是至為謹慎認真的，各項排列特別地好。我們感謝你們，我的朋友，並且很高興和你們談話。我們嘗試最大程度地協助你們，小心翼翼地不耗竭這個器皿。因此，雖然還存留一些(能量)儲藏，我們嘗試從這次工作起、保存這個儲藏量，因為這個器皿已經安排它的潛意識去接受這個配置。

I am Ra. You are all doing well, my friends. We leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing and glorying in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra，你們全都做得很好，我的朋友。我們在太一無限造物者的愛與光中離開你們。所以，向前去吧，在太一無限造物者的大能與和平中歡欣與自豪。

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71.0 ▶

71.0 Ra: I am Ra and I greet you in the love and in the light of the One Infinite Creator. We communicate now.

71.0 RA: 我是 Ra、接著我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

71.1 ▶

71.1 Questioner: Could you first please give me the condition of the instrument?

71.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. It is as previously stated with the exception of a slight improvement in the vital energy distortions. One may note to the support group, without infringement, that it is well to aid the instrument in the reminders that while physical complex distortions remain as they are it is not advisable to use the increased vital energies for physical complex activities as this will take a somewhat harsh toll.

RA: 我是 Ra。狀態如前所述、除了在生命能變貌上有些微的改善。在不冒犯的情況下，可以注意到，支援小組協助該器皿是好的，並提醒該器皿雖然肉體複合體變貌維持現在的狀態，我們不建議將增加的生命能用在肉體複合體的活動上，因為這將收取有些嚴厲的代價。[在 71.1 的結尾和 71.2 的開頭之間有 57 秒的停頓]

71.2 ▶

71.2 Questioner: I have several different questions. In this session I hope to establish, by searching around with several different types of questions, a point of entry into an investigation that will be fruitful. I would first ask is it possible to increase polarity without increasing harvestability?

71.2 發問者：我有幾個不同的問題。在這次集會中、我希望藉由搜尋幾個不同類型的問題，建立一個入口點，進入一個將會是豐富的研究領域。我首先問是否可能增加極性、而不增加可收割性？

Ra: I am Ra. The connection between polarization and harvestability is most important in third-density harvest. In this density an increase in the serving of others or the serving of self will almost inevitably increase the ability of an

entity to enjoy an higher intensity of light. Thus in this density, we may say, it is hardly possible to polarize without increasing in harvestability.

RA: 我是 Ra。在第三密度的收割中，極化與收割性的關聯是至為重要的。在這個密度中，增進對他人的服務或對自我的服務，將幾乎無可避免地增加一個實體的能力、以享受更高強度之光。因此，在這個密度中，我們可以說，幾乎不可能極化而不增加收割性。

71.3 ▶

71.3 Questioner: This would probably be possible in the higher densities such as the fifth density. Is this correct?

71.3 發問者：在較高的密度、好比第五密度，這就很有可能。這是否正確？

Ra: I am Ra. In fifth-density harvest, polarization has very little to do with harvestability.

RA: 我是 Ra。在第五密度的收割中，極化跟收割性的關聯非常地少。

71.4 ▶

71.4 Questioner: Would you explain the concept of working with the unmanifested being in third density to create the evolution?

71.4 發問者：你可願解釋在第三密度中、工作未顯化存有以創造進化的概念？

Ra: I am Ra. This is a many-layered question and which stria we wish to expose is questionable. Please restate giving any further depth of information requested, if possible.

RA: 我是 Ra。這是個有許多層次的問題，我們要揭露哪一條紋路*是(令人)懷疑的。如果可能的話，請重述問題、請求任何更進一步的資訊深度。

{* 在這個文脈中，條紋(stria)可以被定義為：一些數量的平行特色或層次。}

71.5 ▶

71.5 Questioner: Define, please, the unmanifested being.

71.5 發問者：請定義：未顯化的存有。

Ra: I am Ra. We may see that you wish to pursue the deeper stratum of information. We shall, therefore, answer in a certain way which does not exhaust the query but is designed to move beneath the outer teachings somewhat.

RA: 我是 Ra。我們可以看見你想望追隨更深層的資訊。所以，我們將以特定的方式回答、並非詳述這個詢問、而是有意移動到外在教導的底下一些。

The unmanifested being is, as we have said, that being which exists and does its work without reference to or aid from other-selves. To move into this concept you may see the inevitable connection between the unmanifested self and the metaphysical or time/space analog of the space/time self. The activities of meditation, contemplation, and what may be called the internal balancing of thoughts and reactions are those activities of the unmanifested self more closely aligned with the metaphysical self.

未顯化的存有是，如我們先前說的，一種存在的生命、做它的工作、沒有參考或仰賴其他自我的協助。進入這個概念、你可以看見該無可避免的連結：介於未顯化的自我與形而上或時間/空間(自我)[空間/時間自我的類比物]之間。冥想、沉思的活動、以及可被稱為內在對於思維與反應的平衡(過程)，都是未顯化自我的活動更緊密地對準形而上的自我。

71.6 ▶

71.6 Questioner: As an entity goes through the death process in third density and finds itself in time/space, it finds itself in a different set of circumstances. Would you please describe the properties or circumstances of time/space and then the process of healing of incarnative experiences that some entities encounter?

71.6 發問者：當一個實體在第三密度中、經歷死亡過程，接著發現自己位於時間/空間，發現自己處在一個不同佈景的環境。可否請你描述時間/空間的環境或屬性、然後是一些實體遭遇的投生經驗之療癒過程？

Ra: I am Ra. Although this query is difficult to answer adequately due to the limitations of your space/time sound vibration complexes, we shall respond to the best of our ability.

RA：我是 Ra。由於你們空間/時間聲音振動複合體的限制、雖然難以適當地回答這個詢問，我們將盡我們最佳的能力來回應。

The hallmark of time/space is the inequity between time and space. In your space/time the spatial orientation of material causes a tangible framework for illusion. In time/space the inequity is upon the shoulders of that property known to you as time. This property renders entities and experiences intangible in a relative sense. In your framework each particle or core vibration moves at a velocity which approaches what you call the speed of light from the direction of supraluminal velocities.

時間/空間的純正印記是時間與空間的不公平。在你們的空間/時間中，物質的空間相

關定向導致一個幻象的有形架構。在時間/空間中，這個不公平落在你們所知的時間屬性的肩膀上。相對而言，這個屬性使得實體與經驗變得無形。在你們的架構中，每一個粒子或核心振動以接近光速的速率移動，來自超光速的方向。

Thus the time/space or metaphysical experience is that which is very finely tuned and, although an analog of space/time, lacking in its tangible characteristics. In these metaphysical planes there is a great deal of what you call time which is used to review and re-review the biases and learn/teachings of a prior, as you would call it, space/time incarnation.

因此時間/空間或形而上經驗是一個被十分精細調頻的東西，雖然是空間/時間的類比，卻缺乏它有形的特徵。在這些形而上的層面中，有大量你所稱的時間被用於回顧、再回顧先前在如你所稱的空間/時間的人生、產生的偏見與學習/教導。

The extreme fluidity of these regions makes it possible for much to be penetrated which must needs be absorbed before the process of healing of an entity may be accomplished. Each entity is located in a somewhat immobile state much as you are located in space/time in a somewhat immobile state in time. In this immobile space the entity has been placed by the form-maker and higher self so that it may be in the proper configuration for learn/teaching that which it has received in the space/time incarnation.

這些區域的極度流動性使得一個實體有可能穿透許多東西、在治療過程得以完成之前，那些是必得要吸收的東西。每個實體被擺放於一個有些不可移動的狀態，就好比你們位於空間/時間中、時間的狀態多少是不可移動的。在這個不可移動的空間中，一個實體被形體製造者與較高自我放在一個適合的配置、以學習/教導它在空間/時間的人生中接收的東西。

Depending upon this time/space locus there will be certain helpers which assist in this healing process. The process involves seeing in full the experience, seeing it against the backdrop of the mind/body/spirit complex total experience, forgiving the self for all missteps as regards the missed guideposts during the incarnation and, finally, the careful assessment of the next necessities for learning. This is done entirely by the higher self until an entity has become conscious in space/time of the process and means of spiritual evolution at which time the entity will consciously take part in all decisions. 取決於這個時間/空間的所在地、將會有特定的幫手協助這個治療過程。這個過程包括看到完整的經驗，倚靠著心/身/靈複合體全體經驗的背景，觀看它，原諒自我踏錯的每一步、以及在人生旅途中錯失的路標；最後，仔細地評估下次需要學習的東西。這過程完全由較高自我完成，直到該實體在空間/時間中、覺知這個過程和靈性進化的方

式，在那個時候、該實體將有意識地參與所有的決策。

71.7 ▶

71.7 Questioner: Is the process in positive time/space identical with the process in negative time/space for this healing?

71.7 發問者：關於這個治療，它在正面時間/空間與負面時間/空間中都是相同的過程嗎？

Ra: I am Ra. The process in space/time of the forgiveness and acceptance is much like that in time/space in that the qualities of the process are analogous. However, while in space/time it is not possible to determine the course of events beyond the incarnation but only to correct present imbalances. In time/space, upon the other hand, it is not possible to correct any unbalanced actions but rather to perceive the imbalances and thusly forgive the self for that which is.

RA：我是 Ra。在空間/時間中、寬恕與接納的過程跟時間/空間中是很像的、因為該(治療)過程的各項品質是類比的。無論如何，在空間/時間中，(實體)不可能去決定此生之外事件的發展方向、只能更正目前的不平衡。在時間/空間中，反過來說，不可能更正任何未平衡的動作、卻毋寧感知到那些不平衡，因此，就(自我)目前所是的狀態、原諒自我。

The decisions then are made to set up the possibility/probabilities of correcting these imbalances in what you call future space/time experiences. The advantage of time/space is that of the fluidity of the grand overview. The advantage of space/time is that, working in darkness with a tiny candle, one may correct imbalances.

於是(實體)做了一些決定、設置某些可能性/或然率好在你們稱為的未來空間/時間經驗中，更正這些不平衡。時間/空間的好處是那宏偉綜觀的流動性。空間/時間的好處是：在黑暗中拿著一根微小的蠟燭工作，一個實體可以更正這些不平衡。

71.8 ▶

71.8 Questioner: If an entity has chosen the negative polarization are the processes of healing and review similar for the negative path?

71.8 發問者：如果一個實體已經選擇負面極化、它在負面途徑上的治療與回顧過程是否(與正面)雷同？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

71.9 ▶

71.9 Questioner: Are the processes that we are talking about processes that occur on many planets in our Milky Way Galaxy, or do they occur on all planets, or what percentage?

71.9 發問者：我們正談論的過程是否發生在我們的銀河系星群中、許多行星上頭，或發生在所有行星上，或是什麼百分比？

Ra: I am Ra. These processes occur upon all planets which have given birth to sub-Logoi such as yourselves. The percentage of inhabited planets is approximately 10%.

RA：我是 Ra。這個過程發生在所有生育子理則[好比你們自己]的行星上。有實體棲息的行星百分比大約是 10%。

71.10 ▶

71.10 Questioner: What percentage of stars, roughly, have planetary systems?

71.10 發問者：粗略地說，所有恆星有行星系統的百分比是多少？

Ra: I am Ra. This is unimportant information, but harmless. Approximately 32% of stars have planets as you know them while another 6% have some sort of clustering material which upon some densities might be inhabitable.

RA：我是 Ra。這是不重要的資訊、但無害。大約 32%的恆星有行星[如你的認知]，而另外 6%有某種叢集的材質，在其上的某些密度是可居住的。

71.11 ▶

71.11 Questioner: Well, this would tell me that roughly 3% of all stars have inhabited planets, which would just give a, shall I say, mind-boggling idea of the number of entities which... I assume then this process of evolution is in use throughout the known universe. Is this correct?

71.11 發問者：嗯，這回答告訴我，大略而言、所有恆星的 3%擁有可居住的行星，容我說，這個數量的實體、令心智感到驚奇的觀念...，那麼，我假設這個過程在整個已知進化中的宇宙都是有效的、遍及整個已知的宇宙，這個進化的過程都被使用。這是否正確？

Ra: I am Ra. This octave of infinite knowledge of the One Creator is as it is throughout the One Infinite Creation, with variations programmed by sub-Logoi of what you call major galaxies and minor galaxies. These variations are not significant but may be compared to various regions of geographical

location sporting various ways of pronouncing the same sound vibration complex or concept.

RA: 我是 Ra。太一造物者的無限知識(產生)的八度音程如實存在、遍佈整個太一無限造物，由子理則們、屬於你們所稱的成年銀河與幼年銀河、規劃一些變動。這些變動不是顯著的，但可以比擬為不同地理區域對於同一個聲音振動複合體或概念會展現各式各樣的發音方式。

71.12 ▶

71.12 Questioner: Then it seems to me from this that the sub-Logos such as our sun uses free will to modify only slightly a much more general idea of created evolution so that the general plan of created evolution, which seems then to be uniform throughout the One Infinite Creation, is for this process of the sub-Logoi to grow through the densities and, under the first distortion, find their way back to the original thought. Is this correct?

71.12 發問者：在我看來，子理則，好比我們的太陽、使用自由意志稍微修改一個遠為一般的受造進化之構想，於是該受造進化的一般計畫似乎是齊一的、遍佈整個太一無限造物，(該計畫)是為了子理則們的這個過程，在第一變貌的前提下、成長穿過各個密度，找到它們返回起初思維的道路。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

71.13 ▶

71.13 Questioner: Then each entity is on a path that leads to the one destination. This is like many, many roads which travel through many, many places but eventually merge into one large center. Is this correct?

71.13 發問者：那麼每個實體都在一條路徑上、通往一個目的地。這好像許多、許多條道路穿越許多、許多的地方，但最終合併進入一個大的中心。這是否正確？

Ra: I am Ra. This is correct but somewhat wanting in depth of description. More applicable would be the thought that each entity contains within it all of the densities and sub-densities of the octave so that in each entity, no matter whither its choices lead it, its great internal blueprint is one with all others. Thusly its experiences will fall into the patterns of the journey back to the original Logos. This is done through free will but the materials from which choices can be made are one blueprint.

RA: 我是 Ra。這是正確的，但有些缺乏描述的深度。更可以應用的思維是每個實體的內在包含八度音程的所有密度和子密度、所以在每個實體中，無論它選擇通往哪

裡，它偉大的內在藍圖與所有其他實體是同一的。因此它的經驗將落入返回起初理則的旅程的樣式。這個過程透過自由意志完成，但可以做出這些選擇的(源頭)材料是同一個藍圖。

71.14 ▶

71.14 Questioner: You have made the statement that pure negativity acts as a gravity well pulling all into it. I was wondering first if pure positivity has precisely the same effect? Could you answer that please?

71.14 發問者：你已經聲明純粹的負面性作用為一個重力井、把所有東西拉進去。我不禁要問，首先，純粹的正面性是否有完全相同的效應？可否請你回答？

Ra: I am Ra. This is incorrect. Positivity has a much weaker effect due to the strong element of recognition of free will in any positivity approaching purity. Thus although the negatively oriented entity may find it difficult to polarize negatively in the midst of such resounding harmony it will not find it impossible.

RA：我是 Ra。這是不正確的。正面性的效應要弱許多、由於任何趨向純粹的正面性、具有強烈認可自由意志的元素。因此，雖然負面導向實體在一個如此迴響著和諧的環境中、會發覺難以負面地極化，不會發覺那是不可能的。

Upon the other hand, the negative polarization is one which does not accept the concept of the free will of other-selves. Thusly in a social complex whose negativity approaches purity the pull upon other-selves is constant. A positively oriented entity in such a situation would desire for other-selves to have their free will and thusly would find itself removed from its ability to exercise its own free will, for the free will of negatively oriented entities is bent upon conquest.

另一方面，負面極化不接受其他自我的自由意志概念。因此、在一個負面性趨向純粹的社會複合體中、作用於其他自我的拉力是恆常的。一個正面導向實體在這種情況中、會渴望其他自我有它們的自由意志、於是便發覺自己行使自由意志的能力被移除了，因為負面導向實體的自由意志決心要征服。

71.15 ▶

71.15 Questioner: Could you please comment on the accuracy of this statement? I' m going to generally talk about the concept of magic and first define it as the ability to create changes in consciousness at will. Is this an acceptable definition?

71.15 發問者：可否請你評論這個敘述的準確性？我將一般性地談論魔法的概念、接

著先定義它為在意識中任意創造改變的能力。這是一個可接受的定義嗎？

Ra: I am Ra. This definition is acceptable in that it places upon the adept the burden it shall bear. It may be better understood by referring back to an earlier query, in your measurement, within this working having to do with the unmanifested self. In magic one is working with one's unmanifested self in body, in mind, and in spirit; the mixture depending upon the nature of the working.

RA：我是 Ra。這個定義是可接受的、因為它將行家應該背負的負擔放在它上頭。更佳的理解方式或許可以參考你稍早[以你的衡量方式]的詢問，同樣位於此次工作(集會)中、和未顯化的自我有關。在魔法中，一個實體在身體、心智、靈性之中工作其未顯化的自我；混合(比例)取決於該工作的特質。

These workings are facilitated by the enhancement of the activation of the indigo-ray energy center. The indigo-ray energy center is fed, as are all energy centers, by experience but far more than the others is fed by what we have called the disciplines of the personality.

藉由增強靛藍色光芒能量中心的活化作用、可以促進這些工作。靛藍色光芒能量中心，如同所有能量中心，藉由(實體的)經驗餵養，但它需要一種食物的程度遠超過其他(中心)、我們曾經稱呼它為人格的修練。

71.16 ▶

71.16 Questioner: I will state that the objective of a white magical ritual is to create a change in consciousness of a group. Is this correct?

71.16 發問者：我將聲明：白魔法儀式的目的是在一個群體的意識中、創造改變。這是否正確？

Ra: I am Ra. Not necessarily. It is possible for what you term white magic to be worked for the purpose of altering only the self or the place of working. This is done in the knowledge that to aid the self in polarization towards love and light is to aid the planetary vibration.

RA：我是 Ra。不必然如此。你所稱呼的白魔法可能只為了改變自我或工作場所。這樣做的實體知曉協助自我極化朝向愛與光、即是協助全球的振動。

71.17 ▶

71.17 Questioner: The change in consciousness should result in a greater distortion towards service to others, toward unity with all, and toward knowing in order to serve. Is this correct, and are there any other desired results?

71.17 發問者：意識中的改變應該導致更大趨向服務的變貌，朝向與全體的合一，並且朝向知曉是為了服務。這是否正確，還有任何其他被渴望的結果嗎？

Ra: I am Ra. These are commendable phrases. The heart of white magic is the experience of the joy of union with the Creator. This joy will of necessity radiate throughout the life experience of the positive adept. It is for this reason that sexual magic is not restricted solely to the negatively oriented polarizing adepts but when most carefully used has its place in high magic as it, when correctly pursued, joins body, mind, and spirit with the One Infinite Creator.

RA：我是 Ra。這些是值得稱許的說法。白魔法之心是經驗與造物者合一的喜悅。這種喜悅必然將照耀該正面行家的畢生經驗。正是為了這個原因、性慾魔法並不僅限於負面導向的極化行家，當十分謹慎使用的時候，它在高等(白)魔法中有它的位置，當正確地追求，可以使得身體、心智、靈性和太一無限造物者結合。

Any purpose which you may frame should, we suggest, take into consideration this basic union with the One Infinite Creator, for this union will result in service to others of necessity.

我們建議：你可以構想到的任何目標都納入這個考量、這個與太一無限造物者的基本結合，因為這個結合將必然導致服務他人。

71.18 ▶

71.18 Questioner: There are, shall I say, certain rules of white magic. I will read these few that I have written and I would like for you to comment on the philosophical basis or reasoning behind these and add to this list any of importance that I have neglected. First, a special place of working preferably constructed by the practitioners; second, a signal or key such as a ring to summon the magical personality; third, special clothing worn only for the workings; fourth, a specific time of day; fifth, a series of ritual sound vibratory complexes designed to create the desired mental distortion; sixth, a group objective for each session. Would you comment on this list please?

71.18 發問者：容我說，白魔法有些特定的規則。我將朗誦一些已經寫好的東西，我想要你評論這些規則背後的哲學基礎或論據，並在這清單上增加任何我忽略的重點。首先，一個特別的工作場所、最好是由實行者自己建造；其次，一個特別的信號或鑰匙、好比一個召喚魔法人格的指環；第三，只為該工作穿著的特殊服飾；第四，一天中特定的時段；第五，一系列的儀式聲音振動複合體、被設計來創造渴望的心智變貌；第六，在每次集會有一個團體的目標。你可願評論這個清單，請？

Ra: I am Ra. To comment upon this list is to play the mechanic which views the instruments of the orchestra and adjusts and tunes the instruments. You will note these are mechanical details. The art does not lie herein.

RA：我是 Ra。評論這個清單如同扮演技工的角色、檢視交響樂團的各項樂器、然後對這些樂器調整與調音。你將注意到、這些都是機械式的細節。藝術並不在其中。

The one item of least import is what you call the time of day. This is important in those experiential nexi wherein the entities search for the metaphysical experience without conscious control over the search. The repetition of workings gives this search structure. In this particular group the structure is available without the need for inevitable sameness of times of working. We may note that this regularity is always helpful.

在這些項目中、意義最小的一項是你稱為的一天中的(特定)時間。對於那些尋找形而上經驗、卻在經驗鏈結上尚未有意識控管這尋找的實體們。重複工作(時段)給於這個尋找一個結構，這點是重要的。而這個特別的小組，已經有可用的結構、沒有需要在必然相同的時段工作。我們可以補充說明，這個規律性總是有幫助的。

71.19 ▶

71.19 Questioner: You stated in a previous session that Ra searched for some time to find a group such as this one. I would assume that this search was for the purpose of communicating the Law of One. Is this correct?

71.19 發問者：你曾在先前的集會陳述：Ra 尋找好些時候、搜尋像這樣的一個小組。我會假設這個搜尋的目標是：溝通一的法則。這是否正確？

Ra: I am Ra. This is partially correct. We also, as we have said, wished to attempt to make reparation for distortions of this law set in motion by our naïve actions of your past.

RA：我是 Ra。這只有部分正確。如同我們說過的，在你們的過去、由於我們一些天真的行動，導致這個法則運行時的一些扭曲，我們也想望嘗試去補償。

71.20 ▶

71.20 Questioner: Can you tell me if we have covered the necessary material to this point to, if published, make the necessary reparations for the naïve actions?

71.20 發問者：你能否告訴我，到這個(時)點為止，我們已經涵蓋必要的題材，如果出版之後，足以補償(過去)那些天真的行動？

Ra: I am Ra. We mean no disrespect for your service, but we do not expect to make full reparations for these distortions. We may, however, offer our

thoughts in the attempt. The attempt is far more important to us than the completeness of the result. The nature of your language is such that what is distorted cannot, to our knowledge, be fully undistorted but only illuminated somewhat.

RA: 我是 Ra。我們無意對你的服務表示不敬，但我們不期待可以完全補償這些扭曲。無論如何，我們嘗試提供我們的思想。對我們而言，該嘗試遠比結果的完整性重要。以我們現有的知識，你們語言的特質是：一旦有個東西被扭曲了、就不能夠完全回復到無扭曲的狀態、只能被些許地光照。

71.21 ▶

71.21 Questioner: When you say you searched for this group what do you mean? What was your process of search? I ask this question to understand more the illusion of time and space.

71.21 發問者：當你說、你們尋找這個小組，你的意思是什麼？你(那時的)尋找過程是什麼？我問這個問題好理解更多時間與空間之幻象。

Ra: I am Ra. Consider the process of one who sees the spectrograph of some complex of elements. It is a complex paint sample, let us say for ease of description. We of Ra knew the needed elements for communication which had any chance of enduring. We compared our color chip to many individuals and groups over a long span of your time. Your spectrograph matches our sample.

RA: 我是 Ra。考慮一個實體觀看一張由某些複雜元素組成的光譜圖，為了便於描述，讓我們說這是一個複雜的顏料樣本。我們 Ra 群體知道有點機會持久通訊所需的元素。我們經過一段你們的長時間，和許多個體與群體比對我們的顏色晶片。你們的光譜圖與我們的樣本相配。

In response to your desire to see the relationship betwixt space/time and time/space, may we say that we conducted this search in time/space, for in this illusion one may quite readily see entities as vibratory complexes and groups as harmonics within vibratory complexes.

回應你渴望看見空間/時間與時間/空間的關係、容我們說、我們在時間/空間內舉行這個搜尋，因為在這個幻象中、一個實體可以相當立即地看見實體們為振動複合體、以及各個群體做為和音、在這些振動性複合體裡面。

[在 71.21 的結尾和 71.22 的開頭之間有 33 秒的停頓]

71.22 ▶

71.22 Questioner: I see the most important product of this communication

being a vehicle of partial enlightenment for those incarnate now who have become aware of their part in their own evolutionary process. Am I correct in this assumption?

71.22 發問者：我看到這個通訊最重要的產品是：一個部分啟蒙的載具、給予那些已經開始覺察到他們在進化過程中的角色的人。我這個假設是否正確？

Ra: I am Ra. You are correct. We may note that this is the goal of all artifacts and experiences which entities may come into contact with and is not only the property of Ra or this contact.

RA：我是 Ra。你是正確的。我們可以說明，實體們可能接觸到的所有經驗與文化遺物都有這個目的、它不是 Ra 或這個通訊的專有資產。

We find that this instrument has neglected to continue to remind its self of the need for holding some portion of energy back for reserve. This is recommended as a portion of the inner program to be reinstated as it will lengthen the number of workings we may have. This is acceptable to us. The transferred energy grows quite, quite low. We must leave you shortly. Is there a brief query at this time?

我們發現這個器皿已忽視持續提醒自己需要保持一部分能量做為預備存量。我們推薦重新恢復這個內在計畫、因為它將延長我們可以擁有的工作數量。這對我們是可接受的。目前轉移的能量變得相當、相當低落。我們必得儘快離開你們。此時、是否有個簡短的詢問？

71.23 ▶

71.23 Questioner: Is there anything that we can do to improve the contact or make the instrument more comfortable?

71.23 發問者：有沒有任何我們可以做的、好改善該通訊或使該器皿更舒適？

Ra: I am Ra. You are conscientious. Remain most fastidious about the alignments of the appurtenances. We thank you. I am Ra. I leave you in the love and in the glorious light of the Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

RA：我是 Ra，你們是誠實認真的。排列校準各個器具上、保持最嚴謹講究的態度。我們謝謝你們。我是 Ra，我在無限造物者的愛與榮光中離開你們。所以，向前去吧，在太一無限造物者的和平與大能中歡欣慶祝。Adonai。

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72.0 ▶

72.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

72.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

72.1 ▶

72.1 Questioner: Could you first give me an indication of the instrument' s condition, please?

72.1 發問者：你可否先告訴我該器皿的狀態指示，請？

Ra: I am Ra. This instrument' s physical energy distortions are as previously stated. The vital energy level has become distorted from normal levels, somewhat downward, due to the distortion in this instrument' s mind complex activity that it has been responsible for the, shall we say, difficulties in achieving the appropriate configuration for this contact.

RA：我是 Ra。這個器皿的肉體能量變貌如前所述。生命能水平變得有些扭曲、偏移了正常的水平，有些下降，由於該器皿的心智複合體活動中的扭曲、(認為)它要為達成這個通訊的適當配置的種種困難負責，容我們說。

72.2 ▶

72.2 Questioner: Was the banishing ritual that we performed of any effect in purifying the place of working and screening from influences that we do not wish?

72.2 發問者：我們剛才執行的驅逐儀式、是否在淨化工作場所、以及篩除我們不想要的影響力上有任何效果？

Ra: I am Ra. This is quite correct.

RA：我是 Ra。這是相當正確的。

72.3 ▶

72.3 Questioner: Can you tell me what I can do to improve the effectiveness of the ritual?

72.3 發問者：你可否告訴我、我能做什麼以改善該儀式的有效性？

Ra: I am Ra. No.

RA: 我是 Ra。不可。

72.4 ▶

72.4 Questioner: Can you tell me what caused the instrument to become in a condition toward unconsciousness during the last two meditations prior to this one to such an extent that we discontinued [them]?

72.4 發問者：在這次集會之前，該器皿在最近兩次冥想中、進入接近無意識的狀態、情況嚴重到我們必須中斷它們，你可否告訴我這情況的起因？

Ra: I am Ra. We can.

RA: 我是 Ra。我們可以。

72.5 ▶

72.5 Questioner: Would you please tell me that?

72.5 發問者：那麼請你告訴我？

Ra: I am Ra. The entity which greets this instrument from the Orion group first attempted to cause the mind/body/spirit complex, which you may call spirit, to leave the physical complex of yellow ray in the deluded belief that it was preparing for the Ra contact. You are familiar with this tactic and its consequences. The instrument, with no pause, upon feeling this greeting, called for the grounding within the physical complex by requesting that the hand be held. Thus the greatest aim of the Orion entity was not achieved. However, it discovered that those present were not capable of distinguishing between unconsciousness with the mind/body/spirit intact and the trance state in which the mind/body/spirit complex is not present.

RA: 我是 Ra。這個對該器皿致意的實體、來自獵戶集團、首先嘗試欺騙器皿相信它正在準備 Ra 接觸，使其心/身/靈複合體，你可以稱為靈，離開黃色光芒的肉體複合體。你很熟悉這個戰術及其後果。當該器皿感覺到這個致意，沒有停頓，(立刻)呼求肉體複合體接地，藉由請求手被握住。因此獵戶實體無法達成最大的目的。然而，它發現那些在場的實體沒有能力分辨無意識[心/身/靈完整無缺]與出神狀態[心/身/靈複合體不在場]兩者的區別。

Therefore, it applied to the fullest extent the greeting which causes the dizziness and in meditation without protection caused, in this instrument, simple unconsciousness as in what you would call fainting or vertigo. The

Orion entity consequently used this tactic to stop the Ra contact from having the opportunity to be accomplished.

因此，它傾注最大程度的力量來致意、導致(器皿)暈眩，並且在冥想過程中沒有保護，導致這個器皿一種單純的無意識狀態，你們會稱為暈倒或頭暈。結果獵戶實體使用這個戰術，阻止 Ra 接觸有機會被完成。

72.6 ▶

72.6 Questioner: The instrument has scheduled an operation on her hand next month. If a general anesthetic is used to create the unconscious state will this or any other parameters of the operation allow for any inroads by the Orion entities?

72.6 發問者：該器皿預計在下個月進行手部手術。如果使用一般的麻醉劑造成無意識狀態，手術中的這點或其他因素是否會允許獵戶實體們有任何侵入的道路？

Ra: I am Ra. It is extremely improbable due to the necessity for the intention of the mind/body/spirit complex, when departing the yellow-ray physical complex, to be serving the Creator in the most specific fashion. The attitude of one approaching such an experience as you describe would not be approaching the unconscious state with such an attitude.

RA：我是 Ra。這是極度不可能的、由於心/身/靈複合體的意圖是必要條件，當它離開黃色光芒肉體複合體時，必須以十分明確的方式服務造物者。若一個實體的態度接近你剛才描述的體驗、就不會接近該無意識的狀態。

72.7 ▶

72.7 Questioner: We have here, I believe, a very important principle with respect to the Law of One. You have stated that the attitude of the individual is of paramount importance for the Orion entity to be able to be effective. Would you please explain how this mechanism works with respect to the Law of One and why the attitude of the entity is of paramount importance and why this allows for action by the Orion entity?

72.7 發問者：我相信，我們在此找到一個十分重要、和一的法則相關的原則。你剛才陳述、個體的態度對於獵戶實體能否起作用有著至高的重要性。可否請你解釋這個機制如何配合一的法則運作，以及為什麼一個實體的態度具有至高的重要性，以及為什麼這點允許獵戶實體的行動？

Ra: I am Ra. The Law of Confusion or Free Will is utterly paramount in the workings of the infinite creation. That which is intended has as much intensity of attraction to the polar opposite as the intensity of the intention or desire.

RA：我是 Ra。混淆法則或自由意志法則在無限造物的運作中是全然至高無上的。一個被意願的東西所吸引的相反極性、它的強度跟該意願或渴望本身的強度是相等的。

Thus those whose desires are shallow or transitory experience only ephemeral configurations of what might be called the magical circumstance. There is a turning point, a fulcrum which swings as a mind/body/spirit complex tunes its will to service. If this will and desire is for service to others the corresponding polarity will be activated. In the circumstance of this group there are three such wills acting as one with the instrument in the, shall we say, central position of fidelity to service. This is as it must be for the balance of the working and the continuance of the contact. Our vibratory complex is one-pointed in these workings also and our will to serve is also of some degree of purity. This has created the attraction of the polar opposite which you experience.

是故、對於那些只有淺薄或短暫渴望的實體們而言、它們只會經歷到瞬息般的[或許可被稱為]魔法情境的配置。有一個轉捩點，當一個心/身/靈複合體調頻它的意志對準服務，這個槓桿支點會開始轉動。如果這個意志與渴望是為著服務他人，對應的極性將會被啟動。以這個小組的情況而論、有三個這樣的實體決意、如同一體般動作，容我們說，該器皿在這個忠誠服務中位於中心的位置。(因此)這個現象是一定必須的、為了工作的平衡、以及通訊的持續之故。我們的振動性複合體在這些工作中也是單一指向的，我們服務的意志也具有某種程度的純粹。這點產生對相反極性的吸引力、如你們經驗到的。

We may note that such a configuration of free will, one-pointed in service to others, also has the potential for the alerting of a great mass of light strength. This positive light strength, however, operates also under free will and must be invoked. We could not speak to this and shall not guide you, for the nature of this contact is such that the purity of your free will must, above all things, be preserved. Thus you wend your way through experiences discovering those biases which may be helpful.

我們可以說明：這樣的自由意志的配置，單一地指向服務他人也有潛力警醒巨量的光之氣力。然而，這股正面的光之氣力同樣在自由意志底下運作，並且必須被祈請。我們不能談論這點，也不會指引你們，因為這個通訊的特質是如此的：你們的自由意志的純度必定要被保存、這點位於所有事物之上。因此你們透過經驗前行、在一路上發現那些可能有幫助的傾向。

[在 72.7 的結尾和 72.8 的開頭之間有 30 秒的停頓]

72.8 ▶

72.8 Questioner: The negatively oriented entities who contact us and others on this planet are limited by the first distortion. They have obviously been limited by the banishing ritual just performed. Could you describe, with respect to free will, how they limit themselves in order to work within the first distortion and how the banishing ritual itself works?

72.8 發問者：在這個地球上、接觸我們和其他人的負面導向實體受到第一變貌的限制。它們已經明顯地受到剛才執行的驅逐儀式之限制。你可否依據自由意志描述它們如何限制自己以在第一變貌之內工作？以及該驅逐儀式本身如何運作的？

Ra: I am Ra. This query has several portions. Firstly, those of negative polarity do not operate with respect to free will unless it is necessary. They call themselves and will infringe whenever they feel it possible.

RA：我是 Ra。這個詢問有幾個部分。首先，那些屬於負面極性的實體並不依照自由意志運作、除非它是必須的。它們呼叫自己、並且將在任何感覺可能的時候冒犯。

Secondly, they are limited by the great Law of Confusion in that, for the most part, they are unable to enter this planetary sphere of influence and are able to use the windows of time/space distortion only insofar as there is some calling to balance the positive calling. Once they are here, their desire is conquest.

其次，它們受到偉大的混淆法則的限制、最主要是因為它們無法進入這個星球的影響圈、只有當一些呼求產生、在這範圍內、為了平衡正面的呼求；它們才能使用時間/空間變貌的窗戶。一旦它們來到這裡，它們的渴望是征服。

Thirdly, in the instance of this instrument' s being removed permanently from this space/time, it is necessary to allow the instrument to leave its yellow-ray physical complex of its free will. Thus trickery has been attempted.

第三，在這個器皿(可能)被永久地從這個空間/時間被移除的例子中，必要條件是允許器皿以它的自由意志離開其黃色光芒肉體複合體。這個技倆曾經被嘗試過。

The use of the light forms being generated is such as to cause such entities to discover a wall through which they can not pass. This is due to the energy complexes of the light beings and aspects of the One Infinite Creator invoked and evoked in the building of the wall of light.

使用這些光的形式所產生的結果是使得這類實體發現一道它們無法穿過的牆。這是由於光之存有與太一無限造物者的一些面向的能量複合體被祈請與呼喚、用於建造該光之牆。

72.9 ▶

72.9 Questioner: Everything that we experience with respect to this contact, our distortion toward knowledge in order to serve, the Orion entity' s distortion toward the attempt to reduce the effectiveness of this service, all of this is a result of the first distortion, as I see it, in creating totally free atmosphere for the Creator to become more knowledgeable of Itself through the interplay of Its portions, one with respect to another. Is my view correct with respect to what I just said?

72.9 發問者：關於這個通訊、我們體驗的每一件事、我們為了服務而有朝向知識的變貌，獵戶實體的變貌朝向降低這個服務的有效性，所有這些是第一變貌的一個結果，就我的看法，為造物者創造一個完全自由的氛圍、好透過祂的各個部分的相互作用、更多地見識祂自己，前者與後者彼此相關。關於我剛才所說的、我的觀點是否正確？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

72.10 ▶

72.10 Questioner: In the last session you mentioned that if the instrument used any of the increased vital energy that she experiences now for physical activity she would pay a "harsh toll." Could you tell me the nature of that harsh toll and why it would be experienced?

72.10 發問者：在上次的集會、你提到如果該器皿使用她現在體驗到的、任何增加的生命能在肉體複合體的活動上、她會付出一個「嚴厲的代價」。你可否告訴我那個嚴厲代價的本質，以及為什麼要經驗它？

Ra: I am Ra. The physical energy level is a measure of the amount of available energy of the body complex of a mind/body/spirit complex. The vital energy measurement is one which expresses the amount of energy of being of the mind/body/spirit complex.

RA：我是 Ra。肉體能量水平是衡量一個心/身/靈複合體的、身體複合體的可用能量額度。生命能的度量是表達一個心/身/靈複合體的存有的能量額度。

This entity has great distortions in the direction of mind complex activity, spirit complex activity, and that great conduit to the Creator, the will. Therefore, this instrument' s vital energy, even in the absence of any physical reserve measurable, is quite substantial. However, the use of this energy of will, mind, and spirit for the things of the physical complex causes a far greater distortion

in the lessening of the vital energy than would the use of this energy for those things which are in the deepest desires and will of the mind/body/spirit complex. In this entity these desires are for service to the Creator. This entity sees all service as service to the Creator and this is why we have cautioned the support group and the instrument itself in this regard. All services are not equal in depth of distortion. The over-use of this vital energy is, to be literal, the rapid removal of life force.

這個實體有巨大的變貌朝向心智複合體的活動、靈性複合體的活動，以及那個通往造物者的偉大導管：意志。因此，這個器皿即使在沒有任何可測量的肉體儲備(能)的情況下，生命能(仍)是相當可觀的。然而，使用這股意志、心智、靈性的能量在肉體複合體的事物上、導致遠遠更大的扭曲、減少了生命能，相較之下、若將這股能量用在符合該心/身/靈複合體最深的渴望與意志的事物上，扭曲會少許多。這個實體內在的渴望是服務造物者。這個實體看待所有服務都是服務造物者，這就是為什麼我們在這方面告誡該支援小組以及器皿自身。所有服務的變貌深度並不相等。過度使用這股生命能，實在地說，即是快速去除生命原力。

72.11 ▶

72.11 Questioner: You mentioned that the large amount of light is available. Could I by, or this group by, proper ritual, use this for recharging the vital energy of the instrument?

72.11 發問者：你剛才提到大量的光是可用的。透過適當的儀式，我或這個小組是否可以使用這道光來為該器皿重新補充生命能？

Ra: I am Ra. This is correct. However, we caution against any working which raises up any personality; rather it is well to be fastidious in your working.

RA：我是 Ra。這是正確的。然而，我們告誡(你們)避免任何會抬舉任一人格的工作；毋寧、在你們的工作中保持嚴格謹慎、這是好的。

72.12 ▶

72.12 Questioner: Could you explain what you mean by “raises up any personality?”

72.12 發問者：你可否解釋你意指的「抬舉任一人格」？

Ra: I am Ra. Clues, we may offer. Explanation is infringement. We can only ask that you realize that all are One.

RA：我是 Ra。線索、我們可以提供。解釋就是冒犯。我們只要求你領悟到：一切為一。

72.13 ▶

72.13 Questioner: We have included "Shin" in the banishing ritual, "Yod Heh Vau Heh" to make it "Yod Heh Shin Vau Heh." Is this helpful?

72.13 發問者：我們將「Shin」納入驅逐儀式中，把「YodHehVauHeh」變為「YodHehShinVauHeh」。這是否有幫助？

Ra: I am Ra. This is helpful especially to the instrument whose distortions vibrate greatly in congruency with this sound vibration complex.

RA：我是 Ra。這是有幫助的、尤其對於該器皿、它的變貌大大地跟這個聲音振動複合體一致地振動。

72.14 ▶

72.14 Questioner: We will in the future have group meditations as our Sunday night meditations. I am concerned in... protection for the instrument if she is once more a channel in these. Is there an optimum time or limiting amount of time for the banishing ritual to be effective, or if we continually, daily, purify the place of working that we use for the Sunday night meditation with the banishing ritual would this carry over for long periods of time, or must the ritual be done immediately prior to the meditations?

72.14 發問者：我們在未來會有群體冥想、即我們周日晚上的冥想。我擔心...給這個器皿的保護、如果她再一次擔任這些冥想的管道。要讓驅逐儀式有效、是否有個最佳時段或有時間量的限制？如果我們持續每日以驅逐儀式淨化我們周日晚上冥想的工作場所，這個效果是否會持續一段長時間，或者這個儀式必須在這些冥想開始前立即完成？

Ra: I am Ra. Your former assumption is more nearly correct.

RA：我是 Ra。你前者的假設比較接近正確。

72.15 ▶

72.15 Questioner: Is there any danger in the Sunday night meditations, [with the] precautions we are taking, of the instrument being led away by the Orion entity?

72.15 發問者：關於周日晚上的冥想，目前是否有任何危險，以我們目前採取的預防措施，該器皿是否有可能被獵戶實體引走？

Ra: I am Ra. The opportunities for the Orion entity are completely dependent upon the instrument' s condition of awareness and readiness. We would suggest that this instrument is still too much the neophyte to open itself to

questions since that is the format used by Ra. As the instrument grows in awareness this precaution may become unnecessary.

RA：我是 Ra。獵戶實體的機會完全取決於該器皿的覺知與準備的狀態。我們會提示這個器皿仍舊是太嫩的新手、而不要開放自己面對(多個)問題、因為那是 Ra 使用的格式。當該器皿的覺知成長、這個預防措施可能變得不需要了。

72.16 ▶

72.16 Questioner: Is it possible to over-energize the instrument with sexual energy transfers?

72.16 發問者：就性能量轉移而言、是否可能過度充能該器皿？

Ra: I am Ra. No.

RA：我是 Ra。不會。

72.17 ▶

72.17 Questioner: Why is there no protection at the floor or bottom of the banishing ritual, and should there be?

72.17 發問者：為什麼該驅逐儀式在地板或底部沒有保護，應該要有嗎？

Ra: I am Ra. This will be the last full query of this working.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。

The development of the psychic greeting is possible only through the energy centers starting from a station which you might call within the violet ray moving through the adept' s energy center and therefrom towards the target of opportunity. Depending upon the vibratory nature and purpose of greeting, be it positive or negative, the entity will be energized or blocked in the desired way.

超心靈致意的發展只可能透過能量中心從紫羅蘭光芒的位置開始移動通過行家的能量中心，從那一點前往機會的目標。依照致意的目的與振動本質，不管是正面或負面，該實體將以(致意者)渴望的方式被充能或被阻礙。

We of Ra approach this instrument in narrow-band contact through violet ray. Others might pierce down through this ray to any energy center. We, for instance, make great use of this instrument' s blue-ray energy center as we are attempting to communicate our distortion/understandings of the Law of One.

我們 Ra 群體以窄頻通訊通過紫羅蘭光芒、接洽這個器皿。其他實體在向下穿透這個光

芒之後，可能前往任何能量中心。舉例來說，我們大量使用這個器皿的藍色光芒能量中心、因為我們正嘗試溝通我們對於一的法則之變貌-理解。

The entity of Orion pierces the same violet ray and moves to two places to attempt most of its non-physical opportunities. It activates the green-ray energy center while further blocking indigo-ray energy center. This combination causes confusion in the instrument and subsequent over-activity in unwise proportions in physical complex workings. It simply seeks out the distortions pre-incarnatively programmed and developed in incarnative state. 該獵戶實體穿透同樣的紫羅蘭光芒，並前往兩個地方、嘗試它大多數的非物理的機會，它啟動綠色光芒能量中心同時進一步阻礙靛藍光芒能量中心。這個組合造成該器皿的混淆、以及隨後不明智地在肉體複合體的工作上過度活動。它單純地尋求(器皿)投胎前規劃的、並在肉身狀態時發展的扭曲。

The energies of life itself, being the One Infinite Creator, flow from the south pole of the body seen in its magnetic form. Thus only the Creator may, through the feet, enter the energy shell of the body to any effect. The effects of the adept are those from the upper direction and thus the building of the wall of light is quite propitious.

生命自身的能量，即是太一無限造物者，從磁性的形式來看、該能量從身體的南極流入。因此唯有造物者可以通過雙腳，進入身體的能量外殼、並且有任何效果。行家的效應是從上面的方向而來、是故建造光之牆是相當吉祥的*。

{* 在這文脈中，吉祥的(propitious)可以被定義為「有利的」。}

May we ask if there are any shorter queries at this time?

容我們問、此時是否有任何較短的詢問？

72.18 ▶

72.18 Questioner: I would just ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

72.18 發問者：我只問、有沒有任何我們可以做的事、使該器皿更舒適或改善該通訊？

Ra: I am Ra. This instrument has some increased distortion in the region of the neck. Some attention here might provide greater comfort. All is well, my friends. The forbearance and patience observed by Ra are commendable. Continue in this fastidiousness of purpose and care, for the appropriate configurations for contact, and our continuance of contact, will continue to be

possible. This is acceptable to us.

RA：我是 Ra，這個器皿在頸部區域有一些增加的扭曲，多放些注意力在這裡、可以提供更大程度的舒適。一切都好，我的朋友們。Ra 觀察到(你們的)堅忍與耐心，這是值得讚許的。繼續保持這種嚴謹的決心並照顧適當的通訊配置，那麼我們持續通訊將繼續是可能的。這是我們可接受的。

I am Ra. I leave you, my friends, glorying in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra，我的朋友，我離開你們，在太一無限造物者的愛與光中引以自豪。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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73.0 ▶

73.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

73.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

73.1 ▶

73.1 Questioner: Could you please give me an indication of the instrument' s condition?

73.1 發問者：可否請你給我、關於該器皿的狀態指示？

Ra: I am Ra. It is as previously stated with the exception of the vital energy level which is distorted more nearly towards that which is normal for this entity.

RA：我是 Ra。如前所述、除了這個實體的生命能水平更為扭轉朝向接近正常(狀態)。

73.2 ▶

73.2 Questioner: Has the banishing ritual that we have performed been helpful for this contact?

73.2 發問者：我們已經執行的驅逐儀式是否已經對於這個通訊有幫助？

Ra: I am Ra. The ritual described has gained with each working in making efficacious the purity of contact needed not only for the Ra contact but for any working of the adept.

RA：我是 Ra。上述的儀式在每次工作中逐漸增進其效力、該通訊的純淨度不只是 Ra 通訊需要的，也是行家進行任何工作所必須的。

73.3 ▶

73.3 Questioner: Thank you. We would like to thank Ra at this time for the opportunity to be of service to those on this sphere who would like to have the information that we gain here in this [inaudible].

73.3 發問者：謝謝你。我們想要在這個時機感謝 Ra 給(我們)機會服務那些想擁有我們在此得到的資訊的地球人[聽不見]。

You stated that free will, one-pointed in service to others had the potential of alerting a great mass of light strength. I assume that the same holds precisely true for the service-to-self polarity. Is this correct?

你陳述自由意志，單一指向於服務他人，有潛力警醒大量的光之力量。我假設相同的方式用在服務自我極性上也完全成立。這是否正確？

Ra: I am Ra. This is incorrect but subtly so. In invocation and evocation of what may be termed negative entities or qualities, the expression alerts the positively oriented equivalent. However, those upon the service-to-others path wait to be called and can only send love.

RA：我是 Ra。這是不正確的、但在細微處是如此。在祈請與召喚所謂的負面實體或素質，該表達所警醒的量與正面導向的相當。然而，那些走在服務他人途徑上的實體、等待被呼叫並只能傳送愛。

73.4 ►

73.4 Questioner: What I was trying to get at was that this alerting of light strength is, as I see it, a process that must be totally a function of free will, as you say, and as the desire and will and purity of desire of the adept or operator increases, the alerting of light strength increases. Is this part of it the same for both positive and negative potentials and am I correct with this statement?

73.4 發問者：我嘗試查明的是這個警醒光之力量的過程，以我來看，這個過程必定完全是自由意志的一個機能，如你說的，當行家或操作者的渴望與意志、渴望的純度增加，所警醒的光之力量隨之增加。這部分在正面與負面勢能兩方面是否都是一樣的，我這個敘述正確嗎？

Ra: I am Ra. To avoid confusion we shall simply restate for clarity your correct assumption.

RA：我是 Ra。為了避免困惑、我們單純地重述你正確的假設、為了清晰度之故。

Those who are upon the service-to-others path may call upon the light strength in direct proportion to the strength and purity of their will to serve. Those upon the service-to-self path may call upon the dark strength in direct proportion to the strength and purity of their will to serve.

那些在服務他人途徑上面的實體可以呼求光明力量、其程度與它們服務意志的氣力與純度成正比。那些走在服務自我途徑上的實體可以請求暗黑力量、其程度與它們服務意志的氣力與純度成正比。

73.5 ▶

73.5 Questioner: I will undoubtedly make many errors in my statements today because what I am going to do is try to guess at how this works and let you correct me.

73.5 發問者：我今天的敘述無疑地會犯許多錯誤、因為我即將做的是：嘗試去猜測這怎麼運作的、接著讓你更正我。

In considering the exercise of the Middle Pillar I have thought it to be wrong in that the adept sees or visualizes light moving downward from the crown chakra down to the feet. Ra has stated that the Creator enters from the feet and moves upward, and that this spiraling light enters from the feet and moves upward. It seems to me that an adept alerting light strength, in visualizing the use of this, would visualize it entering in the direction of the feet and energizing first, the red energy center and moving upward through the energy centers in that fashion. Is this correct?

考慮中柱的練習、我曾想過它可能是錯誤的、因為行家看見或觀想光從頂輪移動向下到達雙腳。Ra 曾經敘述造物者從雙腳進入並向上移動，也就是這道螺旋光從雙腳進入並向上移動。在我看來，一個行家正在警醒光明力量、在使用這個儀式時應該觀想光從雙腳進入、首先供能給紅色能量中心、接著向上移動，以此方式通過各個能量中心。這是否正確？

Ra: I am Ra. No.

RA: 我是 Ra。不正確。

73.6 ▶

73.6 Questioner: Could you tell me how I am wrong in that statement?

73.6 發問者：你可否告訴我、我那個敘述如何有誤？

Ra: I am Ra. Yes.

RA: 我是 Ra。可以。

73.7 ▶

73.7 Questioner: Would you please do that?

73.7 發問者：請你開始吧？

Ra: I am Ra. There are two concepts with which you deal. The first is the great way of the development of the light in the microcosmic mind/body/spirit. It is assumed that an adept will have its energy centers functioning smoothly and

in a balanced manner to its best effort before a magical working. All magical workings are based upon evocation and/or invocation.

RA: 我是 Ra。你在此處理的、有兩個概念。首先是在小宇宙心/身/靈中、發展光的偉大之道。我們假設一個行家在魔法工作開始之前，已經盡力將它的能量中心運行順暢、並處於平衡狀態。所有的魔法工作皆奠基於召喚與/或祈請之上。

The first invocation of any magical working is that invocation of the magical personality as you are familiar with this term. In the working of which you speak the first station is the beginning of the invocation of this magical personality which is invoked by the motion of putting on something. Since you do not have an item of apparel or talisman the gesture which you have made is appropriate.

任何魔法工作的第一個祈請是祈請魔法人格，如你所熟悉的稱謂。在你所說的工作中，第一站是開始祈請這個魔法人格，透過穿戴某個東西的動作來引發。既然你沒有一個服飾或護身符的品項、你剛才打的手勢是適當的。

The second station is the evocation of the great cross of life. This is an extension of the magical personality to become the Creator. Again, all invocations and evocations are drawn through the violet energy center. This may then be continued towards whatever energy centers are desired to be used.

第二站是召喚生命的偉大十字。這是魔法人格的延伸、成為造物者。再次地，所有召喚與祈請被牽引穿過紫羅蘭能量中心。然後這股力量可以繼續、前往任何(行家)渴望使用的能量中心。

73.8 ▶

73.8 Questioner: Then will you speak of the difference between the spiraling light that enters through the feet and the light invoked through the crown chakra?

73.8 發問者：那麼、你可否講述螺旋光進入雙腳與祈請光穿越頂輪，這兩者之間的差異？

Ra: I am Ra. The action of the upward spiraling light drawn by the will to meet the inner light of the One Infinite Creator may be likened to the beating of the heart and the movement of the muscles surrounding the lungs and all the other functions of the parasympathetic nervous system. The calling of the adept may be likened to those nerve and muscle actions over which the mind/body/spirit complex has conscious control.

RA: 我是 Ra。藉由意志的牽引，向上螺旋光與太一無限造物者的內在之光的相會可以比擬為心跳，與肺部周圍肌肉的運動，以及副交感神經系統的所有其他機能。行家的呼求可以比擬為該心/身/靈複合體可以有意識控制的那些神經與肌肉動作。

73.9 ▶

73.9 Questioner: Previously you stated—I believe I’ m correct in say[ing] this— that where the two directions meet you have a measure, let us say, of the development of any particular mind/body/spirit complex. Am I correct?

73.9 發問者：先前你曾說*在那兩個方向相會之處、我相信我這麼說是正確的、你可以衡量出任何特定的心/身/靈複合體的發展(程度)。我是否正確？

{* 先前在 49.5-6 敘述過}

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

73.10 ▶

73.10 Questioner: In invoking the alerted light then, it would seem to me that the visualization of the invocation would be dependent upon what the use was to be of the light. The use could be for healing, could be for communication, or it could be for the general awareness, you might say, of the creation and the Creator. Would you please speak on this process and my correctness in making this assumption?

73.10 發問者：那麼，在祈請或警醒光的過程中，在我看來，祈請的觀想會仰賴光的用途。該用途可以是治療、通訊，或一般對於(宇宙)造物與造物者的覺察。可否請你講述這個過程、以及我製作這個假設的正確性？

Ra: I am Ra. We shall offer some thoughts though it is doubtful that we may exhaust this subject. Each visualization, regardless of the point of the working, begins with some work within the indigo ray. As you may be aware, the ritual which you have begun is completely working within the indigo ray. This is well for it is the gateway. From this beginning light may be invoked for communication or for healing.

RA: 我是 Ra。我們將提供一些想法，雖然我們懷疑能否窮盡這個主題。每個具象化，不管工作的要點為何，都從靛藍色光芒內在的某種工作開始。如你可能覺察的，你們已經開始的儀式完全是靛藍色光芒之內的工作。這是好的，因為它是個入口。從這個開端，光可以被祈請、用於通訊或治療。

You may note that in the ritual which we offered you to properly begin the Ra

workings the first focus is upon the Creator. We would further note a point which is both subtle and of some interest. The upward spiraling light developed in its path by the will, and ultimately reaching an high place of mating with the inward fire of the One Creator, still is only preparation for the work upon the mind/body/spirit which may be done by the adept. There is some crystallization of the energy centers used during each working so that the magician becomes more and more that which it seeks.

你可以注意到我們提供給你的儀式，把首要的焦點放在造物者上頭、適當地開始 Ra 之工作(集會)。我們願進一步補充一個同時是細微的*又有些趣味的要點。向上螺旋光藉由意志在它的路徑上發展、最終抵達一個高處與太一造物者的內部火焰交合，然而這只是行家工作其心/身/靈之前的準備。在每一次的工作期間，使用一些能量中心的結晶體，於是魔法師越來越多地成為它所尋求的。

{* 在這個文脈中，細微的(subtile)可以被定義為：精細的、或精緻的。 }

More importantly, the time/space mind/body/spirit analog, which is evoked as the magical personality, has its only opportunity to gain rapidly from the experience of the catalytic action available to the third-density space/time mind/body/spirit. Thus the adept is aiding the Creator greatly by offering great catalyst to a greater portion of the creation which is identified as the mind/body/spirit totality of an entity.

更為重要的：時間/空間心/身/靈之類比物，被呼喚為魔法人格，它唯一從中快速獲益的機會，來自第三密度空間/時間之心/身/靈可得的催化相關行動的經驗。因此該行家大大地協助造物者，藉由提供大量催化劑給造物的更大部分、它被識別為一個實體的心/身/靈全體。

73.11 ►

73.11 Questioner: Desire and will are key factors in the process. Is this correct?

73.11 發問者：在這個過程中、關鍵要素是渴望與意志。這是否正確？

Ra: I am Ra. We would add one quality. In the magical personality desire, will, and polarity are the keys.

RA：我是 Ra。我們會增加一個品質。在魔法人格中，渴望、意志、極性是(三把)鑰匙。

73.12 ►

73.12 Questioner: I would then assume that the many so-called evangelists which we have in our society at present, many have great desire and very great will, and possibly great polarity. It seems to me that in some cases that

there is a lack of information or awareness that creates a less than effective working in the magical sense. Am I correct in this analysis?

73.12 發問者：目前、我們社會中有許多所謂的傳教士，我假設他們有巨大的渴望與意志，可能也有偉大的極性。(但)在我看來，有許多例子顯示其覺察或資訊的欠缺，而創造一個較無效用的工作、就魔法的意義而言。我這個分析正確嗎？

Ra: I am Ra. You are partially correct. In examining the polarity of a service-to-others working the free will must be seen as paramount. Those entities of which you speak are attempting to generate positive changes in consciousness while abridging free will. This causes the blockage of the magical nature of the working except in those cases wherein an entity freely desires to accept the working of the evangelist, as you have called it.

RA：我是 Ra。你有部分是正確的。在檢驗一個服務他人工作的極性中，自由意志必須被視為至高無上。你說的那些實體嘗試在意識中產生正面的改變、同時刪減了自由意志。這造成該工作的魔法特質受到阻礙、除了在某些例子中、一個實體自由地渴望接受該傳教士[如你所稱]的工作成果。

73.13 ▶

73.13 Questioner: What was the orientation with respect to this type of communication for the one known as Jesus of Nazareth?

73.13 發問者：有關這類型的通訊，拿撒勒的耶穌在這方面的態度方針是什麼？

Ra: I am Ra. You may have read some of this entity' s workings. It offered itself as teacher to those mind/body/spirit complexes which gathered to hear and even then spoke as through a veil so as to leave room for those not wishing to hear. When this entity was asked to heal, it oft times did so, always ending the working with two admonitions: firstly, that the entity healed had been healed by its faith, that is, its ability to allow and accept changes through the violet ray into the gateway of intelligent energy; secondly, saying always, "Tell no one." These are the workings which attempt a maximal quality of free will while maintaining fidelity to the positive purity of the working.

RA：我是 Ra。你可能已經閱讀過這個實體的一些工作成果。它提供自己為老師給那些聚集聆聽的心/身/靈複合體，即使在那時、如同透過面紗來講話、好留空間給那些不想聽的實體。當這個實體被要求治療，它經常如此做，總是在工作結尾附帶兩個告誡：首先，這個被治療的實體是憑著它的信心而被醫治，也就是說，該實體的能力允許並接受某些改變透過紫羅蘭光芒進入智能能量的大門。其次，(他)總是說：「不要告訴任何人」。這些工作嘗試(確保)自由意志的最大品質、同時忠實地維持對於該工作的正面純度。

73.14 ►

73.14 Questioner: An observation of the working itself by another entity would seem to me to partially abridge free will in that a seemingly magical occurrence had taken place as a result of the working of an adept. This could be extended to any phenomenon which is other than normally acceptable. Could you speak on this paradox that is immediately the problem of anyone doing healing?

73.14 發問者：由另一個實體來觀察該工作自身，在我看來、部分地刪減了自由意志，因為行家的工作的結果，一個表面上的魔法事件發生了。這點可以延伸到任何不同於一般可接受的現象。你可否講述這個矛盾，也就是任何實體執行治療後立即發生的問題？

Ra: I am Ra. We are humble messengers of the Law of One. To us there are no paradoxes. The workings which seem magical and, therefore, seem to infringe upon free will do not, in themselves, do so, for the distortions of perception are as many as the witnesses and each witness sees what it desires to see. Infringement upon free will occurs in this circumstance only if the entity doing the working ascribes the authorship of this event to its self or its own skills. Those who state that no working comes from it but only through it is infringing upon free will.*

{ Ra meant to say "not infringing" on free will. See the next question and answer.}*

RA：我是 Ra。我們是一的法則的謙卑使者。對於我們而言、沒有矛盾。那看似魔法的工作，因此似乎冒犯自由意志，它們自身並不這麼做，因為感知的扭曲就跟目擊者的人數一樣多，每個目擊者看見它渴望看的東西。冒犯自由意志只發生在這種情況下，即執行該工作的實體把這個事件的作者身分歸功給它的自我或它自己的技術。若該實體陳述工作成果並不來自它，而是經由它呈現，那就[不]是冒犯自由意志*。

{ Ra 起初說：「那些實體陳述工作成果並不來自它，而是經由它呈現，就是冒犯自由意志」該錯誤隨即在 73.15 更正，並且在 74.2 確認是痛苦爆發造成的一個錯誤。}*

73.15 ►

73.15 Questioner: You said that if the entity says that no working comes from it but only through it it is also infringing. Is that correct?

73.15 發問者：你剛才說，若該實體說工作成果並不來自它、而只是經由它呈現，那也是冒犯。那是否正確？

Ra: I am Ra. This is incorrect. We said that in that event there is no

infringement.

RA: 我是 Ra。這是不正確的。我們剛才說：在那個事件中、沒有冒犯。

73.16 ▶

73.16 Questioner: The one known as Jesus accumulated twelve disciples. What was his purpose in having these disciples with him?

73.16 發問者：被知曉為耶穌的實體聚集了十二位門徒，他擁有這些門徒的目標是什麼？

Ra: I am Ra. What is the purpose of teach/learning if there be no learn/teachers? Those drawn to this entity were accepted by this entity without regard for any outcome. This entity accepted the honor/duty placed upon it by its nature and its sense that to speak was its mission.

RA: 我是 Ra。如果沒有學習/教導者，教導/學習的目標是什麼？這實體接受那些被這實體吸引的實體、而不顧任何後果。這實體依它的本質與見識、接受寄託給它的榮譽/義務、去講說即是它的使命。[在 73.16 的結尾和 73.17 的開頭之間有 43 秒的停頓]

73.17 ▶

73.17 Questioner: In the exercise of the fire then, I assume that the healer would be working with the same energy that we spoke of as entering through the crown chakra. Is this correct?

73.17 發問者：那麼，在火的練習中，我假設醫者工作的能量、跟我們剛才說的進入穿越頂輪的能量是一樣的，這是否正確？

Ra: I am Ra. This is correct with some additional notation necessary for your thought in continuing this line of study. When the magical personality has been seated in the green-ray energy center for healing work the energy then may be seen to be the crystalline center through which body energy is channeled. Thus this particular form of healing uses both the energy of the adept and the energy of the upward spiraling light. As the green-ray center becomes more brilliant, and we would note this brilliance does not imply over-activation but rather crystallization, the energy of the green-ray center of the body complex spirals twice; firstly, clockwise from the green-ray energy center to the right shoulder, through the head, the right elbow, down through the solar plexus, and to the left hand. This sweeps all the body complex energy into a channel which then rotates the great circle clockwise again from right — we correct this instrument — from the left to the feet, to the right hand, to the crown, to the left hand, and so forth.

RA：我是 Ra。這是正確的、需要一些額外的注釋好讓你的思維可以繼續這條研讀路線。當魔法人格為了治療工作已被安置於綠色光芒能量中心中，那麼該能量可以被視為結晶體中心，透過它、身體能量得以被傳導。因此這個特別的治療形式同時使用行家的能量和向上螺旋光的能量。當綠色光芒中心變得更明亮，我們補充說明，這種明亮並不暗示過度啟動、毋寧是結晶化，身體複合體的綠色光芒中心的能量盤旋了兩次：首先，(能量)從綠色光芒能量中心順時針穿過頭部、到達右肩膀、右手肘，向下穿過太陽神經叢，接著到達左手。這過程席卷所有的身體複合體能量進入一個管道，然後旋轉出一個大圓圈，再次從右邊順時針——我們更正這個器皿——從左邊到達雙足、到右手、到頭頂、到左手，以此類推*。

{* 在 74.19, Ra 提供一段針對 73.17 的更正文：「在火的練習中、你可以看到初始螺旋從綠色光芒能量中心順時針穿過雙肩與頭部，然後穿過雙肘，然後到達左手。在接下來的回答結束之前，該管道已經被更正。」}

Thus the in-coming body energy, crystallized, regularized, and channeled by the adept's personality reaching to the green-ray energy center, may then pour out the combined energies of the adept which is incarnate thus offering the service of healing to an entity requesting that service. This basic situation is accomplished as well when there is an entity which is working through a channel to heal.

因此從內而來的身體能量，被結晶化、規律化，並被行家的人格傳導、抵達綠色光芒能量中心，然後可以將在世行家的綜合能量向外灌注，從而提供治療服務給一個要求該服務的實體。當有一個實體為了治療透過一個管道工作之時，這個基本的狀況也就完成了。

73.18 ▶

73.18 Questioner: Could you tell me how this transfer of light, I believe it would be, would affect the patient to be healed?

73.18 發問者：你可否告訴我這個光的轉移如何影響要被治療的病人、我相信它可以的？

Ra: I am Ra. The effect is that of polarization. The entity may or may not accept any percentage of this polarized life-energy which is being offered. In the occasion of the laying on of hands this energy is more specifically channeled and the opportunity for acceptance of this energy similarly more specific.

RA：我是 Ra。這個效應和極化有關。該實體可能會或不會接受這個被提供的極化之生命能量[不管百分比多少]。至於接手(治療)的情況，這股能量被更明確地傳導，於是接受這股能量的機會同樣地更加明確。

It may be seen that the King' s Chamber effect is not attempted in this form of working but rather the addition to one, whose energies are low, the opportunity for the building up of those energies. Many of your distortions called illnesses may be aided by such means.

你可以看到，在這種形式的工作中、國王密室效應並未被嘗試，毋寧是對於低能量狀態的實體、使它有更多機會增進其能量。你們許多被稱為疾病的扭曲可以被此類方法協助。

73.19 ▶

73.19 Questioner: I' ll make a general statement which you can correct. The way I see the overall picture of healer and patient is that the one to be healed has, because of a blockage in one of the energy centers or more, but we will just consider one particular problem... Because of this energy center blockage the upward spiraling light that creates one of the seven bodies has been blocked from the maintenance of that body, and this has resulted in a distortion from the perfection of that body that we call disease or a bodily anomaly which is other than perfect. The healer, having suitably configured its energy centers, is able to channel light, the downward pouring light, though its properly configured energy situation to the one to be healed. If the one to be healed has the mental configuration of acceptance of this light, the light then enters [the] physical complex and re-configures the distortion that was created by the original blockage. I am sure that I have made some mistakes in that. Would you please correct them?

73.19 發問者：你可以更正我以下的一般敘述。在我看來，醫者與病人之間的整體圖像是：要被治療的實體有一個或更多的能量中心受到阻礙，但我們將只考慮一個特別的問題，因為這個能量中心的阻礙，向上螺旋光在七個形體之一受到阻礙，即身體的維護受到阻礙，這導致了身體的完美產生扭曲，也就是我們稱的疾病或身體的異常現象。醫者已經適當地配置其能量中心群，能夠傳導光，向下灌注的光，透過它適當配置的能量狀態到達要被治療的實體(身上)。如果要被治療的實體擁有接受這道光的心智配置，光就進入其肉體複合體並重新配置造成阻礙的扭曲。我確定我在這描述過程有犯一些錯誤。可否請你更正它們？

Ra: I am Ra. Your mistakes were small. We would not, at this time, attempt a great deal of refinement of that statement as there is preliminary material which will undoubtedly come forward. We may say that there are various forms of healing. In many, only the energy of the adept is used. In the exercise of fire some physical complex energy is also channeled.

RA：我是 Ra。你的錯誤是小的。我們不會在此時嘗試大量地精煉該敘述、因為無疑

地、必須先提出一些預備的材料。我們可以說有各式各樣的治療形式。在許多方式中，只有行家的能量被用到。在火的練習中，一些肉體複合體的能量也被傳導。

We might note further that when the one wishing to be healed, though sincere, remains unhealed, as you call this distortion, you may consider pre-incarnative choices and your more helpful aid to such an entity may be the suggestion that it meditate upon the affirmative uses of whatever limitations it might experience. We would also note that in these cases the indigo-ray workings are often of aid.

我們可以進一步說明當一個實體希望被治療，雖然態度誠摯，卻保持未被治療的狀態，如你所稱的這種扭曲，你可以考慮這是投胎前的某些選擇，你對於這樣的實體更有益的協助是：建議它冥想這些限制的肯定(正面)用途，不管它經驗到何種限制。我們也補充說明：在這些情況下，靛藍色光芒方面的工作常常是有幫助的。

Other than these notes, we do not wish to further comment upon your statement at this working.

除了這些說明，我們不想要進一步評論你在此次工作期間的敘述。

73.20 ▶

73.20 Questioner: It seems to me that the primary thing of importance for those on the service-to-others path is the development of an attitude which I can only describe as vibration. This attitude would be developed through meditation, ritual, and a developing appreciation for the creation or Creator which results in a state of mind that can only by me be expressed as an increase in vibration or oneness with all. Could you expand and correct that statement?

73.20 發問者：在我看來，對於那些走在服務他人路徑上的實體而言，主要重要的事情為發展一種態度，我只能描述為一種振動。這個態度可以透過冥想、儀式來發展，以及發展對於(宇宙)造物或造物者的欣賞、結果是一種心智的狀態，我只能表達為增進與全體的共振或合一性。你能否擴展與更正以上敘述？

Ra: I am Ra. We shall not correct this statement but shall expand upon it by suggesting that to those qualities you may add the living day by day and moment by moment, for the true adept lives more and more as it is.

RA：我是 Ra。我們不會更正這個敘述、但可以加以擴展，(我們)建議關於你所提到的那些品質，你可以附加這段話：一天一天地、時時刻刻地活出來，因為真實的行家越來越活出它之所是。

73.21 ▶

73.21 Questioner: Thank you. Could you tell me of the number of possible energy transfers between two or more mind/body/spirit complexes. Is it very large, or are there few [inaudible]?

73.21 發問者：謝謝你，你可否告訴我在兩個或更多個心/身/靈複合體之間、可能的能量轉移數量？這個數字很大或很小[聽不見]？

Ra: I am Ra. The number is infinite, for is not each mind/body/spirit complex unique?

RA：我是 Ra。這個數字是無窮大，因為每個心/身/靈複合體不都是獨特的？

73.22 ▶

73.22 Questioner: Could you define this statement “energy transfer between two mind/body/spirit complexes?”

73.22 發問者：你可否定義這個陳述：「兩個心/身/靈複合體之間的能量轉移」？

Ra: I am Ra. This will be the last full query of this working. This entity still has transferred energy available, but we find rapidly increasing distortions towards pain in the neck, the dorsal area, and the wrists and manual appendages.

RA：我是 Ra。這將是此次工作的最後一個完整詢問，這個實體還有可用的轉移能量，但我們發現快速增加的扭曲：朝向頸部、背部、手腕與手部附肢的痛苦。

The physical energy transfer may be done numerous ways.

肉體能量轉移可以有眾多的方式被完成。

We shall give two examples. Each begins with some sense of the self as Creator or in some way the magical personality being invoked. This may be consciously or unconsciously done. Firstly, that exercise of which we have spoken called the exercise of fire: this is, though physical energy transfer, not that which is deeply involved in the body complex combinations. Thusly the transfer is subtle and each transfer unique in what is offered and what is accepted. At this point we may note that this is the cause for the infinite array of possible energy transfers.

我們給予兩個例子。每個實體開始時、有些意識到自我如同造物者，或以某種方式祈請魔法人格。這過程可能是有意識或無意識地被完成。首先，我們曾說到的練習、稱為火的練習：雖然是肉體的能量轉移，但並未深入涉及身體複合體的組合。因此該轉移是細微的、並且每個轉移在被提供與被接受(兩方面)都是獨特的。在這個點、我們可以附帶說明：這是可能的能量轉移有無限多排列的原因。

The second energy transfer of which we would speak is the sexual energy transfer. This takes place upon a non-magical level by all those entities which vibrate green ray active. It is possible, as in the case of this instrument which dedicates itself to the service of the One Infinite Creator, to further refine this energy transfer. When the other-self also dedicates itself in service to the One Infinite Creator, the transfer is doubled. Then the amount of energy transferred is dependent only upon the amount of polarized sexual energy created and released. There are refinements from this point onward leading to the realm of the high sexual magic.

我們要說的第二種能量轉移是性慾能量轉移。這(轉移)藉由那些綠色光芒活躍振動的實體們、發生在非魔法層級上。有可能進一步精煉這種能量轉移，好比這個器皿的例子、奉獻它自己以服務太一無限造物者。當其他自我也奉獻自己於服務太一無限造物者，該轉移是倍增的。於是被轉移的能量總數取決於被創造與釋放的已極化性能量的總額。從這點開始、有精煉的方式通往高等性魔法的境域。

In the realm of the mental bodies there are variations of mental energy transferred. This is, again, dependent upon the knowledge sought and the knowledge offered. The most common mental energy transfer is that of the teacher and the pupil. The amount of energy is dependent upon the quality of this offering upon the part of the teacher as regards the purity of the desire to serve and the quality of information offered and, upon the part of the student, the purity of the desire to learn and the quality of the mind vibratory complex which receives knowledge.

在心智體[複數]的領域中，被轉移的心智能量有不同的變化。再一次，這仰賴實體要尋求的知識，以及它被提供的知識。最常見的心智能量轉移屬於老師與弟子之間的關係。能量的總額取決於供品的品質；在老師這邊，與它服務渴望的純度、以及提供資訊的品質有關；在學生這邊，與學習渴望的純度、以及接收知識的心智振動複合體的品質有關。

Another form of mental energy transfer is that of the listener and the speaker. When the speaker is experiencing mental/emotional complex distortions towards anguish, sorrow, or other mental pain, from what we have said before, you may perhaps garner knowledge of the variations possible in this transfer. 心智能量轉移的另一種形式屬於傾聽者與說話者之間的關係。當說話者正經驗到心智/情感複合體的扭曲：朝向苦惱、憂傷、或其他心智的痛苦，從我們先前所說，你或許可以在這個轉移中、獲得不同程度的知識。

The spiritual energy transfers are at the heart of all energy transfers as a knowledge of self and other-self as Creator is paramount, and this is spiritual work. The varieties of spiritual energy transfer include those things of which we have spoken this day as we spoke upon the subject of the adept.

靈性能量轉移位於所有能量轉移的核心，因為一個自我與其他自我為造物者的知識是至高無上的，這是靈性的工作。靈性能量轉移的多樣性包括我們今天說過的、關於行家的主題。

Are there any brief queries before we leave this working?

在我們離開此次工作之前、是否有任何簡短的詢問？

73.23 ▶

73.23 Questioner: Only if there is anything we can do to improve the comfort of the instrument or the contact, and secondly, is there anything that you wish not published in today' s session?

73.23 發問者：只問有沒有任何我們可以做的事、以改善該器皿的舒適或該通訊，其次，在今天的集會中、有沒有任何東西是你不想要出版的？

Ra: I am Ra. We call your attention to two items. Firstly, it is well that the candle which spirals 10° each working be never allowed to gutter as this would cause imbalance in the alignment of the appurtenances in their protective role for this instrument. Secondly, we might suggest attention to the neck area so that the cushion upon which it is supported be more comfortable. This difficulty has abbreviated many workings.

RA：我是 Ra，我們呼求你們注意兩個項目。首先，每次工作中的蠟燭，(燭煙)以 10 度盤旋向上，這是好的；絕對不要讓(火焰)搖晃閃爍，因為這會導致附屬物排列的不平衡、(影響)它們扮演保護器皿的角色的功用。其次，我們建議注意頸部區域、好讓支撐的墊子更舒適。這個困難已經縮短許多次工作(時間)。

We thank you, my friends, for your conscientiousness and your fastidiousness with regard to these appurtenances which, as our workings proceed, seems to be increasing. Secondly, your decisions are completely your own as to that material which you may wish published from this working.

我們感謝你們，我的朋友，隨著我們工作的進展、你們對於這些附屬物的認真與嚴謹似乎逐漸增加。其次，關於此次工作的材料，想要出版哪些部分完全由你們自己決定。

I am Ra. I leave you glorying in the love and in the light of the One Infinite

Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra，我離開你們，在太一無限造物者的愛與光中引以自豪，那麼，向前去吧!在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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74.0 ▶

74.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

74.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

74.1 ▶

74.1 Questioner: Could you first please give me the condition of the instrument?

74.1 發問者：可否請你先給我、該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

74.2 ▶

74.2 Questioner: Before I get to new material, last session there seems to have been a small error that I corrected then having to do with the statement, “no working comes from it but only through it.” Was this an error in transmission? Or what caused this problem?

74.2 發問者：在我著手新的材料之前，在上次的集會、似乎有個小錯誤、我已經更正了，跟該敘述有關：「工作成果並不來自它，而是經由它(呈現)」。在訊息傳送過程是否有個錯誤？或是什麼東西造成這個問題？

Ra: I am Ra. This instrument, while fully open to our narrow-band contact, at times experiences a sudden strengthening of the distortion which you call pain. This weakens the contact momentarily. This type of increased distortion has been occurring in this instrument's bodily complex with more frequency in the time period which you may term the previous fortnight. Although it is not normally a phenomenon which causes difficulties in transmission, it did so twice in the previous working. Both times it was necessary to correct or rectify the contact.

RA: 我是 Ra。這個器皿，雖然完全地向我們的窄頻通訊敞開，有時候會經驗到一種突然強化的扭曲、你們稱為痛苦。這扭曲短暫地弱化該通訊。這類型的增強扭曲、以你們的時間尺度、在過去兩週內，發生在這個器皿身體複合體的扭曲頻率增多。雖然

這個現象通常不會導致傳送上的困難，在前次工作、它確實發生了兩次。在這兩次(事件)中、都需要更正或改正通訊。

74.3 ▶

74.3 Questioner: Could you please describe the trance state as I am somewhat confused with respect to how, when in trance, pain can affect the instrument since I was of the opinion that there would be no feeling of pain of the bodily complex in the trance state?

74.3 發問者：可否請你描述出神狀態、因我有些困惑，當(實體)在出神狀態中，痛苦如何能影響器皿，因為我的意見是：身體複合體在出神狀態中不會有痛苦的感覺？

Ra: I am Ra. This is correct. The instrument has no awareness of this or other sensations. However, we of Ra use the yellow-ray activated physical complex as a channel through which to speak. As the mind/body/spirit complex of the instrument leaves this physical shell in our keeping it is finely adjusted to our contact.

RA：我是 Ra。這是正確的。該器皿不會覺察到這個或其他的知覺。然而，我們 Ra 群體使用黃色光芒活化的肉體複合體做為管道、我們藉此說話。當該器皿的心/身/靈複合體離開這個肉體軀殼、將它交由我們保管、它被精巧地調整適合我們的通訊。

However, the distortion which you call pain, when sufficiently severe, mitigates against proper contact and, when the increased distortion is violent, can cause the tuning of the channel to waver. This tuning must then be corrected which we may do as the instrument offers us this opportunity freely.

無論如何，你們所稱的痛苦變貌，當到達足夠的嚴重程度，會減少適當的通訊，並且一當增多的扭曲是激烈的、可以導致管道的調音搖晃。然後這個調音必定要被校正，這是我們可以做的事、因為該器皿自由地提供我們這個機會。

74.4 ▶

74.4 Questioner: In a previous session there was a question on the archetypical mind that was not fully answered. I would like to continue with the answer to that question. Could you please continue with that, or would it be necessary for me to read the entire question over again?

74.4 發問者：在先前的一場集會，有一個關於原型心智的問題沒有被完整地回答。我想要繼續該問題的答案，可否請你繼續，或者需要我重新唸一次完整的問題？

Ra: I am Ra. As a general practice it is well to vibrate the query at the same space/time as the answer is desired. However, in this case it is acceptable to us

that a note be inserted at this point in your recording of these sound vibratory complexes referring to the location of the query in previous workings.*

RA: 我是 Ra。依照一般慣例，當渴求答案時、在相同的空間/時間發出詢問的振動是好的。然而，在這個情況中、我們可以接受在你們紀錄這些聲音振動複合體的這點，插入一個註記，指出先前工作中詢問的位置。{ 這位置就在 67.28。 }

The query, though thoughtful, is in some degree falling short of the realization of the nature of the archetypical mind. We may not teach/learn for any other to the extent that we become learn/teachers. Therefore, we shall make some general notations upon this interesting subject and allow the questioner to consider and further refine any queries.

該詢問，雖然考慮周到，在某種程度上、缺少對於原型心智本質的領悟。我們不能為任何其他實體教導/學習、到了我們成為學習/教導者的程度。所以，我們將針對這個有趣的主題做一般性的注釋、並允許發問者考慮並進一步精練任何的詢問。

The archetypical mind may be defined as that mind which is peculiar to the Logos of this planetary sphere. Thusly unlike the great cosmic all-mind, it contains the material which it pleased the Logos to offer as refinements to the great cosmic beingness. The archetypical mind, then, is that which contains all facets which may affect mind or experience.

原型心智可以被定義為這個星球的理則所特有的心智。因此，不同於偉大的宇宙全體心智，它包含的原料是令該理則歡喜的、做為精煉品、獻給偉大的宇宙存有狀態。於是，該原型心智即是包含所有可能影響心智或經驗的面向。

The Magician was named as a significant archetype. However, it was not recognized that this portion of the archetypical mind represents not a portion of the deep subconscious but the conscious mind and more especially the will. The archetype called by some the High Priestess, then, is the corresponding intuitive or subconscious faculty.

魔法師被命名為一個深具意義的原型。然而，(你們)沒有認知到這部分的原型心智並不代表深沉潛意識的一部份，而是顯意識的心智，更尤其是意志。那麼，一些實體稱為高等女祭司的原型則是對應到直覺或潛意識的機能。

Let us observe the entity as it is in relationship to the archetypical mind. You may consider the possibilities of utilizing the correspondences between the mind/body/spirit in microcosm and the archetypical mind/body/spirit closely approaching the Creator. For instance, in your ritual performed to purify this place you use the term "Ve Geburah." It is a correct assumption that this is a

portion or aspect of the One Infinite Creator. However, there are various correspondences with the archetypical mind which may be more and more refined by the adept. "Ve Geburah" is the correspondence of Michael, of Mars, of the positive, of maleness. "Ve Gedulah" has correspondences to Jupiter, to femaleness, to the negative, to that portion of the Tree of Life concerned with Auriel.

讓我們觀察該實體與原型心智的關係。你可以考慮各種可能性、即仔細地利用小宇宙的心/身/靈與原型的心/身/靈[密切地靠近造物者]之間的一致對應關係。舉例來說，在你們為了淨化這個場所而舉行的儀式過程中，你們使用「VeGeburah」這個術語；(你的)假設是正確的，即它是太一造物者的一部分或一個面向。無論如何，原型心智有著各式各樣的對應關係，它們可以被行家不斷不斷地精練。「VeGeburah」與米迦勒、火星、陽性、男性特徵有對應關係。「VeGedulah」與木星、女性特徵、陰性、以及生命之樹中跟奧瑞兒關聯的部分有對應關係。

We could go forward with more and more refinements of these two entries into the archetypical mind. We could discuss color correspondences, relationships with other archetypes, and so forth. This is the work of the adept, not the teach/learner. We may only suggest that there are systems of study which may address themselves to the aspects of the archetypical mind and it is well to choose one and study carefully. It is more nearly well if the adept go beyond whatever has been written and make such correspondences that the archetype can be called upon at will.

我們本可以繼續提出更多更多關於這兩個進去原型心智的入口的精煉品。我們可以討論顏色的對應關係，與其他原型的關係，諸如此類。(但)這是行家的工作，不是教導/學習者的工作。我們只能建議有(幾種)研讀系統致力於探討原型心智的各個層面，選擇其中一種並細心研讀是好的。幾乎更好的是如果該行家越過任何曾被書寫的東西、接著(自行)製作這類的對應關係、於是任意地呼喚原型。[在 74.4 的結尾和 74.5 的開頭之間有 34 秒的停頓]

* This question was asked in session 67.

*會議 67 中提出了這個問題。

74.5 ▶

74.5 Questioner: I have a question here that I am going to answer and let you correct. I see that the disciplines of the personality feed the indigo-ray energy center and affect the power of the white magician by unblocking the lower energy centers and allowing for a free flow of the upward spiraling light to reach the indigo center. Is this correct?

74.5 發問者：我這裡有一個問題、我將自行回答、並讓你更正。我看到人格的修練餵養靛藍色光芒能量中心，並藉由清除較低能量中心的障礙允許向上螺旋光自由流動到達靛藍色中心，從而影響白魔法師的力量。這是否正確？

Ra: I am Ra. No.

RA: 我是 Ra。否。

74.6 ▶

74.6 Questioner: Would you please correct me?

74.6 發問者：請你更正我吧？

Ra: I am Ra. The indigo center is indeed most important for the work of the adept. However, it cannot, no matter how crystallized, correct to any extent whatsoever imbalances or blockages in other energy centers. They must needs be cleared seriatim from red upwards.

RA：我是 Ra。靛藍色中心對於行家的工作確實是最重要的。然而，不管它有多麼結晶化，它不能在任何程度上、更正其他能量中心的、無論怎樣的不平衡或阻礙。它們必須依序*從紅色(中心)向上被清理。

{* 在這文脈中，依序(*seriatim*)可以被定義為：「點對點，在一個系列中、一個接著一個」。}

74.7 ▶

74.7 Questioner: I' m not sure if I understand this. The question is how do disciplines of the personality feed the indigo-ray energy center and affect the power of the white magician. Does that question make sense?

74.7 發問者：我不十分確定我理解這點。該問題是：「人格的修練如何餵養靛藍色光芒能量中心並且影響白魔法師的力量？」* 這個問題有意義嗎？

{* 這個在 74.5 提出的問題，然後在 74.7 得到澄清、是為抄寫員的問題。}

Ra: I am Ra. Yes.

RA: 我是 Ra。有。

74.8 ▶

74.8 Questioner: Would you answer it please?

74.8 發問者：請你回答吧？

Ra: I am Ra. We would be happy to answer this query. We understood the previous query as being of other import. The indigo ray is the ray of the adept.

A great deal of the answer you seek is in this sentence. There is an identification between the crystallization of that energy center and the improvement of the working of the mind/body/spirit as it begins to transcend space/time balancing and to enter the combined realms of space/time and time/space.

RA：我是 Ra。我們樂意回答這個詢問。我們理解到先前的詢問具有其他的涵義。靛藍色光芒是行家的光芒。你所尋求的答案有大部分就在這一句之中。該能量中心的結晶化與心/身/靈工作的改善有某種同一的關係、當它開始超越空間/時間的平衡、接著進入空間/時間與時間/空間的聯合境域。

74.9 ▶

74.9 Questioner: Let me see if I have a wrong opinion here of the effect of disciplines of the personality. I was assuming that a discipline of the personality to, shall we say, have a balanced attitude toward a single fellow entity would properly clear and balance, to some extent, the orange-ray energy center. Is this correct?

74.9 發問者：讓我看、我對於人格修練的效應是否有錯誤的見解。容我們說，我假設人格修練對於單一的同伴實體有一個平衡的態度、會在某種程度上、適當地清理與平衡橙色能量中心。這是否正確？

Ra: I am Ra. We cannot say that you speak incorrectly but merely less than completely. The disciplined personality, when faced with an other-self, has all centers balanced according to its unique balance. Thusly the other-self looks in a mirror seeing itself.

RA：我是 Ra。我們不能說你講得不對、但只是比較不完整。已修練的人格，當面對一個其他自我，會依照它獨特的平衡、將所有的(能量)中心平衡。因此該其他自我在一面鏡子中看見它自己。

74.10 ▶

74.10 Questioner: Now, the disciplines of the personality I see as the paramount work of any who have become consciously aware of the process of evolution. Am I correct on that statement?

74.10 發問者：現在，我以為，人格的修練對於任何已經有意識覺察到進化過程的實體、是最為重要的工作。我那個陳述是否正確？

Ra: I am Ra. Quite.

RA：我是 Ra。相當(正確)。

74.11 ▶

74.11 Questioner: Now, what I am trying to get at is how these disciplines affect the energy centers and the power, shall I say, of the white magician. Could you, will you tell me how that works?

74.11 發問者：現在，我正在嘗試去了解的是：這些修練如何影響白魔法師[容我說的]的能量中心群與力量。你能不能...你願意告訴我那是如何運作的？

Ra: I am Ra. The heart of the discipline of the personality is threefold. One, know yourself. Two, accept yourself. Three, become the Creator.

RA：我是 Ra。人格修練的中心有三方面：一、認識你自己。二、接受你自己。三、成為造物者。

The third step is that step which, when accomplished, renders one the most humble servant of all, transparent in personality and completely able to know and accept other-selves. In relation to the pursuit of the magical working the continuing discipline of the personality involves the adept in knowing itself, accepting itself, and thus clearing the path towards the great indigo gateway to the Creator. To become the Creator is to become all that there is. There is then no personality in the sense with which the adept begins its learn/teaching. As the consciousness of the indigo ray becomes more crystalline, more work may be done; more may be expressed from intelligent infinity.

當(實體)達成第三步，該步驟使得一個實體成為全體最謙卑的僕人，在人格上是透明的、並且完全能夠認識與接受其他自我[複數]。在追尋魔法工作的關係方面，持續的人格修練涉及行家認識它自己，接受它自己，因此清掃通往偉大靛藍色大門、到達造物者的途徑。成為造物者就是成為一切萬有。於是、沒有人格在其中[這裡意指行家開始它的學習/教導時具有的人格]。當靛藍色光芒的意識變得更加地結晶，更多的工作可以被完成；更多(東西)可以從智能無限中被表達。

74.12 ▶

74.12 Questioner: You stated that a working of service to others has the potential of alerting a great mass of light strength. Could you describe just exactly how this works and what the uses of this would be?

74.12 發問者：你曾經聲明一個服務他人的工作有潛力警醒大量的光之氣力。你可否精確地描述這是如何運作的、以及這會有什麼用途？

Ra: I am Ra. There are sound vibratory complexes which act much like the dialing of your telephone. When they are appropriately vibrated with

accompanying will and concentration it is as though many upon your metaphysical or inner planes received a telephone call. This call they answer by their attention to your working.

RA：我是 Ra。有些聲音振動複合體的作用很像你們打電話的過程。當它們被合適地振動、伴隨著意志與集中(心神)，就彷彿許多位於你們形而上或內在(次元)平面的實體們接收到一通電話。它們回答這通電話的方式為關照你們的工作。

74.13 ▶

74.13 Questioner: There are many of these. The ones most obvious in our society are those used in the church rather than those used by the magical adept. What is the difference in the effect of those used, say, in the church, in our various churches, and those specifically magical incantations used by the adept?

74.13 發問者：這些振動有許多。在我們社會中、最明顯的是教堂使用的那些振動、而非魔法行家使用的那些。我們(社會)形形色色的教堂使用的振動、與行家特定使用的魔法咒語有何不同？

Ra: I am Ra. If all in your churches were adepts consciously full of will, of seeking, of concentration, of conscious knowledge of the calling, there would be no difference. The efficacy of the calling is a function of the magical qualities of those who call; that is, their desire to seek the altered state of consciousness desired.

RA：我是 Ra。如果你們教堂中所有的實體都是行家，有意識地充滿意志、尋求力、專注力、有意識的知曉呼求，就沒有不同。呼求的功效是那些呼求實體的魔法品質的函數；也就是說，它們的渴望、要去尋求想望的意識之已轉變(另類)狀態。

74.14 ▶

74.14 Questioner: In selecting a protective ritual we finally agreed upon the Banishing Ritual of the Lesser Pentagram. I assume that these sound vibratory complexes are the type you speak for the alerting of those on the inner planes. Is this correct?

74.14 發問者：在挑選防護儀式過程中、我們最終同意用小五芒星的驅逐儀式。我假設這些聲音振動複合體是你所說的類型、用於警醒那些內在(次元)平面的實體。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

74.15 ▶

74.15 Questioner: If we had constructed a ritual of our own with words used for the first time in the sequence of protection what would have been the relative merit of this with respect to the ritual that we chose?

74.15 發問者：如果我們已經建構一個屬於我們自己的儀式、在這個保護(儀式)序列中使用第一次被用到的話語，它跟我們已選用的儀式相比、會有什麼相對的好處？

Ra: I am Ra. It would be less. In constructing ritual it is well to study the body of written work which is available for names of positive or service-to-others power are available.

RA：我是 Ra。好處會比較少。在建構儀式的過程中、最好研讀已寫成的著作、了解哪些正面的或服務他人的力量之名是可用的。

74.16 ▶

74.16 Questioner: I will make an analogy to the loudness of ringing of the telephone in using the ritual as the efficiency of the practitioners using the ritual. Now, I see several things affecting the efficiency of the ritual: first, the desire of the practitioners to serve, their ability to invoke the magical personality, their ability to visualize while performing the ritual, and let me ask you as to the relative importance of those items and how each may be intensified?

74.16 發問者：我將電話鈴聲的響度類比為施法者使用儀式的效率。現在，我看到有幾件事影響該儀式的效率：首先，施法者對於服務的渴望，他們祈請魔法人格的能力，當儀式進行時、他們觀想的能力。接著讓我問你這些項目的相對重要性、以及每一項可以如何被強化？

Ra: I am Ra. This query borders upon over-specificity. It is most important for the adept to feel its own growth as teach/learner.

RA：我是 Ra。這個詢問瀕臨過度明確的邊緣。行家最重要的是去感受它自己的成長、如同教導/學習者。

We may only say that you correctly surmise the paramount import of the magical personality. This is a study in itself. With the appropriate emotional will, polarity, and purity, work may be done with or without proper sound vibration complexes. However, there is no need for the blunt instrument when the scalpel is available.

我們只能說：你正確地推測到魔法人格的最重要涵義。這本身就是一門學問。配合適當的情感性意志、極性、與純度，可以完成工作、有沒有恰當的聲音振動複合體都

行。無論如何，當外科手術刀就在手邊、就不需要用到魯鈍的工具。

74.17 ▶

74.17 Questioner: I assume that the reason that the rituals that have been used previously are of effect is that these words have built a bias in consciousness of those who have worked in these areas so that those who are of the distortion of mind that we seek will respond to the imprint in consciousness of these series of words. Is this correct?

74.17 發問者：我假設先前被使用的這些儀式、有效果的原因是這些話語在那些曾經在這些領域中工作的實體的意識中、已經建造一個偏好，所以我們尋求的那些屬於該心智變貌的實體會回應銘印在意識中的一系列話語。這是否正確？

Ra: I am Ra. This is, to a great extent, correct. The exception is the sounding of some of what you call your Hebrew and some of what you call your Sanskrit vowels. These sound vibration complexes have power before time and space and represent configurations of light which built all that there is.

RA：我是 Ra。這有大部分是正確的。例外情形是一些你們稱為的希伯來文以及一些你們稱為的梵文母音。這些聲音振動複合體在時間與空間存在前就具有力量、並且代表建構一切萬有的光之配置。

74.18 ▶

74.18 Questioner: Why do these sounds have this property?

74.18 發問者：為什麼這些聲音有這種屬性？

Ra: I am Ra. The correspondence in vibratory complex is mathematical.

RA：我是 Ra。（它們）在振動複合體中具有數學上的對應關係。

At this time we have enough transferred energy for one full query.

此時、我們有足夠的轉移能量進行一個完整的詢問。

74.19 ▶

74.19 Questioner: How did the users of these sounds, Sanskrit and Hebrew, determine what these sounds were?

74.19 發問者：這些聲音、梵文與希伯來文、的使用者如何判定這些聲音是什麼？

Ra: I am Ra. In the case of the Hebrew that entity known as Yahweh aided this knowledge through impression upon the material of genetic coding which became language, as you call it.

RA: 我是 Ra。在希伯來文的例子中，被知曉為亞威的實體透過基因密碼材料的銘印，協助將這個知識變成語言，如你的稱呼。

In the case of Sanskrit the sound vibrations are pure due to the lack of previous what you call alphabet or letter-naming. Thus the sound vibration complexes seemed to fall into place as from the Logos. This was a more, shall we say, natural or unaided situation or process.

在梵文的例子中，由於缺乏先前的字母或文字命名，這些聲音振動是純粹的。因此這些來自理則之聲音振動似乎是逐漸被了解的。容我們說，這是個比較自然或無外力協助的情況或過程。

We would at this time make note of the incident in the previous working where our contact was incorrectly placed for a short period and was then corrected. In the exercise of the fire you may see the initial spiral clockwise from the green-ray energy center, through the shoulders and head, then through the elbows, then to the left hand. The channel had been corrected before the remainder of this answer was completed.

我們願在此時做個補充說明，關於上次工作的一個意外事件，也就是我們的通訊被短暫地錯置，然後被更正。在火的練習中、你可以看到初始螺旋從綠色光芒能量中心順時針穿過雙肩與頭部，然後穿過雙肘，然後到達左手。在接下來的回答結束之前，該管道已經被更正。

Is there a brief query at this time?

此時、是否有任何簡短的詢問？

74.20 ▶

74.20 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

74.20 發問者：有沒有任何我們可以做的事、使該器皿更舒適或改善該通訊？

Ra: I am Ra. All is well. The instrument continues in some pain, as you call this distortion. The neck area remains most distorted although the changes have been, to a small degree, helpful. The alignments are good.

RA: 我是 Ra，一切都好。這個器皿的一些痛苦[如你對這變貌的稱呼]持續著。頸部區域仍維持極為扭曲的狀態，雖然先前的改變在小程度上有幫助。各項排列狀態是好的。

We would leave you now, my friends, in the love and in the light of the One

Infinite Creator. Go forth, then, glorying and rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我的朋友們，我們在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中自豪與欣喜。Adonai。

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75.0 ▶

75.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

75.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

75.1 ▶

75.1 Questioner: Could you first please give me the condition of the instrument?

75.1 發問者：可否請你先給我、該器皿的狀態？

Ra: I am Ra. It is as previously stated with some slight lessening of the reserve of vital energy due to mental/emotional distortions regarding what you call the future.

RA: 我是 Ra。如前所述、生命能儲存量些微地減少、由於某些心理/情緒的變貌、關於你們稱為的未來。

75.2 ▶

75.2 Questioner: I felt that this session was advisable before the instrument has her hospital experience. She wished to ask a few questions, if possible, about those.

75.2 發問者：我感覺在該器皿擁有她的醫院經驗之前、舉行這次集會是合宜的。如果可能，她想要問一些關於那方面的問題。

First, is there anything that the instrument or we might do to improve the hospital experience or to aid the instrument in any way with respect to this? 首先，是否有任何事是該器皿或我們可以做的、好改善該醫院經驗、或以任何方式在這方面協助該器皿？

Ra: I am Ra. Yes. There are ways of aiding the mental/emotional state of this entity with the notation that this is so only for this entity or one of like distortions. There is also a general thing which may be accomplished to improve the location which is called the hospital.

RA: 我是 Ra。是的。有些方式可以協助這個實體的心理/情緒狀態，附帶說明、這只

對該實體或具有相似變貌之個體有效。還有一件普遍的事可以被完成、以改善這個被稱為醫院的地點。

The first aiding has to do with the vibration of the ritual with which this entity is most familiar and which this entity has long used to distort its perception of the One Infinite Creator. This is an helpful thing at any point in the diurnal period but is especially helpful as your sun body removes itself from your local sight.

首先的協助跟這個實體最熟悉的儀式之振動有關，這個實體長久以來使用該儀式扭轉自己對太一無限造物者之感知變貌。在白晝時期的任何一點做這件事都是有益的，但當你們的太陽體離開你們區域視野時、做這件事是特別有幫助的。

The general improvement of the place of the performance of the ritual of the purification of the place is known. We may note that the distortion towards love, as you call this spiritual/emotional complex which is felt by each for this entity, will be of aid whether this is expressed or unmanifest as there is no protection greater than love.

改善該地方的一般方法是已知的、即在現場執行淨化儀式。我們可以補充說明：朝向愛的變貌[即你們對這個靈性/情感複合體的稱呼]、你們每位對這個實體都感覺到愛、將會有幫助，不管它是否被表現出來或是未顯化(狀態)、因為沒有任何保護大於愛。

75.3 ►

75.3 Questioner: Do you mean that it would be valuable to perform the Banishing Ritual of the Lesser Pentagram in the room that she will be occupying in the hospital?

75.3 發問者：你的意思是：當她住在醫院的期間、在她居住的房間中執行小五芒星的驅逐儀式會是有價值的？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

75.4 ►

75.4 Questioner: I was wondering about the operating room. That might be very difficult. Would it be helpful there?

75.4 發問者：我想知道手術間的情況。那可能會十分困難，它在那兒會有幫助嗎？

Ra: I am Ra. This is correct. We may note that it is always helpful. Therefore, it is not easy to posit a query to which you would not receive the answer which

we offer. This does not indicate that it is essential to purify a place. The power of visualization may aid in your support where you cannot intrude in your physical form.

RA: 我是 Ra。這是正確的。我們可以補充說明：它總是有幫助的。因此，對於該情況、你不容易提出一個詢問、而不會接收到我們目前提供的答案。這並不表示去淨化一個地方是一定必要的。當你們無法以肉體形式闖入一個地方、觀想的力量可以協助你們的支援。

75.5 ▶

75.5 Questioner: I see the way to do this as a visualization of the operating room and a visualization of the three of us performing the banishing ritual in the room as we perform it in another location. Is this the correct procedure?

75.5 發問者：我看見的做法是：觀想該手術間、接著觀想我們三個人正在房間內執行驅逐儀式、同時我們在另一處執行它。這是正確的程序嗎？

Ra: I am Ra. This is one correct method of achieving your desired configuration.

RA: 我是 Ra。這是獲致你們渴望的配置的一個正確方法。

75.6 ▶

75.6 Questioner: Is there a better method than that?

75.6 發問者：是否有比那更好的方法？

Ra: I am Ra. There are better methods for those more practiced. For this group, this method is well.

RA: 我是 Ra。對於那些更熟練的實體有更好的方法。對於這個小組、這個方法是良好的。

75.7 ▶

75.7 Questioner: I would assume those more practiced would leave their physical bodies and, in the other body, enter the room and practice the banishing ritual. Is this what you mean?

75.7 發問者：我假設那些更熟練的實體會離開他們的肉身，接著以另一個形體進入該房間、並且實施驅逐儀式。這是不是你的意思？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

75.8 ▶

75.8 Questioner: The instrument would like to know if she can meditate in the hospital without someone holding her hand, and would this be a safe practice?

75.8 發問者：該器皿想要知道、她能否在沒有人握住她的手的情況下，自己在醫院中冥想，這會是一個安全的練習嗎？

Ra: I am Ra. We might suggest that the instrument may pray with safety but only meditate with another entity' s tactile protection.

RA：我是 Ra。我們認為該器皿可以安全地祈禱、但只有在另一個實體之觸覺保護下、才冥想。

75.9 ▶

75.9 Questioner: The instrument would like to know what she can do to improve the condition of her back, as she says it could be a problem for the operation.

75.9 發問者：該器皿想知道她能做什麼以改善她背部的狀態，因為她說、這可能是手術中的一個問題？

Ra: I am Ra. As we scan the physical complex we find several factors contributing to one general distortion experienced by the instrument. Two of these distortions have been diagnosed; one has not; nor will the entity be willing to accept the chemicals sufficient to cause cessation of this distortion you call pain.

RA：我是 Ra。我們掃描該肉體複合體、我們發現幾個因素促成該器皿經驗的一般性扭曲。這些扭曲(因素)有兩個已經被診斷出來；一個還沒有；這個實體也不會願意接受足夠的化學藥劑以促使這個你們稱為的痛苦變貌中止。

In general we may say that the sole modality addressing itself specifically to all three contributing distortions, which is not now being used, is that of the warmed water which is moved with gentle force repeatedly against the entire physical complex while the physical vehicle is seated. This would be of some aid if practiced daily after the exercise period.

一般而言，我們可以說有個單一療程、具體針對所有三個促成扭曲之因素，目前尚未被使用，那就是加溫後的水，然後以溫和的動力反覆地轉動水、同時碰撞整個肉體複合體，在這期間、該肉體載具呈坐姿。如果在每次運動之後實行這(療程)將會有些協助。

75.10 ▶

75.10 Questioner: Did the exercise of the fire that was just performed before the session help the instrument?

75.10 發問者：(我們)剛才在集會前執行的火之練習有幫到該器皿？

Ra: I am Ra. There was some slight physical aid to the instrument. This will enlarge itself as the practitioner learns/teaches its healing art. Further, there is distortion in the mental/emotional complex which feeds the vital energy towards comfort due to support which tends to build up the level of vital energy as this entity is a sensitive instrument.

RA：我是 Ra。對該器皿有些微的肉體幫助。當實行者學習/教導它的治療藝術之際、這個練習的效用將自行擴大。再者，在心智/情緒複合體中、有個餵養生命能的變貌正朝向舒適，這是由於(小組的)支持傾向增長其生命能水平，因為這個實體是一個敏感的器皿。

75.11 ▶

75.11 Questioner: Was the exercise of fire properly done?

75.11 發問者：先前的火之練習是否適當地被完成？

Ra: I am Ra. The baton is well visualized. The conductor will learn to hear the entire score of the great music of its art.

RA：我是 Ra。指揮棒已經被良好地觀想。指揮者將學習去聽見它的偉大音樂藝術的整個樂譜。

75.12 ▶

75.12 Questioner: I assume that if this can be fully accomplished today that exercise would result in total healing of the distortions of the instrument to such an extent that operations would be unnecessary. Is this correct?

75.12 發問者：我假設如果今天能充分地達成這點、那個練習將造成該器皿各項扭曲的全面痊癒、以致於沒有需要動手術。這是否正確？

Ra: I am Ra. No.

RA：我是 Ra。否。

75.13 ▶

75.13 Questioner: What else is necessary, the instrument' s acceptance?

75.13 發問者：還需要其他東西，該器皿的接納？

Ra: I am Ra. This is correct, the case with this instrument being delicate since it must totally accept much which the limitations it now experiences cause to occur involuntarily. This is a pre-incarnative choice.

RA：我是 Ra。這是正確的，這個器皿的情況是纖細的，因為它必須完全地接納它現在經驗的、許多非志願發生的限制。這是一個投生前的選擇。

75.14 ▶

75.14 Questioner: The instrument would like to know why twice at the "Benedictus" portion of the music that she practices did she experience what she believes to be a psychic attack?

75.14 發問者：該器皿會想要知道、為什麼她在練習時，當唱到「撒迦利亞頌」的音樂部分，她兩次經驗到[她相信是]一種超心靈攻擊？

{ 吉姆寫道：在這個問題中，唐給出的印象是：這個超心靈問候發生在排演或練習的場合，主旨是 JS.巴哈的 B 小調彌撒曲。然而，我回想起這個事件是在路易維爾的巴哈協會、當時在演奏這首樂曲。36 年以後，我仍然有記憶、在卡拉對唐與我講述她體驗的超心靈問候、當她在合唱團歌唱之際。我腦海中想著、如果我想要在超心靈問候發生之際、幫助卡拉，我必得跳出陽台的座椅、降落到表演的舞台中間、地點是路易維爾音樂學院。那就是為什麼、我相信這個超心靈問候發生在實際的正式演出、而不是發生在一次排演或練習之中。 }

Ra: I am Ra. This is not a minor query. We shall first remove the notations which are minor. In the vibrating, which you call singing, of the portion of what this instrument hallows as the Mass which immediately precedes that which is the chink called the "Hosanna" there is an amount of physical exertion required that is exhausting to any entity. This portion of which we speak is termed the "Sanctus." We come now to the matter of interest.

RA：我是 Ra。這不是個次要的詢問。我們將首先移除那些次要的註記。這個器皿將彌撒視為神聖儀式，在該次振動、你們稱為歌唱、的時期；有一段歌唱需要肉體盡力才能完成，任何實體都會因此精疲力竭；我們說的這段音樂被稱為「聖哉」，緊接著就是一個(防護)裂縫、被稱為「和撒那」。現在我們來到關切的主題上。

When the entity Jehoshua decided to return to the location called Jerusalem for the holy days of its people it turned from work mixing love and wisdom and embraced martyrdom which is the work of love without wisdom.

當這個實體，Jehoshua*，決定在該民族的神聖節日返回被稱為耶路撒冷的地方，它轉身背對混合愛與智慧的工作、擁抱殉道，即沒有智慧的愛之事工。

{ Ra 提到的 Jehoshua 實體、即是 Ra 先前確認為聖經時代的耶穌。 }*

The "Hosanna," as it is termed, and the following "Benedictus," is that which is the written summation of what was shouted as Jehoshua came into the place of its martyrdom. The general acceptance of this shout, "Hosanna to the son of David! Hosanna in the highest! Blessed is he who comes in the name of the Lord!" by that which is called the church has been a misstatement of occurrence which has been, perhaps, unfortunate for it is more distorted than much of the so-called Mass.

被稱為「和撒那」的音樂，以及隨後的「撒迦利亞頌」，是一段書寫的摘要，記載當 Jehoshua 進入它的殉道場所時、群眾高喊的話語。一般認可的這段呼喊：「和撒那歸於大衛的子孫!和撒那於至高之天!奉主名而來的是蒙福的!」教會所描述的這段其實是錯誤的陳述，這個事件或許是不幸的，因為它比所謂的彌撒中的許多東西要更為扭曲。

There were two factions present to greet Jehoshua, firstly, a small group of those which hoped for an earthly king. However, Jehoshua rode upon an ass stating by its very demeanor that it was no earthly king and wished no fight with Roman or Sadducee.

(當時)有兩個派別在場迎接 Jehoshua，首先，一小群人盼望一個俗世的君王。無論如何，Jehoshua 騎在驢子上(進城)正表明了它的態度、它不是一個俗世的君王，也不希望與羅馬人或撒都該教徒有爭鬥。

The greater number were those which had been instructed by rabbi and elder to make jest of this entity, for those of the hierarchy feared this entity who seemed to be one of them, giving respect to their laws and then, in their eyes, betraying those time-honored laws and taking the people with it.

人數較多的一派由拉比與長老命令前來嘲弄這個實體，因為那些屬於神職階級的實體們畏懼這個實體；它們認為這個實體似乎曾是它們的一員，尊重它們的律法，然後，在它們的眼中，背叛那些由來已久的律法、並把人群帶走跟隨它。

The chink for this instrument is this subtle situation which echoes down through your space/time and, more than this, the place the "Hosanna" holds as the harbinger of that turning to martyrdom. We may speak only generally here. The instrument did not experience the full force of the greeting which it correctly identified during the "Hosanna" due to the intense concentration necessary to vibrate its portion of that composition. However, the

"Benedictus" in this particular rendition of these words is vibrated by one entity. Thus the instrument relaxed its concentration and was immediately

open to the fuller greeting.

對於這個器皿而言，該裂縫即是這個微妙的情況順著你們的空間/時間(之流)迴響著；此外，「和撒那」持守的位置如同轉向殉道的前兆。我們只能大致說到這裡。當音樂進行到「和撒那」段落，該器皿並未經驗到該致意的完整原力，但它正確地辨識出該致意，這是由於此時需要強烈專心於振動這部分的樂章。然而，當演奏來到「撒迦利亞頌」的段落，這些詞句僅由一個實體振動，因此該器皿放鬆它的專注程度，並立刻向更完整的致意敞開。

75.15 ▶

75.15 Questioner: The chink then, as I understand it, was originally created by the decision of Jesus to take the path of martyrdom? Is this correct?

75.15 發問者：那麼，就我的理解，該裂縫起初被創造的來由是耶穌決定走上殉道的途徑？這是否正確？

Ra: I am Ra. This is, in relation to this instrument, quite correct. It is aware of certain over-balances towards love, even to martyrdom but has not yet, to any significant degree, balanced these distortions. We do not imply that this course of unbridled compassion has any fault but affirm its perfection. It is an example of love which has served as beacon to many.

RA：我是 Ra。就這個器皿與這件事的關係來說，這是相當正確的。它覺察到過度倒向愛而失衡，甚至到了殉道的地步、但尚未平衡這些扭曲、到達任何顯著的程度。我們並沒有暗示這條不受拘束的憐憫心之路有任何缺陷、但肯定它的完美。它是一個愛的範例，如同烽火臺一般服務了許多實體。

For those who seek further, the consequences of martyrdom must be considered, for in martyrdom lies the end of the opportunity, in the density of the martyr, to offer love and light. Each entity must seek its deepest path.

對於那些進一步尋求的實體而言，殉道的後果必須被考量，因為在殉道中、存在機會之終結、在殉道者的密度中終止提供愛與光的機會。每個實體必得尋求它最深沉的途徑。

75.16 ▶

75.16 Questioner: Let me see if I understand, then, how the Orion group finds a chink in this distortion. The entity identifying, or having a distortion of any amount toward martyrdom is then open by its free will to the aid of the Orion group to make it a martyr. Am I correct?

75.16 發問者：那麼，讓我看我是否理解，該獵戶群體如何在這個扭曲中找到一個裂縫。該實體不管在任何額度上、認同朝向殉道的途徑，於是依它的自由意志向獵戶

群體的協助敞開、使它成為一個殉道者。我是否正確？

Ra: I am Ra. You are correct only in the quite specialized position in which the instrument finds itself, that is, of being involved in and dedicated to work which is magical or extremely polarized in nature. This group entered this work with polarity but virtual innocence as to the magical nature of this polarity it is beginning to discover.

RA：我是 Ra。只有在該器皿發現自己所處的相當特殊的位置上，你才是正確的；也就是說，(器皿)涉入並奉獻於魔法的、或極度極化特質的工作上。這個小組帶著極性進入這個工作、但實質上對於這個極性的魔法特性是天真無知的。它正在開始發現(這點)。

75.17 ▶

75.17 Questioner: How was the Orion entity able to act through this linkage of the "Hosanna?" Was this simply because of the mental distortion of the instrument at this period of time, because of that suggested by the music, or was it a more physical or more metaphysical link from the time of Christ?

75.17 發問者：該獵戶實體如何透過「和撒那」的連結來作用？是否單純由於該器皿在這個時期的心智扭曲，因為...受到音樂的暗示？或者這是一個從基督時代就有的、更為具體或形而上的連結？

Ra: I am Ra. Firstly, the latter supposition is false. This entity is not linked with the entity, Jehoshua. Secondly, there is a most unique circumstance. There is an entity which has attracted the attention of an Orion light being. This is extremely rare.

RA：我是 Ra。首先，後者的假設是謬誤的：這個實體並未與該實體，Jehoshua，連結。其次，這是一個最為獨特的情況。有一個實體已經吸引一個獵戶的光之存有。這是極度罕見的。

This entity has an intense devotion to the teachings and example of the one it calls Jesus. This entity then vibrates in song a most demanding version, called The Mass in B Minor by Bach, of this exemplary votive complex of sound vibrations. The entity is consciously identifying with each part of this Mass. Only thusly was the chink made available. As you can see, it is not an ordinary occurrence and would not have happened had any ingredient been left out: exhaustion, bias in belief complexes, attention from an Orion entity, and the metaphysical nature of that particular set of words.

這個實體強烈奉獻於[它稱為]耶穌的教導與範例。這個實體當時振動的歌曲是個十分苛

求的版本，被稱為巴哈 B 小調彌撒曲，這些聲音振動屬於模範的誓願複合體。該實體有意識地認同這個彌撒的每一個部分。唯有如此、該裂縫才變得可以被利用。如你可見的，它不是一個普通的事件、如果任何成分被遺漏、就不會發生：精疲力竭、信仰複合體中的偏見、一個獵戶實體的注意、以及那組特定話語的形而上本質。

75.18 ▶

75.18 Questioner: What was the Orion entity' s objective with respect to the entity you spoke of who, in a demanding manner, sings the Mass?

75.18 發問者：該獵戶實體對於你剛才說到的這個實體，很費力地唱彌撒的那位，有什麼目的？

Ra: I am Ra. The Orion entity wishes to remove the instrument.

RA：我是 Ra。該獵戶實體想望去除該器皿。

75.19 ▶

75.19 Questioner: Is this a fourth- or a fifth-density entity?

75.19 發問者：這是一個第四或第五密度的實體？

Ra: I am Ra. This instrument is being greeted by a fifth-density entity which has lost some polarity due to its lack of dictatorship over the disposition of the instrument' s mind/body/spirit or its yellow-ray activated physical complex.

RA：我是 Ra。這個器皿正在被一個第五密度的實體致意、由於缺乏處置該器皿的心/身/靈或其黃色光芒啟動的肉體複合體的獨裁權、它已經失去了一些極性。

75.20 ▶

75.20 Questioner: You are speaking of this other person now that is singing the Mass? This is correct?

75.20 發問者：你是在說另一個在唱彌撒曲的人？這是否正確？

Ra: I am Ra. No.

RA：我是 Ra。否。

75.21 ▶

75.21 Questioner: I think there was a little miscommunication here. The other person who sings the Mass who helped in creating this chink you said was also greeted by an Orion entity, and my question was what density was that entity that greets the person who sings the Mass?

75.21 發問者：我想這裡有一點溝通不良。另一個在唱彌撒曲的人協助創造這個你說到的裂縫、它也被一個獵戶實體致意，而我的問題是向唱彌撒曲的那個人致意的獵戶實體屬於什麼密度？

Ra: I am Ra. We did not speak of any entity but the instrument.

RA：我是 Ra。我們並未談到任何實體、除了該器皿。

75.22 ▶

75.22 Questioner: OK. I misunderstood. I thought you were speaking of someone else in the singing group who had been the one you were speaking of [regarding] the identification with the singing. The entire time we were speaking then we were speaking only of the instrument— Carla? Is this correct?

75.22 發問者：OK，我誤解了。我以為你說的是另一個歌唱小組的成員曾經認同該歌唱過程。整個時段我們談論的都只有該器皿，卡拉？這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

75.23 ▶

75.23 Questioner: I am sorry for the confusion. Sometimes, as you say, sound vibration complexes are not very adequate, and I' m sorry.

75.23 發問者：好的，我對於該混淆感到抱歉。有時候，如你說的，聲音振動複合體並不十分夠用，我感到抱歉。

You made the statement in a previous session that the true adept lives more and more as it is. Will you explain and expand upon that statement?

你曾在先前的集會做出聲明：真實的行家越來越活出它之所是。你可願解釋並擴充那個聲明？

Ra: I am Ra. Each entity is the Creator. The entity, as it becomes more and more conscious of its self, gradually comes to the turning point at which it determines to seek either in service to others or in service to self. The seeker becomes the adept when it has balanced with minimal adequacy the energy centers red, orange, yellow, and blue with the addition of the green for the positive, thus moving into indigo work.

RA：我是 Ra。每個實體都是造物者。該實體，當它變得越來越意識到它的自我、逐漸來到一個轉捩點、它在此決定去尋求服務他人或服務自我。當尋求者在紅色、橙色、黃色、藍色的能量中心平衡上達到最小的適當程度，正面極性再加上綠色，從而

移動進入靛藍色的工作；(於是)該尋求者成為行家。

The adept then begins to do less of the preliminary or outer work, having to do with function, and begins to effect the inner work which has to do with being. As the adept becomes a more and more consciously crystallized entity it gradually manifests more and more of that which it always has been since before time; that is, the One Infinite Creator.

然後該行家開始比較少做預備性、或外在的跟功能有關的工作；接著開始促成內在的工作、跟存在有關。當行家成為一個越來越有意識地結晶化實體，它逐漸越來越多地顯化它從時間(存在)以前就一直是的：也就是太一無限造物者。

75.24 ▶

75.24 Questioner: The answer to this question probably has to do with our distorted view of time, but I see Wanderers in this density who have come from fifth or sixth density. [It] seems to me [that they] should already be of a relatively high degree of adeptness [and] must follow a slightly or somewhat different path back to the adeptness that they previously had in a higher density and get as close to it as they can in third density. Is this correct?

75.24 發問者：這個問題的答案很可能與我們扭曲的時間視野有關，但我看到這個密度中的流浪者來自第五或第六密度，在我看來，他們應該早已具備相對高程度的行家性、並且必須追隨一條稍微或有些不同的途徑返回他們曾經在較高密度擁有的行家性，在第三密度中、盡可能地接近原先的狀態。這是否正確？

Ra: I am Ra. Your query is less than perfectly focused. We shall address the subject in general.

RA：我是 Ra。你的詢問小於完美地聚焦。我們將一般性地談論該主題。

There are many Wanderers whom you may call adepts who do no conscious work in the present incarnation. It is a matter of attention. One may be a fine catcher of your game sphere, but if the eye is not turned as this sphere is tossed then perchance it will pass the entity by. If it turned its eyes upon the sphere, catching would be easy. In the case of Wanderers which seek to recapitulate the degree of adeptness which each had acquired previous to this life experience, we may note that even after the forgetting process has been penetrated there is still the yellow-ray activated body which does not respond as does the adept which is of a green- or blue-ray activated body. Thusly, you may see the inevitability of frustrations and confusion due to the inherent difficulties of manipulating the finer forces of consciousness through the

chemical apparatus of the yellow-ray activated body.

有許多流浪者、你們可以稱為行家，它們在目前這一世並未做有意識的工作。重點是注意力。一個實體可以是一個優秀的捕手、捕捉你們的遊戲球體，但如果球體被投出之際，雙眼沒有轉向它，那麼它就可能越過該實體。如果該實體將雙眼轉向球體，接球會是容易的。以流浪者的例子而言，它們尋求重現其行家性，即每一位在這輩子以前獲得的程度，我們可以補充說明，即使在遺忘過程被穿透之後，依然存在黃色光芒啟動的身體，它的反應不及一個行家擁有綠色或藍色光芒啟動的身體。因此，你可以看到挫折與困惑是不可避免的、由於透過黃色光芒啟動身體的化學組織來操縱意識的較細微原力之中、固有的一些困難。

75.25 ▶

75.25 Questioner: You probably can't answer this, but are there any suggestions you could give with respect to the instrument's coming hospital experience that could be of benefit for her?

75.25 發問者：你大概不能回答這點，但關於該器皿即將到來的醫院經歷，你可否給予任何對於她有益處的建議？

Ra: I am Ra. We may make one suggestion and leave the remainder with the Creator. It is well for each to realize its self as the Creator. Thusly each may support each including the support of self by humble love of self as Creator.

RA：我是 Ra。我們可以提出一個建議、將剩餘的留給造物者。(在座)每一個領悟到它的自我為造物者、這是好的。因此每一個(實體)可以支持彼此、包括對自我的支持、透過自我[如同造物者]的謙卑之愛。

75.26 ▶

75.26 Questioner: You spoke in a previous session about certain Hebrew and Sanskrit sound vibratory complexes being powerful because they were mathematically related to that which was the creation. Could you expand on this understanding, please, as to how these are linked?

75.26 發問者：你在先前的集會講到特定的希伯來與梵文聲音振動複合體是強有力的、因為它們與造物有數學上的關聯。你可否詳述這個理解，請，關於這些是如何連結的？

Ra: I am Ra. As we previously stated the linkage is mathematical or that of the ratio. You may consider it musical. There are those whose mind complex activities would attempt to resolve this mathematical ratio but at present the coloration of the intoned vowel is part of the vibration which cannot be accurately measured. However, it is equivalent to types of rotation of your

primary material particles.

RA: 我是 Ra。如我們先前陳述的*、該連結是數學的、或跟比例有關。你可以考量它為音樂的。有些實體會在心智複合體的活動中嘗試解決這個數學比例，但在目前、吟唱母音的音色是不能被準確衡量之振動的一部分。無論如何，它相當於你們主要物質粒子之各個旋轉類型。

{* 先前在 74.17~74.19 有陳述過。 }

75.27 ▶

75.27 Questioner: If these sounds are precisely vibrated then what effect or use would they have with respect to the purposes of the adept?

75.27 發問者：現在...如果這些聲音被精準地振動，那麼以行家的目的而言、它們會有什麼效果或用途？

Ra: I am Ra. You may consider the concept of sympathetic resonance. When certain sounds are correctly vibrated, the creation sings.

RA: 我是 Ra。你可以考量交感共鳴的概念。當特定的某些聲音被正確地振動、(整個)造物歌唱著。

75.28 ▶

75.28 Questioner: Would these sounds, then, be of a musical nature in that there would be a musical arrangement of many different sound vibrations, or would this apply to just one single note? Or which would it apply more to?

75.28 發問者：那麼、這些聲音具有音樂特質，因為它們是許多不同聲音振動的音樂編曲，或它適用於單一的音符？何者應用得比較多？

Ra: I am Ra. This query is not easily answered. In some cases only the intoned vowel has effect. In other cases, most notably Sanskrit combinations, the selection of harmonic intervals is also of resonant nature.

RA: 我是 Ra。這個詢問並不容易回答。在某些例子、只有吟唱母音有效果。在其他例子中，尤其是梵文的組合，和音間隔的選擇也屬於共鳴的特性。

75.29 ▶

75.29 Questioner: Then would the adept use this resonant quality to become more one with the creation and, therefore, attain his objective in that way?

75.29 發問者：那麼、行家會不會使用這個共鳴之品質、變得越來越跟(宇宙)造物合一，於是，以那種方式達成他的目標？

Ra: I am Ra. It would, perhaps, be more accurate to state that in this

circumstance the creation becomes more and more contained within the practitioner. The balance of your query is correct.

RA: 我是 Ra。在這個情況中，或許更準確的陳述是：該造物變得越來越多被包含在該實踐者之內。你的詢問的平衡是正確的。

75.30 ▶

75.30 Questioner: Could you tell me the musical name of the notes to be intoned that are of this quality?

75.30 發問者：你可否告訴我屬於這種品質的吟唱音符、關於它們的音樂名稱？

Ra: I am Ra. We may not.

RA: 我是 Ra。我們不可以。

75.31 ▶

75.31 Questioner: I didn' t think that you could, but I thought it wouldn' t hurt to ask.

75.31 發問者：我不認為你可以，但我想問一下也無傷。

Then I assume that these must be sought out and determined by empirical observation of their effect by the seeker. Is this correct?

那麼我假設：這些(音符)必須透過尋求者經驗觀察、找出並決定它們的效果。這是否正確？

Ra: I am Ra. This is partially correct. As your seeking continues there will be added to empirical data that acuity of sensibility which continued working in the ways of the adept offers.

RA: 我是 Ra。這是部分正確的。當你的尋求繼續下去、除了經驗觀察的資料，會有額外的感覺力的敏銳度、它將在行家提供的各種方式上持續運作。

75.32 ▶

75.32 Questioner: The three aspects of the magical personality are stated to be power, love, and wisdom. Is this correct and are these the only primary aspects of the magical personality?

75.32 發問者：魔法人格的三個面向被敘述為力量、愛、智慧。這是否正確，這三者是魔法人格唯一的主要面向？

Ra: I am Ra. The three aspects of the magical personality, power, love, and wisdom, are so called in order that attention be paid to each aspect in

developing the basic tool of the adept; that is, its self. It is by no means a personality of three aspects. It is a being of unity, being of sixth density and equivalent to what you call your higher self and, at the same time, is a personality enormously rich in variety of experience and subtlety of emotion.

RA: 我是 Ra。魔法人格的三個面向：力量、愛、智慧；它們被如此稱呼是為了讓注意力放在每一個面向，以發展行家的基本工具，也就是它的自我。它絕不意味一個(只)有三個面向的人格。它是一個合一的存有、第六密度的存有，相當於你們所稱的較高自我，它同時是一個具有龐大多樣化經驗與情感細微處的人格。

The three aspects are given that the neophyte not abuse the tools of its trade but rather approach those tools balanced in the center of love and wisdom and thus seeking power in order to serve.

給予新手這三個面向不是讓它濫用這些專業工具，毋寧在愛與智慧的中心平衡地使用這些工具，於是尋求力量為了去服務。

75.33 ▶

75.33 Questioner: You mentioned in an earlier session that the hair was an antenna. Could you expand on that statement as to how that works?

75.33 發問者：你在稍早的集會提到、頭髮是一種天線。你可否詳述該陳述、關於它如何運作？

Ra: I am Ra. It is difficult to so do due to the metaphysical nature of this antenna-effect. Your physics are concerned with measurements in your physical complex of experience. The metaphysical nature of the contact of those in time/space is such that the hair, as it has significant length, becomes as a type of electrical battery which stays charged and tuned and is then able to aid contact even when there are small anomalies in the contact.

RA: 我是 Ra。由於這個天線效應的形而上特質、要這麼做(回答)是困難的。你們的物理學關切的是你們經驗的肉體複合體的衡量。那些屬於時間/空間中的通訊的形而上特質是：當頭髮到達顯著的長度，成為一種電氣電池、維持充能狀態、以及已調頻的狀態、然後能夠協助通訊，即使當通訊中有些小的異常現象。

75.34 ▶

75.34 Questioner: Well, is there an optimum length of hair for this aid?

75.34 發問者：嗯，在提供這個協助上，是否有個最理想的頭髮長度？

Ra: I am Ra. There is no outer limit on length but the, shall we say, inner limit is approximately four to four and one-half inches depending upon the strength

of the contact and the nature of the instrument.

RA: 我是 Ra。並沒有長度的上限，但容我們說，下限大約是 4 到 4.5 英吋、依通訊的氣力與該器皿的特質而定。

75.35 ▶

75.35 Questioner: May anyone in third density accomplish some degree of healing if they have the proper will, desire, and polarity, or is there a minimal balance of the energy centers of the healer that is also necessary?

75.35 發問者：任何第三密度中的實體、如果他們有適當的意志、渴望、極性都能達成某種程度的治療；或者醫者的能量中心還需要最小(程度)的平衡？

Ra: I am Ra. Any entity may at any time instantaneously clear and balance its energy centers. Thus in many cases those normally quite blocked, weakened, and distorted may, through love and strength of will, become healers momentarily. To be a healer by nature one must indeed train its self in the disciplines of the personality.

RA: 我是 Ra。任何實體可以在任何時間瞬間清除與平衡它的能量中心。因此在許多情況中，那些通常相當阻塞、虛弱、扭曲的實體可以透過愛與意志的氣力，短暫地成為醫者。要在本質上成為醫者、一個實體必須確實地在人格修練上訓練它的自我。

75.36 ▶

75.36 Questioner: How does the use of the magical ritual of invoking the magical personality aid the mind/body/spirit complex totality? Could you expand on the answer you gave in the last session with respect to that?

75.36 發問者：使用魔法儀式祈請魔法人格、這如何可以協助其心/身/靈複合全體？你可否根據上場集會中、你給予的答案加以擴充？

Ra: I am Ra. When the magical personality is properly and efficaciously invoked the self has invoked its Higher Self. Thus a bridge betwixt space/time and time/space is made and the sixth-density magical personality experiences directly the third-density catalyst for the duration of the working. It is most central to deliberately take off the magical personality after the working in order that the Higher Self resume its appropriate configuration as analog to the space/time mind/body/spirit.

RA: 我是 Ra。當魔法人格被適當地、有效地祈請，該自我已經祈請它的較高自我。如此一道橫跨空間/時間與時間/空間的橋樑被打造，在該工作期間、第六密度的魔法人格直接經驗第三密度的催化劑。在工作完成後，刻意地卸除魔法人格是最為中心的事，好讓較高自我回復它適當的配置、如同空間/時間的心/身/靈之類比。

75.37 ▶

75.37 Questioner: Then you are saying that the act, the signal, or the key for the invoking of the magical personality which is the putting something on or a gesture should be as carefully— you should as carefully take that something off or reverse the gesture perhaps at the end of the invocation. Is this correct?

75.37 發問者：那麼你是說，為了祈請魔法人格的動作、信號、或鑰匙，它們就像是穿上某件東西或比一個姿勢、應該是很謹慎的...或許在祈請過程的尾聲，你應該盡量謹慎地脫下那件東西，或反轉該姿勢。這是否正確？

Ra: I am Ra. This is correct. It should be fastidiously accomplished either in mind or by gesture as well if this is of significant aid.

RA：我是 Ra。這是正確的。不管在心智中、或者也藉由姿勢，應該嚴謹講究地完成這件事，假設這樣做有顯著的協助。

75.38 ▶

75.38 Questioner: Now the invocation of the magical personality is not necessarily effective for the neophyte. Is there a point at which there is a definite quantum change and that personality does then reside, or can it be done in small degrees or percentages of magical personality as the neophyte becomes more adept?

75.38 發問者：現在，祈請魔法人格不必然對新手有效。是否有一個(臨界)點決定一個明確的量子改變，於是魔法人格確實地駐紮？或者在新手逐漸變成行家的過程中，可以小程度或小百分比地祈請魔法人格？

Ra: I am Ra. The latter is correct.

RA：我是 Ra。後者是正確的。

75.39 ▶

75.39 Questioner: Then is it correct that a good sequence for developing the invocation of the magical personality are alternate meditations, first on power, then a meditation on love, and then a meditation on wisdom and to continue cycling that way? Is that an appropriate technique?

75.39 發問者：那麼發展祈請魔法人格(能力)、一個好的次序會是交替式冥想：首先是力量，然後冥想愛、然後冥想智慧，接著持續以此方式循環，這是否正確？那是否為一個適當的技巧？

Ra: I am Ra. This is indeed an appropriate technique. In this particular group

there is an additional aid in that each entity manifests one of these qualities in a manner which approaches the archetype. Thusly visualization may be personalized and much love and support within the group generated.

RA: 我是 Ra。這的確是一個適當的技巧。在這個特別的小組、還有額外的協助、因為每個實體顯化這些品質的其中之一、其方式趨近原型。因此觀想可以是個人化的、並且在該小組之內產生許多的愛與支持。[在 75.39 的結尾和 75.40 的開頭之間有 48 秒的停頓]

75.40 ▶

75.40 Questioner: Is the exercise of fire the best for the instrument, or is there anything better that we could do other than, of course, the things that you have already suggested to aid the instrument?

75.40 發問者：火的練習是否對該器皿最好，或有任何更好的方式是我們可以做的，當然，不同於你早已建議的、協助該器皿的方式？

Ra: I am Ra. Continue as you are at present. We cannot speak of the future as we may then affect it, but there is a great probability/possibility if you follow the path which you now tread that more efficacious methods for the entire group will be established.

RA: 我是 Ra。繼續你們目前的方式。我們不能談論未來、因為我們可能影響它，但如果你們遵循目前行走的途徑、有一個巨大的或然率/可能性，這整個小組將建立更有效力的方法。

This instrument begins to show rapid distortion towards increase of pain.
這個器皿開始顯現快速朝向痛苦增加的變貌。

We, therefore, would offer time for any brief queries before we leave this working.

所以，在我們離開這次工作集會之前、願提供時間給任何簡短的詢問。

75.41 ▶

75.41 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

75.41 發問者：有沒有任何我們可以做的事、使該器皿更舒適或改善該通訊？

Ra: I am Ra. You are conscientious. The alignments are well.

RA: 我是 Ra。你們是謹慎認真的。各項排列是良好的。

I am Ra. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and peace of the One Infinite Creator. Adonai.

我是 Ra，我的朋友們，我在太一無限造物者的愛與光中離開你們。所以，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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76.0 ▶

76.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

76.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

76.1 ▶

76.1 Questioner: Could you first please give me an indication of the condition of the instrument?

76.1 發問者：首先，你可否給我一個該器皿的狀態指示？

Ra: I am Ra. This instrument is in a state of physical complex bankruptcy which has existed for some of the measure you call time. The vital energies are normal with a strong spiritual complex counterpart and will lending substance to the mind/body/spirit complex energy levels.

RA：我是 Ra。這個器皿的肉體複合體處於破產的狀態、它已經存在一些時間[你們的度量稱謂]。由於(器皿)有一個強健的靈性複合體[對應者]可以將內含物出借給心/身/靈複合體能量的層級、其生命能是正常的。

76.2 ▶

76.2 Questioner: Will our continued communication with Ra be deleterious to the physical energies of the instrument?

76.2 發問者：我們與 Ra 的持續通訊、是否對於該器皿的肉體能量有害？

Ra: I am Ra. We may answer in two modes. Firstly, if the instrument were thusly dedicated to this use with no transfer of energy of physical complex nature it would begin to call upon the vital energy itself and this, done in any substantive measure, is actively deleterious to a mind/body/spirit complex if that complex wishes further experience in the illusion which it now distorts.

RA：我是 Ra。我們以兩種模式回答。首先，若該器皿被奉獻於這個用途，而沒有肉體複合體本質的能量轉移，它會開始花費自身的生命能，若相當大量地使用，(結果)將主動地對於一個心/身/靈複合體是有害的，如果該複合體(器皿)還想望進一步經驗它目前扭曲的幻象的話。

Secondly, if care is taken, firstly, to monitor the outer parameters of the instrument, then to transfer physical energy by sexual transfer, by magical protection, and, lastly, by the energetic displacements of thought-forms energizing the instrument during contact there is no difficulty in that there is no worsening of the instrument' s mind/body/spirit complex distortions of strength/weakness.

其次，如果小心照顧，首先，監測該器皿的外在參數；然後透過性轉移(行為)、憑藉魔法的保護、來轉移肉體能量，以及最後，透過思想形態的能量置換以供能給該器皿，在通訊過程中不會有困難，因為該器皿的心/身/靈複合體的氣力/弱點變貌不會惡化。

It is to be noted that the instrument, by dedicating itself to this service, attracts greetings of which you are aware. These are inconvenient but, with care taken, need not be lastingly deleterious either to the instrument or the contact.

值得注意的是：該器皿藉由奉獻她自己於這個服務，吸引了你們所覺察的致意。這些是不便的，但藉由小心照顧，對於該器皿或通訊都不必然是持久有害的。

76.3 ►

76.3 Questioner: Of the three things you mentioned that we could do for the instrument' s benefit, would you clarify the last one? I didn' t quite understand that.

76.3 發問者：關於你所提到的、我們能為這器皿的益處做的三件事，你可願澄清最後一項？我不大了解那點。

Ra: I am Ra. As the entity which you are allows its being to empathize with another being, so then it may choose to share with the other-self those energies which may be salubrious to the other-self. The mechanism of these energy transfers is the thought or, more precisely, the thought-form for any thought is a form or symbol or thing that is an object seen in time/space reference.

RA：我是 Ra。做為你所是之實體、允許它的存在去同感另一個存有，於是它可以選擇那些有益健康的*能量與該其他自我分享。這些能量轉移的機制是思想，或更精確地說，思想-形態，因為任何思想都是一個形體或標誌，或一個可以在時間/空間參考(座標)中被看見的客體。

{* 在這個文脈中，有益健康的(salubrious)可以被定義為：對健康有利的或安康的。}

76.4 ►

76.4 Questioner: Has our use of the Banishing Ritual of the Lesser Pentagram

been of any value and what is its effect?

76.4 發問者：我們在使用小五芒星的驅逐儀式上是否有任何價值，它的效果是什麼？

Ra: I am Ra. This group' s use of the Banishing Ritual of the Lesser Pentagram has been increasingly efficacious. Its effect is purification, cleansing, and protection of the place of working.

RA：我是 Ra。這個小組使用小五芒星的驅逐儀式越來越有效力。它的效果是淨化、潔淨、保護該工作場所。

The efficacy of this ritual is only beginning to be, shall we say, at the lower limits of the truly magical. In doing the working those aspiring to adepthood have done the equivalent of beginning the schoolwork, many grades ahead. For the intelligent student this is not to be discouraged; rather to be encouraged is the homework, the reading, the writing, the arithmetic, as you might metaphorically call the elementary steps towards the study of being. It is the being that informs the working, not the working that informs the being. Therefore, we may leave you to the work you have begun.

這個儀式的效力，容我們說，才剛開始處於真實魔法的低標。在執行這個工作的過程中，那些渴求獲得行家資格的實體已經完成相當於學校作業的初始課程，更多級數還在前頭。對於聰明的學生而言，這並不令人氣餒；毋寧感到鼓舞，(因為)這些家庭作業，閱讀、寫作、算術等，你們可以隱喻地稱為：通往研讀存在的初級步驟。是存在告知工作成果，而非工作成果告知存在。因此，我們將你們已開始的工作留給你們(自己)。

76.5 ▶

76.5 Questioner: Would it be beneficial for us to perform [the] banishing ritual more in this room?

76.5 發問者：在這個房間中、更頻繁地執行該驅逐儀式對我們是否有益？

Ra: I am Ra. It is beneficial to regularly work in this place.

RA：我是 Ra。定期規律地、在這個地方工作(該儀式)是有益的。

76.6 ▶

76.6 Questioner: Sorry we have had such a long delay between the last session and this one. It couldn' t be helped I guess. Could you please tell me the origin of the tarot?

76.6 發問者：抱歉、我們在上一場和這一場集會之間有這麼長的耽誤。那是不得已的、我認為。可否請你告訴我塔羅牌的起源？

Ra: I am Ra. The origin of this system of study and divination is twofold: firstly, there is that influence which, coming in a distorted fashion from those who were priests attempting to teach the Law of One in Egypt, gave form to the understanding, if you will pardon the misnomer, which they had received. These forms were then made a regular portion of the learn/teachings of an initiate. The second influence is that of those entities in the lands you call Ur, Chaldea, and Mesopotamia who, from old, had received the, shall we say, data for which they called having to do with the heavens. Thusly we find two methods of divination being melded into one with uneven results; the, as you call it, astrology and the form being combined to suggest what you might call the correspondences which are typical of the distortions you may see as attempts to view archetypes.

RA：我是 Ra。這個研讀與占卜系統的起源有兩方面：首先的影響是、那些祭司嘗試在埃及教導一的法則，雖然他們的教導的方式有一些扭曲，他們將接收到的理解[如果你願意原諒該誤稱]給予形狀，這些形狀於是成為學習/教導入門者的一個規律部份。第二個影響是在您們所稱的烏爾、迦勒底、和美索不達米亞土地上的那些實體的影響。自古以來，容我們說，他們就曾接收到他們稱為、跟天空有關的資料。於是我們發現兩種占卜方法被融合為一，變成一個凹凸不平的結果；如你所稱的占星學、以及形狀的結合，其對應關係產生一些典型的變貌，你可以視為觀看原型的一些嘗試。

76.7 ▶

76.7 Questioner: Then am I correct in assuming that the priests in Egypt, in attempting to convert knowledge that they had received initially from Ra into understandable symbology, constructed and initiated the concept of the tarot? Is this correct?

76.7 發問者：那麼、我假設埃及的祭司嘗試將他們起初從 Ra 接收到的知識轉換成可理解的符號表徵，建構並創始了塔羅的概念？這是否正確？

Ra: I am Ra. This is correct with the addition of the Sumerian influence.

RA：我是 Ra。這是正確的、加上蘇美人的影響。

76.8 ▶

76.8 Questioner: Were Ra' s teachings focusing on the archetypes for this Logos and the methods of achieving a very close approach to the archetypical configuration? Is this correct?

76.8 發問者：Ra 的教導是否聚焦在這個理則的原型上、以及獲致非常接近原型配置的方法？這是否正確？

Ra: I am Ra. This is correct without being true. We of Ra are humble messengers of the Law of One. We seek to teach/learn this single law. During the space/time of the Egyptian teach/learning we worked to bring the mind complex, the body complex, and the spirit complex into an initiated state in which the entity could contact intelligent energy and so become teach/learner itself that healing and the fruits of study could be offered to all. The study of the roots of mind is a portion of the vivification of the mind complex and, as we have noted, the thorough study of the portion of the roots of mind called archetypical is an interesting and necessary portion of the process as a whole.

RA：我是 Ra。這是正確的、而不是真實的。我們屬於 Ra(群體)、是一的法則的謙卑使者。我們尋求教導/學習這單一的法則。在對埃及人教導/學習的空間/時間階段，我們工作的目標是帶領心智複合體、身體複合體、靈性複合體進入一個啟蒙的狀態、在其中、該實體能夠接觸智能能量、以致於自己能成為教導/學習者、於是治療和研究的成果能被提供給全體。心智之根的研究是心智複合體甦醒的一部份，如我們曾提及的，完整研究這部分的心智之根、被稱為原型的，是整個過程中一個有趣且必須的部分。

76.9 ▶

76.9 Questioner: Is there, in Ra' s opinion, any present-day value for the reuse of the tarot as an aid in the evolutionary process?

76.9 發問者：就 Ra 的見解，重新使用塔羅牌做為演化過程的輔助工具、在今日是否有任何價值？

Ra: I am Ra. We shall repeat information. It is appropriate to study one form of constructed and organized distortion of the archetypical mind in depth in order to arrive at the position of being able to become and to experience archetypes at will. You have three basic choices. You may choose astrology, the twelve signs, as you call these portions of your planet' s energy web, and what has been called the ten planets. You may choose the tarot with its twenty-two so-called Major Arcana. You may choose the study of the so-called Tree of Life with its ten Sephiroth and the twenty-two relationships between the stations.

RA：我是 Ra。我們將重複一些資訊*。深入研究原型心智的一種已建構且有組織的變貌是恰當的、好讓(該實體)抵達適當位置，能夠任意地成為與經驗原型。你們有三個基本的選擇：你可以選擇占星學、十二星座，如你所稱的、你們行星能量網絡的這些部份，及已被稱為的、十大行星。你可以選擇塔羅、有著二十二張所謂的大奧秘(牌)。你可以選擇研讀所謂的生命之樹，有著十個神聖光體，並且在站點與站點間有著二十二

種(連結)關係。

{* 最初在 74.4 給出}

It is well to investigate each discipline, not as a dilettante, but as one who seeks the touchstone, one who wishes to feel the pull of the magnet. One of these studies will be more attractive to the seeker. Let the seeker then investigate the archetypical mind using, basically, one of these three disciplines. After a period of study, the discipline mastered sufficiently, the seeker may then complete the more important step: that is, the moving beyond the written in order to express in an unique fashion its understanding, if you may again pardon the noun, of the archetypical mind.

去探究各個學科是好的，非以一個業餘玩票者的身分，而是以一位尋求試金石，想望去感受磁石拉力者的身分。這些研究的其中之一對該尋求者來說將更具吸引力。那麼、就讓這個尋求者在根本上運用三種學科中的一種來探究原型心智。在一段時間的研究後，在充分地精通這門學科之後，然後該尋求者可以完成更重要的步驟：也就是，移動超越到書寫文字之外、為了以一種獨特的方式去表達它對原型心智的理解[若你可以、再次諒解使用該名稱]。

76.10 ►

76.10 Questioner: Would I be correct in saying that our local Logos, in acting as co-Creator, distorted to some extent, for the purposes of experience, that which we experience here? And that the archetypes of this particular Logos are somewhat unique with respect to the rest of the creation, but are of course related to the all in that they are part of it, but are, I can only say, a unique part, and that the systems of study that we have just talked about would not translate quickly or easily in other parts of the creation. This is a very difficult question to state. Could you clear that up for me?

76.10 發問者：我們本區的理則，扮演一個共同造物者的角色，為了經驗的目的、在某種程度上扭曲我們在此經驗的東西，我說得正確嗎？接著，跟宇宙造物的其他部分相比，這個特殊理則的原型有些獨特，而且、當然它跟全體有關，因為它是全體的一部分，但是、我不知道如何說，我只能說，一個獨特的部分；我們方才談論的各個研讀系統無法快速地或輕易地在宇宙造物的其他部分中轉譯。這是一個非常難以陳述的問題。你可否為我澄清一下？

Ra: I am Ra. We may draw from the welter of statement which you offer the question we believe you ask. Please re-question if we have mistaken your query. The archetypical mind is that mind which is peculiar to the Logos under which influence you are at this space/time distorting your experiences. There

is no other Logos the archetypical mind of which would be the same any more than the stars would appear the same from another planet in another galaxy. You may correctly infer that the closer Logoi are indeed closer in archetypes.

RA: 我是 Ra。我們會從你提供的問題中、雜亂的*敘述、以我們相信的方式、汲取你要問的東西。如果我們誤解你的詢問、請重新發問。原型心智是該理則所特有的心智，在它的影響下，你們在這個空間/時間持續扭曲你們的經驗。沒有兩個理則的原型心智會是相同的，就如同從另一個銀河系的另一個行星看到的群星亦不盡相同。你可以正確地推論較靠近的理則們在原型(系統)上也確實比較接近。

{* 在這個文脈中，雜亂的(welter)可以被定義為：一個混淆的團塊、或雜亂的一堆。 }

76.11 ▶

76.11 Questioner: Then, since Ra evolved initially on Venus, Ra is of the same archetypical origin as that which we experience here. Is this correct?

76.11 發問者：那麼，既然 Ra 最初在金星上演化，Ra 所屬的原型起源和我們在此經驗的原型相同。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

76.12 ▶

76.12 Questioner: But I am assuming that the concepts of the tarot and the magical concepts Tree of Life, etc., were not in use by Ra. I suspect, possibly, some form of astrology was a previous Ra concept. This is just a guess. Am I correct?

76.12 發問者：但我假定塔羅牌與生命之樹的魔法概念等等，在過去沒有被 Ra 使用。我猜想某個占星學的形式可能是以前 Ra(使用)的概念。這只是個猜測。我是否正確？

Ra: I am Ra. To express Ra' s methods of study of the archetypical mind under the system of distortions which we enjoyed would be to skew your own judgment of that which is appropriate for the system of distortions forming the conditions in which you learn/teach. Therefore, we must invoke the Law of Confusion.

RA: 我是 Ra。在我們所享受的變貌系統底下、去表達 Ra 研讀原型心智的方法會歪曲你們自己對形成你們的學習/教導條件之變貌系統的適當判斷。因此，我們必須引用混淆法則。

76.13 ▶

76.13 Questioner: I' m going to ask some questions now that may be a little

off center of what we are trying to do. I' m not sure because I' m trying to, with these questions, unscramble something that I consider to be very basic to what we are doing. Please forgive my lack of ability in questioning since this is a difficult concept for me.

76.13 發問者：我將詢問一些可能有點偏離我們正試著探討的中心。我不確定、因為我正嘗試以這些問題去解開一些對於我們所做的工作來說、非常基本的東西。請原諒我在詢問能力上的缺乏、因為這對我是一個困難的概念。

Could you give me an idea of the length of the first and second density that occurred for this planet?

你能否給我一個觀念、在這地球上、關於第一和第二密度發生的(時間)長度?

Ra: I am Ra. There is no method of estimation of the time/space before timelessness gave way in your first density. To the beginnings of your time, the measurement would be vast and yet this vastness is meaningless. Upon the entry into the constructed space/time your first density spanned a bridge of space/time and time/space of perhaps two billion of your years.

RA：我是 Ra。在無時性於你們的第一密度中讓道之前、沒有估計該時間/空間的方法。關於你們時間的開端，量測會是巨大的(工程)，不過這個巨大狀態是無意義的。在進入該已建構的空間/時間之際、你們的第一密度架設了一座橋、橫跨空間/時間與時間/空間，或許，你們的二十億年。

Second density is more easily estimated and represents your longest density in terms of the span of space/time. We may estimate that time as approximately 4.6 billion years. These approximations are exceedingly rough due to the somewhat uneven development which is characteristic of creations which are built upon the foundation stone of free will.

第二密度比較容易被估算、就空間/時間的跨越幅度而言、代表你們最長的密度。我們可以估計那段時間大約是 46 億年。這些近似值極度地粗略、原因是(造物)不規則的進展，這是(宇宙)造物[複數]的特徵，它們建構在自由意志的基石上。

76.14 ▶

76.14 Questioner: Did you state that second density was 4.6 billion? B, b-i-l? Is that correct?

76.14 發問者：你剛才陳述第二密度有 46 億(年)? B, b-i-l(單位)*那是否正確?

{* 譯註: billion 是一個數量單位、代表十億。 發問者: 震驚到只唸出前三個字母}

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

76.15 ▶

76.15 Questioner: Then we have a third density that is, comparatively speaking, the twinkling of an eye, the snap of a finger in time compared to the others. Why does the third density cycle so extremely rapidly compared to first and second?

76.15 發問者：那麼我們擁有一個第三密度，比較起來說，相較於其他密度，它是一眨眼、彈指的瞬間。為什麼第三密度周期，跟第一和第二(密度)相比、循環地如此極端快速？

Ra: I am Ra. The third density is a choice.

RA: 我是 Ra。第三密度是一個選擇。

76.16 ▶

76.16 Questioner: Third density, then, it appears, is, compared to the rest of the densities, all of them, nothing but a uniquely short period of what we consider to be time and is then for the purpose of this choice.

76.16 發問者：那麼，看起來，相較於所有的其他密度，第三密度只不過是一個獨特的短暫時期[以我們認為的時間而言]、並且是為了這個選擇的目標(存在)。

Is this correct?

這是否正確？

Ra: I am Ra. This is precisely correct. The prelude to choice must encompass the laying of the foundation, the establishment of the illusion and the viability of that which can be made spiritually viable. The remainder of the densities is continuous refining of the choice. This also is greatly lengthened, as you would use the term. The choice is, as you put it, the work of a moment but is the axis upon which the creation turns.

RA: 我是 Ra。這是精準地正確。通往選擇的序幕必須包含基礎的奠定、幻象的建立、以及能使靈性存活的生存能力。其餘的密度是這個選擇的持續精煉。這(過程)也被大大地延長，如你會用的術語。該選擇，如你所述，(雖然)是一刻之功，卻是個軸心、(宇宙)造物在其上轉動。

76.17 ▶

76.17 Questioner: Is this third-density choice the same throughout all of the creation of which you are aware?

76.17 發問者：這個第三密度的選擇，就你所覺察的、是否遍及所有造物都是相同的？

Ra: I am Ra. We are aware of creations in which third density is lengthier and more space/time is given to the choosing. However, the proportions remain the same, the dimensions all being somewhat etiolated and weakened by the Logos to have a variant experience of the Creator. This creation is seen by us to be quite vivid.

RA：我是 Ra。我們覺察到：某些造物中的第三密度較長、有更多空間/時間給這個選擇過程。無論如何，該比例維持相同，該理則將這些次元全部變得有些蒼白*與弱化，以擁有造物者不同的經驗。(你們)這個造物在我們看來是相當生動的。

{* 在這個文脈中，蒼白的(etiolated)可以被定義為：弱化；不再有完整的氣力，或變得蒼白或纖細。 }

76.18 ▶

76.18 Questioner: I didn't understand what you meant by "seen to you as being quite vivid." What do you mean?

76.18 發問者：我不理解你剛才說的：「在你們看來是相當生動的」。你的意思是什麼？

Ra: I am Ra. This creation is somewhat more condensed by its Logos than some other Logoi have chosen. Thus each experience of the Creator by the Creator in this system of distortions is, relatively speaking, more bright or, as we said, vivid.

RA：我是 Ra。跟某些其他理則已選擇的相比、該理則使得這個造物多少較為濃縮些。於是在這個變貌系統中，由造物者產生的每一個造物者的經驗，相對而言，更為明亮，或如我們剛才說的，更為生動。

76.19 ▶

76.19 Questioner: I am assuming that on entering into third density, for this planet, disease did not exist in any form. Is this correct?

76.19 發問者：我正在假設、這個星球剛進入第三密度之際，疾病並不以任何形式存在。這是否正確？

Ra: I am Ra. This is incorrect.

RA：我是 Ra。這是不正確的。

76.20 ►

76.20 Questioner: What was the form of disease, and why did this exist at beginning third density?

76.20 發問者：(當時)疾病的形式是什麼，以及為什麼這現象在第三密度的開端就存在了？

Ra: I am Ra. Firstly, that which you speak of as disease is a functional portion of the body complex which offers the body complex the opportunity to cease viability. This is a desirable body complex function. The second portion of the answer has to do with second-density other-selves of a microscopic, as you would call it, size which have in some forms long existed and perform their service by aiding the physical body complex in its function of ceasing viability at the appropriate space/time.

RA：我是 Ra。首先，您談到的疾病是身體複合體的一個功能性部分、提供身體複合體停止生存能力的機會。這是個值得擁有的身體複合體功能。該答案的第二部分跟第二密度的[如你會稱呼的]微生物尺寸的其他自我有關；它們以某種形式已經存在很久了、並且執行它們的服務：即協助肉體複合體在適當空間/時間停止生存能力的機能。

76.21 ►

76.21 Questioner: What I am trying to understand is the difference between the plan of the Logos for these second-density entities and the generation of what I would guess to be a more or less runaway array of feedback to create various physical problems that act as catalyst in our present third-density condition. Could you give me an indication of that; of whether my thinking is anywhere near right on that?

76.21 發問者：我目前嘗試去理解該理則的兩種計畫的差異：對於第二密度實體的計畫；以及我會猜測、產生多少像是一整列失控的回饋(機制)、以創造各式各樣的肉體問題、做為我們目前第三密度狀況中的催化劑。你可否給我一個指點；關於我的思考是否有點接近正確？

Ra: I am Ra. This instrument's physical body complex is becoming more distorted towards pain. We shall, therefore, speak to this subject as our last full query of this working.

RA：我是 Ra。這個器皿的肉體複合體正越來越朝向痛苦變貌。所以，我們將談論這個主題、做為此次工作的最後一個完整詢問。

Your query contains some internal confusion which causes the answer to be perhaps more general than desired. We invite refinements of the query.

你的詢問包含一些內在的混淆、導致這個答案或許比(你)渴望的更概略。我們邀請(你)精煉該詢問。

The Logos planned for entities of mind/body/spirit complex to gain experience until the amount of experience was sufficient for an incarnation. This varied only slightly from second-density entities whose mind/body complexes existed for the purpose of experiencing growth and seeking consciousness. As the third density upon your planet proceeded, as has been discussed, the need for the physical body complex to cease became more rapidly approached due to intensified and more rapidly gained catalyst. This catalyst was not being properly assimilated. Therefore, the, shall we say, lifetimes needed to be shorter that learning might continue to occur with the proper rhythm and increment. Thus more and more opportunities have been offered as your density has progressed for disease. May we ask if there are further brief queries before we close?

該理則對屬於心/身/靈複合體的實體們的計畫是獲取經驗、直到經驗累積量對於一輩子已經足夠。這點用於第二密度實體只有些許的不同，它們的心/身複合體存在的目的是經驗成長與尋求意識。隨著第三密度在你們星球行進，如先前所討論的，肉體複合體停止運作的需求更快速地發生，這是由於增強與更快速獲得的催化劑。這種催化劑並未被適當地消化。因此，容我們說，(人類)壽命需要變得更短、好讓學習能以適當的韻律與增量繼續發生。因此隨著你們的密度的進展，越來越多的疾病機會被提供。在我們結束之前、容我們問、是否有進一步的簡短詢問？

76.22 ▶

76.22 Questioner: I had one that is totally, possibly, [of] no value. You don't have to expand on it, but there is a crystal skull in the possession of a woman near Toronto that may be of some value in investigating these communications with Ra since I think possibly this had some origin from Ra. Can you tell me anything about that? And then, finally, is there anything that we could do to improve the contact or to make the instrument more comfortable?

76.22 發問者：我有一個可能完全沒價值的問題。你不必要詳述它，但在多倫多附近住著一個婦人，她擁有一個水晶頭骨。與 Ra 探究這些通訊或許會有些價值、因為我想這東西可能與 Ra 有些淵源。你可否告訴我任何有關它的事情？然後，最後，有沒有任何我們可以做的事，好改善該通訊或使該器皿更舒適？

Ra: I am Ra. Although your query is one which uncovers interesting material we can not answer due to the potential an answer may have for affecting your

actions. The appurtenances are carefully placed and requisite care taken. We are appreciative. All is well.

RA：我是 Ra。雖然您的詢問揭露一個有趣的題材、由於這一個答案有可能影響你的行動、我們無法回答。附加物被細心地放置，也採取了必要的照顧。我們很感激。一切都好。

I am Ra. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, therefore, glorying and rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友們，在太一無限造物者的愛與光中、我離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中自豪與歡欣。Adonai。

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77.0 ▶

77.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

77.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

77.1 ▶

77.1 Questioner: Could you first please give me an indication of the condition of the instrument?

77.1 發問者：可否請你先給我、關於該器皿的一個狀態指示？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

77.2 ▶

77.2 Questioner: Was the instrument under attack just prior to this session?

77.2 發問者：就在這次集會開始之前、該器皿是否遭受攻擊？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

77.3 ▶

77.3 Questioner: Is there anything that we could do to help protect the instrument from these attacks prior to the session?

77.3 發問者：在該集會開始之前、我們是否可以做些什麼、以幫助保護該器皿免於遭受攻擊？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

77.4 ▶

77.4 Questioner: What could we do?

77.4 發問者：我們可以做什麼？

Ra: I am Ra. Your group could refrain from continuing this contact.

RA: 我是 Ra。你們小組可以避免繼續這個通訊。

77.5 ▶

77.5 Questioner: Is that the only thing we could do?

77.5 發問者：那是我們唯一能做的事情？

Ra: I am Ra. That is the only thing you could do which you are not already attempting with a whole heart.

RA: 我是 Ra。那是你們唯一能做的事情、(而)你尚未全心地嘗試。

77.6 ▶

77.6 Questioner: I have three questions that the instrument asked me to ask that I'll get out of the way first. She wants to know if the preparation for her hospital experience could be improved for the next experience.

77.6 發問者：該器皿要我問三個問題、我將先讓路(給她)。她想要知道、如果她有下一次的醫院體驗、對此的準備是否可以被改善？

Ra: I am Ra. All was done well with one exception. The instrument was instructed to spend space/time contemplating itself as the Creator. This, done in a more determined fashion, would be beneficial at times when the mind complex is weakened by severe assaults upon the distortions of the body complex towards pain. There is no necessity for negative thought-forms regardless of pain distortions. The elimination of such creates the lack of possibility for negative elementals and other negative entities to use these thought-forms to create the worsening of the mind complex deviation from the normal distortions of cheerfulness/anxiety.

RA: 我是 Ra。一切都做得很好、除了一個例外。該器皿被指示花費空間/時間去沉思自己為造物者。有時候當其身體複合體遭受嚴厲的襲擊、而朝向痛苦的變貌，於是心智複合體被弱化；若(她)以更有決心的方式完成這指示會是有益的。不管這些痛苦變貌為何、都沒有需要產生負面的思想形態。根除這類(思想)造成負面元素精靈與其他負面實體沒有可能去使用這些(負面)思想形態來惡化該心智複合體，使其偏移、離開正常的歡樂/焦慮變貌。

77.7 ▶

77.7 Questioner: The instrument would also like to know if the what we call tuning could be improved during times when we do not communicate with Ra, for that communication.

77.7 發問者：該器皿還想要知道、當我們不與 Ra 通訊的時候，我們稱為的調音是否可以被改善？

Ra: I am Ra. That which has been stated in regard to the latter question will suffice to point the way for the present query.

RA：我是 Ra。剛才所陳述的東西[關於最近一個問題]就足以指出目前詢問的方向。

77.8 ▶

77.8 Questioner: Finally, she wishes to know why several days ago her heart rate went up to 115 per minute and then she had extreme pain in her stomach. Was that an Orion greeting, it says?

77.8 發問者：最後，她想望知道、為什麼在幾天前、她的心跳速率攀升到一分鐘 115 下，以及為什麼她的胃產生極度的疼痛。它說*，那是不是一個獵戶(實體)的致意？
{* 唐正在朗讀卡拉的問題。}

Ra: I am Ra. Although this experience was energized by the Orion group the events mentioned, as well as others more serious, were proximally caused by the ingestion of certain foodstuffs in what you call your tablet form.

RA：我是 Ra。雖然在這些事件中，包括其他更嚴重的事件、獵戶集團供能給這個經驗，更接近(核心)的原因是攝取特定的食材、你們稱為藥片的形體。

77.9 ▶

77.9 Questioner: Can you tell me what these tablets were, specifically?

77.9 發問者：你可否明確地告訴我這些藥片是什麼？

Ra: I am Ra. We examine this query for the Law of Confusion and find ourselves close to the boundary, but acceptably so.

RA：我是 Ra。我們為了混淆法則檢驗這個詢問、發現我們自己接近邊界，但仍是可接受的。

The substance which caused the bodily reaction of the heartbeat was called Pituitone by those which manufacture it. That which caused the difficulty which seemed to be cramping of the lower abdominal musculature but was, in fact, more organic in nature was a substance called Spleentone.

造成心跳的身體反應的物質被那些製造商稱為腦垂體錠。那個造成困難的東西似乎箝制了下腹部的肌肉組織，但事實上是一種本質上更為臟器的物質造成的，它是被稱為脾臟錠的物質。

This instrument has a physical body complex of complicated balances which afford it physical existence. Were the view taken that certain functions and chemicals found in the healthy, as you call it, body complex are lacking in this one and, therefore, simply must be replenished, the intake of the many substances which this instrument began would be appropriate. However, this particular physical vehicle has, for approximately twenty-five of your years, been vital due to the spirit, the mind, and the will being harmoniously dedicated to fulfilling the service it chose to offer.

這個器皿擁有一個具有複雜平衡的肉體複合體、支持它在物質界存在。若採取該觀點、認為這個肉體缺乏健康身體[複合體]應有的機能與化學物質，所以適當的處方是(器皿)必須補充與攝取許多種物質，這個器皿開始這樣做會是恰當的。然而，這個特別的肉體載具，在過去大約二十五年間，能夠維持活力的關鍵是其靈性、心智、意志皆和諧地奉獻於實現它選擇去提供的服務。

Therefore, physical healing techniques are inappropriate whereas mental and spiritual healing techniques are beneficial.

因此，肉體治療技術是不適當的，相反地，心智與靈性治療技術是有益的。

77.10 ▶

77.10 Questioner: Is there any technique which we could do that we have not been doing that would be beneficial for the instrument in this case?

77.10 發問者：是否有任何技巧是我們能做到、卻尚未使用的，且在這個情況下對於器皿會是有益的？

Ra: I am Ra. We might suggest, without facetiousness, two. Firstly, let the instrument remove the possibility of further ingestion of this group of foodstuffs.

RA：我是 Ra。我們可以不開玩笑地建議兩點。首先，讓該器皿去除進一步攝取這群食材的可能性。

Secondly, each of the group may become aware of the will to a greater extent. We cannot instruct upon this but merely indicate, as we have previously, that it is a vital key to the evolution of the mind/body/spirit complex.

其次，這個小組的每一位可以對於意志有更大程度的覺察。我們不能對此指導、但只能指出我們先前說過的要點*：即意志是心/身/靈複合體進化的一把關鍵鑰匙。

{* 先前在 28.14、41.18、52.2、52.7,以及 54.29 提到}

77.11 ▶

77.11 Questioner: Thank you. I would like to go back to the plan of this Logos for Its creation and examine the philosophical basis that is the foundation for what was created in this local creation and the philosophy of the plan for experience. I am assuming that I am correct in stating that the foundation for this, as we have stated many times before, is the first distortion. After that, what was the plan in a philosophical sense?

77.11 發問者：謝謝你，我想要回到這個理則對於祂的造物的計畫、並檢驗其哲學的基本、也就是創造這個區域造物的基礎、以及該經驗計畫的哲學。我們先前已經陳述該基礎許多次、我假設它就是第一變貌、假設我是正確的。以哲學觀點來看、在那之後的計畫是什麼？

Ra: I am Ra. We cannot reply due to a needed portion of your query which has been omitted; that is, do we speak of this particular Logos?

RA：我是 Ra。我們無法回答、由於你的詢問省略了一個必要的部分；那就是，我們談論的是這個特殊的理則嗎？

77.12 ▶

77.12 Questioner: That is correct. I am asking with respect to this particular Logos, our sun, in creating the experience of its planetary system and those sub-Logoi of it.

77.12 發問者：那是正確的。我正在問的主題與這個特殊的子理則有關、我們的太陽、創造這個行星系統與屬於祂的(眾多)子理則之經驗。

Ra: I am Ra. This query has substance. We shall begin by turning to an observation of a series of concept complexes of which you are familiar as the tarot.

RA：我是 Ra。這個詢問現在有實質的內容。我們將開始轉向觀察一系列的概念複合體、即你們熟悉的塔羅牌。

The philosophy was to create a foundation, first of mind, then of body, and then of spiritual complex. Those concept complexes you call the tarot lie then in three groups of seven: the mind cycle, one through seven; the physical complex cycle, eight through fourteen; the spiritual complex cycle, fifteen through twenty-one. The last concept complex may best be termed The Choice.

該哲學是要創造一個基礎，首先是心智，接著是身體，然後是靈性複合體。你們稱為塔羅牌的概念複合體以七為一組、共有三組：心智(複合體)週期，一到七；肉體複合體

週期，八到十四；靈性複合體週期，十五到二十一。最後一個概念複合體可以被最佳地稱為選擇。

Upon the foundation of transformation of each complex, with free will guided by the root concepts offered in these cycles, the Logos offered this density the basic architecture of a building and constructing and synthesizing of data culminating in The Choice.

在每個(概念)複合體的蛻變的基礎上，自由意志被這些週期提供的根源概念所引導，該理則提供這個密度一個基本架構，用於建造、建構、與綜合資料、在選擇當中達到頂點。

77.13 ▶

77.13 Questioner: Then for me to condense your statement, I see it meaning that there are seven basic philosophical foundations for mental experience, seven for bodily, seven for spiritual, and that these produce the polarization that we experience some time during the third-density cycle. This may be very poorly stated on my part. Am I close to correct?

77.13 發問者：那麼、讓我濃縮你的敘述，我看到的意思是：有七種基本的哲學基礎，用於心智的經驗，七種用於身體的，七種用於靈性的(經驗)，接著這些(基礎)生產出我們在第三密度週期經驗某個時期的極化。我這邊可能講得很差勁。我是否接近正確？

Ra: I am Ra. You are correct in that you perceive the content of our prior statement with accuracy. You are incorrect in that you have no mention of the, shall we say, location of all of these concept complexes; that is, they exist within the roots of the mind and it is from this resource that their guiding influence and leitmotifs may be traced. You may further note that each foundation is itself not single but a complex of concepts. Furthermore, there are relationships betwixt mind, body, and spirit of the same location in octave, for instance: one, eight, fifteen, and relationships within each octave which are helpful in the pursuit of The Choice by the mind/body/spirit complex. The Logos under which these foundations stand is one of free will. Thusly the foundations may be seen to have unique facets and relationships for each mind/body/spirit complex. Only twenty-two, The Choice, is relatively fixed and single.

RA：我是 Ra。就你對我們先前敘述的內容的準確了解、你是正確的。容我們說，不正確的地方在於：你沒有提到所有這些概念複合體的位置、它們存在於心智之根裡頭，也就是從這個資源中，它們的導引影響和主樂旨*可以被追溯。你可以進一步注意

到、每一個基礎自身都不是單一的、而是一個概念(複數)的複合體。再者，在八度音程的相同位置，心智、身體、靈性三者之間有(對應)關係—舉例來說：一、八、十五，以及在每個八度音程中的關係(複數)有助於該心/身/靈複合體追尋選擇。這些基礎的立足點是理則、是一個屬於自由意志的存在。因此這些基礎對於每一個心/身/靈複合體而言、可以被視為擁有獨特的面向與關係。只有二十二、選擇、相對而言是固定且單一的。

{* 在這文脈中，主樂旨(leitmotif)可以被定義為：「一個經常在某個作品中重複的元素、並且經常在該作品中擔任導引的或中心的主題。」 }

77.14 ▶

77.14 Questioner: I am probably having a problem with the concept of time since it appears that the Logos was aware of the polarization choice. It seems that this choice for polarization at the end of third density is an important philosophical plan for the experience past third density. Am I correct in assuming that this process is a process to create the proper or the desired experience that will take place in the creation after third density is complete?

77.14 發問者：那麼，我很可能對於時間的概念有個問題、因為看起來理則曾覺察到該極化選擇。在第三密度的盡頭有這個極化的選擇、對於第三密度以後的經驗似乎是一個重要的哲學計畫。我假設這個過程是一個在造物中創造適當或渴望之經驗的過程，它將在第三密度完結以後發生，我是否正確？

Ra: I am Ra. These philosophical foundations are those of third density. Above this density there remains the recognition of the architecture of the Logos but without the veils which are so integral a part of the process of making the choice in third density.

RA：我是 Ra。這些哲學的基礎屬於第三密度。在第三密度之上、維持對於理則架構的認知、但少了罩紗[複數]、那是在第三密度中做選擇的過程中、不可或缺的一部分。

77.15 ▶

77.15 Questioner: The specific question that I had was that it seems to me that the choice was planned to create intense polarization past third density so that experience would be intense past third density. Is this correct?

77.15 發問者：我剛才的明確問題是：在我看來、該選擇被計畫來創造第三密度之後的強烈極化、所以經驗到了第三密度之後還會是強烈的。這是否正確？

Ra: I am Ra. Given that our interpretation of your sound vibration complexes is appropriate, this is incorrect. The intensity of fourth density is that of the refining of the rough-hewn sculpture. This is, indeed, in its own way, quite

intense causing the mind/body/spirit complex to move ever inward and onward in its quest for fuller expression. However, in third density the statue is forged in the fire. This is a type of intensity which is not the property of fourth, fifth, sixth, or seventh densities.

RA：我是 Ra。假設我們對於你發出的聲音振動複合體的詮釋是適當的，這是不正確的。第四密度的強度好比是精細琢磨一個已經粗略雕好的雕像。確實，以它自己的方式、這是相當強烈的，促使該心/身/靈複合體不斷向內與向前移動、為了更完整的表達。無論如何，在第三密度中，該雕像是在火中被鍛造的。這個類型的強度並不是第四、第五、第六或第七密度的屬性。

77.16 ▶

77.16 Questioner: What I am really attempting to understand, since all of these twenty-one philosophical bases result in the twenty-second which is The Choice, is why this choice is so important, why the Logos, it seems, puts so much emphasis on this choice, and what function that choice of polarity is, precisely, in the evolution or the experience of that which is created by the Logos?

77.16 發問者：既然這所有二十一個哲學的基底導致第二十二(號)、即是選擇，我真正嘗試去理解的是：為什麼這個選擇如此重要，為什麼該理則似乎放置如此多的強調在這選擇之上？在該理則創造的經驗或進化中，這個極性的選擇有什麼精準的機能？

Ra: I am Ra. The polarization or choosing of each mind/body/spirit is necessary for harvestability from third density. The higher densities do their work due to the polarity gained in this choice.

RA：我是 Ra。每個心/身/靈的極化或選擇是必須的、為了從第三密度獲得收割性。由於在這個選擇中獲得極性、更高的密度據此做它們的工作。

77.17 ▶

77.17 Questioner: Now, would it be possible for this work of our density to be performed if all of the sub-Logoi chose the same polarity in any particular expression or evolution of a Logos? Let us make the assumption that our sun created nothing but, through the first distortion, there was no product except positive polarity. Would work then be done in fourth density and higher as a function only of this positive polarization evolving from our original creation of sub-Logos?

77.17 發問者：現在，在一個理則的任何特定的表達或進化(計畫)中，如果所有的子理則都選擇同樣的極性，我們第三密度的工作還可能被執行嗎？讓我們假設，我們的太陽透過第一變貌，只創造正面極性，除了正面極性沒有其他產物。只有正面極化從我

們子理則的起初造物中演化，那麼第四密度與更高的密度只有正面極化的作用，其工作還能被完成嗎？

Ra: I am Ra. Elements of this query illustrate the reason I was unable to answer your previous question without knowledge of the Logos involved. To turn to your question, there were Logoi which chose to set the plan for the activation of mind/body/spirit complexes through each true-color body without recourse to the prior application of free will. It is, to our knowledge, only in an absence of free will that the conditions of which you speak obtain. In such a procession of densities you find an extraordinarily long, as you measure time, third density; likewise, fourth density. Then, as the entities begin to see the Creator, there is a very rapid, as you measure time, procession towards the eighth density. This is due to the fact that one who knows not, cares not.

RA：我是 Ra。這個詢問的元素闡明了我剛才無法回答你先前問題的原因：沒有涉及理則的知識。現在轉向你的問題，過去有些理則選擇設置一個計畫，穿越每一個真實顏色體來啟動心/身/靈複合體、沒有倚靠事先應用自由意志(的方式)。就我們的知識，只有在自由意志缺席的情況下，才可以達成你所說的狀態。在這樣的密度進程中、你會發現一個格外漫長的第三密度[以你們衡量的時間尺度]，第四密度亦然。然後，當實體們開始看見造物者之後，就以十分快速的進展前往第八密度[以你們衡量的時間尺度]。這是由於該事實：一個不知曉的實體不關心。

Let us illustrate by observing the relative harmony and unchanging quality of existence in one of your, as you call it, primitive tribes. The entities have the concepts of lawful and taboo, but the law is inexorable and all events occur as predestined. There is no concept of right and wrong, good or bad. It is a culture in monochrome. In this context you may see the one you call Lucifer as the true light-bringer in that the knowledge of good and evil both precipitated the mind/body/spirits of this Logos from the Edenic conditions of constant contentment but also provided the impetus to move, to work and to learn.

讓我們舉例說明、觀察你們現有的一個原始部落[以你們的稱呼]，具有相對和諧與不變的特質。這些實體有合法與禁忌的概念，但法律是不可改變的、所有事件的發生都是注定的。沒有對與錯，好與壞的概念。它是一個單色的文化。在這個脈絡中，你可以看見、你們稱為路西華的實體是真實的荷光者、因為善與惡的知識兩者使得這個理則的心/身/靈群體從伊甸園之恆常滿足的狀態中猛烈摔了下來，但也提供(實體們)衝力去移動、工作、學習。

Those Logoi whose creations have been set up without free will have not, in the feeling of those Logoi, given the Creator the quality and variety of

experience of Itself as have those Logoi which have incorporated free will as paramount. Thusly you find those Logoi moving through the timeless states at what you would see as a later space/time to choose the free will character when elucidating the foundations of each Logos.

那些設置其造物、而未納入自由意志的理則、祂們感覺並未給予造物者祂自己(足夠)的經驗品質與多樣性、(成果)不及那些將自由意志納入為至高無上(原則)的理則。於是，你發現那些理則移動穿越無時的狀態、來到你會視為後來的空間/時間、當闡釋各個理則的基礎之際，它們選擇自由意志特性。

77.18 ▶

77.18 Questioner: I guess, under the first distortion, it was the free will of the Logos to choose to evolve without free will. Is this correct?

77.18 發問者：我猜測，在第一變貌底下，該理則以自由意志選擇(實體們)無須自由意志地進化。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

77.19 ▶

77.19 Questioner: Do the Logoi that choose this type of evolution choose both the service-to-self and the service-to-others path for different Logoi, or do they choose just one of the paths?

77.19 發問者：選擇這個進化類型的理則們是否有的選服務自我途徑，有的選服務他人途徑，或者祂們只選擇一條路徑？

Ra: I am Ra. Those, what you would call, early Logoi which chose lack-of-free-will foundations, to all extents with no exceptions, founded Logoi of the service-to-others path. The, shall we say, saga of polarity, its consequences and limits, were unimagined until experienced.

RA：我是 Ra。那些你會稱為的早期理則選擇缺乏自由意志的基礎(複數)，全都毫無例外地創立了服務他人路徑的理則(複數)。容我們說，極性的冒險故事、其後果與限制都是當時無法想像的、直到被經驗為止。

77.20 ▶

77.20 Questioner: In other words you are saying that originally the Logoi that did not choose this free will path did not choose it simply because they had not conceived of it and later Logoi, extending the first distortion farther down through their evolution, experienced it as an outcropping or growth from that

extension of the first distortion. Am I correct in saying that?

77.20 發問者：換句話說、你是說：起初理則們未選擇這條自由意志途徑的原因很單純、因為祂們並未設想到它。接著、後來的理則們將第一變貌更為向下延伸、穿過它們的進化，從第一變貌的那個延伸、經驗它的顯露或成長。我那樣說正確嗎？

Ra: I am Ra. Yes.

RA：我是 Ra。正確。

77.21 ▶

77.21 Questioner: Then did this particular Logos that we experience plan for this polarity and know all about it prior to its plan? That I suspect is what happened.

77.21 發問者：那麼我們經驗的這個特殊的理則、祂計畫這個極性、並且在計畫之前、就知道所有相關的事情？我猜想這就是當時發生的事。

Ra: I am Ra. This is quite correct.

RA：我是 Ra。這是相當正確的。

77.22 ▶

77.22 Questioner: In that case, you would have as a Logos, you would have the advantage of selecting the form of acceleration, I might say, of spiritual evolution by planning for what we call the major archetypical philosophical foundation and planning these as a function of the polarity that would be gained in third density. Is this correct?

77.22 發問者：在那個情況中，做為一個理則、會擁有一個優勢、即選擇靈性進化加速的形式、我可以說、藉由規劃我們稱為的主要的原型之哲學基礎、並且將這些基礎規劃為一個極性的函數、(實體們)可以在第三密度獲得、這是否正確？

Ra: I am Ra. This is exquisitely correct.

RA：我是 Ra。絕妙地正確。

77.23 ▶

77.23 Questioner: In that case, it seems that a thorough knowledge of the precise nature of these philosophical foundations would be of primary importance to the study of evolution of mind, body, and spirit, and I would like to carefully go through each of the basic twenty-one, starting with the mind, if this is agreeable with Ra.

77.23 發問者：既然那樣，似乎對於這些哲學基礎的精確本質、(獲致)一個完整的知識

(體系), 在研讀心智、身體、靈性的進化上、具有主要的重要性, 接著我會想要仔細地走過每個基本的二十一, 從心智開始, 如果 Ra 同意這麼做的話?

Ra: I am Ra. This is agreeable with two requests which must be made. Firstly, that an attempt be made to state the student' s grasp of each archetype. We may then comment. We cannot teach/learn to the extent of learn/teaching. Secondly, we request that it be constantly kept before the mind, as the candle before the eye, that each mind/body/spirit complex shall, and should, and indeed must perceive each archetype, if you use this convenient term, in its own way. Therefore, you may see that precision is not the goal; rather quality of general concept complex perception is the goal.

RA: 我是 Ra。這是可同意的、但我們必得做出兩個請求。第一、學生要嘗試去陳述它對於各個原型的領會。然後我們可以評論。我們的教導/學習不能到達學習/教導的程度。第二、我們要求這事被恆常地擺在心智前面, 如同眼前的蠟燭一般, 即每個心/身/靈複合體將要、應該, 的確必定要以自己的方式去感知每一個原型、如你使用的方便稱謂。所以, 你可以看到精準並不是目標; 毋寧, 對於一般概念複合體的感知品質才是目標。

77.24 ►

77.24 Questioner: Now, there are several general concepts that I would like to be sure that we have clear before going into this process and I will certainly adhere to the requests that you have just stated.

77.24 發問者: 現在, 在進入這個過程之前、我想要確認、我們澄清了幾個一般的概念, 我當然會遵照你剛才陳述的要求。

When our Logos designed this particular evolution of experience It decided to use the system of which we spoke creating, or allowing for, polarization through total free will. How is this different from the Logos that does not do this? I see the Logos creating the possibility of increase in vibration through the densities. Let me ask first: How are the densities provided for and set up by the Logos, if you can answer this?

當我們的理則設計這個特殊的進化經驗, 它決定使用一個我們剛才談到的系統、以允許(實體們)透過完全的自由意志去極化。這點跟不這麼做的理則有何不同? 我看見該理則創造一種可能性、穿越各個密度、增加振動。讓我先首先問: 理則如何提供與設定這些密度, 若你可以回答這題?

Ra: I am Ra. This shall be the last full query of this working. The psychic attack upon this instrument has, shall we say, left scars which must be tended, in our

own opinion, in order to maintain the instrument.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。容我們說，作用在這個器皿上的超心靈攻擊已經留下一些傷痕，以我們自己的意見，必須加以照顧好維持該器皿。

Let us observe your second density. Many come more rapidly to third density than others not because of an innate efficiency of catalysis but because of unusual opportunities for investment. In just such a way those of fourth density may invest third, those of fifth density may invest fourth. When fifth density has been obtained the process takes upon itself a momentum based upon the characteristics of wisdom when applied to circumstance. The Logos itself, then, in these instances provides investment opportunities, if you wish to use that term. May we enquire if there are any brief queries at this space/time?

讓我們觀察你們的第二密度。許多實體比其他實體更快速地來到第三密度，並不是因為它們天生具有高效率的催化作用、而是因為不尋常的投資機會。正是以這種方式：第四密度實體們可以投資第三(密度)，第五密度實體們可以投資第四(密度)。當(實體)獲致第五密度，這個過程自身就產生一股動量、基於將智慧的特徵應用到環境。於是該理則自己在這些例證中、提供投資機會[如果你願意用那個術語]。容我們詢問、在這個空間/時間、是否有任何簡短的詢問？

77.25 ▶

77.25 Questioner: Is there anything that we can do after this contact to increase the instrument' s comfort as related to the psychic attack, or is there anything we can do to make the instrument more comfortable or improve the contact in this present situation?

77.25 發問者：在這次通訊之後，關於該超心靈攻擊，有沒有任何我們可以做的事、以增加該器皿的舒適度，或者在目前狀況下，有沒有任何我們可以做的、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. The faculties of healing which each has commenced energizing may be used. The entity may be encouraged to remain motionless for a period. As it will not appreciate this, we suggest the proper discussion.

RA：我是 Ra。每一位成員擁有的治療機能已經開始供能、這是可以被使用的。該實體可以被鼓勵保持不動一段時期。因為它將不會欣賞這點，我們建議適當的討論。

The physical appurtenance called the censer was just a degree off, this having no deeper meaning. We do ask, for reasons having to do with the physical comfort of the instrument, that you continue in your careful efforts at

alignment. You are conscientious. All is well.

被稱為馨香的物理附屬品只偏移了一度，這沒有更深的意義。為了該器皿的肉體舒適度，我們確切請求你們、務必繼續仔細地留意(器具)排列。你們是謹慎認真的。一切都好。

We leave you, my friends, in the glorious love and light of the One Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. I am Ra. Adonai.

我的朋友，我們在太一造物者榮耀的愛與光中、離開你們。所以，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。我是 Ra. Adonai。

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78.0 ▶

78.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

78.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

78.1 ▶

78.1 Questioner: Was there some problem with the ritual performed that it was necessary to perform it twice?

78.1 發問者：剛才執行的儀式是否出了問題、使我們必須執行兩次？

Ra: I am Ra. There was a misstep which created a momentary lapse of concentration. This was not well.

RA: 我是 Ra。有一個步驟錯了、造成注意力短暫地偏離。這情況不是好的。

78.2 ▶

78.2 Questioner: What was the misstep?

78.2 發問者：錯的步驟是什麼？

Ra: I am Ra. It was a missed footing.

RA: 我是 Ra。那是一個遺漏的走位。

78.3 ▶

78.3 Questioner: Did this have any detrimental effect on the instrument?

78.3 發問者：這點對於該器皿是否有任何不利的效應？

Ra: I am Ra. Very little. The instrument felt the presence it has come to associate with cold and spoke. The instrument did the appropriate thing.

RA: 我是 Ra。非常少。該器皿感覺到一種陰魂、跟寒冷有關、接著說出來。該器皿做了適當的事情。

78.4 ▶

78.4 Questioner: Could you tell me the condition of the instrument?

78.4 發問者：你可否告訴我該器皿的狀態？

Ra: I am Ra. The physical complex is as previously stated. There is some slight loss of vital energy. The basic complex distortions are similar to your previous asking.

RA：我是 Ra。肉體複合體(狀態)如前所述。生命能有些微的損失。基本的複合體變貌類似於你前次所問的情況。

78.5 ▶

78.5 Questioner: The instrument would like for me to ask if there is any problem with her kidneys?

78.5 發問者：該器皿想要我問、她的腎臟有沒有任何問題？

Ra: I am Ra. This query is more complex than its brevity certifies. The physical complex renal system of this instrument is much damaged. The time/space equivalent which rules the body complex is without flaw. There was a serious question, due to psychic attack, as to whether the spiritual healing of this system would endure. It did so but has the need to be re-enforced by affirmation of the ascendancy of the spiritual over the apparent or visible.

RA：我是 Ra。這個詢問比它的簡短性所擔保的要更為複雜。這個器皿的肉體複合體的腎臟系統受到許多損害。時間/空間中的同等部分毫無瑕疵地統馭該身體複合體。由於超心靈攻擊，過去有一個嚴重的問題，關於這個(腎臟)系統的靈性治療是否能持續？它確實可以(持續)、但需要(器皿)肯定靈性的主權凌駕於外觀或可見物、以重新強化(效力)。

When this instrument began ingesting substances designed to heal, in a physical sense, among other things the renal complex, this instrument was ceasing the affirmation of healing. Due to this, again, the healing was weakened. This is of some profound distortion and it would be well for the instrument to absorb these concepts. We ask your forgiveness for offering information which may abridge free will, but the dedication of the instrument is such that it would persevere regardless of its condition, if possible. Thusly we offer this information that it may persevere with a fuller distortion towards comfort.

當這個器皿開始攝取被設計來治療肉體的物質，除了別的以外、還有腎臟複合體，這個器皿那時停止對於(靈性)治療的肯定。由於這情況，治療效果再次被弱化。這是個有些深奧的變貌，若器皿可以吸收這些概念是好的。因為給予這些可能冒犯自由意志的資訊、我們請求你的原諒。但該器皿的奉獻程度是這樣的：如果可能的話、不管任何狀況都會堅持到底。因此我們提供這個資訊、好讓它可以堅持到底、(但)擁有更充分朝

向舒適的變貌。

78.6 ▶

78.6 Questioner: What was the experience that caused the healing of the time/space kidney?

78.6 發問者：導致時間/空間的腎臟痊癒的經驗是什麼？

Ra: I am Ra. This experience was the healing of self by self with the catalyst of the spiritual healer whom you call Pachita.

RA：我是 Ra。這個經驗是憑藉自我對自我的治療、偕同靈性醫者的催化劑，你們稱為帕琪塔。

78.7 ▶

78.7 Questioner: Thank you. In utilizing the energetic displacements of thought-forms energizing the instrument during contact most efficiently, what specifically could we do?

78.7 發問者：謝謝你。(我們)利用思想形態的能量移位、在通訊期間、最有效率地供能該器皿，我們可以明確地做些什麼？

Ra: I am Ra. Each of the support group has an excess of love and light to offer the instrument during the working. Already each sends to the instrument love, light, and thoughts of strength of the physical, mental, and spiritual configurations. These sendings are forms. You may refine these sendings until the fullest manifestations of love and light are sent into the energy web of this entity which functions as instrument. Your exact sending is, in order to be most potent, the creature of your own making.

RA：我是 Ra。該支持小組的每個成員都有額外的愛與光、在工作期間，提供給該器皿。每位成員早已將愛、光，以及肉體、心智、靈性的配置的氣力思維、傳送給該器皿。這些傳送是形體。你們可以精煉這些傳送、直到愛與光最充分的顯化被送入這個實體[目前做為器皿]的能量網絡中。為了產生最大的效能，你們精確的傳送(必須)是你們自己製作的產物。

78.8 ▶

78.8 Questioner: OK. Thank you. I am going to go back to an earlier time, if you could call it that, in the evolution to try to establish a very fundamental base for some of the concepts that seem to be the foundation of everything that we experience here so that we can more fully examine the basis of our evolution.

78.8 發問者：OK。謝謝你。我即將返回進化過程中較早的時代，如果你願那樣稱呼，嘗試為某些概念建立一個十分根本的基礎，似乎是我們在此經驗的所有事物的根本，好讓我們可以更完整地檢驗我們進化的基本(原理)。

I am guessing that in our Milky Way Galaxy (that is, the major galaxy with billions of stars that we find ourselves in) that the progress of evolution was from the center outward toward the rim and that in the early evolution of this galaxy the first distortion was not extended down past the sub-Logos simply because it was not thought of or not conceived and that this extension of the first distortion, which created the polarization that we experience, was something that occurred at what we would call a later time, or as the evolution progressed outward from the center of the galaxy. Am I in any way correct with this statement?

我正在猜想、在我們的銀河系星群之中[擁有千億個恆星的主銀河、我們身在其中]，演化的進展從中心向外朝邊緣進行，接著，在這個銀河的早期進化、第一變貌沒有被延伸通過子理則的單純原因是：它沒有被想到或被構思，而這個第一變貌的延伸、創造了我們經驗的極化、發生在我們會說的較晚的時期，或隨著演化逐漸從銀河的中心向外擴展。我這個敘述是否在任一方面是正确的？

Ra: I am Ra. You are correct.

RA：我是 Ra。你是正確的。

78.9 ▶

78.9 Questioner: Now, we have the first, second, and third distortions of free will, love, and light. Am I correct in assuming that the central core of this major galaxy began to form with the third distortion? That was the origin of our Milky Way Galaxy?

78.9 發問者：現在，我們有第一、第二、第三變貌，分屬自由意志、愛、光。假設這個主要銀河的中央核心以第三變貌開始成形，我是否正確？那是我們的銀河系星群的起源嗎？

Ra: I am Ra. In the most basic or teleological sense you are incorrect as the One Infinite Creator is all that there is. In an undistorted seed-form you are correct in seeing the first manifestation visible to the eye of the body complex which you inhabit as the third distortion, light, or to use a technical term, limitless light.

RA：我是 Ra。以最基本的、或目的論的角度來看*，你是不正確的、因為太一無限造物者即是一切萬有。以未受扭曲的種子形態而言、你是正確的、因為看見你們棲息的

身體複合體的眼睛可見的第一個顯化，即為第三變貌、光、或用專門的術語——無限制的光。

{* 目的論(teleology)是哲學的嘗試、要就事物的明顯的目標、指導的原則或目的、描述事物。 }

78.10 ▶

78.10 Questioner: Now, I realize that we are on very difficult ground, you might say, for precise terminology here, since it is totally displaced from our system of coordinates for evaluation in our present system of language.

78.10 發問者：現在，我了解、我們站在一個十分困難的地面上，你可以說，要找到精確的術語是困難的。以我們目前的語言系統來衡量、它完全脫離我們的座標系統。

These early Logoi that formed in the center of the galaxy wished, I assume, to create a system of experience for the One Creator. Did they then start with no previous experience or information about how to do this? This is difficult to ask.

我假設，這些在銀河中心早期形成的理則、想望為太一造物者創造一個經驗的系統。它們開始的時候，關於要如何做這件事，沒有先前的經驗或資訊？這有些難問。

Ra: I am Ra. At the beginning of this creation or, as you may call it, octave there were those things known which were the harvest of the preceding octave. About the preceding creation we know as little as we do of the octave to come. However, we are aware of those pieces of gathered concept which were the tools which the Creator had in the knowing of the self.

RA：我是 Ra。在這個造物或你可稱為八度音程的開端，有一些東西被知曉為前次八度音程的收割物。關於前次的造物，我們所知的、跟將臨的八度音程(的知曉)同樣微小。無論如何，我們覺察那些被收集的概念的片段、它們是造物者擁有的工具、用以認識自我。

These tools were of two kinds. Firstly, there was an awareness of the efficiency for experience of mind, body, and spirit. Secondly, there was an awareness of the most efficacious nature or, if you will, signifier of mind, body, and spirit. Thirdly, there was the awareness of two aspects of mind, of body, and of spirit that the signifier could use to balance all catalyst. You may call these two the matrix and the potentiator.

這些工具有兩種*，首先是對於心智、身體、靈性的經驗之效率的一個覺察。第二、覺察心智、身體、靈性的最有效本質，或者、若你願意，可稱之為形意者。第三、覺察心智、身體、靈性的兩個層面，形意者可以用來平衡所有的催化劑。你可以稱呼這兩

者為母體與賦能者。

{* Ra 提到兩種(工具)、接著列出三種。多年以後、書記員開玩笑地說: Ra 不能數超過一的數字。 }

78.11 ▶

78.11 Questioner: Could you elaborate please on the nature and quality of the matrix and the potentiator?

78.11 發問者：可否請你詳述母體與賦能者的本質與品質？

Ra: I am Ra. In the mind complex the matrix may be described as consciousness. It has been called the Magician. It is to be noted that of itself consciousness is unmoved. The potentiator of consciousness is the unconscious. This encompasses a vast realm of potential in the mind.

RA：我是 Ra。在心智複合體中、母體可以被描述為意識。它已經被稱為魔法師。值得注意的是：就它自己而言、意識是不動的。意識的賦能者是無意識。這包含心智潛能的一個廣闊領域。

In the body the matrix may be seen as Balanced Working or Even Functioning. Note that here the matrix is always active with no means of being inactive. The potentiator of the body complex, then, may be called Wisdom for it is only through judgment that the unceasing activities and proclivities of the body complex may be experienced in useful modes.

在身體中、母體可以被視為平衡的工作或平穩的運作。注意到、這裡的母體總是活躍的、沒有辦法是不活躍的。於是，身體複合體的賦能者可以被稱為智慧，因為唯有透過判斷、身體複合體那不止息的活動與傾向得以在有用的模式中被經驗。

The Matrix of the Spirit is what you may call the Night of the Soul or Primeval Darkness. Again we have that which is not capable of movement or work. The potential power of this extremely receptive matrix is such that the potentiator may be seen as Lightning. In your archetypical system called the tarot this has been refined into the concept complex of the Lightning Struck Tower.

However, the original potentiator was light in its sudden and fiery form; that is, the lightning itself.

靈性的母體是你們可以稱為靈魂的暗夜或太古的黑暗。再次地我們在此擁有的母體不能移動或工作。這個極具接受性的母體的潛在力量是如此之大、以致於該賦能者可以被視為閃電。在你們被稱為塔羅的原型系統中、這點已經被精煉為閃電擊中的高塔之概念複合體。然而，起初的賦能者是：光以突然的、烈火的形態呈現；也就是，閃電它自己。

78.12 ▶

78.12 Questioner: Would you elucidate with respect to the significator you spoke of?

78.12 發問者：你可願闡明、你剛才談到的形意者？

Ra: I am Ra. The original significators may undifferentiatedly be termed the mind, the body, and the spirit.

RA：我是 Ra。起初的形意者可以無差別地被命名為心智、身體、靈性。

78.13 ▶

78.13 Questioner: Then we have, at the beginning of this galactic evolution, an archetypical mind that is the product of the previous octave which this galaxy then uses and acts upon under the first distortion of free will to evolve the total experience of this galaxy. Is this correct?

78.13 發問者：那麼，在這個銀河的進化開端，我們有一個原型心智、那是前次八度音程的產物、然後這個銀河使用它、並在自由意志的第一變貌底下行動、以演化出這個銀河的全體經驗。這是否正確？

Ra: I am Ra. This is quite correct.

RA：我是 Ra。這是相當正確的。

78.14 ▶

78.14 Questioner: But, in doing this, there was at the center of the galaxy, the lack of knowledge or the lack of concept of possibility of extending the first distortion, so as to allow for what we have experienced as polarity. Was there any concept of polarity carried through from the previous octave in the sense of service-to-others or service-to-self polarity?

78.14 發問者：但是，這麼做的過程中，在本銀河系的中心缺乏知識，或缺乏可能延伸第一變貌的概念、才能允許我們已經驗為極性的東西。是否有任何極性的概念從前次八度音程被帶過來、就服務他人或服務自我極性的意義而言？

Ra: I am Ra. There was polarity in the sense of the mover and the moved.

There was no polarity in the sense of service to self and service to others.

RA：我是 Ra。就移動者與被移動者的意義而言，過去有極性。就服務自我與服務他人的意義而言，(當時)沒有極性。

78.15 ▶

78.15 Questioner: Then the first experiences, as you say, were in monochrome. Now, was the concept of the seven densities of vibration with the evolutionary process taking place in the discrete densities— was that carried through from the previous octave?

78.15 發問者：那麼首先的經驗，如你所說，是單色的。現在，七個振動密度的概念、伴隨著進化過程以離散密度的方式發生，那個概念是從前次八度音程帶過來的嗎？

Ra: I am Ra. To the limits of our knowledge, which are narrow, the ways of the octave are without time; that is, there are seven densities in each creation infinitely.

RA：我是 Ra。就我們狹窄的知識極限而言，八度音程之道是沒有時間的；也就是說，在各個造物中都有七個密度、無限地(開展)。

78.16 ▶

78.16 Questioner: I am assuming that the central suns of our galaxy, in starting the evolutionary process in this galaxy, provided for, in their plans, the refinement of consciousness through the densities just as we experience it here. However, they did not conceive of the polarization of consciousness with respect to service to self and service to others. Is this correct, then?

78.16 發問者：我假設、我們銀河的中心太陽群，在開始這個銀河的進化過程中，在祂們的計畫中、提供意識的精煉，透過我們在此經驗的各個密度。然而，祂們並未設想到有關於服務自我與服務他人的意識之極化。那麼，這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

78.17 ▶

78.17 Questioner: Why do the densities have the qualities that they have? You have named the densities with respect to their qualities, this density being that of— the next, the fourth density being that of love, etc. Can you tell me why these qualities exist in that form? Is it possible to answer this question at all?

78.17 發問者：為什麼這些密度擁有這些品質？你曾經依照它們的品質命名這些密度，這個密度屬於...下一個、第四密度屬於愛，等等。你可否告訴我為什麼這些品質以那種形式存在？是否有一點點可能回答這個問題？

Ra: I am Ra. It is possible.

RA: 我是 Ra。這是可能的。

78.18 ▶

78.18 Questioner: Would you please answer that?

78.18 發問者：請你開始回答吧？

Ra: I am Ra. The nature of the vibratory range peculiar to each quantum of the octave is such that the characteristics of it may be described with the same certainty with which you perceive a color with your optical apparatus if it is functioning properly.

RA：我是 Ra。振動範圍的特質對於八度音程的各個量子(階)都是獨特的，你可以帶著一些確定性描述它的特性，就如同你以恰當運作的光學儀器觀察一個顏色、兩者的確定性是相同的。

78.19 ▶

78.19 Questioner: So the original, the first evolution then was planned by the Logos but the first distortion was not extended to the product. At some point this first distortion was extended and the first service-to-self polarity emerged. Is this correct and if so, could you tell me the history of this process and emergence?

78.19 發問者：所以理則那時計畫了起初的、首先的進化，但第一變貌並未延伸到其產物。在某個(時)點、這個第一變貌被延伸了、接著浮現出第一個服務自我的極性。這是否正確？如果是這樣的話，可否請你告訴我這個浮現過程的歷史？

Ra: I am Ra. As proem let me state that the Logoi always conceived of themselves as offering free will to the sub-Logoi in their care. The sub-Logoi had freedom to experience and experiment with consciousness, the experiences of the body, and the illumination of the spirit. That having been said, we shall speak to the point of your query.

RA：我是 Ra。做為開場白，讓我陳述理則們總是認為自己提供自由意志給祂們照顧的子理則們。這些子理則有自由去經驗與實驗其意識、身體的經驗，以及靈性的啟發。說完那點之後，我們將談論你詢問的要點。

The first Logos to instill what you now see as free will, in the full sense, in its sub-Logoi came to this creation due to contemplation in depth of the concepts or possibilities of conceptualizations of what we have called the signifiers. The Logos posited the possibility of the mind, the body, and the spirit as being complex. In order for the signifier to be what it is not, it then

must be granted the free will of the Creator. This set in motion a quite lengthy, in your terms, series of Logoi improving or distilling this seed thought. The key was the significator becoming a complex.

第一個這樣做的理則、將你們現在看見的自由意志[就完整的意義而言]灌注到它(眾多)的子理則之中、來到這個創作是由於：深度地沉思一些概念或概念化的可能性，主題是我們已稱為的形意者。該理則假定心智、身體、靈性有可能成為複合的。為了讓形意者成為它所不是的東西，那麼、它必定要被授予造物者的自由意志。這個(思維)開始運轉之後，理則們展開一系列相當冗長的[以你們的稱謂]過程、改善或提煉這個種子思維。關鍵是形意者成為一個複合體。

78.20 ▶

78.20 Questioner: Then our particular Logos, when it created its own particular creation, was at some point far down the evolutionary spiral of the experiment with the significator becoming what it was not or in effect, creating the polarity that we strive for in third density, and, therefore was, I am assuming, primarily concerned in the design of the archetypes, in designing them in such a way so as they would create the acceleration of this polarization. Is this in any way correct?

78.20 發問者：那麼我們特有的理則，當祂創造自己獨特的造物，在該實驗的進化螺旋向下到了遠方的某個點，形意者成為它所不是的東西，事實上，創造我們在第三密度中努力的目標：極性，所以我假設這點主要與設計這些原型有關，以如此這般的方式設計，好讓它們可以創造這個極化的加速過程。這是否有點正確？

Ra: I am Ra. We would only comment briefly. It is generally correct. You may fruitfully view each Logos and its design as the Creator experiencing Itself. The seed concept of the significator being a complex introduces two things: firstly, the Creator against Creator in one sub-Logos in what you may call dynamic tension; secondly, the concept of free will, once having been made fuller by its extension into the sub-Logoi known as mind/body/spirit complexes, creates and re-creates and continues to create as a function of its very nature.

RA：我是 Ra。我們只會簡短地評論。一般而言、這是正確的。你可以看待每一個理則及其設計為造物者經驗祂自己、這樣觀看是有益的。形意者成為一個複合體、該種子概念引進了兩件事：第一、在一個子理則中，造物者在你們稱為的動態張力中對抗造物者；第二、自由意志的概念，一旦已被更充分地延伸進入子理則、被知曉為心/身/靈複合體，就創造與再創造、並且持續創造、做為它真實本質的一個機能。

78.21 ▶

78.21 Questioner: You stated previously that The Choice that is made in this

density, third density, is the axis upon which the creation turns. Could you expand on your reason for making that statement?

78.21 發問者：你先前陳述在這個密度、第三密度中做選擇、它是軸心，造物在其上轉動*。你可否詳述做這個聲明的原因？

{ 先前在 76.16 陳述}*

Ra: I am Ra. This is a statement of the nature of creation as we speak to you.

RA：我是 Ra。當我們對你說(它)的時候、這是一個屬於造物本質的聲明。

78.22 ▶

78.22 Questioner: I did not understand that. Could you say that in a different way?

78.22 發問者：我不理解那句，你可否以不同的方式說？

Ra: I am Ra. As you have noted, the creation of which your Logos is a part is a protean entity which grows and learns upon a macrocosmic scale. The Logos is not a part of time. All that is learned from experience in an octave is, therefore, the harvest of that Logos and is further the nature of that Logos.

RA：我是 Ra。如你已經注意到的，該(宇宙)造物、你們理則是其中一部分、是一個變化多端的*實體、它以宏觀宇宙的尺度成長與學習。該理則不是時間的一部分，所有從一個八度音程經驗學到的東西都是該理則的收穫，接著，進一步是那個理則的本質。

{ 在這文脈中，變化多端的(protean)可以被定義為：傾向或能夠經常改變、或輕易改變；能夠做許多不同的事；多才多藝的。}*

The original Logos' s experience was, viewed in space/time, small; Its experience now, more. Therefore we say, as we now speak to you at this space/time, the nature of creation is as we have described. This does not deny the process by which this nature has been achieved but merely ratifies the product.

起初理則的經驗，在空間/時間中觀看是少的；它現在的經驗則比較多。所以，我們說，當我們現在、於這個空間/時間對你述說造物的本質、如我們已描述的話語。這並未否認該過程，藉由它、這個本質已經被達成；而僅是認可其產物。

78.23 ▶

78.23 Questioner: After third density, in our experience, social memory complexes are polarized positively and negatively. Is the interaction between social memory complexes of opposite polarity equivalent, but on a magnified scale, to the interaction between mind/body/spirit complexes of opposite

polarity? Is this how experience is gained as a function of polarity difference at the fourth and fifth densities?

78.23 發問者：在我們經驗的第三密度之後，各個社會記憶複合體朝正面和負面極化。兩個極性相當、但相反的社會記憶複合體之間的互動是否就如同兩個相反極性的心/身/靈複合體之間的互動，只是規模放大許多倍？這是否為第四與第五密度中極性差的函數、它們以此獲得經驗的方式？

Ra: I am Ra. No.

RA: 我是 Ra。否。

78.24 ▶

78.24 Questioner: This is a hard question just to ask, but what is the function or what is the value experientially of the formation of positive and negative social memory complexes, of the separation of the polarities at that point rather than the allowing for the mixing of mind/body/spirit complexes of opposite polarity at the higher densities?

78.24 發問者：只是問這個問題都是困難的，但形成正面與負面社會記憶複合體的功能或經驗性價值是什麼？為何在那個(時)點分離極性，而非允許相反極性的心/身/靈複合體在較高密度中混合在一起？

Ra: I am Ra. The purpose of polarity is to develop the potential to do work. This is the great characteristic of those, shall we say, experiments which have evolved since the concept of The Choice was appreciated. Work is done far more efficiently and with greater purity, intensity, and variety by the voluntary searching of mind/body/spirit complexes for the lessons of third and fourth densities. The action of fifth density is, viewed in space/time, the same with or without polarity. However, viewed in time/space, the experiences of wisdom are greatly enlarged and deepened due, again, to the voluntary nature of polarized mind/body/spirit action.

RA: 我是 Ra。極性的目的是發展做功的潛能。自從選擇這個概念被欣賞之後、這是那些[容我們說]實驗已演化出的一個偉大特徵。工作可以更遠為有效率地被完成，並且帶著更大的純度、強度、多樣性；藉由心/身/靈複合體們自願搜尋第三與第四密度的功課。在空間/時間中觀看第五密度的行動，不管有沒有極性都是相同的。無論如何，在時間/空間中觀看，智慧的經驗被大大地擴展與深化，再次地、由於極化的心/身/靈行動的自願特質之故。

78.25 ▶

78.25 Questioner: Then you are saying as a result of the polarization in

consciousness that has occurred later in the galactic evolution, that the experiences are much more, shall I say, profound or deeper along the two paths. Are these experiences independent of the other path or must there be action across the potentiated difference between the positive and negative polarity, or is it possible to have this experience simply because of the single polarity? This is difficult to ask.

78.25 發問者：那麼你是說在銀河進化的稍晚時期、發生意識內的極化，於是經驗沿著兩條路徑變得更為深奧或深刻[容我說]。這些經驗是彼此獨立的嗎，或必須有行動跨過正面與負面極性之間的賦能態差異？或者單一極性即可能有這個經驗？這是很難問的。

Ra: I am Ra. We would agree. We shall attempt to pluck the gist of your query from the surrounding verbiage.

RA：我是 Ra。我們會同意(你的難處)。我們將嘗試從周圍累贅的話語中摘取你詢問的要點。

The fourth and fifth densities are quite independent, the positive polarity functioning with no need of negative and vice-versa. It is to be noted that in attempting to sway third-density mind/body/spirit complexes in choosing polarity there evolves a good bit of interaction between the two polarities. In sixth density, the density of unity, the positive and negative paths must needs take in each other for all now must be seen as love/light and light/love. This is not difficult for the positive polarity, which sends love and light to all other-selves. It is difficult enough for service-to-self polarized entities that at some point the negative polarity is abandoned.

第四與第五密度是相當獨立的，正面極性不需要負面即可運作，反之亦然。值得注意的是：在嘗試左右第三密度心/身/靈複合體選擇極性的過程中，兩個極性之間展開好一些互動。在第六密度、合一的密度，正面與負面途徑都必須容納對方，因為現在所有一切必須被視為愛/光與光/愛。這點對於正面極性並不困難：它將愛與光送給所有其他自我。對於服務自我的極化實體則是夠難的、以致於在某個(時)點，負面極性被遺棄。

78.26 ►

78.26 Questioner: The choice of polarity being the unique circumstance, shall I say, for the archetypical basis for the evolution of consciousness in our particular experience indicates to me that we have arrived, through a long process of the Creator knowing Itself, we' ve arrived at a position of present or maximum efficiency for the design of a process of experience. That design

for maximum efficiency is in the roots of consciousness and is the archetypical mind and is a product of everything that has gone before. There are, unquestionably, relatively pure archetypical concepts for the seven concepts for mind, body, and spirit. I feel that the language that we have for these is somewhat inadequate.

78.26 發問者：極性的選擇做為一個獨特的環境、容我說、它是在我們這個特定經驗中、意識進化之原型基礎的環境。這點向我指出：經過一個造物者知曉祂自己的漫長過程、關於一個經驗過程的設計，我們已經抵達目前或最大效率的位置，針對最大效率的設計存在於意識根部之中，也就是原型心智、它是所有已經過去的事物的產物。毫無疑問地，有些相對純粹的原型概念，有七個概念針對心智、身體、靈性。我感覺我們現有的語言在此有些不完備。

However, we will continue to attempt to understand, and that is a poor word also, the foundation for this and I am hoping that I have laid the foundation with some degree of accuracy in attempting to set a background for the development of the archetypes of our Logos. Have I left out anything or made any errors, or could you make any comments on my attempt to lay a background for the construction that our Logos used for the archetypes?

無論如何，我們將繼續嘗試理解[一個貧乏的字彙]這方面的基礎，我希望我已經奠定基礎、帶有某些準確程度、嘗試為我們理則的原型發展設置一個背景。我是否省略任何東西或犯了任何錯誤，或者你可以評論我的嘗試、要去奠定一個基礎，為了(理解)我們理則使用的原型建構？

Ra: I am Ra. Your queries are thoughtful.

RA：我是 Ra。你這些詢問是考慮周到的。

78.27 ▶

78.27 Questioner: Are they accurate, or have I made mistakes?

78.27 發問者：它們是否準確，或者我犯了一些錯？

Ra: I am Ra. There are no mistakes.

RA：我是 Ra。(宇宙中)沒有錯誤。

78.28 ▶

78.28 Questioner: Let me put it this way. Have I made missteps in my analysis of what has led to the construction of the archetypes that we experience?

78.28 發問者：讓我這樣說好了。在我分析通往我們經驗的、原型建構的過程中，我是否曾踏錯腳步？

Ra: I am Ra. We may share with you the observation that judgment is no part of interaction between mind/body/spirit complexes. We have attempted to answer each query as fully as your language and the extent of your previous information allow. We may suggest that if, in perusing this present material, you have further queries, refining any concept, these queries may be asked and, again, we shall attempt adequate rejoinders.

RA：我是 Ra。我們與你分享的觀察是：評斷無份於心/身/靈複合體之間的互動。我們已經嘗試盡量完整地回答每個詢問，以你們的語言和先前資訊允許的程度為限。我們願建議細讀目前的材料，如果你有進一步的詢問、精煉任何概念，再問一次這些詢問，接著我們將嘗試適當的第二次答辯。

78.29 ►

78.29 Questioner: I understand your limitations in answering that. Thank you.

78.29 發問者：我理解你在回答那題上的限制。謝謝你。

Could you tell me how, in first density, wind and fire teach earth and water?
你可否告訴我在第一密度中，風與火如何教導地與水？

Ra: I am Ra. You may see the air and fire of that which is chaos as literally illuminating and forming the formless, for earth and water were, in the timeless state, unformed. As the active principles of fire and air blow and burn incandescently about that which nurtures that which is to come, the water learns to become sea, lake, and river offering the opportunity for viable life. The earth learns to be shaped, thus offering the opportunity for viable life.

RA：我是 Ra。你可以看待渾沌的風與火*如字面意義、它們照亮並且形成無定形物，因為地與水在無時狀態中是未成形的。當火與風的主動原則熾熱地吹動與燃燒周圍的東西、滋養那即將到來的事物，(於是)水學習成為大海、湖泊、河川，提供機會給可存活的生命。地學習被塑形、從而提供機會給可存活的生命。

{ Ra 確實說了「風與水」，但假定其意思是指「風與火」。}*

78.30 ►

78.30 Questioner: Are the seven archetypes for mind a function of or related to the seven densities that are to be experienced in the octave?

78.30 發問者：心智的七個原型是否為七個密度的一個函數、或有相關性？這裡的七個密度是我們在這個八度音程要經驗的過程。

Ra: I am Ra. The relationship is tangential in that no congruency may be seen.

However, the progress through the archetypes has some of the characteristics of the progress through the densities. These relationships may be viewed without being, shall we say, pasted one upon the other.

RA：我是 Ra。這個關係是離題的，因為看不到任何一致性。無論如何，通過原型的進展具有進展通過各個密度的一些特徵。容我們說，你可以查看這些關係，卻無須把這兩者黏貼在一起。

78.31 ▶

78.31 Questioner: How about the seven bodily energy centers? Are they related to archetypes in some way?

78.31 發問者：七個能量中心如何呢？它們是否以某種方式與原型有關聯？

Ra: I am Ra. The same may be said of these. It is informative to view the relationships but stifling to insist upon the limitations of congruency. Recall at all times, if you would use this term, that the archetypes are a portion of the resources of the mind complex.

RA：我是 Ra。相同的話可以在這裡(再)說一次。觀察這些關係可增長知識、但堅持一致性的限制是(令人)窒息的。在所有時間[如果你願使用這個詞彙]、要記得：這些原型是心智複合體的資源的一部分。

78.32 ▶

78.32 Questioner: Then is there any relationship between the archetypes and the planets of our solar system?

78.32 發問者：原型與我們太陽系的行星之間是否有任何關係？

Ra: I am Ra. This is not a simple query. Properly, the archetypes have some relationship to the planets. However, this relationship is not one which can be expressed in your language. This, however, has not halted those among your people who have become adepts from attempting to name and describe these relationships. To most purely understand, if we may use this misnomer, the archetypes it is well to view the concepts which make up each archetype and reserve the study of planets and other correspondences for meditation.

RA：我是 Ra。這不是一個簡單的詢問。嚴格地說，原型與行星有某種關聯。然而，這個關係不能以你們的語言來表達。無論如何，這點並未使你們人群中的行家們停止嘗試命名與描述這些關係。為了最純粹地理解[若我們可以用這個誤稱]原型，最好是查看組成每個原型的各個概念，將行星與其他對應關係的研讀保留給冥想。

78.33 ▶

78.33 Questioner: It just seemed to me that since the planets were an outgrowth of the Logos and since the archetypical mind was the foundation for the experience that the planets of this Logos would be in some way related. We will certainly follow your suggestion.

78.33 發問者：在我看來、既然這些行星是理則的一個自然發展，並且既然原型心智是經驗的基礎，故這個理則的行星會有某種關聯。我們當然將會遵循你的建議。

I have been trying to get a foothold into an undistorted doorway, you might say, into the archetypical mind. It seems to me that everything that I have read having to do with archetypes is, to some degree or another, distorted by those who have written and the fact that our language is not really capable of description.

我一直嘗試找到一個立足點、你可以說、進入對於原型心智的未扭曲門道。在我看來，我曾讀過的所有跟原型相關的東西都或多或少被作者扭曲，以及該事實：我們的語言並不真的能夠描述(它)。

You have spoken of the Magician as a basic archetype and that this seems to have been carried through from the previous octave. Would this then be, if there is an order, the first archetypical concept of this Logos?

你曾說過魔法師為一個基本原型，它似乎是從前次的八度音程帶過來的。如果原型有次序的話，它會不會是這個理則的第一個原型概念？

Ra: I am Ra. We would first respond to your confusion as regards the various writings upon the archetypical mind. You may well consider the very informative difference between a thing in itself and its relationships or functions. There is much study of archetype which is actually the study of functions, relationships, and correspondences. The study of planets, for instance, is an example of archetype seen as function. However, the archetypes are, first and most profoundly, things in themselves and the pondering of them and their purest relationships with each other should be the most useful foundation for the study of the archetypical mind.

RA：我是 Ra。我們會先回應你的困惑、關於原型心智上頭的不同著作。你可以好好地考量事物本身與它的關係或功能、這兩者的差異是非常有教育意義的。有許多原型的研讀其實是功能、關係、對應物的研讀。舉例來說，行星的研讀是將原型視為功能的例子。無論如何，原型首先是它自己、並且是最深奧的部分，接著深入地考量它們、以及它們彼此之間最純粹的關係，這應該是研讀原型心智最有用的基礎。

We now address your query as to the archetype which is the Matrix of the Mind. As to its name, the name of Magician is understandable when you consider that consciousness is the great foundation, mystery, and revelation which makes this particular density possible. The self-conscious entity is full of the magic of that which is to come. It may be considered first, for the mind is the first of the complexes to be developed by the student of spiritual evolution.

我們現在講說你的詢問、關於該原型、即是心智的母體。如同它的名字，當你考量意識是偉大的基礎、神秘、與啟示，使這個特殊的密度變得可能，魔法師的命名是可理解的。對於那即將到來的事物、自我覺察的實體充滿了魔法。它可以被首先考量，因為心智是靈性進化的學生首先要發展的複合體。

78.34 ►

78.34 Questioner: Would the archetype then that has been called the High Priestess, which represents the intuition, be properly the second of the archetypes?

78.34 發問者：那麼被稱為高等女祭司的原型，它是否代表直覺，恰當地說、原型第二號？

Ra: I am Ra. This is correct. You see here the recapitulation of the beginning knowledge of this Logos; that is, matrix and potentiator. The unconscious is indeed what may be poetically described as High Priestess, for it is the Potentiator of the Mind and as potentiator for the mind is that principle which potentiates all experience.

RA：我是 Ra。這是正確的。你在這裡看見這個理則起初知識的要點重演；也就是，母體與賦能者。無意識確實可以被詩意地描述為高等女祭司，因為它是心智的賦能者，做為心智的賦能者、(它)是那個賦能所有經驗的原則。

78.35 ►

78.35 Questioner: Then for the third archetype would the Empress be correct and be related to disciplined meditation?

78.35 發問者：那麼皇后對第三個原型是正確的、並且與守紀律的冥想相關？

Ra: I am Ra. I perceive a mind complex intention of a query, but was aware only of sound vibratory statement. Please re-question.

RA：我是 Ra。我感知到一個心智複合體的一個詢問意圖、但只察覺到聲音振動性的聲明。請重新發問。

78.36 ▶

78.36 Questioner: I was asking if the third archetype was the Empress and was it correct to say that this archetype had to do with disciplined meditation?

78.36 發問者：我剛才問第三個原型是否為皇后，以及這個原型與守紀律的冥想有關，這麼說是否正確？

Ra: I am Ra. The third archetype may broadly be grasped as the Catalyst of the Mind. Thus it takes in far more than disciplined meditation. However, it is certainly through this faculty that catalyst is most efficiently used. The Archetype, Three, is perhaps confusedly called Empress although the intention of this namer is the understanding that it represents the unconscious or female portion of the mind complex being first, shall we say, used or ennobled by the male or conscious portion of the mind. Thus the noble name.

RA：我是 Ra。第三個原型可以被寬廣地掌握為心智的催化劑。因此它接受的東西遠比守紀律的冥想要多。然而，透過這個機能、當然可以使催化劑被最有效率地使用。第三號原型或許被混淆地稱為皇后，雖然對於這個稱謂的意向是理解到它代表心智複合體中、容我們說、首先被男性或顯意識部分使用或高貴化的無意識或女性部分。因此(有了)該高貴的名字。

78.37 ▶

78.37 Questioner: The fourth archetype, called the Emperor, seems to have to do with the experience of other-selves and the green-ray energy center with respect to other-selves. Is this correct?

78.37 發問者：第四個原型被稱為皇帝，似乎跟其他自我的經驗有關，並且與其他自我相關的綠色光芒能量中心(有關)。這是否正確？

Ra: I am Ra. This is perceptive. The broad name for Archetype Four may be the Experience of the Mind. In the tarot you find the name of Emperor. Again this implies nobility and in this case we may see the suggestion that it is only through the catalyst which has been processed by the potentiated consciousness that experience may ensue. Thusly is the conscious mind ennobled by the use of the vast resources of the unconscious mind.

RA：我是 Ra。這(觀察)是敏銳的。第四號原型的廣泛名稱可以是心智的經驗。在塔羅牌中你找到皇帝的名稱。再次地、這暗示高貴的身分，而在這個案例中我們可以看見該暗示：即唯有經過被賦能的意識處理催化劑之後、才有伴隨而來的經驗。因此藉由使用無意識心智的廣大資源、高貴化顯意識心智。

This instrument' s dorsal side grows stiff, and the instrument tires. We

welcome one more query.

這個器皿的背部變得僵硬，並且該器皿疲倦了。我們歡迎再一個詢問。

78.38 ▶

78.38 Questioner: I would like to ask the reason for this session having been longer than most previous sessions and also if there is anything we can do to make the instrument more comfortable or improve the contact?

78.38 發問者：我想問這場集會比先前大多數的集會長久的原因，同時是否有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. This instrument was given far more than the, shall we say, usual amount of transferred energy. There is a limit to the amount of energy of this type which may, with safety, be used when the instrument is, itself, without physical reserves. This is inevitably due to the various distortions such as we mentioned previously in this working having to do with growing dorsal discomfort.

RA：我是 Ra。容我們說，這個器皿被給予遠比平常的能量轉移總額更多的量。當該器皿自身沒有肉體(能量)儲存量、關於這類被使用能量的總額有一個安全限制。這是不可避免的、由於各種扭曲的緣故、好比我們剛才提到的，在這次工作期間，逐漸增加的背部不適。

The alignments are fastidious. We appreciate your conscientiousness. In order to enhance the comfort of the instrument it might be suggested that careful manipulation of the dorsal area be accomplished before a working.

各項排列是很講究的。我們欣賞你們的謹慎認真。為了增強該器皿的舒適，我們建議在每次工作之前，先完成仔細(用手)運作背部區域這件事。

It is also suggested that, due to the attempt at psychic attack, this instrument will require warmth along the right side of the physical complex. There has been some infringement but it should not be long-lasting. It is, however, well to swaddle this instrument sufficiently to ward off any manifestation of this cold in physical form.

我們也建議，由於超心靈攻擊的企圖，這個器皿的肉體複合體右側需要溫暖。那兒曾有某種冒犯，但它不應該是持久的。然而，最好用布充分地包裹這個器皿、以避開任何肉體形態中這類冰冷的顯化。

I am Ra. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, merrily rejoicing in the power and in the peace of

the One Infinite Creator. Adonai.

我是 Ra。我的朋友們，我在太一無限造物者的愛與光中離開你們。所以，向前去吧，
在太一無限造物者的大能與和平中愉快地欣喜著。 Adonai。

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79.0 ▶

79.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

79.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

79.1 ▶

79.1 Questioner: Could you first please give me the condition of the instrument?

79.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

79.2 ▶

79.2 Questioner: The instrument would like to ask, is there any danger in receiving too much transferred energy with the instrument in her present condition?

79.2 發問者：該器皿想要問：以她目前的狀況、接收太多轉移能量是否有任何危險？

Ra: I am Ra. No.

RA: 我是 Ra。沒有。

79.3 ▶

79.3 Questioner: She would also like to ask if the very large energy transfer of last session was a sexual transfer in total?

79.3 發問者：她也想要問：上次集會中、非常大量的能量轉移全部是性(能量)轉移？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

79.4 ▶

79.4 Questioner: In that case, she would like to know the function of the energy transfer during the session.

79.4 發問者：在那個情況下，她想要知道在集會期間、能量轉移的作用？

Ra: I am Ra. The function of this energy transfer is a most helpful one in that it serves to strengthen the shuttle through which the instreaming contact is received. The contact itself will monitor the condition of the instrument and cease communication when the distortions of the instrument begin to fluctuate towards the distortions of weakness or pain. However, while the contact is ongoing the strength of the channel through which this contact flows may be aided by the energy transfer of which you spoke.

RA：我是 Ra。這個能量轉移的作用是最有幫助的一種、因為它的作用是強化穿梭載具、透過它、內流的通訊被接收到。聯絡者自身會監測器皿的狀況，當該器皿的變貌開始波動朝向弱點或痛苦的扭曲，通訊即中止。無論如何，當該通訊進行的期間、這個通訊流經該管道、該管道的力量可以被你所說的能量轉移所協助。

79.5 ▶

79.5 Questioner: We have been ending our banishing ritual prior to the session here by a gesture that relieves us of the magical personality. I was just wondering if we should omit that gesture so as to maintain the magical personality while performing the Circle of One and then only relinquish the magical personality either after that has formed or after the session? Which would be more appropriate?

79.5 發問者：在該集會之前，我們一直是以一個手勢卸除魔法人格、結束我們的驅逐儀式。我剛才在想、我們是否應該維持這個魔法人格、當我們行走太一圓圈時省略那個手勢，只有在那個圓圈形成之後或在該集會之後，才放鬆對魔法人格的掌握？哪一個是比較適合的？

Ra: I am Ra. The practice of magical workings demands the most rigorous honesty. If your estimate of your ability is that you can sustain the magical personality throughout this working, it is well. As long as you have some doubt it is inadvisable. In any case it is appropriate for this instrument to return its magical personality rather than carry this persona into the trance state, for it does not have the requisite magical skill to function in this circumstance and would be far more vulnerable than if the waking personality is offered as channel. This working is indeed magical in nature in the basic sense. However, it is inappropriate to move more quickly than one's feet may walk.

RA：我是 Ra。魔法工作的實行要求最為嚴格的誠實。如果你估計你的能力能夠在整個工作期間支撐魔法人格，那是好的。只要你有些疑慮則是不妥的。對於這個器皿，

在任何情況中、歸還它的魔法人格都比把這個角色帶入出神狀態來得適當，因為它不具有必須的魔法技巧在這種環境中運作、並且會比清醒的人格被提供為管道更遠為容易受傷。就基本的意義來說，這個工作本質上確實是魔法的。然而，移動的速度快過一個實體雙腳能走的(速率)是不恰當的。

79.6 ▶

79.6 Questioner: I would like to question about the third-density experience of those just prior to the original extension of the first distortion to the sub-Logoi to create the split of polarity. Can you describe in general the differences between the third-density experience of these mind/body/spirit complexes and the ones who have evolved upon this planet in this experience that we experience now?

79.6 發問者：我想要詢問，起初第一變貌延伸到子理則之前，創造極性分離之前，那些實體的第三密度經驗。你可否一般性地描述，那些心/身/靈複合體的第三密度經驗與在這個行星上進化的人們的經驗(相比)，有哪些差異？

Ra: I am Ra. This material has been previously covered. Please query for specific interest.

RA：我是 Ra。這個題材先前已被涵蓋*。請針對特定的興趣詢問。

{* 先前涵蓋的部分、從 78.20 開始。}

79.7 ▶

79.7 Questioner: Specifically, in the experience where only the service-to-others polarity in third density evolved for continued evolution into the higher densities, was the veil that is drawn with respect to knowledge of previous incarnations, etc., in effect for those entities?

79.7 發問者：明確地說，在(某些)第三密度的經驗中，只有服務他人的極性在其中持續進化，(當時)關於前世等等知識之罩紗有被拉下來嗎，罩紗作用在那些實體上嗎？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

79.8 ▶

79.8 Questioner: Was the reincarnational process like the one that we experience here in which the third-density body is entered and exited for numerous times during the cycle?

79.8 發問者：我們在這裡經驗的轉世過程，在該週期中進進出出第三密度身體許多次，(當時)也有像這樣的過程嗎？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

79.9 ▶

79.9 Questioner: Is it possible to give a time of incarnation with respect to our years and would you do so if it is?

79.9 發問者：以我們的年歲為準，是否可能告訴我，(他們的)一輩子有多久、你願意說嗎？

Ra: I am Ra. The optimal incarnative period is somewhere close to a measure you call a millennium. This is, as you may say, a constant regardless of other factors of the third-density experience.

RA：我是 Ra。理想的投生時期大約接近你們量度的千年期。你可以說這是一個常數、不管第三密度的經驗有任何其他的因素。

79.10 ▶

79.10 Questioner: Then prior to the first extension of the first distortion the veil or loss of awareness did not occur. Then, from this I will make the assumption that this veil or loss of remembering consciously that which occurred before the incarnation was the primary tool for extending the first distortion. Is this correct?

79.10 發問者：那麼在第一變貌的首次延伸之前，罩紗或覺知的喪失並未發生。從這點，我假設在投生之前發生這個罩紗或失去有意識憶起投生前(的能力)，就是延伸第一變貌的主要工具。這是否正確？

Ra: I am Ra. Your correctness is limited. This was the first tool.

RA：我是 Ra。你的正確性是有限的。這是首先的工具。

79.11 ▶

79.11 Questioner: Then from that statement I assume that the Logos contemplating a mechanism to become what it was not first devised the tool of separating the unconscious from the conscious during what we call physical incarnation to achieve its objective? Is this correct?

79.11 發問者：那麼從以上敘述、我假設理則沉思一個機制以成為它不是的東西，首先發明該工具：可以在我們處於肉體的一生中[我們的稱呼]、分離顯意識與無意識，以達成它的目標？這是否正確？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

79.12 ▶

79.12 Questioner: Then from that statement I also assume that many other tools were conceived and used after the first tool of the so-called veil. Is this correct?

79.12 發問者：那麼就以上敘述、我還假設在首先的工具[所謂的罩紗]之後，有許多其他工具被構想與使用。這是否正確？

Ra: I am Ra. There have been refinements.

RA: 我是 Ra。曾有一些精煉。

79.13 ▶

79.13 Questioner: The archetypical mind of the Logos prior to this experiment in extension of the first distortion then was what I would consider to be less complex than it is now, possibly containing fewer archetypes. Is this correct?

79.13 發問者：在這個延伸第一變貌的實驗之前，我會認為該理則的原型心智跟現在的相比、是比較不複雜的，可能包含較少的原型。這是否正確？

Ra: I am Ra. We must ask your patience. We perceive a sudden flare of the distortion known as pain in this instrument' s left arm and manual appendage. Please do not touch this instrument. We shall examine the mind complex and attempt to reposition the limb so that the working may continue. Then please repeat the query.

RA: 我是 Ra。我們必得請求你的耐心。我們感知這個器皿的左臂與手部附肢突然爆發痛苦的扭曲。請不要碰這個器皿。我們將檢驗該心智複合體並嘗試改變其肢體的位置、好讓該工作得以繼續。然後請重複該詢問。

[Two-minute pause.]

[停頓兩分鐘]

I am Ra. You may proceed.

我是 Ra。你可以繼續了。

79.14 ▶

79.14 Questioner: Thank you. Prior to the experiment to extend the first distortion how many archetypes were there for the creation of the Logos of

that time?

79.14 發問者：謝謝你。在這個延伸第一變貌的實驗之前，在那個時期，在該理則的造物中，有多少個原型？

Ra: I am Ra. There were nine.

RA：我是 Ra。(那時)有九個。

79.15 ▶

79.15 Questioner: Nine archetypes, I will guess that those nine were three of mind, three of body, and three of spirit. Is this correct?

79.15 發問者：九個原型。我猜那九個當中，有三個屬於心智、三個屬於身體、三個屬於靈性。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

79.16 ▶

79.16 Questioner: I am going to guess that in the system of the tarot those archetypes would roughly correspond to, for the mind, the Magician, the Emperor, and the Chariot. Is this correct?

79.16 發問者：我將要猜在塔羅系統中，那些原型粗略地對應到，以心智為例：魔法師、皇帝、雙輪戰車。這是否正確？

Ra: I am Ra. This is incorrect.

RA：我是 Ra。這是不正確的。

79.17 ▶

79.17 Questioner: Could you tell me what they correspond to?

79.17 發問者：你能否告訴我它們對應到什麼(牌)？

Ra: I am Ra. The body, the mind, and the spirit each contained and functioned under the aegis of the matrix, the potentiator, and the significator. The significator of the mind, body, and spirit is not identical to the significator of the mind, body, and spirit complexes.

RA：我是 Ra。身體、心智、靈性各自包含母體、賦能者、形意者並且在它們的庇護下運作。心智、身體、靈性的形意者並不同於心智(複合體)、身體(複合體)、靈性複合體的形意者。

79.18 ▶

79.18 Questioner: I now understand what you meant in the previous session by saying to extend free will the significator must become a complex. It seems that the significator has become the complex that is the third, fourth, fifth, sixth, and seventh of the mind, the tenth on of the body, and the seventeenth on of the spirit. Is this correct?

79.18 發問者：我現在理解到你在前次集會中說的意思、為了延伸自由意志，形意者必定要成為一個複合體。似乎形意者已經成為複合體，也就是心智(原型)的第三、第四、第五、第六、第七號，身體(原型)的第十號依次類推，靈性(原型)的第十七號依次類推。這是否正確？

Ra: I am Ra. This is incorrect.

RA：我是 Ra。這是不正確的。

79.19 ▶

79.19 Questioner: Could you tell me what you mean by “the significator must become a complex?”

79.19 發問者：你能否告訴我：「形意者必須成為一個複合體」、你的意思是？

Ra: I am Ra. To be complex is to consist of more than one characteristic element or concept.

RA：我是 Ra。成為複合的就是包含一個以上的特性元素或概念。

79.20 ▶

79.20 Questioner: I would like to try and understand the archetypes of the mind of this Logos prior to the extension of the first distortion. In order to better understand that which we experience now I believe that this is a logical approach.

79.20 發問者：我想要嘗試理解這個理則在延伸第一變貌之前的心智原型，為了更佳地理解我們現在經驗的(原型)，我相信這是一個合乎邏輯的方法。

We have, as you have stated, the matrix, potentiator, and the significator. I understand the matrix as being that which is the conscious, what we call the conscious mind, but since it is also that from which the mind is made, I am at a loss to fully understand these three terms, especially with respect to the time before there was a division between conscious and unconscious. I think it is important to get a good understanding of these three things. Could you expand even more upon the Matrix of the Mind, the Potentiator, and the

Significator, how they differ, and what their relationships are, please?

如你已陳述的，我們有母體、賦能者、形意者。我理解(心智)母體是有意識的，即我們稱呼的顯意識心智，但既然心智也是從那個地方被製作，在充分理解這三個術語上，我有些茫然，特別是在顯意識與無意識被切分之前的時期。我想好好理解這三個東西是重要的。你能否甚至更多地詳述心智的母體、賦能者、形意者，它們有何不同，以及它們的關係是什麼，請？

Ra: I am Ra. The Matrix of Mind is that from which all comes. It is unmoving yet is the activator in potentiation of all mind activity. The Potentiator of the Mind is that great resource which may be seen as the sea into which the consciousness dips ever deeper and more thoroughly in order to create, ideate, and become more self-conscious.

RA：我是 Ra。心智的母體是一切到來事物的起點。它是不動的、不過它是所有潛在心智活動的啟動者。心智的賦能者是那偉大的資源、可以被視為大海，意識進入其中，不斷潛入更深處與更完整地浸入，為了去創造、形成觀念、以及變得更為自我覺察。

The Significator of each mind, body, and spirit may be seen as a simple and unified concept.

心智、身體、與靈性個別的形意者可以被視為一個單純與統合的概念。

The Matrix of the Body may be seen to be a reflection in opposites of the mind; that is, unrestricted motion. The Potentiator of the Body then is that which, being informed, regulates activity.

身體的母體可以被視為心智的反面映照；也就是說，不受限制的運動。身體的賦能者通曉(身體的)狀況，調節活動。

The Matrix of the Spirit is difficult to characterize since the nature of spirit is less motile. The energies and movements of the spirit are, by far, the most profound, yet, having more close association with time/space, do not have the characteristics of dynamic motion. Thusly one may see the Matrix as the deepest darkness and the Potentiator of Spirit as the most sudden awakening, illuminating, and generative influence.

難以描述靈性的母體之特徵、因為靈性的本質比較少運動性。靈性的能量與活動顯然是最深奧的，不過，由於跟時間/空間有著更緊密的關聯、它並沒有動態運動的特徵。因此一個實體可以將該母體視為最深邃的黑暗、並且將靈性的賦能者視為最突然的覺醒、照亮、創生性的影響。

This is the description of Archetypes One through Nine before the onset of influence of the co-Creator or sub-Logos realization of free will.

以上是對原型一號到九號的描述，在共同造物者或子理則實現自由意志(這事)開始發生影響之前。

79.21 ▶

79.21 Questioner: The first change made then for this extension of free will was to make the information or make the communication between the Matrix and Potentiator of the Mind relatively unavailable one to the other during the incarnation. Is this correct?

79.21 發問者：那麼為了這個自由意志的延伸，首先的改變是使得心智的母體與賦能者之間的通訊或資訊，相對而言、在此生是彼此無法接通的。這是否正確？

Ra: I am Ra. We would perhaps rather term the condition as relatively more mystery-filled than relatively unavailable.

RA：我是 Ra。我們或許寧願把這個狀態稱為：相對地充滿更多的神秘，而非相對地無法接通。

79.22 ▶

79.22 Questioner: Well, the idea then was to create some type of veil between Matrix and Potentiator. Is this correct?

79.22 發問者：嗯，當時的構想是在(心智的)母體與賦能者之間創造某種罩紗。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

79.23 ▶

79.23 Questioner: This veil then occurs between what we now call the conscious and the unconscious mind. Is this correct?

79.23 發問者：那麼、這個罩紗發生於我們現在稱為的、顯意識與無意識心智之間。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

79.24 ▶

79.24 Questioner: It was probably the design of the Logos by doing this to allow the conscious mind greater freedom under the first distortion by partitioning, you might say, the individualized portions of this from the Potentiator or unconscious which had a greater communication with the total mind, therefore allowing for, you might say, the birth of uneducated, to use a poor term, portions of consciousness. Is this correct?

79.24 發問者：這很可能是該理則的設計，在第一變貌之下、允許顯意識心智更大的自由，藉由分隔[你可以說]心智中個體化的部份與賦能者或無意識，(因)後者與全體心智有著更廣大的通訊，於是允許意識中未受教育[用個欠佳的稱謂]的部分誕生。這是否正確？

Ra: I am Ra. This is roughly correct.

RA：我是 Ra。粗略地說、這是正確的。

79.25 ▶

79.25 Questioner: Could you de-roughen it, elucidate a bit on that?

79.25 發問者：你可否降低它的粗略程度，稍微闡述一下？

Ra: I am Ra. There is intervening material before we may do so.

RA：我是 Ra。在我們可以這麼做之前、(需要)有中介的資料。

79.26 ▶

79.26 Questioner: OK. Now, was then this simple experiment carried out and the product of this experiment observed before greater complexity was attempted?

79.26 發問者：OK。現在，執行這個簡單的實驗之後、這個實驗的成果被觀察，然後嘗試更大的複雜性？

Ra: I am Ra. As we have said there have been a great number of successive experiments.

RA：我是 Ra。如我們之前說的，有大量的連續實驗。

79.27 ▶

79.27 Questioner: I was just wondering since this seems to be the crux of the experiment— this seems to be the large breaking point between no extension of the first distortion and the extension of the first distortion— what the result

of this original experiment was with respect to that which was created from it. What was the result of that?

79.27 發問者：我只是在想：既然這似乎是該實驗的關鍵，在沒有延伸第一變貌與延伸第一變貌之間的大斷裂點，起初實驗的結果是什麼，就從中創造出什麼而言？它的結果是什麼？

Ra: I am Ra. This is previously covered material. The result of these experiments has been a more vivid, varied, and intense experience of Creator by Creator.

RA：我是 Ra。這是先前涵蓋過的題材*。這些實驗的結果是一個更為生動、多變、強烈的經驗，屬於造物者，藉由造物者(產生)。

{* 在先前 78.24 的討論已涵蓋}

79.28 ▶

79.28 Questioner: Well, I was aware of that. I probably didn' t state the question correctly. It' s a very difficult question to state. I don' t know if it' s worth attempting to continue with but what I meant was when this very first experiment with the veiling process occurred, did it result in service-to-self polarization with the first experiment?

79.28 發問者：嗯，我有覺察到那點。我大概沒有正確地陳述問題。它是個很難陳述的問題。我不知道是否值得繼續嘗試，但我的意思是：當這首先的罩紗過程之實驗發生時，是否造成服務自我的極化？

Ra: I am Ra. The early, if we may use this term, Logoi produced service-to-self and service-to-others mind/body/spirit complexes immediately. The harvestability of these entities was not so immediate and thus refinements of the archetypes began apace.

RA：我是 Ra。早期[如果我們可以用這術語]的理則們立即地產出服務自我與服務他人的心/身/靈複合體。這些實體的收割性尚未立即出現，因此原型的精煉急速地展開。

79.29 ▶

79.29 Questioner: Now we are getting to what I was trying to determine. Then at this point were there still only nine archetypes and the veil had just been drawn between the Matrix and Potentiator?

79.29 發問者：現在我們到達我嘗試判定的東西。那麼在這個(時)點、當罩紗在(心智的)母體與賦能者之間被拉下時，是否仍然只有九個原型？

Ra: I am Ra. There were nine archetypes and many shadows.

RA: 我是 Ra。有九個原型以及許多個幻影。

79.30 ▶

79.30 Questioner: By shadows do you mean what I might refer to as the birthing of small archetypical biases?

79.30 發問者：你說的幻影，我會把它關聯為小的原型傾向的誕生、你是這個意思嗎？

Ra: I am Ra. Rather we would describe these shadows as the inchoate thoughts of helpful structures not yet fully conceived.

RA: 我是 Ra。寧可說，我們會形容這些幻影為一些關於有益結構的初期*思維、尚未完整構思好。

{* 在這文脈中，初期的(inchoate)可以被定義為：剛剛開始形成，或初步的。}

79.31 ▶

79.31 Questioner: Then at this point, would the Choice exist at this point, the creation of the first service-to-self polarity? Is there a choice at that point or is it a non-choice?

79.31 發問者：在創造出第一個服務自我極性的(時)點，是否存在選擇(原型)？在那個點、是否存在一個選擇或一個非選擇？

Ra: I am Ra. Implicit in the veiling or separation of two archetypes is the concept of choice. The refinements to this concept took many experiences.

RA: 我是 Ra。在遮蔽或分離兩個原型的過程中、就隱含了選擇的概念。精煉到這個概念花了許多經驗。

79.32 ▶

79.32 Questioner: I' m sorry that I have much difficulty in asking these questions, but we' re on material that I find somewhat difficult.

79.32 發問者：我很抱歉在問這些問題上有這許多困難，但我發現我們所在的這個題材有些困難。

I find it interesting that the very first experiment of veiling Matrix from the Potentiator and vice-versa created service-to-self polarity. This seems to be a very important philosophical point in the development of the creation and possibly the beginning of a system of what we would call magic not envisioned previously.

首先的實驗遮蔽(心智的)母體，與賦能者隔絕，反之亦然，創造了服務自我的極性，我

對這點很有興趣。這似乎在造物的發展過程中是一個非常重要的哲學觀點，並且可能是我們稱為魔法系統的開始，那是以前不曾被預想的。

Let me ask this question. Prior to the extension of first distortion was the magical potential of the higher densities as great as it is now when the greatest potential was achieved in consciousness for each density? This is difficult to ask. What I am saying is at the end of fourth density, prior to the extension of free will, was the magical potential, what we call magic, as great, or the ability, or the effect as great as it is now at the end of fourth density?
讓我問這個問題。在第一變貌延伸之前，當意識在各個密度達到最大的潛能，較高密度的魔法潛能是否跟今日一樣大？這有些難問，我要問的是在第四密度盡頭，自由意志延伸之前，我們稱為的魔法能力或效應是否跟現在的第四密度盡頭的一樣大？

Ra: I am Ra. As you understand, if we may use this misnomer, magic, the magical potential in third and fourth density was then far greater than after the change. However, there was far, far less desire or will to use this potential.
RA：我是 Ra。以你的理解[若我們可以用這個誤稱]，魔法，(當時)第三與第四密度的魔法潛能遠比改變之後要大。然而，使用這個潛能的渴望或意志則遠遠少很多、很多。

79.33 ▶

79.33 Questioner: Now, let me be sure I understand you: prior to the change and the extension of free will, let's take specifically the end of fourth density, magical potential for the condition when there was only service-to-others polarization, magical ability or potential was much greater at the end of fourth density than at the end of fourth density immediately after the split of polarization and the extension of free will. Is that correct?

79.33 發問者：現在，為了確定我理解你：在改變自由意志的延伸之前，讓我明確地舉第四密度盡頭為例，在這個狀態、只有服務他人的極化、其魔法能力或潛能要比極化分離與自由意志延伸後的第四密度盡頭要大許多。那是否正確？

Ra: I am Ra. Magical ability is the ability to consciously use the so-called unconscious. Therefore, there was maximal ability prior to the innovation of sub-Logoi's free will.

RA：我是 Ra。魔法能力是有意識地使用所謂的無意識之能力。所以，在創新子理則的自由意志之前，有著最大的能力。

79.34 ▶

79.34 Questioner: OK. At the present time we are experiencing the effects of a more complex or greater number of archetypes and I have guessed that the ones we are experiencing now for the mind work as follows: We have the Magician and High Priestess which correspond to the Matrix and Potentiator which have the veil drawn between them which is the primary creator of the extension of the first distortion. Is that correct?

79.34 發問者：OK。目前我們正在經驗更複雜的、或更多數量的原型之效應，接著我猜我們在心智中經驗的東西[好讓心智運作]如下：我們有魔法師與高等女祭司分別對應到母體與賦能者，在兩者之間拉下的罩紗是第一變貌的延伸的主要創造者。那是否正確？

Ra: I am Ra. We are unable to answer this query without intervening material.

RA：我是 Ra。沒有中介的材料、我們無法回答這個詢問。

79.35 ▶

79.35 Questioner: OK. Sorry about that.

79.35 發問者：OK。抱歉了。

The next archetype, the Empress, is the Catalyst of the Mind, that which acts upon the conscious mind to change it. The fourth being the Emperor, which is the Experience of the Mind, which is that material stored in the unconscious which creates its continuing bias. Am I correct with those statements?

下一個原型，皇后，是心智的催化劑，作用於顯意識心智之上以改變它。第四個原型是皇帝，是心智的經驗，它是儲存在無意識中的材料、以創造它持續的傾向。我的那些陳述正確嗎？

Ra: I am Ra. Though far too rigid in your statements, you perceive correct relationships. There is a great deal of dynamic interrelationship in these first four archetypes.

RA：我是 Ra。雖然你的陳述太過僵硬，你感知到正確的關係。在這前四個原型中，有著大量的動態相互關係。

79.36 ▶

79.36 Questioner: Would the Hierophant then be somewhat of a governor or sorter of these effects so as to create the proper assimilation by the unconscious of that which comes through the conscious?

79.36 發問者：那麼解經祭司有些像是這些效應的統馭者或分類者、以便於無意識適

當消化經過顯意識傳來的東西？

Ra: I am Ra. Although thoughtful, the supposition is incorrect in its heart.

RA: 我是 Ra。雖然經過深思，該假定的核心是不正確的。

79.37 ▶

79.37 Questioner: What would be the Hierophant?

79.37 發問者：什麼會是解經祭司？

Ra: I am Ra. The Hierophant is the Significator of the Body* complex, its very nature. We may note that the characteristics of which you speak do have bearing upon the Significator of the Mind complex but are not the heart. The heart of the mind complex is that dynamic entity which absorbs, seeks, and attempts to learn.

{ Ra corrected this error in session #80. The Hierophant is the Significator of the Mind complex.}*

RA: 我是 Ra。解經祭司是身體的*形意者、它真正的本質。我們注意到、你所說的特性確實和心智複合體的形意者有關聯、卻不是核心。心智複合體的核心是一個動態的實體，它吸收、尋求、嘗試去學習。

{ Ra 將該解經祭司指稱為身體複合體的形意者。該解經祭司實際上是心智複合體的形意者。Ra 在 80.0 更正了這個錯誤。}*

79.38 ▶

79.38 Questioner: Then is the Hierophant the link, you might say, between the mind and the body?

79.38 發問者：那麼、你可以說、解經祭司是心智與身體之間的連結？

Ra: I am Ra. There is a strong relationship between the signifiers of the mind, the body, and the spirit. Your statement is too broad.

RA: 我是 Ra。心智、身體、靈性的形意者之間有一個強健的關係。你的陳述太過廣泛。

79.39 ▶

79.39 Questioner: Let me skip over the Hierophant for a minute because I' m really not understanding that at all and just ask you if the Lovers represent the merging of the conscious and the unconscious or a communication between conscious and unconscious?

79.39 發問者：讓我暫時跳過解經祭司、因為我真的一點也不理解，接著只問情侶是

否代表顯意識與無意識的合併，或顯意識與無意識之間的通訊？

Ra: I am Ra. Again, without being at all unperceptive, you miss the heart of this particular archetype which may be more properly called the Transformation of the Mind.

RA：我是 Ra。再次地，(雖)不是完全地沒有感知，你錯失了這個特殊原型的核心，它可以被更適切地稱為心智的蛻變。

79.40 ►

79.40 Questioner: Transformation of the mind into what?

79.40 發問者：蛻變心智成為什麼？

Ra: I am Ra. As you observe Archetype Six you may see the student of the mysteries being transformed by the need to choose betwixt the light and the dark in mind.

RA：我是 Ra。當你觀察第六號原型、你可以看見秘義的學生正被該需要所蛻變、(需要)在心智中、在光明與暗黑之間選擇。

79.41 ►

79.41 Questioner: Would the Conqueror or Chariot then represent the culmination of the action of the first six archetypes into a conquering of the mental processes, even possibly removing the veil?

79.41 發問者：那麼征服者或雙輪戰車代表前六個原型行動的頂點、征服了各個心智過程，甚至可能去除罩紗？

Ra: I am Ra. This is most perceptive. The Archetype Seven is one difficult to enunciate. We may call it the Path, the Way, or the Great Way of the Mind. Its foundation is a reflection and substantial summary of Archetypes One through Six.

RA：我是 Ra。這個感知至為敏銳。要清楚地表達第七號原型是困難的，我們可以稱它為途徑、道路、或心智的大道。它的根基是一號到六號原型的反射與實質的概要。

One may also see the Way of the Mind as showing the kingdom or fruits of appropriate travel through the mind in that the mind continues to move as majestically through the material it conceives of as a chariot drawn by royal lions or steeds.

一個實體也可以看待心智之道如同穿越心智的恰當旅程、所顯現的果實或王國，因為心智繼續莊嚴地向前移動、透過該用具、設想它為一輛由皇家獅子或駿馬牽引的雙輪

戰車。

At this time we would suggest one more full query for this instrument is experiencing some distortions towards pain.

在此時，我們會建議再一個完整的詢問，因為這個器皿正在經驗一些朝向痛苦的變貌。

79.42 ▶

79.42 Questioner: Then I will just ask for the one of the archetypes which I am least understanding at this point if I can use that word at all. I am still very much in the dark, so to speak, with respect to the Hierophant and precisely what it is. Could you give me some other indication of what that is, please?

79.42 發問者：那麼我將只問一個原型、那是在這個(時)點最不能理解的[如果我甚至可以用這個字眼]。可以這麼說，我有很多部分還在黑暗當中，即跟解經祭司有關的部分，以及精確地描述它是什麼。你可以給我一些關於它是什麼的其他指示，請？

Ra: I am Ra. You have been most interested in the Significator which must needs become complex. The Hierophant is the original archetype of mind which has been made complex through the subtle movements of the conscious and unconscious. The complexities of mind were evolved rather than the simple melding of experience from Potentiator to Matrix.

RA：我是 Ra。你一直對於這個必須成為複合的形意者十分感興趣。解經祭司是心智的起初原型、透過顯意識與無意識的微妙*運動、(逐漸)在結構上變得複雜。心智的複雜性是演化而來、而非單純地融合從賦能者到母體的經驗。

{* 在這文脈中，微妙的(subtile)可以被定義為：細微的、或精緻的。}

The mind itself became an actor possessed of free will and, more especially, will. As the Significator of the mind, the Hierophant has the will to know, but what shall it do with its knowledge, and for what reasons does it seek? The potential[s] of a complex significator are manifold.

心智它自身變成一個擁有自由意志[以及，尤其是意志]的行動者。做為心智的形意者，解經祭司有種要去知曉的意志，但它將怎樣對待它的知識、又為了什麼原因、它要尋求？一個複合形意者的潛能是多方面的。

Are there any brief queries at this working?

在這個工作期間，是否有任何簡短的詢問？

79.43 ▶

79.43 Questioner: Only is there anything that we can do to make the instrument more comfortable or improve the contact?

79.43 發問者：只一個：有沒有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. All is well. For some small portion of your future the instrument would be well advised to wear upon the hands those aids to comfort which it has neglected to use. There has been some trauma to both hands and arms and, therefore, we have had to somewhat abbreviate this working.

RA：我是 Ra。一切都好。在你們未來的一小段時間，該器皿最好在雙手戴上那些協助舒適的東西、它原先忽略使用的東西。其雙手與雙臂有一些創傷，所以，我們必須稍微縮短這次的工作。

79.44 ▶

79.44 Questioner: Thank you.

79.44 發問者：謝謝你。

Ra: I am Ra. You are conscientious, my friends. We leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Glorious Infinite Creator. Adonai.

RA：我是 Ra。你們是謹慎認真的，我的朋友們。我們在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一榮光無限造物者的大能與和平中歡欣慶祝。

Adonai。

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80.0 ▶

80.0 Ra: I am Ra. We greet you in the love and in the light of the One Infinite Creator.

80.0 RA: 我是 Ra。我們在太一無限造物者的愛與光中向你們致意。

Before we initiate this working we would wish to correct an error which we have found in previous material. That archetype, Five, which you have called the Hierophant, is the Significator of the Mind complex.

在我們啟始這次工作前、我們想要更正我們在先前資料找到的一個錯誤。那個第五號原型，你們曾稱為解經祭司，是心智複合體的形意者。

This instrument is prey to sudden flares towards the distortion known as pain. We are aware of your conscientious attempts to aid the instrument but know of no other modality available to the support group other than the provision of water therapy upon the erect spinal portion of the physical body complex, which we have previously mentioned.

這個器皿成為突然的痛苦[變貌]烈焰的獵物。我們覺察到你盡力協助該器皿的嘗試、但不知道有其他物理療法可供該支援小組使用、除了供應水療法、作用在肉體身體複合體的垂直脊椎部份之上，這是我們先前提過的。

This instrument' s distortions of body do not ever rule out, shall we say, such flares during these periods of increased distortion of the body complex. Our contact may become momentarily garbled. Therefore, we request that any information which seems garbled be questioned as we wish this contact to remain as undistorted as the limitations of language, mentality, and sensibility allow.

這個器皿的身體變貌，在身體複合體的扭曲增加的期間、從未排除、容我們說、這樣的(痛苦)烈焰。我們的通訊可能短暫地變得混亂不清。因此我們要求任何似乎雜亂的資訊都被(你)質問，因為我們想望這個通訊在語言、智力、感受力允許的極限內、維持不受扭曲的狀態。

We communicate now.

我們現在開始通訊。

80.1 ▶

80.1 Questioner: Thank you. Could you please give me the condition of the instrument?

80.1 發問者：謝謝你。可否請你告訴我該器皿的狀態？

Ra: I am Ra. This instrument is experiencing mild fluctuations of the physical energy complex which are causing sudden changes from physical energy deficit to some slight physical energy. This is due to many, what you may call, prayers and affirmations offered to and by the instrument offset by continual greetings whenever it is feasible by the fifth-density entity of whom you are aware.

RA：我是 Ra。這個器皿正在經驗肉體能量複合體的溫和波動、導致突然的改變：肉體從能量短缺變為有些許的能量。這是由於、你可以說、許多禱告與肯定語被提供給該器皿，以及器皿自身(的禱告)；而你所覺察的(負面)第五密度實體，利用任何可行的時機、持續向該器皿致意，(多少)抵銷了上述的效果。

In other respects, the instrument is in the previously stated condition.
在其他方面，該器皿的狀態如前所述。

80.2 ▶

80.2 Questioner: I had to leave the room for a forgotten item after we performed the banishing ritual. Did this have a deleterious effect on the ritual or the working?

80.2 發問者：剛才我們執行完驅逐儀式之後、我必須離開房間拿一個忘記的物品。這(行為)是否對於儀式或該工作有不良的效應？

Ra: I am Ra. Were it the only working the lapse would have been critical. There is enough residual energy of a protective nature in this place of working that this lapse, though quite unrecommended, does not represent a threat to the protection which the ritual of which you spoke offers.

RA：我是 Ra。若這是唯一的工作、該偏離會是危急的。在這個工作場所、有足夠的殘餘保護性能量，雖然(我們)相當不贊同這個偏離，它不會構成對你提到的保護儀式的威脅。

80.3 ▶

80.3 Questioner: Has our fifth-density visitor been less able to affect the instrument during our more recent workings?

80.3 發問者：我們的第五密度訪客在最近的工作集會、比較不能夠影響該器皿？

Ra: I am Ra. We shall answer in two parts. Firstly, during the workings themselves the entity has been bated to a great extent. Secondly, in the general experiential circumstance of your space/time experience this fifth-density entity is able to greet this entity with the same effectiveness upon the physical body complex as always since the inception of its contact with your group. This is due to the several physical complex distortions of the instrument.

RA：我是 Ra。我們將分兩部分回答。第一、在這些工作期間、該實體已經被大程度地減弱。第二、在你們空間/時間體驗的一般經驗性環境中、這個第五密度實體能夠以同樣的效力作用於該肉體身體複合體上，從開始與你們小組接觸以來、這情況一直是如此。這是由於該器皿的數個肉體複合體扭曲之故。

However, the instrument has become more mentally and spiritually able to greet this entity with love thereby reducing the element of fear which is an element the entity counts as a great weapon in the attempt to cause cessation, in any degree, of the Ra contact.

無論如何，該器皿已經在心智與靈性上越來越能夠以愛向這個實體致意，從而降低恐懼的元素、那是該實體仰賴的一把偉大兵器、嘗試在任何程度上中止 Ra 通訊。

80.4 ►

80.4 Questioner: What is the reason for the fact that the entity is able to act through physical distortions that are already present [as] opposed to being unable to act on an entity who's had no physical distortions at all?

80.4 發問者：該實體能夠透過早已存在的肉體扭曲起作用、相反地、它不能夠作用在一個沒有任何肉體扭曲的實體之上，這個事實的原因是什麼？

Ra: I am Ra. The key to this query is the term, distortion. Any distortion, be it physical, mental, or spiritual in complex nature, may be accentuated by the suggestion of one able to work magically; that is, to cause changes in consciousness. This entity has many physical distortions. Each in the group has various mental distortions. Their nature varies. The less balanced the distortion by self-knowledge, the more adeptly the entity may accentuate such a distortion in order to mitigate against the smooth functioning and harmony of the group.

RA：我是 Ra。解開這個詢問的鑰匙是該術語、「扭曲」。任何扭曲，不管其複合本質是肉體、心智、或靈性的，都可以被一個能夠以魔法工作的實體透過暗示而被強調；也就是說，造成意識內的改變。這個器皿有許多的肉體扭曲。該小組中的每個成

具有各式各樣的心智扭曲。它們的特質各不相同。某個扭曲越少地被自我知識所平衡，該(負面)實體就越老練地突顯這樣的扭曲、好減少該小組的和諧與平順的運作。

80.5 ▶

80.5 Questioner: As Ra well knows, the information that we accumulate here will be illuminating to but a very minor percentage of those who populate this planet presently simply because there are very, very few people who can understand it. However, it seems that our fifth-density visitor is, shall we say, dead set against this communication. Can you tell me why this is so important to him since it is of such a limited effect, I would guess, upon the harvest of this planet? Since it seems to me that those who will understand this information will quite possibly already be within the limits of harvestability.

80.5 發問者：如 Ra 相當了解的，我們在此累積的資訊將啟發的地球人口只有很小的比例、只因為很少、很少人能理解它。然而，似乎我們的第五密度訪客，容我們說，完全執意要反對這個通訊。你可否告訴我為什麼這(通訊)對他如此重要、既然它對於這個星球的收割只有如此有限的效果[就我的猜測]？因為在我看來、那些少數理解這個資訊的人、相當可能早已在可收割的範圍內。

Ra: I am Ra. Purity does not end with the harvest of third density. The fidelity of Ra towards the attempt to remove distortions is total. This constitutes an acceptance of responsibility for service to others which is of relative purity. The instrument through which we speak and its support group have a similar fidelity and, disregarding any inconvenience to self, desire to serve others. Due to the nature of the group the queries made to us by the group have led rapidly into somewhat abstruse regions of commentary. This content does not mitigate against the underlying purity of the contact. Such purity is as a light. Such an intensity of light attracts attention.

RA：我是 Ra。純粹並不會在第三密度收割之後結束。Ra 嘗試去除扭曲的傳真度是全面的。對於具有相對純度的服務他人實體、這構成一個責任的領受。我們賴以說話的該器皿及其支援小組有著相似的傳真度，並且不顧任何自我的不便，渴望去服務他人。由於該小組的特質、該小組對我們提出的一些詢問快速地帶入一個有些深奧難懂的評論領域。這個內容並不會減輕這個通訊底層的純粹。這樣的純粹如同一道光。如此強烈的光吸引注意力。

80.6 ▶

80.6 Questioner: What would our fifth-density visitor hope to gain for himself if he were to be successful in terminating this contact?

80.6 發問者：如果我們第五密度的訪客成功地終結這個通訊、他自己希望從中獲得什

麼？

Ra: I am Ra. As we have previously stated, the entity hopes to gain a portion of that light; that is, the mind/body/spirit complex of the instrument. Barring this, the entity intends to put out the light.

RA：我是 Ra。如我們先前所述，該實體希望獲得那道光的一部分；也就是說，該器皿的心/身/靈複合體。除此之外，該實體打算撲滅(那道)光。

80.7 ▶

80.7 Questioner: I understand this up to a point— that point is [if] the entity were successful in either of these attempts of what value would this be to him? Would it increase his ability? Would it increase his polarity? By what mechanism would it do whatever it does?

80.7 發問者：我理解這事到某個點，重點是如果該實體成功完成兩種嘗試中任一個，對他會有什麼價值？那會增加他的能力？那會增加他的極性？它藉由什麼機制做任何它在做的事？

Ra: I am Ra. Having attempted for some of your space/time with no long-lasting result to do these things the entity may be asking this question of itself. The gain for triumph is an increase in negative polarity to the entity in that it has removed a source of radiance and thereby offered to this space/time the opportunity of darkness where there once was light. In the event that it succeeded in enslaving the mind/body/spirit complex of the instrument it would have enslaved a fairly powerful entity, thus adding to its power.

RA：我是 Ra。(它)已經嘗試了一些你們的空間/時間做這些事，卻沒有持久的結果;該實體可能正在問自己這個問題。對於該實體、獲得勝利即是負面極性的增加，因為它已經去除一個光輝的源頭，從而提供這個曾經光明的空間/時間、一個黑暗的機會。在這個事件，(若)它成功地奴役器皿的心/身/靈複合體，它將奴役一個相當強力的實體，從而增添它的力量。

80.8 ▶

80.8 Questioner: I am sorry for my lack of penetration of these mechanisms and I apologize for some rather stupid questions, but I think we have here a point that is somewhat central to what we are presently attempting to understand, so even though my next questions may be almost unacceptably stupid, I will attempt to try to understand what this power that our visitor seeks is and how he uses it. For it seems to me that this is central to the mind and the evolution of it in which we are involved.

80.8 發問者：我很抱歉、對於這些機制缺乏穿透能力，我也為一些相當愚蠢的問題致歉。但我想我們來到一個有些核心的要點、那是我們目前嘗試去理解的。所以，縱使我接下來的問題可能是幾乎無法接受的愚蠢，我將嘗試去理解我們的訪客尋求的力量是什麼、以及他如何使用它。在我看來，這點對於心智及其進化[我們都涉入其中]都是核心的。

As this entity that is our visitor increases his power through these works, what is the power that he increases? Can you describe it?

當這個實體、我們的訪客、透過這些工作增加他的力量，他增加的力量是什麼？你可否描述它？

Ra: I am Ra. The power of which you speak is a spiritual power. The powers of the mind, as such, do not encompass such works as these. You may, with some fruitfulness, consider the possibilities of moonlight. You are aware that we have described the Matrix of the Spirit as a night. The moonlight, then, offers either a true picture seen in shadow or chimera and falsity. The power of falsity is deep as is the power to discern truth from shadow. The shadow of hidden things is an infinite depth in which is stored the power of the One Infinite Creator.

RA：我是 Ra。你所說的力量是一種靈性的力量。心智的力量、就本身而言、並不包含這類的工作。你可以考量月光的可能性，可得到一些成果。你覺察到我們曾經描述靈性的母體如同一個夜晚。那麼，月光提供的是：陰影中的真實圖像，或吐火幻獸與虛偽。虛偽的力量是深沉的，如同在陰影中分辨真理的力量。隱藏事物的陰影是一種無限的深度、在其中儲存著太一無限造物者的力量。

The adept, then, is working with the power of hidden things illuminated by that which can be false or true. To embrace falsity, to know it, to seek it, and to use it gives a power that is most great. This is the nature of the power of your visitor and may shed some light upon the power of one who seeks in order to serve others as well, for the missteps in the night are oh! so easy.

於是，該行家正藉著隱藏事物的力量工作，被那可以是虛假或真實的東西所光照。去擁抱虛假、知曉它、尋求它、並且去使用它、給出一個至為巨大的力量。這是你們訪客的力量本質，並且可以發射一些光、同樣照在那尋求為了服務他人的實體的力量上，因為在夜晚之中踏錯步伐是、喔！多麼容易啊。

80.9 ►

80.9 Questioner: Are you saying, then, that this power is of the spirit and not of the mind or the body?

80.9 發問者：那麼你是說這股力量是屬靈的，而非屬於心智或身體？

Ra: I am Ra. The work of the adept is based upon previous work with the mind and the body, else work with the spirit would not be possible on a dependable basis. With this comment we may assert the correctness of your assumption.

RA：我是 Ra。行家的工作奠基於先前在心智與身體上的工作，否則工作靈性就不可能站在一個可靠的根基上。配合這以上的評論、我們可以主張你的假設的正確性。

80.10 ►

80.10 Questioner: Now, the fifteenth archetype, which is the Matrix of the Spirit, has been called the Devil. Can you tell me why that is so?

80.10 發問者：現在，第十五號原型是靈性的母體，曾經被稱為魔王。你可否告訴我為什麼是如此？

Ra: I am Ra. We do not wish to be facile in such a central query, but we may note that the nature of the spirit is so infinitely subtle that the fructifying influence of light upon the great darkness of the spirit is very often not as apparent as the darkness itself. The progress chosen by many adepts becomes a confused path as each adept attempts to use the Catalyst of the Spirit. Few there are which are successful in grasping the light of the sun. By far, the majority of adepts remain groping in the moonlight and, as we have said, this light can deceive as well as uncover hidden mystery. Therefore, the melody, shall we say, of this matrix often seems to be of a negative and evil, as you would call it, nature.

RA：我是 Ra。我們不想要在這樣一個中心的詢問上顯得淺薄，但我們可以說明：靈性的本質是如此無限地細微、以致於照在靈性之偉大黑暗的光、其產生成果的影響常常不及黑暗本身明顯。當每個行家嘗試使用靈性的催化劑，許多行家選擇的進程變成一條困惑的路徑。只有很少行家成功地領會太陽的光芒。很顯然地，大多數的行家在月光中摸索前進，如我們先前所說，這道光可以欺騙、也可以揭開隱藏的奧秘。因此，容我們說，這個母體的旋律通常似乎是屬於負面與邪惡[以你們的稱謂]的特質。

It is also to be noted that an adept is one which has freed itself more and more from the constraints of the thoughts, opinions, and bonds of other-selves. Whether this is done for service to others or service to self, it is a necessary part of the awakening of the adept. This freedom is seen by those not free as what you would call evil or black. The magic is recognized; the nature is often not.

另外、值得注意的是：一個行家是一個已經將它自己越來越從其他自我的束縛、意

見、思維的侷限中解放出來的實體。不管是為了服務他人或服務自我這樣做，它都是行家的覺醒過程中，必要的一部分。這個自由看在那些不自由的實體眼中，就如同你們稱為的邪惡或黑色。該魔法獲得辨認；其本質則通常沒有(被辨認)。

80.11 ▶

80.11 Questioner: Could I say, then, that implicit in the process of becoming adept is the possible partial polarization towards service to self because simply the adept becomes disassociated with many of his kind or like in the particular density which he inhabits?

80.11 發問者：那麼我可否說，在成為行家的過程中隱含的意義可能是部分極化朝向服務自我、因為行家與許多同種或相似的實體[在他所棲息的該特殊密度之中]脫離關係？

Ra: I am Ra. This is likely to occur. The apparent happening is disassociation whether the truth is service to self and thus true disassociation from other-selves or service to others and thus true association with the heart of all other-selves and disassociation only from the illusory husks which prevent the adept from correctly perceiving the self and other-self as one.

RA：我是 Ra。這是很可能發生的。表面上的事件是脫離關係：不論真相是服務自我、於是真實地與其他自我分離，或者服務他人、於是真實地與所有其他自我的心結合、僅只與虛幻的外殼分離、它阻礙行家正確地感知自我與其他自我本為一。

80.12 ▶

80.12 Questioner: Then you say that this effect of disassociation on the service-to-others adept is a stumbling block or slowing process in reaching that goal which he aspires to? Is this correct?

80.12 發問者：那麼你是說：這個脫離關係的效應對於服務他人的行家是一塊絆腳石、或延緩他抵達嚮往之目標的過程。這是否正確？

Ra: I am Ra. This is incorrect. This disassociation from the miasma of illusion and misrepresentation of each and every distortion is a quite necessary portion of an adept's path. It may be seen by others to be unfortunate.

RA：我是 Ra。這是不正確的。從幻象的沼氣與每一個扭曲的誤解中分離出來、這是行家途徑上一個相當必要的部分。這在其他實體看來、可能是不幸的。

80.13 ▶

80.13 Questioner: Then is this, from the point of view or with respect to the fifteenth archetype, somewhat of an excursion into the Matrix of the Spirit in

this process? Does that make any sense?

80.13 發問者：那麼，從第十五號原型的觀點來看，這個過程有點像是進入靈性母體的短程旅行？這(說法)有任何意義嗎？

Ra: I am Ra. The excursion of which you speak and the process of disassociation is most usually linked with that archetype you call Hope which we would prefer to call Faith. This archetype is the Catalyst of the Spirit and, because of the illuminations of the Potentiator of the Spirit, will begin to cause these changes in the adept' s viewpoint.

RA：我是 Ra。你說到的短程旅行與脫離關係的過程最常與那個你們稱為希望的原型連結、我們會比較喜歡稱為信心。這個原型是靈性的催化劑，並且因為靈性的賦能者的照亮，將開始造成行家的觀點的這些改變。

80.14 ►

80.14 Questioner: [I] didn' t intend to get too far ahead of my questioning process here. The either positively or negatively polarized adept, then, is building a potential to draw directly on the spirit for power. Is this correct?

80.14 發問者：在此，我並不打算走在我詢問過程的太前頭。那麼，正面或負面極化的行家都在建築一個潛能以直接在靈性上汲取能量。這是否正確？

Ra: I am Ra. It would be more proper to say that the adept is calling directly through the spirit to the universe for its power, for the spirit is a shuttle.

RA：我是 Ra。更適當的說法是行家直接透過靈呼求宇宙、為了它的力量，因為靈是一個穿梭載具。

80.15 ►

80.15 Questioner: Now, the obvious only significant difference, I believe, between the positive and negative adept in using this shuttle is the way they had polarized. Is there a relationship between the archetypes of the spirit and whether the polarization is either positive or negative? Is, for instance, the positive calling through the sixteenth and the [chuckling] negative calling through the fifteenth archetype? I am very confused on these points and I imagine that question is poor or meaningless. Can you answer that?

80.15 發問者：現在，我相信在正面與負面行家之間，在使用這個穿梭載具方面、唯一明顯的顯著不同是他們極化的方式。是否在靈性的各個原型中有個關係，關乎極化是正面抑或是負面？舉例來說，正面行家透過第十六號原型呼求；接著[輕笑聲]負面行家透過第十五號原型呼求？我在這些點上頭非常困惑，我想像那問題是貧乏或無意義的。你可以回答嗎？

Ra: I am Ra. It is a challenge to answer such a query, for there is some confusion in its construction. However, we shall attempt to speak upon the subject.

RA：我是 Ra。要回答這樣一個詢問是個挑戰，因為在它的建構中有些混淆。無論如何，我們將嘗試談論這個主題。

The adept, whether positive or negative, has the same Matrix. The Potentiator is also identical. Due to the Catalyst of each adept the adept may begin to pick and choose that into which it shall look further. The Experience of the Spirit, that which you have called the Moon, is then, by far, the more manifest of influences upon the polarity of the adept. Even the most unhappy of experiences, shall we say, which seem to occur in the Catalyst of the adept, seen from the viewpoint of the spirit, may, with the discrimination possible in shadow, be worked with until light equaling the light of brightest noon descends upon the adept and positive or service-to-others illumination has occurred. The service-to-self adept will satisfy itself with the shadows and, grasping the light of day, will toss back the head in grim laughter, preferring the darkness.

行家，不管是正面或負面，擁有相同的母體。賦能者也是完全相同的。由於每個行家的催化劑，行家可以開始挑選它將進一步看入的東西。那麼，靈性的經驗，你們曾稱為月亮，具有更多明顯的影響作用於行家的極性之上。即使最不愉快的經驗[容我們說]似乎發生在行家的催化劑之中，從靈性的觀點看待、在陰影中辨別是可能的，它可以被工作、直到那光同等於最明亮的正午降臨到行家身上，接著正面或服務他人的光照(啟蒙)已經發生。服務自我的行家以陰影滿足它自己，並且在掌握白日的的光芒之後，猙獰大笑地將頭甩到後面，寧可要黑暗。

80.16 ►

80.16 Questioner: I guess that the nineteenth archetype of the spirit would be the Significator of the Spirit. Is that correct?

80.16 發問者：我猜屬靈的第十九號原型會是靈性的形意者。那是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

80.17 ►

80.17 Questioner: How would you describe the Significator of the Spirit?

80.17 發問者：你會如何描述靈性的形意者？

Ra: I am Ra. In answer to the previous query we set about doing just this. The Significator of the Spirit is that living entity which either radiates or absorbs the love and the light of the One Infinite Creator, radiates it to others or absorbs it for the self.

RA: 我是 Ra。在回答先前的詢問之際、我們正著手做這件事。靈性的形意者是那鮮活的實體、它放射或吸收太一無限造物者的愛與光：放射它給其他(實體)、或為了自我而吸收它。

80.18 ▶

80.18 Questioner: Then would this process of radiation or absorption, since we have what I would call a flux or flux rate, be the measure of the power of the adept?

80.18 發問者：那麼這個放射或吸收的過程，既然我們有了我會稱為能量流動或流動率的東西、這是衡量行家力量的尺度？

Ra: I am Ra. This may be seen to be a reasonably adequate statement.

RA: 我是 Ra。這可以被視為一個合理適當的陳述。

80.19 ▶

80.19 Questioner: Then for the twentieth archetype I'm guessing that this is the Transformation of the Spirit, possibly analogous to the sixth-density merging of the paths. Is this in any way correct?

80.19 發問者：那麼，我正在猜第二十號原型是靈性的蛻變，可能類比於第六密度合併(兩條)途徑。這是否有點正確？

Ra: I am Ra. No.

RA: 我是 Ra。否。

80.20 ▶

80.20 Questioner: Sorry about that. Can you tell me what the twentieth archetype would be?

80.20 發問者：很抱歉。你可否告訴我第二十號原型會是什麼？

Ra: I am Ra. That which you call the Sarcophagus in your system may be seen to be the material world, if you will. This material world is transformed by the spirit into that which is infinite and eternal. The infinity of the spirit is an even greater realization than the infinity of consciousness, for consciousness which

has been disciplined by will and faith is that consciousness which may contact intelligent infinity directly. There are many things which fall away in the many, many steps of adeptness. We, of Ra, still walk these steps and praise the One Infinite Creator at each transformation.

RA: 我是 Ra。如果你願意，在你們系統中稱呼的石棺可以被視為物質世界。這個物質世界被靈性轉變為無限與永恆的。靈性的無限比起意識的無限甚至是一個更大的領悟，由於經過意志與信心鍛鍊的意識可以直接地接觸智能無限。在行家之路上有許多、許多階梯，在過程中、有許多東西會脫落。我們 Ra 群體依然在走這些階梯、並且在每一次的蛻變讚美太一無限造物者。

80.21 ▶

80.21 Questioner: Then I would guess that the twenty-first archetype would represent the contact with intelligent infinity. Is that correct?

80.21 發問者：那麼我猜第二十一號原型會代表：與智能無限之接觸。那是否正確？

Ra: I am Ra. This is correct, although one may also see the reflection of this contact, as well, as the contact with intelligent energy which is the Universe or, as you have called it somewhat provincially, the World.

RA: 我是 Ra。這是正確的，雖然一個實體也可以看見這個接觸的反射、也就是和智能能量[即是宇宙]接觸，或者以你們比較地方性的說法，世界。

80.22 ▶

80.22 Questioner: Then by this contact also with intelligent energy can you give me an example of what this would be for both, for the contact with intelligent infinity and intelligent energy? Could you give me an example of what type of experience this would result in, if that's at all possible?

80.22 發問者：那麼，也藉著這個與智能能量的接觸，你可否給我一個例子，同時說明兩者：與智能無限、以及智能能量接觸？你可否給我一個例子、說明在這過程會導致何種經驗，如果有點可能的話？

Ra: I am Ra. This shall be the last query of this working of full length. We have discussed the possibilities of contact with intelligent energy, for this energy is the energy of the Logos, and thus it is the energy which heals, builds, removes, destroys, and transforms all other-selves as well as the self.

RA: 我是 Ra。這將是此次工作最後一個完整長度的詢問。我們已經討論過與智能能量接觸*的某些可能性、因為這股能量是理則的能量，因此它是治療、建造、去除、破壞的能量，並且轉變所有的其他自我、還有自我。

{* 曾在 58.23 與 61.13 討論過。 }

The contact with intelligent infinity is most likely to produce an unspeakable joy in the entity experiencing such contact. If you wish to query in more detail upon this subject, we invite you to do so in another working. Is there a brief query before we close this working?

與智能無限接觸最有可能在經驗此類接觸的實體中、產生一股無法言喻的喜樂。如果你想要在這個主題上詢問更多細節，我們邀請你在另一次工作期間這麼做。在我們結束此次工作之前、是否有一個簡短的詢問？

80.23 ▶

80.23 Questioner: Is there anything that we can do to improve the contact or to make the instrument more comfortable?

80.23 發問者：有沒有任何我們可以做的事、好改善該通訊或使該器皿更舒適？

Ra: I am Ra. The alignments are most conscientious. We are appreciative. The entity which serves as instrument is somewhat distorted towards that condition you call stiffness of the dorsal regions. Manipulation would be helpful.

RA：我是 Ra。各項排列都是十分慎重的。我們很感激。做為器皿的該實體有些扭曲朝向你們所稱的背部僵硬。運作會有幫助的。

I am Ra. I leave you, my friends, glorying in the light and the love of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我離開你們，我的朋友，在太一無限造物者的光與愛中感到光榮。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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81.0 ▶

81.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

81.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

81.1 ▶

81.1 Questioner: Could you first please tell me the condition of the instrument?

81.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. The physical complex energy is in deficit at this particular space/time nexus due to prolonged psychic accentuation of pre-existing distortions. The remainder of the energy complex levels are as previously stated.

RA：我是 Ra。該肉體複合體的能量在這個特定的空間/時間鏈結有短缺的現象、由於早已存在的扭曲遭受延長的超心靈加強(攻擊)之故。其餘的能量複合體水平如前所述。

81.2 ▶

81.2 Questioner: Is this the reason for the instrument' s feeling of uninterrupted weariness?

81.2 發問者：這是否為該器皿感到無間斷的疲倦之原因？

Ra: I am Ra. There are portions of your space/time in which this may be said to be symptomatic of the psychic greeting reaction. However, the continual weariness is not due to psychic greeting but is rather an inevitable consequence of this contact.

RA：我是 Ra。在這過程中、有一些部分屬於你們的空間/時間、可以被稱為超心靈致意反應的症狀。然而，持續的疲倦並不是由於超心靈致意，毋寧是這個通訊無可避免的結果。

81.3 ▶

81.3 Questioner: Why is this an inevitable consequence? What is the mechanism of contact creating weariness?

81.3 發問者：為什麼這是一個無可避免的結果？在這個通訊中、創造出疲倦的機制是

什麼？

Ra: I am Ra. The mechanism creating weariness is that connection betwixt the density wherein this instrument' s mind/body/spirit complex is safely kept during these workings and the altogether variant density in which the instrument' s physical body complex resides at this space/time. As the instrument takes on more of the coloration of the resting density the third-density experience seems more heavy and wearisome. This was accepted by the instrument, as it desired to be of service. Therefore, we accept also this effect about which nothing of which we are aware may be done.

RA：我是 Ra。創造出疲倦的機制是(兩個)密度之間的連結；一個是在這些工作期間、該器皿之心/身/靈複合體被安全存放的密度；以及一個全然不同的密度，該器皿的肉體複合體居住於這個空間/時間。當該器皿承擔更多休眠密度的染色，第三密度的經驗似乎是更加沉重與疲憊。這是該器皿接受的，因為它渴望有所服務。所以我們也接受這個效應，就此、我們覺察到沒有什麼可以做的事。

81.4 ▶

81.4 Questioner: Is the effect a function of the number of sessions, and has it reached a peak level or will it continue to increase in effect?

81.4 發問者：該效應是不是集會次數的一個函數，它是否已經抵達一個高峰層級，或者它的效應會持續增加？

Ra: I am Ra. This wearying effect will continue but should not be confused with the physical energy levels, having only to do with the, as you would call it, daily round of experience. In this sphere those things which are known already to aid this instrument will continue to be of aid. You will, however, notice the gradual increase in transparency, shall we say, of the vibrations of the instrument.

RA：我是 Ra。這個疲倦效應將會繼續、但不應該與肉體能量層級混為一談、它只與如你所稱的每日經驗有關。在這個星球中，那些已知可協助這個器皿的事物將繼續有所協助。然而，你將注意到、容我們說、該器皿的振動的透明度逐漸增加。

81.5 ▶

81.5 Questioner: I didn' t understand what you meant by that last statement. Would you explain?

81.5 發問者：我不理解你剛才最後一句話的意思。你可願解釋一下？

Ra: I am Ra. Weariness of the time/space nature may be seen to be that

reaction of transparent or pure vibrations with impure, confused, or opaque environs.

RA：我是 Ra。該時間/空間性質的疲倦可以被視為透明或純粹的振動對於不純粹、混淆、或不透明之周邊環境的反應。

81.6 ▶

81.6 Questioner: Is there any of this effect upon the other two of us in this group?

81.6 發問者：是否有任何的這種效應作用於本小組的其他兩位成員？

Ra: I am Ra. This is quite correct.

RA：我是 Ra。這是相當正確的。

81.7 ▶

81.7 Questioner: Then we would also experience the uninterrupted wearying effect as a consequence of the contact. Is this correct?

81.7 發問者：那麼這個通訊的後果是：我們也會經驗無間斷的疲倦效應。這是否正確？

Ra: I am Ra. The instrument, by the very nature of the contact, bears the brunt of this effect. Each of the support group, by offering the love and the light of the One Infinite Creator in unqualified support in these workings and in energy transfers for the purpose of these workings, experiences between 10 and 15 percent, roughly, of this effect. It is cumulative and identical in the continual nature of its manifestation.

RA：我是 Ra。正由於該通訊的本質，該器皿首當其衝地承受這個效應。支持小組的每位成員，藉由提供太一無限造物者的愛與光、在這些工作期間毫無保留地支援(器皿)，並且為了這些工作的目標、進行能量轉移，經驗這個效應的大約 10 到 15 個百分比。它是具累積性的，並且在它顯化的連續性特質上是完全相同的。

81.8 ▶

81.8 Questioner: What could be the result of this continued wearying effect after a long period?

81.8 發問者：這個持續進行的疲勞效應、經過一段長時間，結果會是什麼？

Ra: I am Ra. You ask a general query with infinite answers. We shall over-generalize in order to attempt to reply.

RA：我是 Ra。你問了一個籠統的詢問、帶有無限多個答案。我們將過度歸納、好嘗

試回答。

One group might be tempted and thus lose the very contact which caused the difficulty. So the story would end.

一個小組可能被誘惑、因此失去那個造成困難的通訊。於是故事會結束。

Another group might be strong at first but not faithful in the face of difficulty. Thus the story would end.

另一個小組可能一開始是強壯的、但沒有信心面對困難。於是故事會結束。

Another group might choose the path of martyrdom in its completeness and use the instrument until its physical body complex failed from the harsh toll demanded when all energy was gone.

另一個小組可能在它完成之際選擇殉難的途徑、並且(持續)使用該器皿，直到其肉體複合體失效為止、由於(通訊)迫切要求的嚴厲代價、而流失所有能量。

This particular group, at this particular nexus, is attempting to conserve the vital energy of the instrument. It is attempting to balance love of service and wisdom of service, and it is faithful to the service in the face of difficulty.

Temptation has not yet ended this group' s story.

這個特別的小組，在這個特殊的鏈結，正在嘗試保存該器皿的生命能。它正在嘗試平衡服務的愛與服務的智慧，它在面對困難時依然對其服務信實。誘惑尚未結束這個小組的故事。

We may not know the future, but the probability of this situation continuing over a relatively substantial period of your space/time is large. The significant factor is the will of the instrument and of the group to serve. That is the only cause for balancing the slowly increasing weariness which will continue to distort your perceptions. Without this will the contact might be possible but finally seem too much of an effort.

我們可能不知道未來，但這個情況持續一段相對可觀的空間/時間的或然率是大的。顯著因素在於該器皿的意志，以及該小組服務的意志。對於那緩慢增加的疲倦[它將持續扭曲你們的感知]，那(意志)是唯一平衡的因素。沒有這個意志，這個通訊或許是可能的，但最終將感到太過費力。

81.9 ▶

81.9 Questioner: The instrument would like to know why she has a feeling of increased vital energy?

81.9 發問者：該器皿會想要知道、為什麼她感覺到生命能的增加？

Ra: I am Ra. We leave this answer to the instrument.

RA：我是 Ra。我們把這個答案留給該器皿。

81.10 ▶

81.10 Questioner: She would like to know if she has an increased sensitivity to foods?

81.10 發問者：她會想要知道、她對於食物的敏感度是否增強？

Ra: I am Ra. This instrument has an increased sensitivity to all stimuli. It is well that it use prudence.

RA：我是 Ra。這個器皿對於所有的刺激源的敏感度都增強了。最好審慎地使用它。

81.11 ▶

81.11 Questioner: Going back to the previous session, picking up on the tenth archetype, which is the Catalyst of the Body or the Wheel of Fortune, which represents interaction with other-selves. Is this a correct statement?

81.11 發問者：回到先前的集會，撿起第十號原型，即是身體的催化劑、或命運之輪，代表與其他自我們的互動。這是一個正確的陳述嗎？

Ra: I am Ra. This may be seen to be a roughly correct statement in that each catalyst is dealing with the nature of those experiences entering the energy web and vibratory perceptions of the mind/body/spirit complex. The most carefully noted addition would be that the outside stimulus of the Wheel of Fortune is that which offers both positive and negative experience.

RA：我是 Ra。這可以被視為一個粗略正確的陳述、因為每一個催化劑處理那些經驗的本質、它們進入該心/身/靈複合體的能量網絡以及振動性感知。最謹慎註記的附加說明會是：命運之輪的外在刺激同時提供正面與負面的體驗。

81.12 ▶

81.12 Questioner: The eleventh archetype, the Experience of the Body, represents the catalyst that has been processed by the mind/body/spirit complex and is called the Enchantress because it produces further seed for growth. Is this correct?

81.12 發問者：那麼第十一號原型，身體的經驗，代表已經被心/身/靈複合體處理過的催化劑、它被稱為媚惑女巫、因為它產出進一步成長的種子。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

81.13 ▶

81.13 Questioner: [We have] already discussed the Significator, so I will skip to number thirteen. Transformation of Body is called Death, for with death the body is transformed to a higher-vibration body for additional learning. Is this correct?

81.13 發問者：我們已經討論過形意者，所以我將跳到第十三號，身體的蛻變被稱為死亡，因為伴隨著死亡、該身體被轉變為一個更高振動的身體、用於額外的學習。這是否正確？

Ra: I am Ra. This is correct and may be seen to be additionally correct in that each moment and certainly each diurnal period of the bodily incarnation offers death and rebirth to one which is attempting to use the catalyst which is offered it.

RA：我是 Ra。這是正確的、看見(以下)這點會更為正確：在每一個片刻，當然地、在身體化身的每日週期中，提供死亡與重生給一個嘗試使用該催化劑[被提供給它]的實體。

81.14 ▶

81.14 Questioner: And finally, the fourteenth, the Way of the Body is called the Alchemist because there is an infinity of time for the various bodies to operate within to learn the lessons necessary for evolution. Is this correct?

81.14 發問者：最後，第十四號，身體之道，被稱為煉金術士是因為有無限的時間讓各式各樣的形體在其中運作，去學習進化必須的各種課程。這是否正確？

Ra: I am Ra. This is less than completely correct as the Great Way of the Body must be seen, as are all the archetypes of the body, to be a mirror image of the thrust of the activity of the mind. The body is the creature of the mind and is the instrument of manifestation for the fruits of mind and spirit. Therefore, you may see the body as providing the athanor through which the alchemist manifests gold.

RA：我是 Ra。這小於完整的正確、因為身體的大道，如同所有身體的原型，都是心智活動推力的鏡像。身體是心智的創造物、並且是為了彰顯心智與靈性之果實的器皿。因此，你可以看見身體好比提供一個鍊金爐*、煉金術士透過它顯化黃金。

{* 在這個文脈中，鍊金爐(athanor)可以被定義為：一個火爐；一個先前用於煉金術的消化式熔爐，所以被建構的目的是維持一個均勻、恆常的熱度。}

81.15 ▶

81.15 Questioner: I have guessed that a way that I could enter into a better comprehension of the development experience that is central to our work, is to compare what we experience now, after the veil was dropped, with what was experienced prior to that time, starting possibly as far back as the beginning of this octave of experience, to see how we got into the condition we' re in now. If this is agreeable I would like to retreat to the very beginning of this octave of experience to investigate the conditions of mind, body, and spirit as they evolved in this octave. Is this satisfactory, acceptable?

81.15 發問者：我已猜測、對於我們的工作是中心的發展經驗、一個讓我更佳領會的方式是比較罩紗降下之後，即我們現在經驗的；以及在那之前的經驗，盡可能地回頭追溯，從這個八度音程的開端啟始，看看我們是如何陷入目前的情境。如果這是合宜的，我想撤退到這個八度音程經驗的開端，沿著心智、身體、與靈性在這個八度音程進化的軌跡，去探究它們的狀態。這樣做是否令人滿意，可接受的？

Ra: I am Ra. The direction of questions is your provenance.

RA：我是 Ra。這些問題的方向源自於你。

81.16 ▶

81.16 Questioner: Ra states that it has knowledge of only this octave, but it seems that Ra has complete knowledge of this octave.

81.16 發問者：Ra 陳述它只有這個八度音程的知識，但似乎 Ra 擁有這個八度音程的完整知識。

Can you tell me why this is?

你可否告訴我為什麼是這樣？

Ra: I am Ra. Firstly, we do not have complete knowledge of this octave. There are portions of the seventh density which, although described to us by our teachers, remain mysterious. Secondly, we have experienced a great deal of the available refining catalyst of this octave, and our teachers have worked with us most carefully that we may be one with all, that in turn our eventual returning to the great allness of creation shall be complete.

RA：我是 Ra。首先，我們並未擁有這個八度音程的完整知識。第七密度的一些部分，雖然我們的老師曾向我們描述、仍是神秘的。其次，我們曾大量經驗這個八度音程的可用的精煉催化劑，我們的老師也以最謹慎的方式與我們工作，好讓我們可以與全體合一，接著，我們最終回歸到造物偉大的全體性、(這事)將得以完成。

81.17 ▶

81.17 Questioner: Then Ra has knowledge from the first beginnings of this octave through its present experience as, what I might call direct or experiential knowledge through communication with those space/times and time/spaces, but has not yet evolved to or penetrated the seventh level. Is this a roughly correct statement?

81.17 發問者：那麼 Ra 擁有這個八度音程起初開端的知識、透過它目前的經驗，相當於我會稱之為的直接或經驗性的知識、透過與那些空間/時間與時間/空間(實體們)的溝通，但尚未進化到或穿透第七層級。這陳述是否大略正確？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

81.18 ▶

81.18 Questioner: Why does Ra not have any knowledge of that which was prior to the beginning of this octave?

81.18 發問者：為什麼 Ra 沒有這個八度音程開始之前的任何知識？

Ra: I am Ra. Let us compare octaves to islands. It may be that the inhabitants of an island are not alone upon a planetary sphere, but if an ocean-going vehicle in which one may survive has not been invented, true knowledge of other islands is possible only if an entity comes among the islanders and says, "I am from elsewhere." This is a rough analogy. However, we have evidence of this sort, both of previous creation and creation to be, as we in the stream of space/time and time/space view these apparently non-simultaneous events.

RA: 我是 Ra。讓我們將這些八度音程比喻為群島。在一個星球上，很可能一個小島上的居民並不是孤單的，但如果遠洋航行的運輸工具[讓一個人可在其中存活]尚未發明，唯有讓一個實體來到這些小島居民當中說：「我來自其他地方」、才可能有其他小島的真實知識。這是一個粗略的類比。無論如何，我們有這類的證據，同時包括先前的造物、與將要到來的造物，而我們在空間/時間與時間/空間的光流中、觀看這些顯然非同時性的事件。

81.19 ▶

81.19 Questioner: Well, we presently find ourselves in the Milky Way Galaxy of some 200 or so million— correction, 200 or so billion— stars and there are millions and millions of these large galaxies spread out through what we call space. To Ra' s knowledge, I assume, the number of these galaxies is infinite?

Is this correct?

81.19 發問者：嗯，我們目前已知自己位於本銀河系，具有大約 2 億顆左右—更正，2 千億顆左右的恆星，我們稱為的太空、還有數以百萬計的大型銀河系遍佈其中。以 Ra 的知識，我假設這些銀河的數字是無限的？這是否正確？

Ra: I am Ra. This is precisely correct and is a significant point.

RA：我是 Ra。精準地正確、並且是一個顯著的要點。

81.20 ▶

81.20 Questioner: The point being that we have unity. Is that correct?

81.20 發問者：該要點是：我們擁有合一性。那是否正確？

Ra: I am Ra. You are perceptive.

RA：我是 Ra。你是知覺敏銳的。

81.21 ▶

81.21 Questioner: Then what portion of these galaxies is Ra aware of? Has Ra experienced consciousness in many other of these galaxies?

81.21 發問者：那麼、Ra 覺察這些銀河系的什麼部份？Ra 是否曾在許多其他這些銀河系中、體驗過意識？

Ra: I am Ra. No.

RA：我是 Ra。否。

81.22 ▶

81.22 Questioner: Does Ra have any experience or knowledge of or travel to, in one form or another, any of these other galaxies?

81.22 發問者：Ra 是否擁有任何其他這些銀河系的經驗或知識；或者、曾以這種或那種的形式旅行到任何其他這些銀河系？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

81.23 ▶

81.23 Questioner: Just... it' s unimportant, but just roughly how many other of these galaxies has Ra, shall we say, traveled to?

81.23 發問者：只是...這並不重要，但粗略地估計，Ra 曾旅行到過其他多少個銀河

系、容我們說？

Ra: I am Ra. We have opened our hearts in radiation of love to the entire creation. Approximately 90 percent of the creation is at some level aware of the sending and able to reply. All of the infinite Logoi are one in the consciousness of love. This is the type of contact which we enjoy rather than travel.

RA：我是 Ra。我們已敞開心胸、放射愛到整個造物。大約造物的百分之 90 在某種程度覺察到該發送、並且能夠回應。所有無限個理則在愛的意識中皆為一。我們享受這類的接觸、而非旅行。

81.24 ▶

81.24 Questioner: So that I can just get a little idea of what I am talking about, what are the limits of Ra' s travel in the sense of directly experiencing or seeing the activities of various places? Is it solely within this galaxy, and if so, how much of this galaxy? Or does it include some other galaxies?

81.24 發問者：為了讓我對現在談論的東西有一點觀念，以直接地體驗或看見不同地方的活動的意義來看，Ra 的旅行極限是什麼？它是否僅僅在這個銀河系之中，如果是如此，又包括這個銀河系的多少部分？或者也包括一些其他的銀河系？

Ra: I am Ra. Although it would be possible for us to move at will throughout the creation within this Logos, that is to say, the Milky Way Galaxy, so-called, we have moved where we were called to service; these locations being, shall we say, local and including Alpha Centauri, planets of your solar system which you call the Sun, Cepheus, and Zeta Reticuli. To these sub-Logoi we have come, having been called.

RA：我是 Ra。雖然我們有可能在這個理則的造物之內任意移動，也就是說、所謂的本銀河系：我們曾前往呼叫我們的地方進行服務；這些是，容我們說，地方性的位置，包括半人馬座 α 、你們的太陽系[你們稱為太陽]中的某些行星，仙王座，以及齊塔•網罟。我們來到這些子理則之處，(因為)曾被呼叫。

81.25 ▶

81.25 Questioner: Was the call in each instance from the third-density beings or was this call from additional or other densities?

81.25 發問者：在這些案例中，這些呼叫是否來自第三密度的存有，或者來自額外或其他的密度？

Ra: I am Ra. In general, the latter supposition is correct. In the particular case

of the Sun sub-Logos, third density is the density of calling.

RA: 我是 Ra。一般而言，後者的假定是正確的。在太陽子理則這個特殊的個案中，第三密度是呼叫的密度。

81.26 ▶

81.26 Questioner: Ra then has not moved at any time into one of the other major galaxies. Is this correct?

81.26 發問者：那麼，Ra 未曾在任何時間移動到其他的主要銀河系。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

81.27 ▶

81.27 Questioner: Does Ra have knowledge of, say, any other major galaxy or the consciousness or anything in that galaxy?

81.27 發問者：Ra 是否有任何其他主要銀河系的知識，或那個銀河系中任何跟意識有關的東西？

Ra: I am Ra. We assume you are speaking of the possibility of knowledge of other major galaxies. There are Wanderers from other major galaxies drawn to the specific needs of a single call. There are those among our social memory complex which have become Wanderers in other major galaxies. Thus there has been knowledge of other major galaxies, for to one whose personality or mind/body/spirit complex has been crystallized the universe is one place and there is no bar upon travel. However, our interpretation of your query was a query concerning the social memory complex traveling to another major galaxy. We have not done this, nor do we contemplate it, for we can reach in love with our hearts.

RA: 我是 Ra。我們假設你說的是(獲得)其他主要銀河系的知識的可能性。有一些流浪者來自其他主銀河系、被單一呼求的特定需要所吸引。也有一些是我們社會記憶複合體之中的實體成為其他主要銀河內的流浪者。因此，(我們)有其他主要銀河系的知識，對於一個這樣的實體，其人格或心/身/靈複合體已經結晶化、宇宙是單一的地方，在旅行方面沒有阻礙。無論如何，我們詮釋你的詢問是關於該社會記憶複合體旅行到另一個主要銀河。我們未曾做這事，也並未考慮過，因為我們能以我們的心在愛中抵達。

81.28 ▶

81.28 Questioner: Thank you. In this line of questioning I am trying to establish

a basis for understanding the foundation for not only the experience that we have now but how the experience was formed and, and how it is related to all the rest of the experience through the portion of the octave as we understand it. I am assuming, then, that all of these galaxies, millions... infinite number of galaxies which we can just begin to become aware of with our telescopes, they are all of the same octave. Is this correct?

81.28 發問者：謝謝你。在這條問題路線中、我正在嘗試建立一個基礎以理解一個基本原理，不只是我們現在擁有的經驗、還有該經驗是如何形成，以及它如何跟所有其他歷經八度音程的經驗相關連。於是，我正在假設，所有這些銀河系，千萬...無限數目的銀河系，我們正開始以望遠鏡覺察到一些、它們全部屬於相同的八度音程。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

81.29 ▶

81.29 Questioner: I was wondering if, in that some of the Wanderers from Ra going to the other major galaxies, that is, leaving this system of 200 plus billion stars of lenticular shape and going to another cluster of billions of stars and finding their way to some planetary situation there, would any of these Wanderers encounter the dual polarity that we have here, the both the service-to-self and the service-to-others polarity?

81.29 發問者：我不禁在想，如果一些來自 Ra 的流浪者去到某個其他的主要銀河系 [也就是說，離開這個有兩千億個以上恆星的扁豆狀銀河系統，去到另一群有數十億個恆星的系統]，當他們進入某個行星環境，這些流浪者是否也會遭遇到雙重極性，即我們在此擁有的服務自我與服務他人的極性？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

81.30 ▶

81.30 Questioner: Now, you stated earlier that toward the center of this galaxy, I believe, i[n] what, to use a poor term, you could call the older portion you would find no service-to-self polarization, but, that this was a, what you might call, a later experience. Am I correct in assuming that this is true of the other galaxies with which Wanderers from Ra have experience? That at the center of these galaxies only the service-to-others polarity existed and the experiment started farther out toward the rim of the galaxy?

81.30 發問者：現在，你稍早陳述靠近這個銀河系的中心，用個貧乏的字眼，可以說是比較古老的部分，在這部分你不會發現服務自我的極化；而這是[你可以說]比較後期的經驗。我是否可以假設在其他銀河系，從 Ra 出來的流浪者曾經體驗的地方，也是如此？在這些銀河系的中心，只存在服務他人的極性；(罩紗)實驗從比較遠離中心的地方開始，靠近該銀河系的邊緣？

Ra: I am Ra. Various Logoi and sub-Logoi had various methods of arriving at the discovery of the efficiency of free will in intensifying the experience of the Creator by the Creator. However, in each case this has been a pattern.

RA：我是 Ra。不同的理則與子理則有不同的方法到達該發現：在藉由造物者強化造物者的經驗之中、(發現)自由意志的效率。無論如何，在每個案例中有一個樣式。

81.31 ►

81.31 Questioner: You mean then that the pattern is that the service-to-self polarization appeared farther out from the center of the galactic spiral?

81.31 發問者：那麼、你的意思是：該樣式為服務自我的極化在比較遠離銀河螺旋中心的地方出現？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

81.32 ►

81.32 Questioner: From this I will assume that at the beginning of the octave we had the core, with many galactic spirals forming, and I know this is incorrect in the sense of timelessness, but as the spiral formed then I am assuming that in this particular octave the experiment then must have started somewhat, roughly, simultaneously in many, many of the budding or building galactic systems by the experiment of the veiling in extending the free will. Am I in any way correct with this assumption?

81.32 發問者：從這點、我要假設在八度音程的開端、我們有許多銀河螺旋的核心正在形成，我知道以無時性的觀點、這是不正確的，但當螺旋形成之際、我正假設在這個特別的八度音程，罩紗的實驗與自由意志的延伸必定已經開始。粗略地說，平行地發生在許多、許多剛萌芽或建構中的銀河系統[正在實驗延伸自由意志的罩紗]當中。我的假設是否有些正確？

Ra: I am Ra. You are precisely correct.

RA：我是 Ra。你是精準正確的。

This instrument is unusually fragile at this space/time and has used much of the transferred energy. We would invite one more full query for this working. 這個器皿在這個空間/時間是不尋常地脆弱，並且已經用掉許多轉移能量。我們願於此次工作邀請再多一個完整詢問。

81.33 ▶

81.33 Questioner: Actually, [I] don' t have much more on this except to make the assumption that there must have been some type of communication throughout the octave so that, when the first experiment became effective, the knowledge of this then spread rapidly through the octave and was picked up by other budding galactic spirals, you might say. Is this correct?

81.33 發問者：事實上，我在這方面沒有很多(知識)，除了假設一定有某種通訊遍佈這個八度音程、所以當首先的實驗變得有功效，這方面的知識快速地散佈到八度音程、並且被其他初萌芽的銀河螺旋所拾起，你可以這樣說。這是否正確？

Ra: I am Ra. This is correct. To be aware of the nature of this communication is to be aware of the nature of the Logos. Much of what you call creation has never separated from the one Logos of this octave and resides within the One Infinite Creator. Communication in such an environment is the communication of cells of the body. That which is learned by one is known to all. The sub-Logoi, then, have been in the position of refining the discoveries of what might be called the earlier sub-Logoi. May we ask if we may answer any brief queries at this working?

RA：我是 Ra。這是正確的。覺察這個通訊的本質就是覺察理則的本質。你們所稱的造物、有許多(部份)從未與這個八度音程的太一理則分離、居住於太一無限造物者之內。在這樣一個環境中的通訊即是身體細胞的通訊，一個(理則)學到的東西即被全體知曉。於是，某些子理則一直在的位置是：精煉那些[或許可被稱為]較早期子理則的發現。在此次工作中、容我們問、是否有任何簡短的詢問？

81.34 ▶

81.34 Questioner: Only if there is anything we can do to make the instrument more comfortable or improve the contact?

81.34 發問者：只有這題：有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. It is difficult to determine the energy levels of the instrument and support group. Of this we are aware. It is, however, recommended that every attempt be made to enter each working with the most desirable

configurations of energy possible. All is well, my friends. You are conscientious and the alignments are well.

RA: 我是 Ra。(你們)很難判定該器皿與支援小組的能量層級。我們覺察到這點。然而, 我們推薦在進入每次工作前、盡一切努力嘗試帶入最想望的能量配置。一切都好, 我的朋友。你們是認真謹慎的, 各項排列是良好的。

I am Ra. I leave you in the love and the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the Infinite Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼, 向前去吧, 在無限造物者的大能與和平中歡欣慶祝。Adonai。

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82.0 ▶

82.0 Ra: I am Ra. I greet you, my friends, in the love and in the light of the One Infinite Creator. We communicate now.

82.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

82.1 ▶

82.1 Questioner: Could you first please give me the condition of the instrument?

82.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

82.2 ▶

82.2 Questioner: Is there anything at all that we could do that we are not doing to— besides eliminating the contact— to increase the physical energy of the instrument?

82.2 發問者：除了消除該通訊，有沒有任何我們可以做、卻還沒做的事，好增加該器皿的肉體能量？

Ra: I am Ra. There is the possibility/probability that the whirling of the water with spine erect would alter, somewhat, the distortion towards what you call pain which this entity experiences in the dorsal region on a continuous level. This in turn could aid in the distortion towards increase of physical energy to some extent.

RA: 我是 Ra。有個可能性/或然率：在水的漩渦中，將其脊椎打直多少會改變該器皿在背部持續經驗的痛苦變貌。接著，這樣可以在某個程度上、增加器皿的肉體能量。

82.3 ▶

82.3 Questioner: Jim has a personal question which is not to be published. He asks, "It seems that my balancing work has shifted from more peripheral concerns such as patience/impatience, to learning to open myself in unconditional love, to accepting my self as whole and perfect, and then to

accepting my self as the Creator. If this is a normal progression of focus for balancing, wouldn't it be more efficient once this is discovered for a person to work on the acceptance of self as Creator rather than work peripherally on the secondary and tertiary results of not accepting the self?"

82.3 發問者：謝謝你。吉姆有一個不會出版的私人問題。*他問：「似乎我的平衡工作已經從比較外圍的關切，好比耐心/沒耐心，轉移到學習在無條件愛中敞開我自己，接受自我為完整與完美的，然後接受自我為造物者。如果這是為平衡而聚焦之正常進程，一旦這點被發現，一個人(直接)進行這項工作，也就是接受自我為造物者，這樣難道不是更有效率，而無須在外圍工作，處理第二與第三重要的事項、結果並不能接納自我？」

{* 吉姆寫道：「唐為我問了這一個問題，我不記得他為什麼要在該題的開場白就說了：該問答不會被出版。因為 Ra 在那個理解下回答這個問題，我們在原來的商業版中沒有出版這個問題。但多年之後、在出版第五冊之際，卡拉和我改變了主意。我很清楚，這個問答中的信息對於真理尋求者而言是非常有幫助的。我知道，唐與 Ra 都想要將他們努力之產物做為一個服務、提供給他人，只要不存在冒犯自由意志之可能或任何其他枝節問題。」}

Ra: I am Ra. The term efficiency has misleading connotations. In the context of doing work in the disciplines of the personality, in order to be of more full efficiency in the central acceptance of the self, it is first quite necessary to know the distortions of the self which the entity is accepting. Each thought and action needs must then be scrutinized for the precise foundation of the distortions of any reactions. This process shall lead to the more central task of acceptance. However, the architrave must be in place before the structure is builded.

RA：我是 Ra。效率這個詞彙具有令人誤導的言外之意。在從事人格修煉的工作之脈絡中，為了在核心的接納自我中具備更充分的效率，首先(你)相當需要去知道該實體接納了(哪些)自我的變貌，那麼每個思維與行動需要被詳細地檢驗，為了(建立)對變貌的任何反應之精準基礎，這個過程將導向更為核心的接納任務。無論如何，在該建築物被建造之前，必須先安置好底部橫樑。

82.4 ►

82.4 Questioner: Thank you. I would like to consider the condition at a time or position you might say, if time is a bad word, just prior to the beginning of this octave of experience. I am assuming that, just prior to the beginning of this octave, intelligent infinity had created and already experienced one or more previous octaves. Is this correct?

82.4 發問者：謝謝你。我想考慮某個時間或位置的狀態[如果時間是個拙劣的字眼，你

或許會用位置], 就在這個經驗的八度音程開始之前。我正在假設、就在這個八度音程開始之前, 智能無限已經創造, 並且早已經驗一個或更多個八度音程。這是否正確?

Ra: I am Ra. You assume correctly. However, the phrase would more informatively read, infinite intelligence had experienced previous octaves.

RA: 我是 Ra。你正確地假設。然而, 更有益的說詞為: 無限智能(過去)已經驗先前的多個八度音程。

82.5 ▶

82.5 Questioner: Does Ra have any knowledge of the number of previous octaves; and if so, how many?

82.5 發問者: Ra 是否知道先前八度音程的數量; 如果知道, 有多少個?

Ra: I am Ra. As far as we are aware we are in an infinite creation. There is no counting.

RA: 我是 Ra。就我們的覺察, 我們在一個無限的造物之中。無法數算。

82.6 ▶

82.6 Questioner: That' s what I thought you might say. Am I correct in assuming that at the beginning of this octave, out of what I would call a void of space, the seeds of an infinite number of galactic systems such as the Milky Way Galaxy appeared and grew in spiral fashion simultaneously?

82.6 發問者: 我就想你會那麼說。我正假設在這個八度音程的開始, 從我會稱為的虛無空間中、產生無限數量的銀河系統[好比本銀河系]的種子, 這些銀河系顯現並以螺旋方式同時成長, 我是否正確?

Ra: I am Ra. There are duple areas of potential confusion. Firstly, let us say that the basic concept is reasonably well-stated. Now we address the confusion. The nature of true simultaneity is such that, indeed, all is simultaneous. However, in your modes of perception you would perhaps more properly view the seeding of the creation as that of growth from the center or core outward. The second confusion lies in the term, 'void' . We would substitute the noun, 'plenum' .

RA: 我是 Ra。在這裡有著雙重區域的潛在混淆。首先, 讓我們說、該基本概念被合理地良好陳述。現在我們講述混淆(的部分), 真實同時性的本質是, 確實, 一切都是同時(發生)的。然而, 以你們的感知模式、你或許可以更恰當地觀察造物的播種為從中心或核心向外成長。第二個混淆在於一個詞彙: 「虛無」, 我們會以該名詞「密實」*替換之。

{* 在這個文脈中，密實(plenum)可以被定義為：一個被填滿的空間、而非被淨空。 }

82.7 ▶

82.7 Questioner: Then, if I were observing the beginning of the octave at that time through a telescope, say from this position, would I see the center of many, many galaxies appearing and each of them then spreading outward in a spiral condition over what we would consider billions of years, but the spirals spreading outward in approximately what we would consider the same rate so that all these galaxies began as the first speck of light at the same time and then spread out in roughly the same rate of spreading? Is this correct?

82.7 發問者：那麼，如果我在那個時候，從這個位置透過望遠鏡觀察該八度音程的開始，我會不會看到許多、許多銀河系的中心顯現、接著它們每一個以螺旋方式向外擴張為時數十億年[以我們的考量]，但這些螺旋向外擴張的速率大約相同，於是所有這些銀河系在同個時間顯現為第一個光點、然後以大略相同的速率擴張？這是否正確？

Ra: I am Ra. The query has confusing elements. There is a center to infinity. From this center all spreads. Therefore, there are centers to the creation, to the galaxies, to star systems, to planetary systems, and to consciousness. In each case you may see growth from the center outward. Thus you may see your query as being over-general in concept.

RA：我是 Ra。該詢問有些混淆的元素。無限有個中心。從這個中心一切萬物(開始)擴展。因此，(宇宙)造物、銀河系們、恆星系統們、行星系統們、意識都有些中心。在每個案子中，你可以看見從中心向外延伸的成長。因此，你可以看見你的詢問在概念上過於籠統。

82.8 ▶

82.8 Questioner: Considering only our Milky Way Galaxy: At its beginnings, I will assume that the first— was the first occurrence that we could find presently with our physical apparatus— was the first occurrence the appearance of a star of the nature of our sun?

82.8 發問者：只考慮我們的本銀河系：在它的開端，我會假設我們物理儀器...可以發現的首先事件為一個恆星的外觀，特性如同我們的太陽？

Ra: I am Ra. In the case of the galactic systems the first manifestation of the Logos is a cluster of central systems which generate the outward swirling energies producing, in their turn, further energy centers for the Logos or what you would call stars.

RA：我是 Ra。在該銀河系統的例子中、該理則首先的顯現是一簇中央系統產生向外

旋轉的能量，依序為理則產生進一步的能量中心群，或你們會稱為恆星的東西。

82.9 ▶

82.9 Questioner: Are these central original creations a cluster of what we call stars, then?

82.9 發問者：那麼，這些中央的起初造物是一組我們稱為恆星的叢集？

Ra: I am Ra. This is correct. However, the closer to the, shall we say, beginning of the manifestation of the Logos the star is, the more it partakes in the one original thought.

RA：我是 Ra。這是正確的。然而，容我們說，越靠近理則顯化的開端、該恆星就有越多部分參與太一起初思維。

82.10 ▶

82.10 Questioner: Why does this partaking in the original thought have a gradient radially outward? That's the way I understand your statement.

82.10 發問者：為什麼這個參與起初思維的過程有個梯度、以放射狀向外(遞減)？那是我理解你的陳述的方式。

Ra: I am Ra. This is the plan of the One Infinite Creator. The One Original Thought is the harvest of all previous, if you would use this term, experience of the Creator by the Creator. As It decides to know Itself It generates Itself into that plenum, full of the glory and the power of the One Infinite Creator which is manifested to your perceptions as space or outer space. Each generation of this knowing begets a knowing which has the capacity, through free will, to choose methods of knowing Itself. Therefore, gradually, step by step, the Creator becomes that which may know Itself, and the portions of the Creator partake less purely in the power of the original word or thought. This is for the purpose of refinement of the one original thought. The Creator does not properly create as much as It experiences Itself.

RA：我是 Ra。這是太一無限造物者的計畫。太一起初思維是所有先前的[如果你願用這個詞彙]、由造物者產生的造物者經驗之收割。當祂決定去認識自己，祂生成自己、注入那密實空間，(使之)充滿太一無限造物者的榮光與大能，以你們感知的顯化即為太空或外太空。這個認識的每個世代誕生一個(新的)認識，透過自由意志，有能力去選擇認識祂自己的方式。於是，逐漸地，造物者一步一步地、成為可以認識祂自己的存在，造物者的一些部分較少純粹地參與起初(真)言或思維的大能。這目的是為了精煉太一起初思維。嚴格地說，造物者創造的程度不及祂經驗自己的程度。

82.11 ▶

82.11 Questioner: What was the form, condition, or experience of the first division of consciousness that occurred at the beginning of this octave at the beginning of this galactic experience?

82.11 發問者：位於這個銀河經驗的開端、這個八度音程的開端，意識的首先分割的形式、狀態或經驗是什麼？

Ra: I am Ra. We touch upon previous material. The harvest of the previous octave was the Creator of Love manifested in mind, body, and spirit. This form of the Creator experiencing Itself may perhaps be seen to be the first division.

RA：我是 Ra。我們觸及先前的資料*。前次八度音程的收割是愛的造物者顯化在心智、身體、靈性之中。這種造物者經驗祂自己的形式或許可以視為首先的分割。

{* 最初在 78.10 討論到。 }

82.12 ▶

82.12 Questioner: I was interested in specifically how this very first division showed up in this octave. I was interested to know if it made the transition through first, second, third, fourth, fifth, etc., densities? I would like to take the first mind/body/spirit complexes and trace their experience from the very start to the present so that I would better understand the condition that we are in now by comparing it with this original growth. Could you please tell me precisely how this came about as to the formation, possibly, of the planets and the growth through the densities, if that is the way it happened, please?

82.12 發問者：具體地說，我對此感興趣：這首先的分割是如何在這個八度音程中出現的。我有興趣知道：它是否會過渡穿越第一、第二、第三、第四等密度？我想以首先的心/身/靈複合體為例、追溯它們的經驗、從最開始到現在，好讓我可以更佳地理解我們現在所處的狀態，藉由與起初的成長相比較。可否請你精確地告訴我、這一切是怎麼發生的，可能關於行星的形成，以及穿越各個密度的成長，若那就是事物發生的方式，請？

Ra: I am Ra. Your queries seem more confused than your basic mental distortions in this area. Let us speak in general and perhaps you may find a less confused and more simple method of eliciting information in this area.

RA：我是 Ra。你的這些詢問似乎比你在這個領域的基本心智變貌更為混淆。讓我們以一般的方式講述，接著或許你可以找到一個更少困惑與更簡單的方式、以引出這個領域中的資訊。

A very great deal of creation was manifested without the use of the concepts

involved in consciousness, as you know it. The creation itself is a form of consciousness which is unified, the Logos being the one great heart of creation. The process of evolution through this period, which may be seen to be timeless, is most valuable to take into consideration, for it is against the background of this essential unity of the fabric of creation that we find the ultimate development of the Logoi which chose to use that portion of the harvested consciousness of the Creator to move forward with the process of knowledge of self. As it had been found to be efficient to use the various densities, which are fixed in each octave, in order to create conditions in which self-conscious sub-Logoi could exist, this was carried out throughout the growing flower-strewn field, as your simile suggests, of the one infinite creation.

(宇宙)造物的很大一部分並沒有使用涉及[如你所知的]意識的概念來顯化。該造物自身是一個意識的形式、它是統合的，理則為造物的一顆偉大之心。穿越這個期間的進化過程，可以被視為無時的，將這個過程納入考量是至為珍貴的，因為緊依著這個背景[關於造物構造之必要合一性]、我們找到理則們終極的發展、它選擇使用造物者已收割意識的那部分，隨著自我知識的過程繼續向前。它已經發現使用各式各樣的密度是有效率的，在每個八度音程中、這些是固定的，為了要創造自我覺知的子理則可以存在的狀態，如你們的比喻所暗示，這過程的實行遍佈整個成長中、散滿花朵的原野，即太一無限造物。

The first beings of mind, body, and spirit were not complex. The experience of mind/body/spirits at the beginning of this octave of experience was singular. There was no third-density forgetting. There was no veil. The lessons of third density are predestined by the very nature of the vibratory rates experienced during this particular density and by the nature of the quantum jump to the vibratory experiences of fourth density.

首先的心智、身體、靈的存有不是複合的。心/身/靈在這經驗的八度音程的開端、其經驗是單一的。沒有第三密度的遺忘。沒有罩紗。第三密度的課程是命定的，憑藉在這個特別密度所經驗的振動頻率的本質，以及憑藉量子跳躍的本質、到達第四密度的振動性經驗。

82.13 ►

82.13 Questioner: Am I correct, then, in assuming that the first mind/body/spirit experiences, as this galaxy progressed in growth, were those that moved through the densities; that is, the process we have discussed coming out of second density. For instance, let us take a particular planet, one of the very early planets formed near the center of the galaxy. I will assume

that the planet solidified in first density, that life appeared in second density, and all of the mind/body/spirit complexes of third density progressed out of second density on that planet and evolved in third density. Is this correct?

82.13 發問者：那麼，我是否正確地假設：當這個銀河系在成長中進展，首先的心/身/靈經驗到的是那些移動穿越各個密度的過程；也就是說，我們曾經討論的、第二密度出現的過程。舉例來說，讓我們舉一個特定行星為例，一個十分早期的行星在接近銀河系的中心形成，我將假設該行星在第一密度固體化，生命在第二密度中顯現，所有第三密度的心/身/靈複合體從那顆星球的第二密度中進展而來，接著在第三密度中進化。這是否正確？

Ra: I am Ra. This is hypothetically correct.

RA：我是 Ra。這在假設上是正確的。

82.14 ▶

82.14 Questioner: Did this in fact happen on some of the planets or on a large percentage of the planets near the center of this galaxy in this way?

82.14 發問者：以靠近這個銀河系中心的區域而言，剛才這點事實上發生在某些行星上，或發生在大部分[百分比]的行星上？

Ra: I am Ra. Our knowledge is limited. We know of the beginning but cannot asseverate to the precise experiences of those things occurring before us. You know the nature of historical teaching. At our level of learn/teaching we may expect little distortion. However, we cannot, with surety, say there is no distortion as we speak of specific occurrences of which we were not consciously a part. It is our understanding that your supposition is correct. Thus we so hypothesize.

RA：我是 Ra。我們的知識是有限的。我們知曉起點、但不能斷言*那些發生在我們(存在)以前的事物的精確經驗。你知道歷史教導的本質，在我們的學習/教導層級、我們可以期待很少的扭曲。然而，我們不能確切地說沒有扭曲，因為我們講述的這些特定事件、我們並未有意識地參與其中。就我們的理解，你的假定是正確的。因此我們如此假設。

{* 在這文脈中，斷言(asseverate)可以被定義為：正面地或誠摯地肯定或宣告。}

82.15 ▶

82.15 Questioner: Specifically, I am trying to grasp an understanding first of the process of experience in third density before the veil so that I can [have a] better understanding of the present process. Now, as I understand it, the mind/body/spirit complexes went through the process of what we call physical

incarnation in this density but there was no forgetting. What was the benefit or purpose of the physical incarnation when there was no forgetting?

82.15 發問者：具體而言，我嘗試去掌握在罩紗(存在)之前，第三密度的經驗過程，好讓我可以更佳地理解目前的過程。現在，就我的理解，心/身/靈複合體*走過我們在這個密度中、稱為肉體投生的過程，但沒有遺忘(罩紗)。如果沒有遺忘，肉體投生的目的或好處是什麼？

{* 發問者說到心/身/靈複合體、但意指心/身/靈。 }

Ra: I am Ra. The purpose of incarnation in third density is to learn the ways of love.

RA：我是 Ra。在第三密度中、投生的目的是學習愛之道。

82.16 ▶

82.16 Questioner: I guess I didn' t state that exactly right. What I mean is, since there was no forgetting, since the mind/body/spirit complexes had the consciousness, in what we call physical incarnation... they knew the same thing that they would know not in the physical incarnation. What was the mechanism of teaching that taught this, the ways of love, in the third-density physical prior to the forgetting process?

82.16 發問者：我猜想我並未精確地陳述。我的意思是，既然沒有遺忘(過程)，既然心/身/靈複合體在我們稱為的肉體化身中擁有(完整)意識，他們知道的東西跟不在肉體化身中所知道的是一樣的。第三密度肉體在遺忘過程之前，教導愛之道的機制是什麼？

Ra: I am Ra. We ask your permission to answer this query in an oblique fashion as we perceive an area in which we might be of aid.

RA：我是 Ra。我們請求你的許可、以迂迴的方式回答這個詢問，因為我們感知到一個領域是我們可能有所協助的。

82.17 ▶

82.17 Questioner: Certainly.

82.17 發問者：當然可以。

Ra: I am Ra. Your queries seem to be pursuing the possibility/probability that the mechanisms of experience in third density are different if a mind/body/spirit is attempting them rather than a mind/body/spirit complex. The nature of third density is constant. Its ways are to be learned the same now and ever. Thusly, no matter what form the entity facing these lessons, the lessons and mechanisms are the same. The Creator will learn from Itself. Each

entity has unmanifest portions of learning and, most importantly, learning which is involved with other-selves.

RA：我是 Ra。你的詢問似乎在追尋一種可能性/或然率：如果由一個心/身/靈去嘗試這些經驗機制、而非由一個心/身/靈複合體(嘗試)，第三密度中的經驗機制會是不同的。第三密度的本質是恆常的，它要被學習的途徑從現在到永遠都是一樣的。因此，不管該實體以什麼形式去面對這些課程，課程與機制都是一樣的，造物者將從祂自身學習。每個實體都有未顯化的學習部分，以及、最重要的，涉及其他自我的學習。

82.18 ▶

82.18 Questioner: Then prior to the forgetting process, there was no concept of anything but service-to-others polarization. What sort of societies and experiences in third density were created and evolved in this condition?

82.18 發問者：那麼，在遺忘過程之前，除了服務他人的極化、沒有任何其他概念。在這種狀態中的第三密度，怎樣的社會與經驗會被創造與演化？

Ra: I am Ra. It is our perception that such conditions created the situation of a most pallid experiential nexus in which lessons were garnered with the relative speed of the turtle to the cheetah.

RA：我是 Ra。我們的感知是如此的狀態創造出一個至為蒼白的經驗鏈結的情境，在其中，收集儲存功課的相對速度，就是烏龜與獵豹的差別。

82.19 ▶

82.19 Questioner: Did such societies evolve with technologies of a complex nature, or were they quite simple? Can you give me a general idea of the evolvment that would be a function of what we would call intellectual activity?

82.19 發問者：這樣的社會是否會演化出具有複雜特質的科技，或者他們是相當單純的？你可否給我個一般的進展觀念、也就是我們稱為智力活動的機能？

Ra: I am Ra. There is infinite diversity in societies under any circumstances. There were many highly technologically advanced societies which grew due to the ease of producing any desired result when one dwells within what might be seen to be a state of constant potential inspiration. That which even the most highly sophisticated, in your terms, societal structure lacked, given the non-complex nature of its entities, was what you might call will or, to use a more plebeian term, gusto, or élan vital.

RA：我是 Ra。不管在任何環境底下、都有無限多的變化性。曾經長成許多高度科技進化的社會、由於當一個實體居住在一個可以被視為具有恆常潛在靈感的環境、製造出任何渴望的結果是容易的。即使是、以你們的詞彙、最為高度發展的社會結構，由

於實體們非複雜的本質，它們缺乏你所稱的意志，或者用比較通俗的說法：熱忱，或生命的躍動。

82.20 ▶

82.20 Questioner: Did the highly technological societies evolve travel through what we call space to other planets or other planetary systems? Did some of them do this?

82.20 發問者：這些高科技的社會是否會演化出穿越我們稱為太空的旅行(科技)，前往其他行星或行星系統？是否有些社會這樣做？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

82.21 ▶

82.21 Questioner: Then even though, from our point of view, there was great evolutionary experience it was deemed at some point by the evolving Logos that an experiment to create a greater experience was appropriate. Is this correct?

82.21 發問者：那麼從我們的觀點來看，縱使有著偉大的進化經驗，在某個(時)點，演進中的理則認為(有)一個創造更偉大經驗的實驗是恰當的。這是否正確？

Ra: I am Ra. This is correct and may benefit from comment. The Logos is aware of the nature of the third-density requirement for what you have called graduation. All the previous, if you would use this term, experiments, although resulting in many experiences, lacked what was considered the crucial ingredient; that is, polarization. There was little enough tendency for experience to polarize entities that entities repeated habitually the third-density cycles many times over. It was desired that the potential for polarization be made more available.

RA：我是 Ra。這是正確的，並且可從評論中得益。該理則覺察到第三密度畢業[以你們的稱謂]的必要條件之本質。所有先前[如果你願意用這個稱謂]的實驗，雖然導致許多經驗，卻缺少一樣[被認為是]決定性的成分：那就是極化。(這樣的)經驗只有很少的傾向去極化實體、以致於實體們習慣性地重複第三密度週期許多次。(祂)渴望極化的潛能有更多被使用的機會。

82.22 ▶

82.22 Questioner: Then since the only possibility at this particular time, as I see it, was a polarization for service to others, I must assume from what you said

that even though all were aware of this service-to-others necessity they were unable to achieve it. What was the configuration of mind of the mind/body/spirit complexes at that time? Were they aware of the necessity for the polarization or unaware of it? And if so, why did they have such a difficult time serving others to the extent necessary for graduation since this was the only polarity possible?

82.22 發問者：那麼，以我來看，既然在這個特別的時期、服務他人的極化是唯一的可能性，從你所說的、我必須假設、縱然所有實體都覺察到服務他人的必要性，他們還是無法達成目標。在那個時期，心/身/靈複合體*的心智配置是什麼？他們覺察極化的必要性，或者毫不察覺？如果有覺察，為什麼他們有一個如此困難的時期去服務他人以達到畢業的必須程度、既然這是唯一可能的極性？

{* 發問者說到心/身/靈複合體、但意指心/身/靈。 }

Ra: I am Ra. Consider, if you will, the tendency of those who are divinely happy, as you call this distortion, to have little urge to alter or better their condition. Such is the result of the mind/body/spirit which is not complex. There is the possibility of love of other-selves and service to other-selves, but there is the overwhelming awareness of the Creator in the self. The connection with the Creator is that of the umbilical cord. The security is total. Therefore, no love is terribly important; no pain terribly frightening; no effort, therefore, is made to serve for love or to benefit from fear.

RA：我是 Ra。如果你願意，考慮那些是神聖快樂[如你們對這個變貌之稱呼]的實體的傾向，只有很少的衝動去改變或改善它們的狀態。此乃、心/身/靈不是複合的結果。有可能去愛其他自我與服務其他自我，但在自我之中、對於造物者有一股壓倒性的覺察。跟造物者的連結就如同臍帶一般。安全是全面的。因此，沒有什麼愛是劇烈地重要；沒有什麼痛苦是劇烈地駭人；於是沒有任何努力去為愛服務、或從恐懼中得益。

82.23 ►

82.23 Questioner: It seems that you might make an analogy in our present illusion of those who are born into extreme wealth and security. Is this correct?

82.23 發問者：看起來、你可以在我們目前的幻象中做個類比，也就是那些生於極端富裕與安全(環境)中的實體們。這是否正確？

Ra: I am Ra. Within the strict bounds of the simile, you are perceptive.

RA：我是 Ra。在明喻的嚴格範圍內，你是知覺敏銳的。

82.24 ►

82.24 Questioner: We have presently an activity between physical incarnations

called healing and review the incarnation. Was anything of this nature occurring prior to the veil between physical incarnations?

82.24 發問者：在兩次肉體化身之間，我們目前有個活動叫做：治療與回顧此生。在罩紗(存在)之前的中陰期間，是否有任何這種特質的東西？

Ra: I am Ra. The inchoate structure of this process was always in place, but where there has been no harm there need be no healing. This too may be seen to have been of concern to Logoi which were aware that without the need to understand, understanding would forever be left undone. We ask your forgiveness for the use of this misnomer, but your language has a paucity of sound vibration complexes for this general concept.

RA：我是 Ra。這個過程的初期*結構總是在的，但若沒有傷害也就無須治療。這點也曾經是理則們關切的項目，它覺察到若沒有需要去理解，理解就會永遠被丟下不管。因為使用這個誤稱，我們請求你的原諒，但你們的語言缺乏聲音振動複合體來表達這個一般的概念。

{* 在這文脈中，初期的(inchoate)可以被定義為：才剛開始、尚未充分成形；或初步的。 }

82.25 ►

82.25 Questioner: I don't grasp too well the condition of incarnation and time between incarnation prior to the veil in that I do not understand what was the difference other than the manifestation of the third-density, yellow-ray body. Was there any mental difference upon what we call death? Was there any—I don't see the necessity for what we call a review of the incarnation if the consciousness was uninterrupted. Could you clear that point for me?

82.25 發問者：我對於罩紗發生之前的投生狀態與中陰期間沒有掌握得很好。除了第三密度、黃色光芒體的顯化。我不理解這兩者有何不同。在我們稱為死亡的事件上，有任何心智上的不同嗎？如果意識沒有被打斷，我看不出需要回顧此生的必要性。你可否為我澄清那點？

Ra: I am Ra. No portion of the Creator audits the course, to use your experiential terms. Each incarnation is intended to be a course in the Creator knowing Itself. A review or, shall we say, to continue the metaphor, each test is an integral portion of the process of the Creator knowing Itself. Each incarnation will end with such a test. This is so that the portion of the Creator may assimilate the experiences in yellow-ray, physical third density, may evaluate the biases gained, and may then choose, either by means of

automatically provided aid or by the self, the conditions of the next incarnation.

RA: 我是 Ra。用你們的經驗式術語，沒有一個造物者的部分來稽核這個課程。每一生的目的都是成為造物者認識祂自己的一門課程。一個回顧或，容我們說，繼續這個隱喻，每一個測驗都是造物者認識祂自己的過程中、不可或缺的一部分。每一生皆以此種測驗為完結，如此，造物者的這部分可以吸收消化在黃色光芒、物理第三密度中的經驗，它可以衡量獲得的偏向，然後可以選擇下輩子的狀態：不管是被自動提供的援助，或由自我提供的援助。

82.26 ▶

82.26 Questioner: Before the veil, during the review of incarnation, were the entities at that time aware that what they were trying to do was sufficiently polarize for graduation?

82.26 發問者：在罩紗存在之前，回顧此生的時候，這些實體在那個時候、是否覺察他們嘗試做的已極化到足以畢業的程度？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

82.27 ▶

82.27 Questioner: Then I am assuming this awareness was somehow reduced as they went into the yellow-ray third-density incarnative state, even though there was no veil. Is this correct?

82.27 發問者：那麼我假設當他們進入黃色光芒、第三密度的投生狀態，這個覺察多少被降低了，縱使沒有罩紗。這是否正確？

Ra: I am Ra. This is distinctly incorrect.

RA: 我是 Ra。這是明顯不正確的。

82.28 ▶

82.28 Questioner: OK. This is the central important point. Why, then, was it so— You' ve answered this, but it seems to me that if the polarization was the obvious thing that more effort would have been put forward to polarize. Let me see if I can state this... Before the veil there was an awareness of the need for polarization towards service to others in third density by all entities, whether incarnate in third-density, yellow-ray bodies or whether in between incarnations. What was the— I assume, then, that the condition of which we earlier spoke, the one of wealth you might say, was present through the entire

spectrum of experience whether it be between incarnations or during incarnation and the entities just simply could not [chuckling] get up the desire or manifest the desire to create this polarization necessary for graduation. Is this correct?

82.28 發問者：OK。這是個具有核心重要性的要點。那麼，為何是這樣——你已經回答這點，但在我看來，如果極化是明顯的事項，(實體)會投入更多努力以極化。讓我看看是否可以這樣陳述...在罩紗(存在)之前，所有實體覺察到在第三密度、中需要極化朝向服務他人，不管是投生在第三密度、黃色光芒體，或在中陰期間。什麼是...那麼，我假設，先前談論過的[你可以說是]富裕狀態，它存在於整個經驗的光譜，不管該實體在中陰身，或在投生期間，實體們就是不能[輕笑聲]提振渴望或顯化渴望去創造出必須的極化而畢業。這是否正確？

Ra: I am Ra. You begin to grasp the situation. Let us continue the metaphor of the schooling but consider the scholar as being an entity in your younger years of the schooling process. The entity is fed, clothed, and protected regardless of whether or not the schoolwork is accomplished. Therefore, the entity does not do the homework but rather enjoys playtime, mealtime, and vacation. It is not until there is a reason to wish to excel that most entities will attempt to excel.

RA：我是 Ra。你開始掌握狀況了。讓我們繼續學校的隱喻，但考量你們這名年輕的學生正在求學的過程中。這個實體被餵養、著衣、保護，不管學校功課是否有做完。於是，該實體不做家庭作業、寧願去享受玩耍時間、吃飯時間、假期。直到有個理由想要表現優異、大多數實體才會嘗試表現優異。

82.29 ►

82.29 Questioner: You stated in a much earlier session that it is necessary to polarize anything more than 50% service to self to be harvestable fourth-density positive. Was this condition the same at the time before the veil? The same percentage polarization?

82.29 發問者：你曾在很早以前的集會{參看 17.31}中陳述一個實體需要極化超過 50%的服務自我*，以成為第四正面密度可收割實體。這個條件在罩紗(存在)之前也是一樣嗎？相同的極化百分比？

{* 這個陳述措辭不正確。恰當地說，一個實體需要極化大於 50%服務他人、以成為可收割的第四密度正面實體。Ra 似乎掌握唐發問的意圖、而沒有更正該錯誤。}

Ra: I am Ra. This shall be the last full query of this working.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。

The query is not answered easily, for the concept of service to self did not hold sway previous to what we have been calling the veiling process. The necessity for graduation to fourth density is an ability to use, welcome, and enjoy a certain intensity of the white light of the One Infinite Creator. In your own terms at your space/time nexus this ability may be measured by your previously stated percentages of service.

該詢問無法被輕易地回答，因為服務自我的概念在[我們曾稱為]罩紗過程存在之前、尚未產生影響力。畢業到第四密度的必要條件是有能力去使用、歡迎、與享受太一無限造物者的白光之特定強度。在你們的空間/時間鏈結，以你們自己的稱謂，這個能力可以被你先前陳述的服務百分比所衡量。

Prior to the veiling process the measurement would be that of an entity walking up a set of your stairs, each of which was imbued with a certain quality of light. The stair upon which an entity stopped would be either third-density light or fourth-density light. Between the two stairs lies the threshold. To cross that threshold is difficult. There is resistance at the edge, shall we say, of each density. The faculty of faith or will needs to be understood, nourished, and developed in order to have an entity which seeks past the boundary of third density. Those entities which do not do their homework, be they ever so amiable, shall not cross. It was this situation which faced the Logoi prior to the veiling process being introduced into the experiential continuum of third density.

在罩紗過程(存在)之前，衡量的方式會是一個實體走上一排階梯，每一階都被一特定品質的光所充滿。一個實體停駐的階梯可能是第三密度光，或第四密度光。在這兩階之間存在著一個門檻。要跨過那門檻是困難的。在每一個密度的邊緣[容我們說]有阻力。信心或意志的天賦能力需要被理解、滋養、發展，為了產生一個尋求通過第三密度邊界的實體。那些不做家庭作業的實體，不管它們總是如此地友善討喜，將不能越過。在罩紗過程被引介到第三密度的經驗連續體之前、這是理則們所面臨的情況。

May we ask if there are any brief queries at this working?

在這次工作(結束前)，容我們問是否有任何簡短的詢問？

82.30 ►

82.30 Questioner: Is there anything that we can do to improve the contact or make the instrument more comfortable?

82.30 發問者：有沒有任何我們可以做的、好改善該通訊或使該器皿更舒適？

Ra: I am Ra. All parameters are being met. Remain united in love and

thanksgiving. We thank you for your conscientiousness as regards the appurtenances.

RA: 我是 Ra。所有的參數條件都被滿足。繼續在愛與感恩中聯合在一起。我們感謝你們對於各項附加物的謹慎認真。

I am Ra. I leave you in the love and in the light of the One Infinite Glorious Creator. Go forth, therefore, rejoicing merrily in the power and the peace of the One Creator. Adonai.

我是 Ra。我在太一無限榮耀造物者的光與愛中離開你們。那麼，向前去吧，在太一造物者的大能與和平中愉快地歡慶。Adonai。

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83.0 ▶

83.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. I communicate now.

83.0 RA: 我是 Ra。我在太一無限造物者的愛與光中向你們致意。我現在開始通訊。

83.1 ▶

83.1 Questioner: Could you first please give me the condition of the instrument?

83.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

83.2 ▶

83.2 Questioner: Could you please tell me why the instrument gains weight now instead of loses it after a session?

83.2 發問者：可否請你告訴我、為什麼在一場集會之後，該器皿重量增加、而非減少？

Ra: I am Ra. To assume that the instrument is gaining the weight of the physical bodily complex due to a session or working with Ra is erroneous. The instrument has no longer any physical material which, to any observable extent, must be used in order for this contact to occur. This is due to the determination of the group that the instrument shall not use the vital energy which would be necessary since the physical energy complex level is in deficit. Since the energy, therefore, for these contacts is a product of energy transfer the instrument must no longer pay this physical price. Therefore, the instrument is not losing the weight.

RA: 我是 Ra。假設該器皿因為一場與 Ra 工作的集會就增加肉體複合體的重量是錯誤的。該器皿不再有任何肉體材料必須被使用[在任何可觀察的範圍內]以確保這個通訊的發生。這是由於該小組決心不讓器皿使用生命能，因為它的肉體能量複合體水平處於赤字狀態。所以提供這些通訊的能量來自能量轉移的結果，該器皿不再必須支付這個肉體的代價。因此該器皿的體重不再流失。

However, the weight gain, as it occurs, is the product of two factors. One is the increasing sensitivity of this physical vehicle to all that is placed before it, including that towards which it is distorted in ways you would call allergic. The second factor is the energizing of these difficulties.

然而，現在發生的體重增加的情況，是兩個因素造成的產物。其一是這個肉體載具對於所有眼前事物的敏感度增加，包括那個被各種方式扭曲的東西，你們稱為過敏症狀。第二個因素是供能給這些困難。

It is fortunate for the outlook of this contact and the incarnation of this entity that it is not distorted towards the overeating as the overloading of this much distorted physical complex would override even the most fervent affirmations of health/illness and turn the instrument towards the distortions of illness/health or, in the extreme case, the physical death.

從這個通訊以及器皿的肉身的觀點來看，很幸運的，它沒有朝向過度飲食的扭曲，因為這個相當扭曲的肉體複合體(一旦)負荷過重、即使對於健康/疾病最熱切的肯定也將被(肉體)推翻，而將器皿轉向疾病/健康的變貌，或是極端的例子，肉體的死亡。

83.3 ▶

83.3 Questioner: Thank you. I' m going to ask a rather long, complex question here, and I would request that the answer to each portion of this question be given if there was a significant difference prior to the veil than following the veil so that I can get an idea of how what we experience now is used for better polarization.

83.3 發問者：謝謝你。我將要問一個相當長、複雜的問題，接著我要求針對這問題的每個部分給出回答，有關罩紗(存在)前與罩紗(存在)後是否有顯著的差異，藉此我可以獲得一個觀念，即我們現在經驗的東西是如何被用於最佳的極化。

Asking if there is any significant difference, and what was the difference, before the veil in the following while incarnate in third density: sleep, dreams, physical pain, mental pain, sex, disease, catalyst programming, random catalyst, relationships, or communication with the higher self or with the mind/body/spirit totality or any other mind, body, or spirit functions before the veil that would be significant with respect to their difference after the veil? 在罩紗(存在)前，對於投生在第三密度的存有而言，下列的事物有什麼不同：睡覺、夢、肉體疼痛、心智疼痛、性、疾病、催化劑編程、隨機催化劑、關係、與較高自我或心/身/靈全體溝通，或任何其他的心智、身體、或靈在罩紗前的機能跟罩紗後(時期)相比，要問有任何顯著的不同？

Ra: I am Ra. Firstly, let us establish that both before and after the veil the same conditions existed in time/space; that is, the veiling process is a space/time phenomenon.

RA: 我是 Ra。首先，讓我們確認：在罩紗(過程)前後，時間/空間中存在的狀態都是相同的；也就是說，罩紗過程是一個空間/時間的現象。

Secondly, the character of experience was altered drastically by the veiling process. In some cases such as the dreaming and the contact with the higher self, the experience was quantitatively different due to the fact that the veiling is a primary cause of the value of dreams and is also the single door against which the higher self must stand awaiting entry. Before veiling, dreams were not for the purpose of using the so-called unconscious to further utilize catalyst but were used to learn/teach from teach/learners within the inner planes as well as those of outer origin of higher density. As you deal with each subject of which you spoke you may observe, during the veiling process, not a quantitative change in the experience but a qualitative one.

其次，經驗的特質被罩紗過程劇烈地改變。在某些例子中，好比做夢、以及與較高自我接觸，該經驗(過去)在數量上是不同的、由於該事實：罩紗(目前)是夢境的價值的主要起因、也是較高自我倚靠的單一門戶、必須倚門站立、等待入場。在罩紗(過程)之前，夢境的目的並不是使用所謂的無意識、以進一步利用催化劑，而是被用來向內在(次元)平面與較高密度外在源頭的那些教導者/學習者學習/教導。當處理你所說的每一個主題，你可以觀察到，在罩紗過程之中，經驗中的改變並非量化，而是品質上的改變。

Let us, as an example, choose your sexual activities of energy transfer. If you have a desire to treat other subjects in detail please query forthwith. In the instance of the sexual activity of those not dwelling within the veiling each activity was a transfer. There were some transfers of strength. Most were rather attenuated in the strength of the transfer due to the lack of veiling.

讓我們，選擇你們的能量轉移的性活動做為一個例子。如果你渴望詳細論述其他主題，請隨即詢問。在性活動方面，對於那些不居住在罩紗之中的實體來說，每個活動都是一個轉移。有一些氣力的轉移。由於缺乏罩紗、絕大多數的轉移氣力都是相當稀薄的。

In the third density entities are attempting to learn the ways of love. If it can be seen that all are one being it becomes much more difficult for the undisciplined personality to choose one mate and, thereby, initiate itself into a program of service. It is much more likely that the sexual energy will be

dissipated more randomly without either great joy or great sorrow depending from these experiences.

在第三密度中，實體們嘗試學習愛之道。如果所有生命可以被看見為(同)一個存有，未修練的人格會變得更加難以選擇一個伴侶，藉此使它自己加入一個服務的計畫。性能量很有可能被更隨機地揮霍、沒有來自這些經驗的大喜樂或大哀傷。

Therefore, the green-ray energy transfer, being almost without exception the case in sexual energy transfer prior to veiling, remains weakened and without significant crystallization. The sexual energy transfers and blockages after veiling have been discussed previously. It may be seen to be a more complex study but one far more efficient in crystallizing those who seek the green-ray energy center.

於是在罩紗(過程)之前，幾乎沒有例外的，性能量轉移都是綠色光芒能量轉移，保持虛弱的狀態、並且沒有顯著的結晶化。罩紗(存在)之後的性能量轉移與阻塞先前已經討論過*。我們可以把它視為一門更為複雜的學問、但對於那些尋求綠色光芒能量中心的實體而言，在結晶化方面遠遠更有效率。

{* 先前在 26.38, 31.2~31.5 以及 32.2~32.7 討論過}

83.4 ►

83.4 Questioner: Let' s take, then, since we are on the subject of sex, the relationship before and after the veil of disease, in this particular case venereal disease. Was this type of disease in existence prior to the veil?

83.4 發問者：既然我們正在性的主題上，那麼讓我們探討罩紗發生前後與疾病的關係，在這個特別的例子中：性病。罩紗(存在)之前，這類的疾病是否存在？

Ra: I am Ra. There has been that which is called disease, both of this type and others, before and after this great experiment. However, since the venereal disease is in large part a function of the thought-forms of a distorted nature which are associated with sexual energy blockage the venereal disease is almost entirely the product of mind/body/spirit complexes' interaction after the veiling.

RA：我是 Ra。在這個偉大實驗發生的前後，都一直有這類與其他的疾病。然而，因為性病有大部分是具扭曲性質的思想形態的一個機能、與性能量阻塞有關，性病幾乎完全是罩紗(過程)之後，心/身/靈複合體互動下的產物。

83.5 ►

83.5 Questioner: You mentioned it did exist in a small way prior to the veil. What was the source of its development prior to the veiling process?

83.5 發問者：你提到罩紗(發生)前、的確存在小部分(性病)，在罩紗過程前、它的發展源頭是什麼？

Ra: I am Ra. The source was as random as the nature of disease distortions are, at heart, in general. Each portion of the body complex is in a state of growth at all times. The reversal of this is seen as disease and has the benign function of ending an incarnation at an appropriate space/time nexus. This was the nature of disease, including that which you call venereal.

RA：我是 Ra。一般而言、這源頭實際上是隨機的、如同疾病變貌的本質。身體複合體的每個部分全天候處在一個成長的狀態。這個過程的逆轉被視為疾病、具有良性的功能：在適當的空間/時間鏈結終結(實體的)一生。這是疾病的本質，包括你所稱的性病。

83.6 ▶

83.6 Questioner: I'll make this statement and you can correct me, then. As I see the nature of the action of disease, specifically before the veil, it seems to me that the Logos had decided upon a program where an individual mind/body/spirit would continue to grow in mind and the body would be the third-density analog of this mind, and the growth would be continual unless there was a lack of growth or an inability, for some reason, for the mind to continue along the growth patterns. If this growth decelerated or stopped, then what we call disease would then act in a way so as to eventually terminate this physical experience so that a new physical experience could be started to continue the growth process, after a review of the entire process had taken place between incarnations. Would you clear up my thinking on that, please?

83.6 發問者：我將做一個聲明，接著你可以糾正我。就我所見：罩紗(發生)前的疾病作用的本質，在我看來似乎是理則已經決定一個計畫，個別的心/身/靈可以持續在心智上成長、而身體會是這個心智在第三密度的類比、該成長會是持續的，除非為了某種原因、心智沒有能力沿著成長樣式繼續(前進)。若這個成長減速或停止，那麼我們稱為的疾病會以某個方式作用、以便於最後終止這個肉體經驗、好讓一個新的肉體經驗得以開始、在中陰期的生命回顧發生之後、繼續該成長的過程。你可願澄清我在此的思考，請？

Ra: I am Ra. Your thinking is sufficiently clear on this subject.

RA：我是 Ra。你在這個主題上的思考是足夠清楚了。

83.7 ▶

83.7 Questioner: One thing I don't understand is why, if there was no veil, that the review of incarnation after the incarnation would help the process since it seems to me that the entity should already be aware of what was happening. Possibly this has to do with the nature of space/time and time/space. Could you clear that up, please?

83.7 發問者：我不理解一件事：如果沒有罩紗，為什麼這輩子結束之後的人生回顧對於這過程有幫助，既然，在我看來，該實體應該早就覺察到過去發生的事情。這可能跟空間/時間與時間/空間的本質有關。你可否澄清那點，請？

Ra: I am Ra. It is true that the nature of time/space is such that a lifetime may be seen whole as a book or record, the pages studied, riffled through, and re-read. However, the value of review is that of the testing as opposed to the studying. At the testing, when the test is true, the distillations of all study are made clear.

RA：我是 Ra。確實，時間/空間的本質是一輩子可以被視為整體、如同同一本書或紀錄，這些書頁被研讀、被迅速翻閱，被重讀。無論如何，(人生)回顧的價值是關乎測試、而非研讀。在該測試中，當測試是真實的，所有研讀的蒸餾物都變得清晰了。

During the process of study, which you may call the incarnation, regardless of an entity's awareness of the process taking place, the material is diffused and over-attention is almost inevitably placed upon detail.

在研讀的過程[你可以稱為一生]當中，不管一個實體是否覺知該過程正在發生，材料是擴散的，幾乎無可避免地把過度的注意力放在細節上。

The testing upon the cessation of the incarnative state is not that testing which involves the correct memorization of many details. This testing is, rather, the observing of self by self, often with aid as we have said. In this observation one sees the sum of all the detailed study; that being an attitude or complex of attitudes which bias the consciousness of the mind/body/spirit.

在此生結束之際舉行的測試並不與正確記憶許多細節有關，毋寧說，這個測試是由自我觀察自我，通常有援助、如我們先前所說的。在這個觀察中、一個實體看見所有細部研讀的總合：那是一個態度或各種態度的複合體、施加偏壓於該心/身/靈的意識(上頭)。

83.8 ▶

83.8 Questioner: I just thought of an analogy while you were saying that, in that I fly an airplane, and I have testing in a simulator, but this is not too much

of a test since I know we' re bolted to the ground and can' t get hurt. However, when we' re actually flying and making the approach, landing etc., in the airplane, even though it' s the same, it is, I guess a poor analogy with respect to what was happening prior to the veil. I know all of the conditions in both cases, and yet I cannot get too interested in the simulator work, because I know that it is bolted to the ground. I see this as the entities prior to the veil knowing they were [chuckling] bolted to the creation, so to speak, or part of it. Is this a reasonable analogy?

83.8 發問者：我剛才聽你講話的時候、我正好想到一個類比，那就是我開飛機，我也在模擬器中進行測驗，但這不是什麼大不了的測驗、因為我知道我們與地面栓在一起、不可能受傷。然而，當我們真正地飛行，進行起飛、降落等等，在一架飛機中，縱使兩者的程序是相同的...[我想這是一個差勁的類比來形容罩紗存在前的情況]。我知道這兩者的所有狀況，不過、我對於模擬飛行無法太有興趣，因為我知道模擬器與地面栓在一起，我把它視為在罩紗存在前，實體們知道他們和宇宙造物栓在一起[輕笑聲]，可以這麼說，或屬於它的一部分。這是不是一個合理的類比？

Ra: I am Ra. This is quite reasonable, although it does not bear upon the function of the review of incarnation, but rather bears upon the experiential differences before and after veiling.

RA：我是 Ra。相當合理，雖然它與人生回顧的功能比較不相關，毋寧說明罩紗(過程)前後、經驗上的差異。

83.9 ►

83.9 Questioner: Now before the veil an entity would be aware that he was experiencing a disease. As an example, would you give me, if you are aware of a case, of a disease an entity might experience prior to the veil and how he would react to this and think about it and what effect it would have on him in a complete sense. Would you, could you give me an example, please?

83.9 發問者：在罩紗(過程)之前、一個實體會覺察到他正在經驗一個疾病。你可否給我一個例子、若你覺察到一個情況、在罩紗(過程)之前、一個實體可能經驗到的疾病、以及他會如何反應與思考它，以及什麼效應會發生在他身上，就完整的意義而言？你可否給我一個例子，請？

Ra: I am Ra. Inasmuch as the universe is composed of an infinite array of entities, there is also an infinity of response to stimulus. If you will observe your peoples you will discover greatly variant responses to the same distortion towards disease. Consequently, we cannot answer your query with any hope of making any true statements since the over-generalizations required are too

capacious.

RA：我是 Ra。有鑒於宇宙是由無限多個實體的陣列組成，對於刺激物的反應也有無限多的回應。如果你觀察你的人群，你將發現對於同樣朝向疾病的扭曲有著大為相異的回應。所以，我們不能回答你的詢問、沒有希望做出任何真實的陳述、因為過度歸納的範圍過於寬廣*。

{* 在這文脈中，寬廣的(capacious)可以被定義為：充足的；大的；包含許多的。 }

83.10 ▶

83.10 Questioner: Was there any uniformity or like functions of societies or social organizations prior to the veil?

83.10 發問者：在罩紗(過程)之前，是否有任何一致的或相似的社會機能或社會組織？

Ra: I am Ra. The third density is, by its very fiber, a societal one. There are societies wherever there are entities conscious of the self and conscious of other-selves and possessed with intelligence adequate to process information indicating the benefits of communal blending of energies. The structures of society before as after veiling were various. However, the societies before veiling did not depend in any case upon the intentional enslavement of some for the benefit of others, this not being seen to be a possibility when all are seen as one. There was, however, the requisite amount of disharmony to produce various experiments in what you may call governmental or societal structures.

RA：我是 Ra。第三密度的實質構造就是一個社會的密度。不管在何處，只要有實體覺知到自我與其他自我，並且具有適當的智能去處理對於能量共同調和有益處的資訊，就會有社會(組織)。罩紗(過程)前的社會結構、如同罩紗之後，都是形形色色的。無論如何，罩紗(過程)前的社會在任何情況都不會仰賴：蓄意奴役某些實體以利益其他實體，因為當全體都被視為一體，這件事不會被視為一種可能性。然而，在你們稱為政府或社會的結構中，為了製作不同的實驗，在過程中有些必要額度的不和諧。

83.11 ▶

83.11 Questioner: In our present illusion we have undoubtedly lost sight of techniques of enslavement that are used since we are so far departed from the pre-veil experience. I am sure that many with service-to-others orientation are using techniques of enslavement even though they are not aware these are techniques of enslavement simply because they have been evolved over so long a period of time and we are so deep into the illusion. Is this not correct?

83.11 發問者：在我們目前的幻象中，我們無疑已經迷失(目盲)於各種奴役的技巧中，因為我們已經離罩紗前的經驗很遠了。我確定有許多服務他人志向的實體使用奴役的

技巧、雖然他們並不覺察這些是奴役的技巧，只因為他們已經演化穿過很長一段時間，浸入該幻象如此地深。這難道不是正確的？

Ra: I am Ra. This is incorrect.

RA：我是 Ra。這是不正確的。

83.12 ▶

83.12 Questioner: Then you say that there are no cases where those who are service-to-others oriented are using in any way techniques of enslavement that have grown as a result of the evolution of our social structures? Is this what you mean?

83.12 發問者：那麼你說，隨著我們的社會結構中演化出來的各種奴役的技巧，在任何情況下，那些服務他人導向的實體都不會使用這些技巧？這是你的意思嗎？

Ra: I am Ra. It was our understanding that your query concerned conditions before the veiling. There was no unconscious slavery, as you call this condition, at that period. At the present space/time the condition of well-meant and unintentional slavery are so numerous that it beggars our ability to enumerate them.

RA：我是 Ra。我們剛才的理解是：你的詢問關乎罩紗(過程)前的狀態，那個時期就沒有無意識的奴役[如你的稱呼]。在目前的空間/時間狀態，用意良好與無心的奴役是如此眾多、以致於窮盡我們的能力也無法列舉它們。

83.13 ▶

83.13 Questioner: Then for a service-to-others oriented entity at this time meditation upon the nature of these little-expected forms of slavery might be productive in polarization I would think. Am I correct?

83.13 發問者：那麼在此時，對於一個服務他人導向的實體，冥想關於這些很少被期待的各種奴役形式之本質、可能在極化方面是有生產力的。我是否正確？

Ra: I am Ra. You are quite correct.

RA：我是 Ra。你是相當正確的。

83.14 ▶

83.14 Questioner: I would say that a very high percentage of the laws and restrictions within what we call our legal system are of a nature of enslavement of which I just spoke. Would you agree with this?

83.14 發問者：那麼我會說在我們稱為的司法制度中的法律與規範有很高的百分比屬

於奴役的本質。你會同意這點嗎？

Ra: I am Ra. It is a necessary balance to the intention of law, which is to protect, that the result would encompass an equal distortion towards imprisonment. Therefore, we may say that your supposition is correct. This is not to denigrate those who, in green- and blue-ray energies, sought to free a peaceable people from the bonds of chaos but only to point out the inevitable consequences of codification of response which does not recognize the uniqueness of each and every situation within your experience.

RA：我是 Ra。對於法律的意圖、這是一個必須的平衡，它要去保護，而結果會包含相等的、朝向囚禁的變貌。因此，我們可以說你的假定是正確的。這並不是要詆毀那些位於綠色與藍色光芒能量的實體，他們尋求將一個和平的民族從渾沌的束縛中解放出來、(我們)只是要指出這是回應編纂法典無可避免的結果，它沒有認知在你們的經驗之中、每一個情況的獨特性。

83.15 ▶

83.15 Questioner: Is the veil supposed to be what I would call semi-permeable?

83.15 發問者：該罩紗應該是我會稱為可半滲透的？

Ra: I am Ra. The veil is indeed so.

RA：我是 Ra。該罩紗確實是如此。

83.16 ▶

83.16 Questioner: What techniques and methods of penetration of the veil were planned and are there any others that have occurred other than those planned?

83.16 發問者：(當時)穿透罩紗有哪些技巧與方法被規劃，以及後來是否產生其他的(方法)在規劃範圍之外？

Ra: I am Ra. There were none planned by the first great experiment. As all experiments, this rested upon the nakedness of hypothesis. The outcome was unknown. It was discovered, experientially and empirically, that there were as many ways to penetrate the veil as the imagination of mind/body/spirit complexes could provide. The desire of mind/body/spirit complexes to know that which was unknown drew to them the dreaming and the gradual opening to the seeker of all of the balancing mechanisms leading to adepthood and communication with teach/learners which could pierce this veil.

RA：我是 Ra。在首先的偉大實驗、並沒有規劃任何(方法)。如同所有的實驗，它仰賴

赤裸裸的假說。結果是未知的。透過經驗與實驗，(我們)發現心/身/靈複合體們能提供多少想像力、就有多少種方式去穿透罩紗。心/身/靈複合體們渴望知道那未知的東西、吸引它們去作夢，並且(宇宙)逐漸向尋求者敞開所有平衡的機制，引導它通往行家之道，並且和可以穿透這罩紗的老師/學生通訊。

The various unmanifested activities of the self were found to be productive in some degree of penetration of the veil. In general, we may say that by far the most vivid and even extravagant opportunities for the piercing of the veil are a result of the interaction of polarized entities.

自我的各式各樣的未顯化活動被發現在某種程度上有助於穿透罩紗。一般而言，我們可以說迄今關於穿透罩紗，最生動、甚至奢侈的機會是極化的實體之間互動的結果。

83.17 ▶

83.17 Questioner: Could you expand on what you mean by that interaction of polarized entities in piercing the veil?

83.17 發問者：你可否詳述你剛才意指的、藉由極化實體之間的互動、以穿透罩紗？

Ra: I am Ra. We shall state two items of note. The first is the extreme potential for polarization in the relationship of two polarized entities which have embarked upon the service-to-others path or, in some few cases, the service-to-self path. Secondly, we would note that effect which we have learned to call the doubling effect. Those of like mind which together seek shall far more surely find.

RA：我是 Ra。我們將陳述兩件值得注意的項目。首先是兩個在關係中的極化實體、已經(共同)踏上服務他人的途徑、這其中有著極度的極化潛能；或在某些少數的例子中，(踏上)服務自我的途徑。其次，我們會注意到該效應：我們已經學到要稱為倍增效應。那些心智相似的實體一起尋求、將更遠為確切地找到。

83.18 ▶

83.18 Questioner: Specifically, by what process in the first case, when two polarized entities would attempt to penetrate the veil, whether they be positively or negatively polarized—specifically by what technique would they penetrate the veil?

83.18 發問者：具體地說，在第一個情況中，藉由什麼過程、兩個極化的實體會嘗試去穿透罩紗，不管他們是正面或負面極化—具體地說、藉由什麼技巧、他們會穿透罩紗？

Ra: I am Ra. The penetration of the veil may be seen to begin to have its roots

in the gestation of green-ray activity, that all-compassionate love which demands no return. If this path is followed the higher energy centers shall be activated and crystallized until the adept is born. Within the adept is the potential for dismantling the veil to a greater or lesser extent that all may be seen again as one. The other-self is primary catalyst in this particular path to the piercing of the veil, if you would call it that.

RA：我是 Ra。穿透罩紗可以被視為開始在綠色光芒活動[那全然慈悲、不求回報的愛]的孕育中生根。如果這條途徑被遵循、更高的能量中心將被啟動與結晶化、直到行家誕生。在行家的內在、有潛能或多或少拆除著罩紗、於是一切又再次被視為一(體)。該其他自我在這條通往穿透罩紗[如果你願意那麼稱呼它]的途徑上是主要的催化劑。

83.19 ▶

83.19 Questioner: What was the mechanism of the very first veiling process? I don't know if you can answer that. Would you try to, though, answer that?

83.19 發問者：最首先的罩紗過程的機制是什麼？我不知道你可否回答。然而，你願意嘗試回答那問題嗎？

Ra: I am Ra. The mechanism of the veiling between the conscious and unconscious portions of the mind was a declaration that the mind was complex. This, in turn, caused the body and the spirit to become complex.

RA：我是 Ra。罩紗的機制橫互在心智的顯意識與無意識部分之間、那是一個宣告：心智是複合的。接著，這促使身體與靈性成為複合的。

83.20 ▶

83.20 Questioner: Would you give me an example of a complex activity of the body that we have now and how it was not complex prior to the veil?

83.20 發問者：你可否給我一個例子，說明我們現在身體的一個複合活動，在罩紗(過程)之前、如何不是複合的？

Ra: I am Ra. Prior to the great experiment a mind/body/spirit was capable of controlling the pressure of blood in the vein, the beating of the organ you call the heart, the intensity of the sensation known to you as pain, and all the functions now understood to be involuntary or unconscious.

RA：我是 Ra。在該偉大的實驗之前，一個心/身/靈能夠控制血管內的血壓、你們稱為心臟的器官的心跳、你們所知悉的痛苦感覺的強度，所有這些機能現在被理解為非自主的或無意識的。

83.21 ▶

83.21 Questioner: When the veiling process originally took place, then, it seems that the Logos must have had a list, you might say, of those [functions] that would become unconscious and those that would remain consciously controlled. I am assuming that if this occurred there was good reason for these divisions. Am I any way correct on this?

83.21 發問者：那麼，當罩紗過程最初發生之際，似乎理則必定要有份清單，你可以這麼說，列舉哪些機能要成為無意識的，哪些機能要維持有意識控制的狀態。我假設如果發生這件事，一定有個好理由解釋這些分割。在這方面、我說的是否有點正確？

Ra: I am Ra. No.

RA：我是 Ra。否。

83.22 ▶

83.22 Questioner: Would you correct me, please?

83.22 發問者：你願意更正我嗎，請？

Ra: I am Ra. There were many experiments whereby various of the functions or distortions of the body complex were veiled and others not. A large number of these experiments resulted in nonviable body complexes or those only marginally viable. For instance, it is not a survival-oriented mechanism for the nerve receptors to blank out unconsciously any distortions towards pain.

RA：我是 Ra。當時有許多的實驗、藉此(測試)哪些身體複合體的機能或變貌要被遮蔽、哪些不用。這些實驗中、有大量實驗導致無法存活的身體複合體，或只在邊緣上存活的實體。舉例來說，若神經感受器碰到任何靠近痛苦的變貌就無意識地刪去它，這不是個生存導向的機制。

83.23 ▶

83.23 Questioner: Now before the veil the mind could blank out pain. I assume then, that the function of the pain at that time was to signal the body to assume a different configuration so that the source of the pain would leave, but then the pain could be eliminated mentally. Is that correct, and was there another function for pain prior to the veiling?

83.23 發問者：現在，既然在罩紗(過程)之前，心智可以刪去痛苦。那麼，我假設在那個時候、痛苦的機能是對身體發出信號，提醒它採取不同的配置、好讓痛苦的源頭會離開，但那時該痛苦可以在心智上被消除。那是否正確，接著在罩紗過程之前、有其他針對痛苦的機能嗎？

Ra: I am Ra. Your assumption is correct. The function of pain at that time was as the warning of the fire alarm to those not smelling the smoke.

RA：我是 Ra。你的假設是正確的。在那時的痛苦的機能是如同火警的警告作用、給那些還沒聞到煙霧的實體。

83.24 ▶

83.24 Questioner: Then let' s say that an entity at that time burned its hand due to carelessness. It would immediately remove its hand from the burning object and then, in order to not feel the pain any more, would mentally cut the pain off until healing had taken place. Is this correct?

83.24 發問者：那麼、比方說：一個實體在那個時候不小心燒到它的手。它會立即將手移開那個燃燒的物體，然後，為了不再感覺疼痛，在心智上切斷疼痛、直到治療已經發生為止。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

83.25 ▶

83.25 Questioner: We would look at this in our present illusion as the elimination of a certain amount of catalyst that would produce an acceleration in our evolution. Is this correct?

83.25 發問者：在目前的幻象中、我們會看待這件事為消除特定數量的催化劑、(原本)可以促成我們進化的加速。這是否正確？

Ra: I am Ra. The attitude towards pain varies from mind/body/spirit complex to mind/body/spirit complex. Your verbalization of attitude towards the distortion known as pain is one productive of helpful distortions as regards the process of evolution.

RA：我是 Ra。不同的心/身/靈複合體對待痛苦的態度是多樣化的。你剛才以言語表現的、對於痛苦變貌的態度是一個有助於生產力的變貌、就進化的過程而言。

83.26 ▶

83.26 Questioner: What I was trying to indicate was that the plan of the Logos in veiling the conscious from the unconscious in such a way that the pain could not so easily be controlled would have created a system of catalyst that was not previously usable. Is this generally correct?

83.26 發問者：我剛才嘗試指出的是：該理則的計畫是以罩紗隔開有意識與無意識心智、於是痛苦不能如此輕易地被控制、從而創造出一個催化劑的系統、那是先前不能

使用的。一般而言，這是否正確？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

83.27 ▶

83.27 Questioner: Now, in some cases it seems that this use of catalyst is almost in a runaway condition for some entities; that they are experiencing much more pain than they can make good use of as far as catalytic nature would be concerned. Could you comment on our present condition in the illusion with respect to that particular subject?

83.27 發問者：在某些案例中，對於某些實體而言、使用這個催化劑幾乎到了無法駕馭的狀態；他們經驗太多的痛苦、超過他們能善加利用的程度、就催化劑的特質而言。你可以評論我們目前在這個特殊主題上的狀況嗎？

Ra: I am Ra. This shall be the last query of this working of a full length. You may see, in some cases, an entity which, either by pre-incarnative choice or by constant reprogramming while in incarnation, has developed an esurient program of catalyst. Such an entity is quite desirous of using the catalyst and has determined to its own satisfaction that what you may call the large board needs to be applied to the forehead in order to obtain the attention of the self. In these cases it may indeed seem a great waste of the catalyst of pain and a distortion towards feeling the tragedy of so much pain may be experienced by the other-self. However, it is well to hope that the other-self is grasping that which it has gone to some trouble to offer itself; that is, the catalyst which it desires to use for the purpose of evolution. May we ask if there are any brief queries at this time?

RA: 我是 Ra。這將是此次工作的最後一個完整長度的詢問。你可以看見，在某些案例中，一個實體，或者由於投生前的選擇、或是在此生中恆常改寫程序，已經發展出一個很飢渴的*催化劑計畫。這樣一個實體相當渴望使用催化劑、並且已決定充分滿足自己，於是將你們稱為的大木板貼在額頭上、好得到自我的注意。在這些案例中，確實似乎有大量浪費的痛苦之催化劑，並且其他自我可能會經驗一種變貌，即感受到這齣充滿如此多痛苦的悲劇。無論如何，希望該其他自我能領會到、它經歷一些磨難、為了提供催化劑給它自己使用，目的是進化，這希望是好的。此時，容我們問、是否有任何簡短的詢問？

{* 在這文脈中，飢渴的(esurient)可以被定義為：飢餓的；貪婪的。}

83.28 ▶

83.28 Questioner: I noticed you started this session with "I communicate now." You usually use "We communicate now." Is there any significance or difference with respect to that, and then is there anything that we can do to make the instrument more comfortable or improve the contact?

83.28 發問者：我注意到你以「我現在開始通訊」來開始這場集會。你通常用「我們現在開始通訊」。這點是否有任何重要性或差異性？接著、有沒有任何我們可以做的事，好使該器皿更舒適或改善該通訊？

Ra: I am Ra. We am Ra. You may see the grammatical difficulties of your linguistic structure in dealing with a social memory complex. There is no distinction between the first person singular and plural in your language when pertaining to Ra.

RA：我是 Ra。我們是 Ra*。你可以看到、你們語言結構的文法在處理一個社會記憶複合體方面有困難。在你們的語言中，關於 Ra，第一人稱單數與複數都沒有分別。

{* 譯註：原文為 *We am Ra*}

We offer the following, not to infringe upon your free will, but because this instrument has specifically requested information as to its maintenance and the support group does so at this querying. We may suggest that the instrument has two areas of potential distortion, both of which may be aided in the bodily sense by the ingestion of those things which seem to the instrument to be desirable. We do not suggest any hard and fast rulings of diet although we may suggest the virtue of the liquids. The instrument has an increasing ability to sense that which will aid its bodily complex. It is being aided by affirmations and also by the light which is the food of the density of resting.

我們提供以下意見，不是要冒犯你們的自由意志，而是因為這個器皿明確地要求維護它自身的資訊，並且支援小組據此提出詢問。我們建議該器皿有兩方面潛在的扭曲，兩者都可以透過攝取食物改善，器皿可依照身體的感覺決定渴望的食物。我們不建議在飲食上有任何硬性的規定，雖然我們推薦液體的益處。這個器皿的能力逐漸增加，可以感覺到什麼東西可以協助其身體複合體。它可以被一些肯定(語)協助、以及光[即是其休息密度的食物]所協助。

We may ask the support group to monitor the instrument as always so that in the case of the desire for the more complex proteins that which is the least distorted might be offered to the bodily complex which is indeed at this time potentially capable of greatly increased distortion.

我們要求支援小組如同往常監督這個器皿，當它渴望進食更複雜的蛋白質時、確保食物的扭曲在最小的程度，因為這些提供給該身體複合體的食物、在此時確實有潛力造成大量增加的扭曲。

I am Ra. We thank you, my friends, for your continued conscientiousness in the fulfilling of your manifestation of desire to serve others. You are conscientious. The appurtenances are quite well aligned.

我是 Ra。為了你們持續的認真負責、專注在實踐你們渴望服務他人的顯化上，我們感謝你們，我的朋友。你們是謹慎認真的。附加物被相當良好地排列。

I am Ra. I leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing merrily in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友，我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中愉快地歡慶。Adonai。

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84.0 ▶

84.0 Ra: I am Ra. I greet you, my friends, in the love and in the light of the One Infinite Creator. We communicate now.

84.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

84.1 ▶

84.1 Questioner: Could you first please give me the condition of the instrument?

84.1 發問者：可否請你先給我、該器皿的狀態？

Ra: I am Ra. The physical complex energy level of the instrument is in sizable deficit. The vital energies are well.

RA：我是 Ra。該器皿的肉體複合體能量水平有相當的短缺。生命能是良好的。

84.2 ▶

84.2 Questioner: In the last session you mentioned least distorted complex protein in that the body complex of the instrument was capable of greatly increased distortion. Would you define the protein of which you spoke and we would like to know, increased distortion in which direction, towards health or ill-health?

84.2 發問者：在上次的集會、你提到「最小扭曲的複合蛋白質」，以及該器皿的身體複合體有能力大量增加扭曲。你可願定義你說的蛋白質？我們想要知道該增加扭曲的方向，朝向健康或不健康？

Ra: I am Ra. We were, in the cautionary statement about complex protein, referring to the distortions of the animal protein which has been slaughtered and preservatives added in order to maintain the acceptability to your peoples of this non-living, physical material. It is well to attempt to find those items which are fresh and of the best quality possible in order to avoid increasing this particular entity's distortions which may be loosely termed allergic.

RA：我是 Ra。我們先前關於複合蛋白質的告誡聲明，意指那些被屠宰以及被添加防腐劑的動物蛋白質的變貌、為了維持你們人群對這種無生氣的肉體食材的接受度。最好嘗試找到那些新鮮的品目、並且具有可能的最佳品質，好避免增加這個特別實體的

扭曲、可以鬆散地被稱為過敏。

We were speaking of the distortion towards disease which is potential at this space/time.

我們過去談論的朝向疾病的變貌、在這個空間/時間是潛伏的。

84.3 ▶

84.3 Questioner: What disease in particular were you speaking of and what would be its cause?

84.3 發問者：你剛才說的是特別指何種疾病？它的起因會是什麼？

Ra: I am Ra. One disease, as you call this distortion, is that of the arthritis and the lupus erythematosus. The cause of this complex of distortions is, at base, pre-incarnative. We refrain from determining the other distortion potential at this space/time due to our desire to maintain the free will of this group.

Affirmations may yet cause this difficulty to resolve itself. Therefore, we simply encouraged the general care with the diet with the instructions about allergy, as you call this quite complex distortion of the mind and body complexes.

RA：我是 Ra。一種疾病[如你們對這個扭曲的稱呼]是關節炎以及紅斑性狼瘡。這些扭曲的複合體的起因，就根本而言，是投胎前(的決定)。我們避免在此時指出其他的扭曲潛能、由於我們渴望維持這個小組的自由意志。肯定(語)可能還會促使這個困難自己分解。所以，我們單純地鼓勵一般性的照顧、配合(先前)關於過敏[如你們對這個心智與身體複合體中相當複雜的扭曲之稱呼]的飲食指示。

84.4 ▶

84.4 Questioner: The instrument asked the following question: Ra has implied that the instrument is on a path of martyrdom, but since all die are we not all martyr to something? When, if ever, does martyrdom partake of wisdom?

84.4 發問者：該器皿(要我)問以下的問題：「Ra 曾經暗示該器皿正走在殉道的途徑上，但既然我們都會死、難道我們不都為某個東西而殉道？在什麼時候、如果曾經有過、殉道帶有智慧？」

Ra: I am Ra. This is a thoughtful query. Let us use as exemplar the one known as Jehoshua. This entity incarnated with the plan of martyrdom. There is no wisdom in this plan but rather understanding and compassion extended to its fullest perfection. The one known as Jehoshua would have been less than fully understanding of its course had it chosen to follow its will at any space/time during its teachings. Several times, as you call this measure, this entity had the

possibility of moving towards the martyr' s place which was, for that martyr, Jerusalem. Yet in meditation this entity stated, time and again, "It is not yet the hour." The entity could also have, when the hour came, walked another path. Its incarnation would then have been prolonged but the path for which it incarnated somewhat confused. Thusly, one may observe the greatest amount of understanding, of which this entity was indeed capable, taking place as the entity in meditation felt and knew that the hour had come for that to be fulfilled which was its incarnation.

RA: 我是 Ra。這是一個經過深思的詢問，讓我們用 Jehoshua 這樣一個模範來說明。這個實體帶著殉道的計畫投生。在這個計畫中、沒有智慧，毋寧將諒解(理解)與憐憫心延伸到最充分的完美(境地)。被知曉為 Jehoshua 的實體在教導過程中，在任何的空間/時間、若它選擇遵循其意志，它就無法充分理解它的(人生)路線。有好幾次[如你們稱呼的衡量方式]，這個實體有可能移動前往殉道的場所，對那位殉道者而言即是耶路撒冷。不過在冥想中，這個實體一次又一次地說：「時候尚未到來」。當該時候來臨，這個實體也可以走另一條途徑。它的一生然後可以延長、但它投生的(目標)途徑就變得有些混淆。因此，一個實體可以從中觀察到最大量的理解：這個實體確實能夠做到，當該實體在冥想中感覺並知道時候已經到來，即將實踐此生的目的。

It is indeed so that all mind/body/spirit complexes shall die to the third-density illusion; that is, that each yellow-ray physical-complex body shall cease to be viable. It is a misnomer to, for this reason alone, call each mind/body/spirit complex a martyr, for this term is reserved for those who lay down their lives for the service they may provide to others. We may encourage meditation upon the functions of the will.

確實，所有的心/身/靈複合體都將在第三密度幻象中死去；也就是說，每個黃色光芒肉體複合體都將停止存活。但單單為了這個原因，就稱呼每個心/身/靈複合體為一個殉道者則是一種誤稱。因為這個稱謂是保留給那些實體：犧牲自己的生命好將服務提供給其他實體。我們願鼓勵冥想意志的機能。

84.5 ▶

84.5 Questioner: Can you make any suggestions about the instrument' s feet or how they got in the bad shape they are in, and would alternating the shoes help?

84.5 發問者：關於該器皿的雙腳、你能否給予任何建議，或(告知)它們如何變成這副糟糕的樣子，以及交替穿(兩雙)鞋子是否有幫助？

Ra: I am Ra. The distortion referred to above; that is, the complex of juvenile rheumatoid arthritis and lupus erythematosus acts in such a way as to cause

various portions of the body complex to become distorted in the way in which the instrument's pedal appendages are now distorted.

RA: 我是 Ra。上述參照的扭曲，也就是，幼年型類風濕性關節炎與紅斑性狼瘡之複合體，它以如此的方式作用導致該身體複合體多處扭曲，呈現的方式即為足部附肢現在被扭曲。

We may suggest care in resumption of the exercise but determination as well. The alternation of footwear shall prove efficacious. The undergarment for the feet which you call the anklet should be of a softer and finer material than is now being used and should, if possible, conform more to the outline of those appendages upon which it is placed. This should provide a more efficient aid to the cushioning of these appendages.

我們願建議看護放在恢復運動方面，也包括恢復決心。交替穿鞋子將證明為有效的。針對雙腳的襯衣，你稱為的短襪，應該使用更柔軟與細緻的材料，而非現在使用的材料，如果可能的話，應該更符合那些附肢的輪廓、因雙腳將置放在短襪上頭。這樣應該可以提供一個更有效率的協助、給予這些附肢緩衝。

We may further suggest that the same immersion in the waters which is helpful to the general distortion is, in general, helpful to this specific distortion as well. However, the injury which has been sustained in the metatarsal region of the right pedal appendage should further be treated for some period of your space/time by the prudent application of the ice to the arch of the right foot for brief periods followed always by immersion in the warm water.

我們可以進一步建議：同樣的浸泡在水中對於一般的扭曲是有幫助的，一般而言，對於這個特定的扭曲也是有幫助的。無論如何，在右足附肢的中骨區域有持續的損傷、應該被進一步地治療、持續一段你們的空間/時間、透過慎重地將冰塊短暫地敷在右腳的弓骨上，接著總是要浸泡在溫水中。

84.6 ▶

84.6 Questioner: Thank you. The instrument asks if the restricted, unpublishable healing information that was given during the first book be included in Book Four since readers who have gotten that far will be dedicated somewhat?

84.6 發問者：謝謝你。該器皿問在第一冊中，有一些受限不能出版的治療資訊，是否可以把它納入第四冊*，因為讀者們已經到了這麼遠的地步、具有某種專注程度？

{* 原初的手抄本來自卡帶的錄音，出版了四冊，標題為一的法則。第五冊包含前四冊省略的片斷、伴隨著卡拉與吉姆的評論，於 1998 年出版。參看卷一的「重聽報告」獲取如何產生新抄本的資訊、以及隨後這本書「Ra 接觸」的出版。}

Ra: I am Ra. This publication of material shall, in time, shall we say, be appropriate. There is intervening material.

RA：我是 Ra。容我們說，出版這(部分)資料遲早會有適合的時機。其中還有中介的資料。

84.7 ▶

84.7 Questioner: Thank you. I' m sure that we are getting into an area of problem with the first distortion here, and also with a difficulty in a bit of transient material here, but I have two questions from people that I' ll ask, although I consider especially the first one to be of no lasting value. Andrija Puharich asks about coming physical changes, specifically this summer. Is there anything that we could relay to him about that?

84.7 發問者：謝謝你。我確定我們正進入到有關第一變貌的問題區域，這裡還有個困難：一點過渡的題材，但某些人給我兩個問題，是我將要詢問的，雖然我特別認為第一個問題沒有永續的價值。安德里亞·普哈里契問即將到來的物理變遷，特別在這個夏天。有沒有什麼東西是我們能夠轉播給他聽的？

Ra: I am Ra. We may confirm the good intention of the source of this entity' s puzzles and suggest that it is a grand choice that each may make to, by desire, collect the details of the day or, by desire, to seek the keys to unknowing.

RA：我是 Ra。我們可以肯定這個實體的困惑之來源具有良好的意圖、接著建議每個實體可以做出一個宏偉的選擇：藉由渴望，收集今日的細節，或藉由渴望，尋求通往未知的鑰匙們。

84.8 ▶

84.8 Questioner: I' m interested... I can' t help but be interested in the fact that he had reported being taken on board craft. Could you tell me something about that?

84.8 發問者：我覺得有趣...我不禁對於該事實感興趣：根據報導、他曾經被帶到一架飛行器上頭。你能否告訴我一些關於那個報導的事情？*

{* 這個問題參考到 Ra 要求不要出版的資料。參看(原初)第五冊在這場集會的註記。}

Ra: I am Ra. The nature of contact is such that in order for the deep portion of the trunk of the tree of mind affected to be able to accept the contact, some symbology which may rise to the conscious mind is necessary as a framework for the explanation of the fruits of the contact. In such cases the entity' s own expectations fashion the tale which shall be most acceptable to that entity,

and in the dream state, or a trance state in which visions may be produced, this seeming memory is fed into the higher levels of the so-called subconscious and the lower levels of the conscious. From this point the story may surface as any memory and cause the instrument to function without losing balance or sanity.

RA：我是 Ra。該通訊的特質是這樣的：為了讓受影響的心智之樹的軀幹的深沉部份能夠接受該通訊—需要某種象徵符號升起到達顯意識心智當中，做為解釋該通訊之果實的架構。在這類的案例中、該實體自己的期待所即興製作的短篇故事將最容易被該實體接受；接著在睡夢狀態，或出神狀態，各種幻影可以在其中被製作，這表面上的記憶被餵入所謂潛意識之較高的層級與顯意識中較低的層級。從這個(時)點起，該故事可以任何記憶(形式)浮現、並且促成該器皿正常運作而不會失去平衡或健全心智。

84.9 ▶

84.9 Questioner: Thank you. Going back to the previous session, it was stated that each sexual activity was a transfer before the veil. I am assuming from that that you mean that there was a transfer of energy for each sexual activity before the veil which indicates to me that a transfer doesn't take place every time. Taking the case before the veil, would you trace the flow of energy that is transferred and tell me if that was the planned activity or a planned transfer by the designing Logos?

84.9 發問者：謝謝你，回到先前的集會，你陳述在罩紗(過程)之前，每一個性活動都是一個轉移。我正假設你的那個陳述意味著：在罩紗(過程)之前，每個性活動都有能量的轉移、這向我指出、現在的(能量)轉移不是每一次都會發生。以罩紗(過程)之前為例，你可否追溯那被轉移的能量流動，並告訴我那是否為該理則設計的已規劃活動或已規劃轉移？

Ra: I am Ra. The path of energy transfer before the veiling during the sexual intercourse was that of the two entities possessed of green-ray capability. The awareness of all as Creator is that which opens the green energy center. Thusly there was no possibility of blockage due to the sure knowledge of each by each that each was the Creator. The transfers were weak due to the ease with which such transfers could take place between any two polarized entities during sexual intercourse.

RA：我是 Ra。在罩紗(過程)之前，性交過程的能量轉移途徑屬於兩個擁有綠色光芒能力的實體。覺察一切皆為造物者、這開啟了綠色光芒能量中心。因此沒有阻塞的可能性、由於每個實體擁有確切的知識了解每個實體都是造物者。轉移(強度)是弱的、由於如此的轉移發生得容易、即任何兩個極化實體在性交過程中發生的(能量)轉移。

84.10 ►

84.10 Questioner: What I was getting at more precisely was, is the path of energy transfer... When we close an electrical circuit, it's easy to follow the path of energy. It goes along the conductor. I am trying to determine whether this transfer is between the heart chakras of each entity. I am trying to trace the physical flow of the energy to try to get an idea of blockages after the veil. I may be off on a wrong track here. If I'm wrong we'll just drop it. Can you tell me something about that?

84.10 發問者：我真正想精確了解的是：能量轉移的途徑—當我們關閉一個電路，追蹤能量的途徑是容易的。它沿著電導體前進。我嘗試判定這個轉移是否存在於各個實體的心輪之間。我在嘗試追溯這股能量的物理流動、為了嘗試了解罩紗過程之後阻塞的觀念。我或許走偏、來到錯誤的軌道上。如果我錯了，我們就放掉它。你可否告訴我一些那方面的東西？

Ra: I am Ra. In such a drawing or schematic representation of the circuitry of two mind/body/spirits or mind/body/spirit complexes in sexual or other energy transfer the circuit opens always at the red or base center and moves as possible through the intervening energy centers. If baffled it will stop at orange. If not, it shall proceed to yellow. If still unbaffled it shall proceed to green. It is well to remember in the case of the mind/body/spirit that the chakras or energy centers could well be functioning without crystallization.

RA：我是 Ra。在以概要圖解表示兩個心/身/靈或心/身/靈複合體的性能量或其他能量轉移的電路(過程)中，該電路總是在紅色或基底中心開啟，並且盡可能移動穿越其間的能量中心。如果受阻，它將停在橙色。如果未受阻，將前往黃色。如果仍未受阻，它將前往綠色。最好記住：在該心/身/靈的情況中，脈輪或能量中心很可能運作正常、而沒有結晶化。

84.11 ►

84.11 Questioner: In other words, they would be functioning but it would be equivalent in electrical circuitry to having a high resistance, shall we say. Although the circuit would be complete, red through green, the total quantity of energy transferred would be less. Is this correct?

84.11 發問者：換句話說，它們可以運作，但相當於一個帶具有高電阻的電路，容我們說。雖然該電路會是完整的，紅色直到綠色，全部轉移的能量數量會比較少。這是否正確？

Ra: I am Ra. We might most closely associate your query with the concept of voltage. The uncrystallized, lower centers cannot deliver the higher voltage.

The crystallized centers may become quite remarkable in the high voltage characteristics of the energy transfer as it reaches green ray and indeed as green ray is crystallized this also applies to the higher energy centers until such energy transfers become an honestation for the Creator.

RA: 我是 Ra。我們可以將你的詢問與電壓的概念做最密切的關聯。未結晶化的、較低狀態的(能量)中心不能遞送較高的電壓。當它抵達綠色光芒、並且綠色光芒確實結晶化、結晶化的中心在高電壓特性上是卓越的，這點也適用於更高的能量中心，直到這種能量轉移成為獻給造物主的一個裝飾品*。

{* 在這文脈中，裝飾品(honestation)可以被定義為：飾物或恩惠}

84.12 ►

84.12 Questioner: Would you please correct me on this statement, then? I' m guessing that what happens is that when a transfer takes place the energy is that light energy that comes in through the feet of the entity and starts the... The voltage or potential difference starts with the red energy center and, in the case of the green-ray transfer, terminates at the green energy center and then must leap or flow from the green energy center of one entity to the green of the other, and then something happens to it. Could you clear up my thinking on that?

84.12 發問者：那麼，請你更正我以下的陳述？我猜想實際發生的是：當一個轉移發生，光能量從該實體的雙腳進入並且開始一電壓或位能差開始於紅色能量中心，接著，在綠色光芒轉移的情況中，終止於綠色能量中心，然後，能量必定從一個實體的綠色能量中心跳躍或流動到對方的綠色(中心)，然後它發生某件事。你可否澄清我在此的思考？

Ra: I am Ra. Yes.

RA: 我是 Ra。可以。

84.13 ►

84.13 Questioner: Would you please do that?

84.13 發問者：請你開始吧？

Ra: I am Ra. The energy transfer occurs in one releasing of the potential difference. This does not leap between green and green energy centers but is the sharing of the energies of each from red ray upwards. In this context it may be seen to be at its most efficient when both entities have orgasm simultaneously. However, it functions as transfer if either has the orgasm and indeed in the case of the physically expressed love between a mated pair

which does not have the conclusion you call orgasm there is, nonetheless, a considerable amount of energy transferred due to the potential difference which has been raised as long as both entities are aware of this potential and release its strength to each other by desire of the will in a mental or mind complex dedication. You may see this practice as being used to generate energy transfers in some of your practices of what you may call other than Christian religious distortion systems of the Law of One.

RA：我是 Ra。能量轉移發生在一個實體釋放其位能差。這並不是在綠色與綠色能量中心之間跳躍、而是從紅色光芒向上，分享每個(中心)的能量。在這個脈絡中、你可以看見、最有效率的方式是當雙方[實體]同時擁有高潮。無論如何，它的轉移作用是其中一方有高潮即可。而確實，在某種情況中，伴侶之間以肉體表達愛意，沒有你們所謂的高潮做為結尾，依然有可觀的能量被轉移，這是由於已經被提高的位能差，只要雙方[實體]都覺察到這個位能、並且藉由意志的渴望在心理或心智複合體的奉獻中、釋放它的氣力給彼此。你可以看見這個方法被你們的一些實修派別用來生成能量轉移、你可以稱呼它們為一的法則中、基督徒宗教變貌系統以外的派別。

84.14 ►

84.14 Questioner: Would you give me an example of that last statement?

84.14 發問者：關於你剛才的最後一句敘述、你可願給我一個範例？

Ra: I am Ra. We preface this example with the reminder that each system is quite distorted and its teachings always half-lost. However, one such system is that called the tantric yoga.

RA：我是 Ra。我們先提醒你，做為這個範例的開場白：每個系統都是相當扭曲的、其教導總是遺失過半。無論如何，有一個這樣的系統被稱為譚崔瑜珈。

84.15 ►

84.15 Questioner: Considering individual A and individual B, if individual A experiences the orgasm is the energy, then, transferred to individual B in a greater amount? Is that correct?

84.15 發問者：考慮個體 A 與個體 B，若個體 A 經驗到高潮，那麼、轉移到個體 B 的能量的額度會比較大？那是否正確？

Ra: I am Ra. Your query is incomplete. Please restate.

RA：我是 Ra。你的詢問不完整。請重述。

84.16 ►

84.16 Questioner: What I am trying to determine is the direction of energy

transfer as a function of orgasm. Which entity gets the transferred energy? I know it' s a dumb question, but I want to be sure I have it cleared up.

84.16 發問者：我嘗試確認能量轉移的方向是否為高潮的函數。哪一個實體獲得轉移的能量？我知道這是個笨問題，但我想要確定我已澄清這點。

Ra: I am Ra. If both entities are well polarized and vibrating in green-ray love any orgasm shall offer equal energy to both.

RA：我是 Ra。如果雙方的極化程度都很好、並且在綠色光芒之愛中振動，任何的高潮都將提供相等的能量給雙方。

84.17 ►

84.17 Questioner: I see. Before the veil, can you describe any other physical difference that we haven' t talked about yet with respect to the sexual energy transfers or relationships or anything prior to veiling?

84.17 發問者：我知道了。在罩紗(過程)之前、你可否描述任何其他物理上的差異是我們還沒談論過的，關於性能量轉移或關係或任何罩紗(過程)之前的東西？

Ra: I am Ra. Perhaps the most critical difference of the veiling, before and after, was that before the mind, body, and spirit were veiled, entities were aware that each energy transfer and, indeed, very nearly all that proceeds from any intercourse, social or sexual, between two entities has its character and substance in time/space rather than space/time. The energies transferred during the sexual activity are not, properly speaking, of space/time. There is a great component of what you may call metaphysical energy transferred. Indeed, the body complex as a whole is greatly misunderstood due to the post-veiling assumption that the physical manifestation called the body is subject only to physical stimuli. This is emphatically not so.

RA：我是 Ra。或許罩紗(過程)前後最關鍵的差異，即是在心智、身體、靈性被遮蔽之前，實體們覺察到：每個能量轉移—兩個實體之間的任何社交或性交的往來、幾乎全部的收益—其特徵與實質都在時間/空間中，而非空間/時間中。在性活動中轉移的能量，嚴格地說，並不屬於空間/時間。轉移的能量有大部分是你們所謂的形而上能量。確實，身體複合體做為一個整體、由於後罩紗時期的假設被大大地誤解，(假設)被稱為身體的物理顯化只受到物理刺激的影響。斷然不是如此。

84.18 ►

84.18 Questioner: After the veil, in our particular case now, we have, in the circuitry of which we were speaking, what you' d call a blockage that first occurs in orange ray. Could you describe what occurs with this first blockage

and what its effects are on each of the entities assuming that one blocks and the other does not or if both are blocked?

84.18 發問者：在罩紗(過程)之後，以我們現在的特定情況而言，我們在剛才提到的電路中有阻塞，首先發生在橙色光芒(中心)。你可否首先描述這個首先的阻塞發生的事、以及它對於各個實體的效應？假設其中一個人阻塞、另一方沒有，或雙方都阻塞？

Ra: I am Ra. This material has been covered previously. If both entities are blocked both will have an increased hunger for the same activity, seeking to unblock the baffled flow of energy. If one entity is blocked and the other vibrates in love, the entity baffled will hunger still but have a tendency to attempt to continue the procedure of sating the increasing hunger with the one vibrating green ray due to an impression that this entity might prove helpful in this endeavor. The green-ray active individual shall polarize slightly in the direction of service to others but have only the energy with which it began.

RA：我是 Ra。這個題材以前已經涵蓋過了*。如果雙方實體都阻塞，雙方都會對同樣的活動有更多的飢渴，尋求解開受阻的能量流。若一個實體阻塞，另一個在愛中振動，受阻的實體仍將飢渴、但傾向嘗試繼續這個程序即與綠色光芒振動的實體在一起、以滿足增多的飢渴，因為它的印象是這樣的實體可能在這方面證實有幫助。該綠色光芒活躍的個體將稍微朝服務他人的方向極化，但擁有的能量跟它開始(活動)的時候一樣。

{* 先前在 26.38,以及 32.2 討論過}

84.19 ▶

84.19 Questioner: I didn' t mean to cover previously covered material. I was trying to work into a better understanding of what we' re talking about, with background of the veiling process, and what I was actually attempting to do was to discover something new in asking the question, so please if I ask any questions in the future that have already been covered don' t bother to repeat the material. I am just searching the same area for the possibility of greater enlightenment with respect to the particular area since it seems to be one of the major areas of experience in our present condition of veiling that produces a very large amount of catalyst and I am trying to understand, to use a poor term, how this veiling process created a greater experience and how this experience evolved, shall I say. The questions are very difficult at times to ask.

84.19 發問者：我無意去涵蓋先前講過的資料。我嘗試在罩紗過程的背景中工作、更佳地理解我們正在談論的內容，接著我真正嘗試做的是在發問時，發現新的東西，如

果我未來問了任何已經涵蓋過的議題、請不要費神去重複該題材。我只是在搜尋相同的區域、尋找關於這個特定領域中更大啟發的可能性，因為它似乎是我們目前罩紗狀態中一個主要的經驗領域，它產生了大量的催化劑，我嘗試去理解[用個貧乏的辭彙]這個罩紗過程如何創造一個更大的經驗，以及這個經驗如何演化，容我說。這些問題有時候很難問。

It occurs to me that many statues or drawings of the one known as Lucifer or the Devil is shown with an erection. Is this a function of this orange-ray blockage, and was this, shall we say, known by, in some minimal way, you might say, by those who devised these statues and drawings etc.?

我突然想到：許多關於路西華或魔王的雕像或繪畫都有個勃起(特徵)。這是否為橙色光芒阻塞的機能，容我們說，設計這些雕像或繪畫的人最小限度地知道這點？

Ra: I am Ra. There is, of course, much other distortion involved in a discussion of any mythic archetypal form. However, we may answer in the affirmative and note that you are perceptive.

RA：我是 Ra。當然在討論任何的神話原型形態中、有許多其他的扭曲牽涉其中。無論如何，我們可以肯定地回答、並注意到你是感知敏銳的。

84.20 ▶

84.20 Questioner: Then, with respect to the green, blue, and indigo transfers of energy: How would the mechanism for these transfers differ in making them possible or setting the groundwork for them than the orange ray? I know this is very difficult to ask and I may not be making any sense, but what I am trying to do is get to an understanding of the foundation for transfers in each of the rays and the preparations for the transfers, you might say, or the fundamental requirements and biases and potentials for these transfers. Could you expand on that for me please? I am sorry for the poor question.

84.20 發問者：那麼，關於綠色、藍色、靛藍色的能量轉移：這些轉移的機制跟橙色光芒機制有怎樣的的不同，使它們變為可能或奠定地基？我知道這是個很難問的，我可能是不知所云，但我正嘗試去做的、是獲得每個光芒中的(能量)轉移的基礎理解，以及針對這些轉移需要的準備或這些轉移的根本需求或偏向與潛能。可否請你為我詳述之？為了該差勁的問題、我感到抱歉。

Ra: I am Ra. We would take a moment to state in reply to a previous comment that we shall answer each query whether or not it has been previously covered for not to do so would be to baffle the flow of quite another transfer of energy.

RA：我是 Ra。我們先花一點時刻回覆一個先前的評論，即我們會回答每個詢問，不

管它先前是否被涵蓋，因為不那麼做將會完全地阻礙另一股能量的轉移。

To respond to your query we firstly wish to agree with your supposition that the subject you now query upon is a large one, for in it lies an entire system of opening the gateway to intelligent infinity. You may see that some information is necessarily shrouded in mystery by our desire to preserve the free will of the adept. The great key to blue, indigo, and finally, that great capital of the column of sexual energy transfer, violet energy transfers, is the metaphysical bond or distortion which has the name among your peoples of unconditional love. In the blue-ray energy transfer the quality of this love is refined in the fire of honest communication and clarity; this, shall we say, normally, meaning in general, takes a substantial portion of your space/time to accomplish although there are instances of matings so well refined in previous incarnations and so well remembered that the blue ray may be penetrated at once. This energy transfer is of great benefit to the seeker in that all communication from this seeker is, thereby, refined and the eyes of honesty and clarity look upon a new world. Such is the nature of blue-ray energy and such is one mechanism of potentiating and crystallizing it.

回應你的詢問、首先我們願同意你的假設，即你目前詢問的主題是龐大的，因為在其中包含一整個系統[開啟通往智能無限的大門]。你可以了解，有些資訊被籠罩在神秘之中是必須的、因為我們渴望保存行家的自由意志。偉大的(綠色)鑰匙，藉由它通往藍色、靛藍色，以及最終的紫羅蘭能量轉移—性能量轉移的脊柱的偉大頂端，它是形而上的聯結點或變貌、你們人群將它命名為無條件的愛。在藍色光芒能量轉移中，這個愛的品質在誠實的溝通與清晰的烈火中被淬煉；這點，容我們說，通常需要可觀的一段、你們的空間/時間來完成。雖然有些伴侶的例子是由於在許多個前世中精煉得很好，並且在今世回想得很好、而得以立刻穿透藍色光芒。這股能量轉移對於尋求者有很大的好處，因為這個尋求者的所有溝通藉此被精煉，並以誠實與清晰的雙眼觀看一個新的世界。如此是藍色光芒能量的本質，如此是一個賦能與結晶化的機制。

As we approach indigo-ray transfer we find ourselves in a shadowland where we cannot give you information straight out or plain, for this is seen by us to be an infringement. We cannot speak at all of violet-ray transfer as we do not, again, desire to break the Law of Confusion.

當我們來到靛藍色光芒轉移，我們發現自己處於影子大地之中。我們不能明白地把資訊直接給你，因為我們視此為一種冒犯。我們完全不能講說紫羅蘭光芒轉移，再次地，因為我們不渴望打破混淆法則。

We may say that these jewels, though dearly bought, are beyond price for the

seeker and might suggest that just as each awareness is arrived at through a process of analysis, synthesis, and inspiration, so should the seeker approach its mate and evaluate each experience, seeking the jewel.

我們可以說這些珠寶，雖然以昂貴的代價買到，對於尋求者而言是超越價格的，我們可以建議，正如同每一個實體透過分析、綜合、靈感的過程，獲致每一個覺察；尋求者也應該以這種方法接近它的伴侶，並評估每個經驗，尋求該珠寶。

84.21 ▶

84.21 Questioner: Is there any way to tell which ray the transfer was for an individual after the experience? Is there any way for the individual to tell in which particular ray the transfer occurred?

84.21 發問者：在該經驗過後，是否有任何方法可以辨別該個體經驗到哪個的光芒？是否有任何方法讓該個體辨別、該轉移在哪個特定的光芒中發生？

Ra: I am Ra. There is only a subjective yardstick or measure of such. If the energies have flowed so that love is made whole, green-ray transfer has taken place. If, by the same entities' exchange, greater ease in communication and greater sight has been experienced, the energy has been refined to the blue-ray energy center. If the polarized entities, by this same energy transfer experience, find that the faculties of will and faith have been stimulated, not for a brief while but for a great duration of what you call time, you may perceive the indigo-ray transfer. We may not speak of the violet-ray transfer except to note that it is an opening to the gateway of intelligent infinity. Indeed, the indigo-ray transfer is also this but, shall we say, the veil has not yet been lifted.

RA：我是 Ra。只有一把主觀的碼尺或度量工具。如果能量流動以後，愛變得完整了，綠色光芒轉移已經發生了。如果藉由相同(雙方)實體的交換，在溝通上變得更容易並具有更大的視野，能量已經被精煉到藍色光芒能量中心。如果極化的實體們，透過相同的能量轉移經驗，發現意志與信心的機能被刺激，不只是短暫片刻，而是持續一大段你們稱為的時間，你們可能感知到靛藍色光芒轉移。我們不能講述紫羅蘭色光芒轉移，除了注明它是通往智能無限的大門的通路。確實，靛藍色光芒能量也是這樣，但容我們說，該罩紗尚未被掀起。

84.22 ▶

84.22 Questioner: Before the veil, were there— Let me put it this way: Did the Logos, or did most Logoi plan before the veil to create a system of random sexual activity or specific pairing of entities for periods of time, or did they have an objective in this respect?

84.22 發問者：在罩紗(過程)之前，有沒有一讓我們這麼說吧：大多數的理則是否在罩紗(過程)之前計畫創造一個系統、包含隨機的性活動或特定的實體配對方式、度過一些時期，或在這方面、祂們有個目標？

Ra: I am Ra. This shall be the last full query of this working.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。

The harvest from the previous creation was that which included the male and female mind/body/spirit. It was the intention of the original Logoi that entities mate with one another in any fashion which caused a greater polarization. It was determined, after observation of the process of many Logoi, that polarization increased many fold if the mating were not indiscriminate. Consequent Logoi thusly preserved a bias towards the mated relationship which is more characteristic of more disciplined personalities and of what you may call higher densities. The free will of each entity, however, was always paramount and a bias only could be offered.

來自前一個造物的收割的內容包括男性與女性心/身/靈。起初理則們的意圖是實體們以任何可促成更大極化的方式彼此交配。觀察許多理則的過程之後，它被判定，如果交配不是毫無區別，則極化將增加許多倍。隨後的理則們因此保留一個偏好—朝向伴侶的關係，它的特性有更多屬於較有修為的人格體與你們可以稱為較高的密度。無論如何，每個實體的自由意志總是至高無上的，理則只能提供一個偏好。

May we ask if there may be any brief queries before we leave this instrument?
在我們離開這個器皿之前、容我們問是否有任何簡短的詢問？

84.23 ▶

84.23 Questioner: Is there anything we can do to make the instrument more comfortable or improve the contact?

84.23 發問者：有沒有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. We would ask that each of the support group be especially vigilant in the, what you would call, immediate future due to this instrument' s unbidden but serious potential for increased distortion towards illness/health.

RA：我是 Ra。我們要請求支援小組的每位成員在[你會稱為的]不久的將來特別小心警戒，由於這個器皿的未被邀請、但嚴重的潛能朝向疾病/健康的增多扭曲。

You are most conscientious. We thank you, my friends, and leave you in the

glorious light and love of the One Infinite Creator. Go forth, therefore,
rejoicing in the power and in the peace of the One Infinite Creator. Adonai.
你們是至為謹慎認真的，我們謝謝你，我的朋友們，並在太一無限造物者榮耀的光與
愛中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。
Adonai。

第 085 場集會-1982 年四月 26 日

85.0 ▶

85.0 Ra: I am Ra. We communicate now.

85.0 RA: 我是 Ra。我們現在開始通訊。[在此有 40 秒的停頓]

85.1 ▶

85.1 Questioner: Could you first give me the condition of the instrument?

85.1 發問者：你可否先告訴我該器皿的狀態？

Ra: I am Ra. We ask your permission to preface this answer by the inclusion of the greeting which we use.

RA: 我是 Ra。我們要求你的許可、將我們使用的致意放在這個回答的前頭。

85.2 ▶

85.2 Questioner: That' s agreeable.

85.2 發問者：欣然同意。

Ra: I am Ra. We greet you in the love and in the light of the One Infinite Creator. We were having some difficulty with the channel of energy influx due to pain flare, as you call this distortion of the physical body complex of this instrument. Therefore, it was necessary to speak as briefly as possible until we had safely transferred the mind/body/spirit complex of this instrument. We beg your kind indulgence for our discourtesy. It was appropriate.

RA: 我是 Ra。我們在太一無限造物者的愛與光中向你們致意。我們在能量流入的管道上有一些困難，由於疼痛爆發的緣故，以你們的說法來稱呼這個器皿的肉體複合體的扭曲。因此，剛才有需要盡可能地簡短談話，直到我們安全地轉移這個器皿的心/身/靈複合體。我們懇求你親切地寬容我們的失禮。那是恰當的。

The condition of this instrument is as follows. The necessity for extreme vigilance is less, due to the somewhat lessened physical complex energy deficit. The potential for distortion remains and continued watchfulness over the ingestion of helpful foodstuffs continues to be recommended. Although the instrument is experiencing more than the, shall we say, normal for this mind/body/spirit complex, distortion towards pain at this space/time nexus, the basic condition is less distorted. The vital energies are as previously stated.

這個器皿的狀態如下：極度警戒的需求減少了、由於肉體複合體能量短缺的現象減輕。扭曲的潛能仍舊存在，我們持續推薦(你們)機警地留意(器皿)攝取有益的食材。容我們說，在這個空間/時間鏈結，雖然該器皿正在經驗比[這個心/身/靈複合體]平常多的痛苦變貌，基本的狀態是較少扭曲的。該生命能如前所述。

We commend the vigilance and care of this group.

我們讚許這個小組的警戒與照顧。

85.3 ▶

85.3 Questioner: What is the current situation with respect to our fifth-density, service-to-self polarized companion, shall I say?

85.3 發問者：關於我們的第五密度、服務自我極化的同伴，它目前情況如何，容我說？

Ra: I am Ra. Your companion has never been more closely associated with you than at the present nexus. You may see a kind of crisis occurring upon the so-called magical level at this particular space/time nexus.

RA：我是 Ra。你們的同伴從未像在目前的鏈結這樣與你們有更緊密的關聯了。在這個特定的空間/時間鏈結、你可以看見一種危機發生在所謂的魔法層級上頭。

85.4 ▶

85.4 Questioner: What is the nature of this crisis?

85.4 發問者：這個危機的本質是什麼？

Ra: I am Ra. The nature of this crisis is the determination of the relative polarity of your companion and yourselves. You are in the position of being in the third-density illusion and consequently having the conscious collective magical ability of the neophyte, whereas your companion is most adept. However, the faculties of will and faith and the calling to the light have been used by this group to the exclusion of any significant depolarization from the service-to-others path.

RA：我是 Ra。這個危機的本質是決定你的同伴與你們自己之相對極性。你所在的位置是第三密度幻象中、因此擁有一個新手的有意識的集體魔法能力，反之、你的同伴是至為老練的。然而，這個小組一直使用意志與信心的機能、並且呼求光，從而排除任何顯著的退極化作用、不致離開服務他人的途徑。

If your companion can possibly depolarize this group it must do so and that quickly, for in this unsuccessful attempt at exploring the wisdom of separation

it is encountering some depolarization. This shall continue. Therefore, the efforts of your companion are pronounced at this space/time and time/space nexus.

如果你的同伴有可能使這個小組退極化、它必定要這麼做，並且要快點做，因為它在嘗試探索分離的智慧、而該嘗試並不成功，它正在遭遇一些退極化(作用)。這過程將持續。所以，在這個空間/時間與時間/空間鏈結、你的同伴的努力是顯著強烈的。

85.5 ▶

85.5 Questioner: I am totally aware of the lack of necessity or even rational need for naming of entities or things. I was wondering if this particular entity had a name just so that we could increase our efficiency of communicating with respect to him. Does he have a name?

85.5 發問者：我完全地覺察到欠缺需要或甚至理性的需求去命名實體或事物。我在想這個特別的實體是否有個名字，這樣、好讓我們可以增進與他溝通的效率？他有個名字嗎？

Ra: I am Ra. Yes.

RA：我是 Ra。有的。

85.6 ▶

85.6 Questioner: Would it be magically bad for us to know that name, or would it make no difference?

85.6 發問者：我們知道那個名字，對我們在魔法上是否不好，或者沒有差別？

Ra: I am Ra. It would make a difference.

RA：我是 Ra。會有差別。

85.7 ▶

85.7 Questioner: What would the difference be?

85.7 發問者：那個差別會是什麼？

Ra: I am Ra. If one wishes to have power over an entity it is an aid to know that entity' s name. If one wishes no power over an entity but wishes to collect that entity into the very heart of one' s own being it is well to forget the naming. Both processes are magically viable. Each is polarized in a specific way. It is your choice.

RA：我是 Ra。如果一個實體但願有權力凌駕(另)一個實體之上、知道該實體的名字是一個幫助。如果一個實體不想要有凌駕(另)一個實體的權力、只想將該實體收集到它自

身存有的本心之中，那最好忘記名稱。兩個過程在魔法上都是可行的。每個實體以特定的方式極化。這是你的選擇。

85.8 ▶

85.8 Questioner: I am assuming that it would be a problem for the instrument if she were to meditate without the hand pressure from the other-self at this time because of the continued greeting. Is this correct?

85.8 發問者：我假設：該器皿在冥想中若沒有其他自我的按手、在此時會是一個問題、因為持續的致意。這是否正確？

Ra: I am Ra. This is correct if the instrument wishes to remain free from this potential separation of mind/body/spirit complex from the third density it now experiences.

RA：我是 Ra。這是正確的，如果該器皿想要保持自由、離開這個潛在的分離：即其心/身/靈複合體與它現在經驗的第三密度分離。

85.9 ▶

85.9 Questioner: I am assuming that, if for no other reason, since our fifth-density companion has been monitoring our communications with Ra it has been made aware of the veiling process of which we have been speaking. And it seems to me that, from an intellectual point of view, that conscious knowledge and acceptance of the fact that this veiling process was used for the purpose for which it was used, that it would be difficult to maintain high negative polarization once it was intellectually consciously accepted that this veiling process did in fact occur the way that you have described. Could you clear up my thinking on that point?

85.9 發問者：如果沒有其他原因，我做以下的假設：既然我們的第五密度同伴一直在監控我們與 Ra 的通訊，它已經變得覺察我們一直談論的罩紗過程。接著從智性的觀點，在我看來，顯意識的知識與接受這個事實：即罩紗被使用的目的，這會使得這位同伴難以維持高度的負面極化，一旦你從智性上、有意識地接受這個罩紗過程的確以你們已描述的方式發生。你可否澄清我這方面的觀點？

Ra: I am Ra. We are unsure as to our success in realigning your modes of mentation. We may, however, comment.

RA：我是 Ra。我們不確定我們是否能成功地重新校準你的思考過程模式。無論如何，我們可以評論。

The polarization process, as it enters fourth density, is one which occurs with

full knowledge of the veiling process which has taken place in third density. This veiling process is that which is a portion of the third-density experience. The knowledge and memory of the outcome of this and all portions of the third-density experience informs the higher-density polarized entity. It, however, does not influence the choice which has been made and which is the basis for further work past third density in polarization. Those which have chosen the service-to-others* path have simply used the veiling process in order to potentiate that which is not. This is an entirely acceptable method of self-knowledge of and by the Creator.

極化過程，當它進入第四密度，出現時帶著罩紗過程[已發生在第三密度]的充分知識。這個罩紗過程是第三密度經驗的一部分。這點以及所有第三密度經驗的結果的記憶與知識、告知較高密度極化的實體。然而，它並不會影響已經做出的選擇，該選擇是極化通過第三密度之後、進一步工作的基礎。那些已經選擇服務他人*途徑的實體們只是用罩紗過程來賦能給那本不存在的東西。這是一個完全可接受的、(獲得)自我知識的方法：屬於(造物者)、藉由造物者。

{ 這應該是服務自我。唐與 Ra 在 85.13 更正該錯誤。 }*

85.10 ►

85.10 Questioner: You just stated that those who are on the service-to-others* path use the veiling process to potentiate that which is not. I believe I am correct in repeating what you said. Is that correct?

85.10 發問者：你剛才陳述那些服務他人途徑的實體們使用罩紗過程來賦能給那本不存在的東西。我相信我正確地重複你所說的。那是否正確？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。*

{ 如先前的註腳，Ra 在 85.13 更正該錯誤，表達它們原本要說：服務自我 }*

85.11 ►

85.11 Questioner: Then the service-to-others path have potentiated that which is not. Could you expand that a little bit so I can understand it better?

85.11 發問者：那麼，服務他人途徑已經賦能給那本不存在的東西。你可否詳細說明一點、好讓我可以更佳地理解它？

Ra: I am Ra. If you see the energy centers in their various colors completing the spectrum you may see that the service-to-others* choice is one which denies the very center of the spectrum; that being universal love. Therefore, all that is built upon the penetration of the light of harvestable quality by such

entities is based upon an omission. This omission shall manifest in fourth density as the love of self; that is, the fullest expression of the orange and yellow energy centers which then are used to potentiate communication and adepthood.

RA：我是 Ra。如果你看見能量中心群以它們各式各樣的顏色完全了整個光譜、你可以看見：服務他人{在 85.13 更正為：服務自我}的選擇是否認該光譜的正中心——也就是普世大愛。因此，這類實體所有建構的基礎，藉以穿透可收割品質的光，是基於一個省略。這個省略顯化在第四密度為自我之愛；也就是說最充分地表達橙色與黃色能量中心，然後它被用於賦能其溝通與行家身分。

When fifth-density refinement has been achieved that which is not is carried further, the wisdom density being explored by entities which have no compassion, no universal love. They experience that which they wish by free choice, being of the earnest opinion that green-ray energy is folly.

當一個實體達到第五密度的精煉程度，那本不存在的東西將被進一步地延伸，這樣的實體探索智慧密度之際沒有悲憫心、沒有普世大愛。它們經驗的東西是它們以自由意志想望的，它們誠摯的看法為：綠色光芒能量是愚蠢的。

That which is not may be seen as a self-imposed darkness in which harmony is turned into an eternal disharmony. However, that which is not cannot endure throughout the octave of third density and, as darkness eventually calls the light, so does that which is not eventually call that which is.

那本不存在的東西可以被視為自我強加的黑暗，在其中、和諧被轉變成為永恆的不和諧。無論如何，那本不存在的東西無法持久地渡過整個[第三密度的*]八度音程，並且如同黑暗最終會呼求光明，所以、那本不存在的東西最終將呼求那本來存在的東西。

{* 雖然未知、有可能第三密度的八度音程是未更正的錯誤。雖然每個密度都能被考量為它自己的八度音程，極性的旅程並不單單侷限於第三密度的邊界，而是散發到更大的八度音程、具備七個密度，從第三開始、於早期第六總結。}

* This should be service-to-self. Don and Ra corrected the error later in the session.

*這應該是服務自我。Don 和 Ra 在會議後期更正了錯誤。

85.12 ▶

85.12 Questioner: I believe that there were salient errors in the communication we just completed because of transmission difficulties. Are you aware of these errors?

85.12 發問者：由於傳輸上的困難、我相信我們剛才完成的通訊有突出的錯誤。你是

否覺察這些錯誤？

Ra: I am Ra. We are unaware of errors although this instrument is experiencing flares of pain, as you call this distortion. We welcome and encourage your perceptions in correcting any errors in transmission.

RA：我是 Ra。我們並未覺察錯誤、雖然這個器皿正在經驗疼痛的爆發、依你對這個扭曲的稱呼。我們歡迎並鼓勵你的覺察以糾正任何傳輸過程中的錯誤。

85.13 ►

85.13 Questioner: I think simply that the statement was made that we were speaking of the service-to-others path. Would you check that, please?

85.13 發問者：我單純地想：我們剛才幾次談論到服務他人途徑(是不正確的)。你可願檢查一下，請？

Ra: I am Ra. May we ask that you be apprised of our intention to have spoken of the service-to-self path as the path of that which is not.

RA：我是 Ra。容我們告知你，我們意圖述說的是服務自我的途徑，即那本不存在的途徑。

85.14 ►

85.14 Questioner: I am just interested in the problem here that we sometimes have with transmission since the word "others" was used three times in the transmission rather than the word "self." And could you give me an idea of the problem of communication that we had there that creates that type of an anomaly which, if I didn' t catch, could create a rather large discrepancy in communication?

85.14 發問者：我只是對於這裡的問題感興趣、我們偶爾在傳輸過程中產生的問題，既然「他人」這個詞在傳輸過程中被用了三次，而非「自我」這個詞。你可否讓我們了解我們面臨的通訊問題、它造成某種異常現象，如果我沒有捕捉到，就可能創造出通訊上的巨大不一致？

Ra: I am Ra. Firstly, we may note the clumsiness of language and our unfamiliarity with it in our native, shall we say, experience. Secondly, we may point out that once we have miscalled or misnumbered an event or thing, that referent is quite likely to be reused for some transmission time, as you call this measurement, due to our original error having gone undetected by ourselves.

RA：我是 Ra。首先，我們注意到語言的笨拙性、以及我們在原生的[容我們說]經驗中不熟悉語言。其次，我們可以指出：一旦我們錯誤稱呼或錯誤編號一個事件或東西，

在接下來的傳輸時間[以你對這個度量的稱呼]，很可能會重複使用這個參考對象，這是由於我們起初的錯誤沒有被我們自己偵測到的緣故。

85.15 ▶

85.15 Questioner: Thank you. Do you have use of all of the words in the English language and, for that matter, all of the words in all languages that are spoken upon this planet at this time?

85.15 發問者：謝謝你。你是否擁有英語的所有詞彙？同樣的主題，在這個地球上、人們說的所有語言、所有字彙(，你都有嗎)？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

85.16 ▶

85.16 Questioner: I have a question here from Jim. It states: "I believe that one of my primary pre-incarnative choices was to open my green-ray energy center for healing purposes. As I see my compassion developing is it more appropriate to balance this compassion with wisdom in my healing exercises or to allow the compassion to develop as much as possible without being balanced?"

85.16 發問者：我這兒有個問題來自吉姆。他說：「我相信在我投胎前的幾個主要選擇中、有一個是敞開我的綠色光芒中心、為了治療之目的。當我看見憐憫心正在發展，在我的療愈練習中、以智慧平衡這個憐憫心比較恰當、或者允許憐憫心盡可能地發展，無須被平衡？」

Ra: I am Ra. This query borders upon that type of question to which answers are unavailable due to the free-will prohibitions upon information from teach/learners.

RA：我是 Ra。這個詢問處於邊緣地帶，這類的問題、(我們)無法提供答案，由於自由意志(法則)禁止資訊來自教導/學習者。

To the student of the balancing process we may suggest that the most stringent honesty be applied. As compassion is perceived it is suggested that, in balancing, this perception be analyzed. It may take many, many essays into compassion before true universal love is the product of the attempted opening and crystallization of this all-important springboard energy center. Thus the student may discover many other components to what may seem to be all-embracing love. Each of these components may be balanced and

accepted as part of the self and as transitional material as the entity' s seat of learn/teaching moves ever more fairly into the green ray.

對於平衡過程的學生，我們可以建議(它)應用最嚴苛的誠實標準。當憐憫心被感知，我們建議在平衡過程中分析這個感知。在嘗試開啟與結晶化這個全然重要的跳板能量中心的過程中，結果是真實的普世大愛，那結果之前，可能需要有許多、許多次的實驗性嘗試以進入憐憫心。是故，該學生可能發現許多其他的構成要素可以通往似乎是擁抱一切的愛。這些要素，每個都可以被平衡、被接受為自我的一部分、做為過渡性的素材，於是該實體學習/教導的座椅不斷地、更美好地移動進入綠色光芒。

When it is perceived that universal love has been achieved the next balancing may or may not be wisdom. If the adept is balancing manifestations it is indeed appropriate to balance universal love and wisdom. If the balancing is of mind or spirit there are many subtleties to which the adept may give careful consideration. Love and wisdom, like love and light, are not black and white, shall we say, but faces of the same coin, if you will. Therefore, it is not, in all cases, that balancing consists of a movement from compassion to wisdom. 當(學生)感知到、已經達成普世大愛，下一個平衡可以是或可能不是智慧。如果該行家正在平衡顯化，平衡普世大愛與智慧確實是恰當的。如果該平衡過程屬於心智或靈性，有許多微妙細節有待該行家給予仔細的考量。愛與智慧，就像愛與光，都不是黑與白，容我們說，只是相同銅板的兩面[如果你願意這樣想]。所以，並不是在所有情況中，該平衡都包含從憐憫到智慧的移動。

We may suggest at all times the constant remembrance of the density from which each adept desires to move. This density learns the lessons of love. In the case of Wanderers there are half-forgotten overlays of other lessons and other densities. We shall leave these considerations with the questioner and invite observations which we shall then be most happy to respond to in what may seem to be a more effectual manner.

我們會建議：在全時間、恆常地憶起這個密度、每個行家渴望從這裡開始前進。這個密度學習愛的功課。在流浪者的個案中，還有遺忘過半的其他課程、與其他密度的套疊。我們將這些考量留給發問者、並邀請(他的)更多觀察、然後我們將十分快樂地、以一個可能似乎更有效力的方式回應。[在此有 30 秒的停頓]

85.17 ▶

85.17 Questioner: What changes of functions, or control, or understanding, etc., of the mind/body/spirits were most effective in producing the evolution desired due to the veiling process?

85.17 發問者：由於罩紗過程，關於心/身/靈的機能或控制或理解等等、有哪些改變對

於產出被渴望的進化最有功效？

Ra: I am Ra. We are having difficulty retaining clear channel through this instrument. It has a safe margin of transferred energy but is experiencing pain flares. May we ask that you repeat the query as we have a better channel now.

RA：我是 Ra。我們正遭遇困難、即透過這個器皿維持清晰的管道。它的轉移能量在安全的邊際內、但正在經驗疼痛的爆發。容我們請求你重複詢問，因我們現在有更佳的管道。

85.18 ▶

85.18 Questioner: After the veiling process certain veiled functions or activities must have been paramount in creating evolution in desired polarized directions. I was just wondering which of these had the greatest effect on polarization?

85.18 發問者：在罩紗過程之後、一些特定被覆蓋的機能或活動必定有最重要的地位、因為它們創造進化、往渴望的極化方向。我正在想、哪些機能對於極化有最大的效應？

Ra: I am Ra. The most effectual veiling was that of the mind.

RA：我是 Ra。最有效力的罩紗屬於心智。

85.19 ▶

85.19 Questioner: I would like to carry that on to find out what specific functions of the mind were most effectual and the three or four most effective changes brought about to create the polarization.

85.19 發問者：我想進一步探討、找出心智哪些特定的機能最有效力，以及三或四個最有效的改變、就創造極化而言。

Ra: I am Ra. This is an interesting query. The primary veiling was of such significance that it may be seen to be analogous to the mantling of the Earth over all the jewels within the Earth's crust; whereas previously all facets of the Creator were consciously known. After the veiling, almost no facets of the Creator were known to the mind. Almost all was buried beneath the veil.

RA：我是 Ra。這是一個有趣的詢問。主要罩紗具有如此的顯著意義、可以被視為：類比於地球的地幔、覆蓋所有地殼內的珠寶；相對於(罩紗)以前、造物者所有的面向都被有意識地知曉。罩紗(過程)之後，幾乎沒有一個造物者的面向被心智知曉。幾乎所有(寶藏)都被埋藏在罩紗之下。

If one were to attempt to list those functions of mind most significant in that they might be of aid in polarization, one would need to begin with the faculty of visioning, envisioning, or far-seeing. Without the veil the mind was not caught in your illusory time. With the veil space/time is the only obvious possibility for experience.

如果一個實體嘗試列舉哪些心智機能對於協助極化有最顯著意義，一個實體會需要從憧憬、觀想、或遠見的機能開始。沒有罩紗，心智不會陷入你們的虛幻時間中。有了罩紗、空間/時間是經驗唯一明顯的可能性。

Also upon the list of significant veiled functions of the mind would be that of dreaming. The so-called dreaming contains a great deal which, if made available to the conscious mind and used, shall aid it in polarization to a great extent.

另外，在心智被遮蔽的顯著機能清單中，有一項是作夢。所謂的作夢包含大量的(協助)，如果顯意識心智能夠存取並使用之，(作夢)將大程度地協助它的極化。

The third function of the mind which is significant and which has been veiled is that of the knowing of the body. The knowledge of and control over the body, having been lost to a great extent in the veiling process, is thusly lost from the experience of the seeker. Its knowledge before the veiling is of small use. Its knowledge after the veiling, and in the face of what is now a dense illusion of separation of body complex from mind complex, is quite significant.

心智第三個功能是顯著的，也是被遮蔽的，即是知曉身體。在罩紗過程中，對於身體的知識與控制已經遺失大半，因此尋求者的經驗少了這塊。在罩紗(過程)之前，身體的知識只有很小的用處。罩紗(過程)之後，身體知識的意義則是相當顯著，因為實體現在面臨的是一個稠密的幻象、分離了身體複合體與心智複合體。

Perhaps the most important and significant function that occurred due to the veiling of the mind from itself is not in itself a function of mind but rather is a product of the potential created by this veiling. This is the faculty of will or pure desire.

或許、在心智遮蔽它自己的過程中所發生的、最重要與顯著的功用並不是該過程自身成為心智的一個功能，毋寧是，透過這個罩紗過程創造出的潛能之產物。這是意志的機能或純粹的渴望。

We may ask for brief queries at this time. Although there is energy remaining for this working, we are reluctant to continue this contact, experiencing continual variations due to pain flares, as you call this distortion. Although we

are unaware of any misgiven material we are aware that there have been several points during which our channel was less than optimal. This instrument is most faithful but we do not wish to misuse this instrument. Please query as you will.

此時，容我們問、有任何簡短的詢問嗎。雖然還剩下能量進行這次的工作、我們不情願繼續這次的通訊，(因)持續經驗到程度不一的疼痛爆發[如你所稱的這個扭曲]。雖然我們沒有覺察到給予任何令人疑慮的材料，我們覺察到在幾個(時)點，我們的管道不盡理想。這個器皿至為信實，但我們不想誤用這個器皿。請依你的意願詢問。

85.20 ▶

85.20 Questioner: Well, I will just ask in closing: is an individualized portion or entity of Ra inhabiting the instrument' s body for the purpose of communication? And then, is there anything that we can do to improve the contact or make the instrument more comfortable?

85.20 發問者：嗯，在結束之際，我只問：為了通訊的目的，是否 Ra 的一個實體或個體化部份棲息於器皿的身體？然後，有沒有任何我們可以做的事，好改善該通訊或使該器皿更舒適？

Ra: I am Ra. We of Ra communicate through narrow-band channel through the violet-ray energy center. We are not, as you would say, physically indwelling in this instrument; rather, the mind/body/spirit complex of this instrument rests with us.

RA：我是 Ra。我們 Ra 群體透過紫羅蘭色光芒能量中心進行窄頻通訊。我們並沒有如你會說的，實質地居住在這個器皿中；毋寧，這個器皿的心/身/靈複合體在我們這裡休息。

You are diligent and conscientious. The alignments are excellent. We leave you rejoicing in the power and in the peace of the One Infinite Creator. Go forth, then, my friends, rejoicing in the power and in the peace of the infinite love and the ineffable light of the One Creator. I am Ra. Adonai.

你們是勤勉且盡責的。各項排列是優異的。我們離開你們，在太一無限造物者的大能與和平中歡慶著。那麼，向前去吧，我的朋友們，在太一造物者無限的愛與難以言喻的光中、歡欣慶祝。我是 Ra。Adonai。

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86.0 ▶

86.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

86.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我們現在開始通訊。

86.1 ▶

86.1 Questioner: Could you first please give me the condition of the instrument?

86.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. The instrument' s distortion towards physical energy complex deficit has slightly increased since the last asking. The vital energy levels have had significant calls upon them and are somewhat less than the last asking also.

RA：我是 Ra。自從上次的詢問、該器皿的肉體複合體能量短缺[變貌]有輕微加劇的現象。生命能[層級]曾被顯著地呼求、其水平比上次詢問時要少一些。

86.2 ▶

86.2 Questioner: What was the nature of these significant calls on the vital energy?

86.2 發問者：這個對生命能的顯著呼求、其本質為何？

Ra: I am Ra. There are those entities which entertain the thought distortion towards this entity that it shall remove for the other-selves all distortions for the other-self. This entity has recently been in close contact with a larger than normal number of entities with these thought complex distortions. This entity is of the distortion to provide whatever service is possible and is not consciously aware of the inroads made upon the vital energies.

RA：我是 Ra。有些實體懷著一種思想變貌靠近這個實體、(認為)它可以為其他自我們移除其他自我的所有扭曲。這個實體最近密切接觸有這些思想複合體變貌的實體們、比平常的數量要多。這個實體的變貌是提供任何可能的服務、並未有意識地覺察這樣會侵蝕其生命能。

86.3 ▶

86.3 Questioner: Am I correct in assuming that you' re speaking of incarnate third-density entities that were creating the condition of use of the vital energy?

86.3 發問者：我假設你剛才說的是一些具肉身的第三密度實體、它們創造了一個狀態、使用其生命能，我是否正確？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

86.4 ▶

86.4 Questioner: What' s the present situation with our fifth-density service-to-self polarized companion?

86.4 發問者：關於我們的第五密度、服務自我極化的同伴，目前情況怎麼樣？

Ra: I am Ra. The period which you may call crisis remains.

RA：我是 Ra。你可以稱為危機的時期仍舊存在。

86.5 ▶

86.5 Questioner: Can you tell me anything of the nature of this crisis?

86.5 發問者：關於這個危機之本質、你可否告訴我任何事？

Ra: I am Ra. The polarity of your companion is approaching the critical point at which the entity shall choose either to retreat for the nonce and leave any greetings to fourth-density minions or lose polarity. The only other potential is that in some way this group might lose polarity in which case your companion could continue its form of greeting.

RA：我是 Ra。你們同伴的極性正迫近臨界點，該實體將在此選擇：暫時撤退、接著把任何的致意(工作)交給第四密度的手下，或者失去極性。其他唯一的潛在可能是以某種方式、這個小組可能失去極性、在這情況下、你們的同伴能夠繼續它致意的形式。

86.6 ▶

86.6 Questioner: In the last session you had mentioned the properties precipitating from the veiling of the mind; the first being visioning, envisioning, or far-seeing. Would you explain the meaning of that?

86.6 發問者：在上次集會中、你曾提到從心智的罩紗沉澱出來的屬性，首先是憧憬、觀想、或遠見。你可願解釋那句話的意義？

Ra: I am Ra. Your language is not overstrewn with non-emotional terms for the functional qualities of what is now termed the unconscious mind. The nature of mind is something which we have requested that you ponder. However, it is, shall we say, clear enough to the casual observer that we may share some thoughts with you without infringing upon your free learn/teaching experiences.

RA：我是 Ra。你們的語言並未充分含括非情緒化詞彙去描述你們稱為無意識的心智的功能性品質。我們曾經請求你衡量心智的本質，然而、容我們說、它對於隨意的觀察者而言已經夠清晰了，我們可以與你分享一些思維而不致冒犯你們自由的學習/教導經驗。

The nature of the unconscious is of the nature of concept rather than word. Consequently, before the veiling the use of the deeper mind was that of the use of unspoken concept. You may consider the emotive and connotative aspects of a melody. One could call out, in some stylized fashion, the terms for the notes of the melody. One could say, "a quarter note A, a quarter note A, a quarter note A, whole note F." This bears little resemblance to the beginning of the melody of one of your composers' most influential melodies, that known to you as a symbol of victory.

無意識(心智)的本質屬於概念、而非文字。所以，在罩紗過程之前，使用較深層心智即是使用無可言喻的概念。你可以考量一首歌曲的情感與絃外之音的層面。一個實體能以某種藝術的手法，唱出這首樂曲的音符。一個實體(也)可以說：「1/4 拍 A 調、1/4 拍 A 調、1/4 拍 A 調、全拍 F 調」。這樣說便跟這首曲子的開頭只有一點點相似性、這是你們的作曲家最有影響力的曲子之一、你們知曉為勝利的標誌。

This is the nature of the deeper mind. There are only stylized methods with which to discuss its functions. Thusly our descriptions of this portion of the mind, as well as the same portions of body and spirit, were given terms such as "far-seeing," indicating that the nature of penetration of the veiled portion of the mind may be likened unto the journey too rich and exotic to contemplate adequate describing thereof.

這是較深層心智的本質。只有以藝術風格的方法來討論它的機能。因此我們描述心智的這部分，以及身體與靈性的同樣部分，被給予的(描述)辭彙如「遠見」等，指出穿透被覆蓋的心智部分的本質、可以比喻為一個太過豐富與奇特的旅程、而無法沉思出其中適當的描述。

86.7 ▶

86.7 Questioner: You stated that dreaming, if made available to the conscious mind, will aid greatly in polarization. Would you define dreaming or tell us what it is and how it aids in polarization?

86.7 發問者：你曾說如果顯意識心智可以利用夢境，將大大地協助極化。你可願定義作夢，或告訴我們它是什麼、以及它如何協助極化？

Ra: I am Ra. Dreaming is an activity of communication through the veil of the unconscious mind and the conscious mind. The nature of this activity is wholly dependent upon the situation regarding the energy center blockages, activations, and crystallizations of a given mind/body/spirit complex.

RA：我是 Ra。作夢是一個通訊活動、穿過罩紗連結無意識心智與顯意識心智。這個活動的特質完全取決於一個已知心/身/靈複合體的能量中心阻塞、啟動、結晶化的狀態。

In one who is blocked at two of the three lower energy centers dreaming will be of value in the polarization process in that there will be a repetition of those portions of recent catalyst as well as deeper-held blockages, thereby giving the waking mind clues as to the nature of these blockages and hints as to possible changes in perception which may lead to the unblocking.

一個實體在三個較低能量中心有兩個受到阻塞、作夢在極化過程將有其價值，因為夢中會重複出現最近的催化劑，以及深層固有的阻塞，藉此給予清醒的心智線索，關於這些阻塞的本質、以及關於感知上改變的提示、以通往解除阻塞(的狀態)。

This type of dreaming or communication through the veiled portions of the mind occurs also with those mind/body/spirit complexes which are functioning with far less blockage and enjoying the green-ray activation or higher activation at those times at which the mind/body/spirit complex experiences catalyst, momentarily reblocking or baffling or otherwise distorting the flow of energy influx. Therefore, in all cases it is useful to a mind/body/spirit complex to ponder the content and emotive resonance of dreams.

這類型的作夢或通訊穿越心智受遮蔽的部份，也會發生在那些阻塞少很多的心/身/靈複合體當中[他們享受綠色光芒啟動或更高(光芒)的啟動]、在那些時候，該心/身/靈複合體經驗催化劑、短暫地重新阻塞或阻礙、或以其他方式扭曲著能量內流。因此，在所有的情況中，一個心/身/靈複合體衡量夢境的内容與情感共鳴都是有用的。

For those whose green-ray energy centers have been activated as well as for

those whose green-ray energy centers are offered an unusual unblockage due to extreme catalyst, such as what is termed the physical death of the self or one which is beloved occurring in what you may call your near future, dreaming takes on another activity. This is what may loosely be termed precognition or a knowing which is prior to that which shall occur in physical manifestation in your yellow-ray third-density space/time. This property of the mind depends upon its placement, to a great extent, in time/space so that the terms of present and future and past have no meaning. This will, if made proper use of by the mind/body/spirit*, enable this entity to enter more fully into the all-compassionate love of each and every circumstance including those circumstances against which an entity may have a strong distortion towards what you may call unhappiness.

有些實體的綠色能量中心已經被啟動、還有一些實體由於極度的催化劑，好比不久的未來將發生的自我肉身死亡，或摯愛的人死亡，而不尋常地解除綠色能量中心之阻塞，作夢在此承擔另一種活動。這可以鬆散地被稱為預知或一種知曉、即一件事在你們黃色光芒第三密度的空間/時間物理顯化發生之前就被知曉了。心智的這個屬性有大程度取決於它在時間/空間中的位置，於是現在、未來、過去等術語都沒有意義。如果這點被該心/身/靈複合體*適當地使用，將允許這個實體在所有情況下都更充分地進入全然憐憫的愛之中，包括那些對抗該實體的情況，它們(原本)可能令一個實體產生強烈朝向你們會稱為不快樂的變貌。

{ 起初傳輸時、沒有「複合體」的字眼，在第八十七場集會，Ra 與唐更正該錯誤。 }*

As a mind/body/spirit* consciously chooses the path of the adept and, with each energy center balanced to a minimal degree, begins to open the indigo-ray energy center, the so-called dreaming becomes the most efficient tool for polarization, for, if it is known by the adept that work may be done in consciousness while the so-called conscious mind rests, this adept may call upon those which guide it, those presences which surround it, and, most of all, the magical personality which is the higher self in space/time analog as it moves into the sleeping mode of consciousness. With these affirmations attended to, the activity of dreaming reaches that potential of learn/teaching which is most helpful to increasing the distortions of the adept towards its chosen polarity.

當一個心/身/靈複合體*有意識地選擇行家之路，並且每一個能量中心達到最小程度的平衡，開始打開靛藍色光芒能量中心，所謂的作夢成了極化最有效率的工具；因為如果行家知道、當所謂的顯意識心智休息之際、可以進行意識內的工作；當這個行家進入意識的睡眠模式，可以呼求那些導引它的實體們、那些環繞著它的臨在、以及最重要的魔法人格，即較高自我在空間/時間中的類比。有了這些肯定力量的關照，作夢活

動抵達學習/教導最有助益的潛能、十分有幫助地增加該行家朝向它已選擇極性的變貌。

{ 起初傳輸時、沒有「複合體」的字眼，在第八十七場集會，Ra 與唐更正該錯誤。 }*

There are other possibilities of the dreaming not so closely aligned with the increase in polarity which we do not cover at this particular space/time.

作夢還有其他可能性跟極性增加沒有密切的校準關係、我們就不在這個特定的空間/時間涵蓋了。

86.8 ▶

86.8 Questioner: How is the dream designed or programmed? Is this done by the higher self, or who is responsible for this?

86.8 發問者：夢是如何被設計或編程的？是由較高自我完成，或誰為這件事負責？

Ra: I am Ra. In all cases the mind/body/spirit complex makes what use it can of the faculty of the dreaming. It, itself, is responsible for this activity.

RA：我是 Ra。在所有的情況中，該心/身/靈複合體以它所能去使用作夢的機能。它、它自己、為這個活動負責。

86.9 ▶

86.9 Questioner: Then you are saying that the subconscious is responsible for what I would call design or scriptwriting for the dream. Is this correct?

86.9 發問者：那麼你是說：潛意識負責我會稱之為的夢之設計或編劇。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

86.10 ▶

86.10 Questioner: Is the memory that the individual has upon waking from the dream usually reasonably accurate? Is the dream easily remembered?

86.10 發問者：個體剛從夢裡醒來的記憶通常是相當地正確？夢境是否容易被記得？

Ra: I am Ra. You must realize that we are over-generalizing in order to answer your queries as there are several sorts of dreams. However, in general, it may be noted that it is only for a trained and disciplined observer to have reasonably good recall of the dreaming. This faculty may be learned by virtue of a discipline of the recording immediately upon awakening of each and every detail which can be recalled. This training sharpens one' s ability to

recall the dream. The most common perception of a mind/body/spirit complex of its dreams is muddled, muddled, and quickly lost.

RA: 我是 Ra。你必須了解、我們為了回答你的詢問、我們在過度概括、因為有好幾種夢境。無論如何，一般而言，我們注意到只有一個受過訓練與鍛鍊的觀察者才能相當良好地回憶夢境。這項才能可以被學習，藉由這一種修煉：在醒來之際立刻紀錄每一個能夠回想的細節。這個訓練可以銳化一個實體回憶夢境的能力。一個心/身/靈複合體對其夢境最常見的感知是渾濁、攪和、接著很快地遺失。

86.11 ▶

86.11 Questioner: In that remembering dreams, you are saying that the individual can find specific clues to current energy center blockages and may, thereby, reduce or eliminate those blockages. Is this correct?

86.11 發問者：你是說記得夢境可以讓一個人找到目前能量中心阻塞的特定線索，從而降低或消除那些阻塞。這是否正確？

Ra: I am Ra. This is so.

RA: 我是 Ra。確實是如此。

86.12 ▶

86.12 Questioner: Is there any other function of dreaming that is of value in the evolutionary process?

86.12 發問者：在進化過程之中，作夢是否還有任何其他有價值的功能？

Ra: I am Ra. Although there are many which are of some value we would choose two to note, since these two, though not of value in polarization, may be of value in a more generalized sense.

RA: 我是 Ra。雖然許多功能有一些價值、我們會選擇兩項說明，因為這兩項雖然對於極化沒有價值，以比較一般的意義來看是有價值的。

The activity of dreaming is an activity in which there is made a finely wrought and excellently fashioned bridge from conscious to unconscious. In this state the various distortions which have occurred in the energy web of the body complex, due to the misprecision with which energy influxes have been received, are healed. With the proper amount of dreaming comes the healing of these distortions. Continued lack of this possibility can cause seriously distorted mind/body/spirit complexes.

作夢活動就如同精緻地打造與裝飾一座橋，從顯意識到無意識(的橋樑)。在這個狀態中，各式各樣發生在身體複合體的能源網中的扭曲，源自於接收能源匯流的不精確*，

獲得治療。伴隨著適當份量的作夢、使這些扭曲獲得治療。持續缺乏這種可能性將造成嚴重扭曲的心/身/靈複合體。

{* 雖然不是英語中的一個字彙, Ra 的確說了「不精確」(mis-precision)、連字號是一個根據嘗試的猜測。就上下文的意義, 該詞彙具有意義, 但也有小幅的機會、Ra 意圖說「誤解」(misprision)、他們在 64.6 使用的術語。 }

The other function of the dreaming which is of aid is that type of dream which is visionary and which prophets and mystics have experienced from days of old. Their visions come through the roots of mind and speak to a hungry world. Thus the dream is of service without being of a personally polarizing nature. However, in that mystic or prophet [who] desires to serve, such service will increase the entity' s polarity.

作夢另外一個有助益的功能是那種異象之夢、自古代就有先知與神秘家經驗過。他們的異象來自心智的根部、對一個飢渴的世界說話。是故、這種夢屬於服務(性質)、沒有個人極化的特質。無論如何, 若該神秘家或先知渴望去服務, 這類的服務將增加該實體的極性。

86.13 ▶

86.13 Questioner: There is a portion of sleep that has been called R.E.M. Is this the state of dreaming?

86.13 發問者：睡眠中有一部分已被稱為 R.E.M。這是作夢的狀態嗎？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

86.14 ▶

86.14 Questioner: It was noticed that this occurs in small units during the night with gaps in between. Is there any particular reason for this?

86.14 發問者：(人們)注意到這個狀態以小單元的形式發生在夜裡、中間穿插許多間隔。是否有任何特別的原因造成這狀態？

Ra: I am Ra. Yes.

RA：我是 Ra。有的。

86.15 ▶

86.15 Questioner: If it is of any value to know that would you tell me why the dreaming process works like that?

86.15 發問者：知道作夢過程為何以那種方式工作是否有任何價值, 你願意告訴我

嗎？

Ra: I am Ra. The portions of the dreaming process which are helpful for polarization and also for the vision of the mystic take place in time/space and, consequently, use the bridge from metaphysical to physical for what seems to be a brief period of your space/time. The time/space equivalent is far greater. The bridge remains, however, and traduces each distortion of mind, body, and spirit as it has received the distortions of energy influxes so that healing may take place. This healing process does not occur with the incidence of rapid eye movement but rather occurs largely in the space/time portion of the mind/body/spirit complex using the bridge to time/space for the process of healing to be enabled.

RA：我是 Ra。作夢過程的這些部分對極化有幫助、也對神秘家的異象有幫助，這些部分發生在時間/空間中，結果是，使用這座從形而上界到物質界的橋樑似乎只維持短暫的時期[屬於你們的空間/時間]。時間/空間對等的部分遠遠大得多。然而，這座橋持續存在，當它接收到能量內流的變貌時，轉化心智、身體、靈性的每個扭曲，於是得以進行(自我)治療。這個治療過程並不發生在快速眼球運動(R.E.M)期間，而是大部分發生在空間/時間的部分，(此時)心/身/靈複合體使用該橋樑通往時間/空間、而致能治療過程。

86.16 ▶

86.16 Questioner: You mentioned loss of knowledge and control over the body as being a factor that was helpful in the evolutionary process due to veiling. Could you enumerate the important losses of knowledge and control over the body?

86.16 發問者：你曾提到喪失身體的知識與對身體的控制、是罩紗過程後一個對演化過程有幫助的因素。你可否列舉一些要點，關於(我們)遺失的知識與對身體的控制？

Ra: I am Ra. This query contains some portions which would be more helpfully answered were some intervening material requested.

RA：我是 Ra。這個詢問包含某些部分、如果你先要求一些中介的資料、我們可以更有益地回答。

86.17 ▶

86.17 Questioner: I' m at a loss to know what to request. Can you [chuckle] give me an idea of what area of intervening material I should work on?

86.17 發問者：我有些迷失、不知要請求什麼。你可否[輕笑聲]給我一個點子、我應該工作哪方面的中介資料？

Ra: I am Ra. No. However, we shall be happy to answer the original query if it is still desired if you first perceive that there is information lacking.

RA: 我是 Ra。不行。無論如何，我們將樂於回答原先的詢問、如果你仍然渴望並且首先察覺有缺少的資訊。

86.18 ▶

86.18 Questioner: Perhaps I can question it slightly differently here. I might ask why loss of knowledge and control over the body was helpful?

86.18 發問者：在此、或許我能以稍微不同的方式發問。我要問為什麼喪失(身體)知識與對身體的控制是有幫助的？

Ra: I am Ra. The knowledge* of the potentials of the physical vehicle before the veiling offered the mind/body/spirit complex** a free range of choices with regard to activities and manifestations of the body but offered little in the way of the development of polarity. When the knowledge of these potentials and functions of the physical vehicle is shrouded from the conscious mind complex, the mind/body/spirit complex is often nearly without knowledge of how to best manifest its beingness. However, this state of lack of knowledge offers an opportunity for a desire to grow within the mind complex. This desire is that which seeks to know the possibilities of the body complex. The ramifications of each possibility and the eventual biases thusly built have within them a force which can only be generated by such desire or will to know.

{ The phrase "The loss to the conscious mind of" has been removed from the beginning of the answer because Ra appears to have started speaking about post-veil conditions and then changed their focus to pre-veil without realizing it. See the relistened version or the differences page for the original answer.}*

*{** Should be mind/body/spirit. Ra and Don corrected the error in session 87.}*

RA: 我是 Ra。在罩紗過程之前，肉體載具的潛能的知識*提供該心/身/靈[複合體]**一個自由的選擇範圍、關於身體的活動與顯化，但就極性發展的方面、提供很少東西***。當肉體載具的這些機能與潛能的知識被覆蓋、與顯意識心智複合體隔絕，該心/身/靈複合體通常幾乎沒有知識：關於如何最佳地顯化其存在狀態。無論如何，這個缺乏知識的狀態提供一個機會、讓心智複合體內該片語「顯意識心智失去」已經被移除、原本在 Ra 回答的開端，因為看起來、Ra 先講後罩紗的狀態、然後切換焦點到前罩紗(狀態)而不自知。在的一股渴望成長。這個渴望的本質尋求知曉身體複合體的各種可能性。因此建構出各個可能性的衍生後果以及最終的偏好、在其中有一股原力，唯

有透過如此要去知曉的渴望或意志、才能引發它。

{* 從答案的開頭就已經刪除了“顯意識心智失去肉體載具的潛能的知識”這一短語，因為 Ra 似乎已經開始談論後後罩紗的狀態、然後切換焦點到前罩紗(狀態)而不自知。請參閱原始答案的已恢復版本或差異頁面。 }

{** 起初傳輸時、沒有「複合體」的字眼，應該是心靈/身體/靈[複合體]，在第八十七場集會，Ra 與唐更正該錯誤。 }

{*** Ra(原本)通訊的句子如下：「顯意識心智失去肉體載具的潛能的知識、在罩紗過程之前、提供該心/身/靈複合體一個自由的選擇範圍、關於身體的活動與顯化，但就極性發展的方面、提供很少東西。」該片語「顯意識心智失去」已經被移除、原本在 Ra 回答的開端，因為看起來、Ra 先講後罩紗的狀態、然後切換焦點到前罩紗(狀態)而不自知。在此，Ra 起初也說了「心/身/靈複合體」。Ra 與唐在第八十七場集會更正該錯誤、移除了「複合體」。 }

86.19 ▶

86.19 Questioner: Perhaps you could give examples of use of the body prior to veiling and after veiling in the same aspect so that we could understand the change in knowledge and control over the body more clearly. Could you do this, please?

86.19 發問者：或許你可以給一些使用身體的例子、就相同觀點去看罩紗過程前後的不同用途，好幫助我們更清楚地理解這改變：關於(身體的)知識與對身體的控制。你可否做這件事，請？

Ra: I am Ra. We could.

RA：我是 Ra。我們可以。

86.20 ▶

86.20 Questioner: Will you do this?

86.20 發問者：你願意做這件事嗎？

Ra: I am Ra. Yes. Let us deal with the sexual energy transfer. Before the veiling such a transfer was always possible due to there being no shadow upon the grasp of the nature of the body complex* and its relationship to other mind/body/spirit complexes** in this particular manifestation. Before the veiling process there was a near total lack of the use of this sexual energy transfer beyond green ray.

{* Should be "body," not "body complex." }

{** Should be "mind/body/spirits," not "mind/body/spirit complexes." }

RA：我是 Ra。是的。讓我們來關切性能量轉移。在罩紗過程之前，如此的轉移總是

可能的、由於在領會身體*本質以及它和其他心/身/靈**在這個特別顯化中的關係上、沒有陰影的存在。在罩紗過程之前，性能量轉移的用途幾乎完全沒有超越綠色光芒。

{* 應該是“身體”，而不是“身體複合體”。}

{** 應該是“心智/身體/靈性”，而不是“心智/身體/靈性複合體”。}

This also was due to the same unshadowed knowledge each had of each.

There was, in third density then, little purpose to be seen in the more intensive relationships of mind, body, and spirit complexes* which you may call those of the mating process, since each other-self was seen to be the Creator and no other-self seemed to be more the Creator than another.

這也是由於每個實體對每個實體擁有相同的、無陰影知識。在當時的第三密度，實體們在心智、身體、靈性*更密集的關係[你們稱為配偶關係]之中、只看到一點點的用途，既然每個其他自我都被視為造物者，並且沒有一個其他自我似乎比另一個更(像)是造物者。

{* 應該是“心智、身體、靈性”。在這個與前兩個例子，Ra 起初說：身體複合體、心/身/靈複合體，以及心智、身體、靈性的複合體。依據 Ra 與唐在第八十七場集會的錯誤更正，每個複合體都被移除了。}

After the veiling process it became infinitely more difficult to achieve green-ray energy transfer due to the great areas of mystery and unknowing concerning the body complex and its manifestations. However, also due to the great shadowing of the manifestations of the body from the conscious mind complex, when such energy transfer was experienced it was likelier to provide catalyst which caused a bonding of self with other-self in a properly polarized configuration.

在罩紗過程之後，性能量轉移要抵達綠色光芒層次變得無窮地困難許多、由於身體複合體及其顯化上有著廣大的神秘與未知的區域。然而，也由於身體顯化上的巨大陰影、遮蔽了顯意識心智複合體，當如此的能量轉移被體驗到，它比較可能提供催化劑、而促使自我與其他自我形成一種結合(關係)、位於適當極化的配置之中。

From this point it was far more likely that higher energy transfers would be sought by this mated pair of mind/body/spirit complexes, thus allowing the Creator to know Itself with great beauty, solemnity, and wonder. Intelligent infinity having been reached by this sacramental use of this function of the body, each mind/body/spirit complex of the mated pair gained greatly in polarization and in ability to serve.

從這點開始、兩個配對的心/身/靈複合體就遠遠更有可能尋求更高的能量轉移，於是

允許造物者以偉大的美麗、莊嚴、驚奇去認識祂自己。身體這方面的機能藉由這樣的聖禮之使用，雙方已經觸及智能無限、兩個配對的心/身/靈複合體大大地獲得極化以及服務的能力。

86.21 ▶

86.21 Questioner: Did any of the other aspects of loss of knowledge or control over the body approach, to any degree in efficiency, what you've just described?

86.21 發問者：關於失落的身體知識或對身體的控制，是否還有其他方面是有效率的、就你剛才描述的內容？

Ra: I am Ra. Each function of the body complex has some potential after the veiling to provide helpful catalyst. We did choose the example of sexual energy transfer due to its central place in the functionary capabilities of the body complex made more useful by means of the veiling process.

RA：我是 Ra。身體複合體的每個機能在罩紗過程之後、都具備某些潛能提供有助益的催化劑。我們剛才選擇性能量轉移為例、由於它在身體的各項機能中具有中心的地位、(因此)透過罩紗過程變得更為有用。

This instrument grows somewhat low in energy. We would prefer to retain the maximal portion of reserved energy for which this instrument has given permission. We would, therefore, ask for one more full query at this working. 這個器皿的能量漸漸變得有些低落。我們寧可保持該器皿已許可的儲備能量的最大部分。所以，在此次工作中、我們要求再問最後一個完整的詢問。

86.22 ▶

86.22 Questioner: I will assume that the veiling of the sexual aspect was of great efficiency because it is an aspect that has to do totally with a relationship with another self. It would seem to me that the bodily veilings having to do with other-self interaction would be most efficient and those only related to the self be lower in efficiency in producing either positive or negative polarization. Am I correct in this assumption?

86.22 發問者：我將假設性欲層面的罩紗具有巨大的效率、因為這一個層面與另一個自我有全面的關係。在我看來、和其他自我互動相關的身體罩紗會是最有效率的、而只跟自我相關的身體罩紗效率是較低的，就生產正面或負面的極化而言。我這個假設是否正確？

Ra: I am Ra. You are correct to a great extent. Perhaps the most notable

exception is the attitude of one already strongly polarized negatively towards the appearance of the body complex. There are those entities upon the negative path which take great care in the preservation of the distortion your peoples perceive as fairness/ugliness. This fairness of form is, of course, then used in order to manipulate other-selves. May we ask if there are any brief queries?

RA：我是 Ra。你有大部分是正確的。或許最值得注意的例外是：一個早已強烈朝向負面極化的實體對於身體複合體的外觀的態度。有些走在負面途徑的實體花很多心思保存你們人群感知為美好/醜陋的變貌。當然，然後這個美好的形態被利用來操控其他自我。容我們問、是否有任何簡短的詢問？

86.23 ▶

86.23 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

86.23 發問者：有沒有任何我們可以做的事、可使該器皿更舒適、或改善該通訊？

Ra: I am Ra. We are pleased that this instrument was more conscientious in preparing itself for contact by means of the careful mental vibrations which you call prayer. This enabled the channel to be free from the distortions which the contact fell prey to during the last working.

RA：我是 Ra。我們很高興這個器皿更認真地準備自己、為了通訊(工作)、藉由慎重的心智振動、你們稱為祈禱。這過程允許該管道免於一些扭曲、那是導致上次工作期間、該通訊淪為獵物的原因。

We would suggest to the support group some continued care in the regulating of the physical activities of the instrument. However at this nexus it is well to encourage those activities which feed the vital energies as this instrument lives in this space/time present almost completely due to the careful adherence to the preservation of those mental and spiritual energies which make up the vital energy complex of this entity. Each is conscientious. The alignments are good.

我們建議支援小組持續照顧該器皿、規律化其肉體的活動。無論如何，在這個鏈結，最好鼓勵那些餵養這個器皿生命能的活動，因為它活在目前的空間/時間、幾乎完全是由於小心地堅守與保存心智與靈性的能量、它們構成這個實體的生命能複合體。每一位都是謹慎認真的。各項排列良好。

We would caution the support group as to the physical alignment of the appurtenance known as the censer. There has been some slight difficulty due

to variation in the pattern of the effluvium of this incense.

我們會告誡該支援小組留意香爐附屬物的物理排列、由於這枝馨香的臭氣型態的變化造成些微的困難。

I am Ra. I leave you rejoicing in the power and in the peace of the One Infinite Creator. Go forth, then, rejoicing in the love and in the light of the One Creator. Adonai.

我是 Ra。我在太一無限造物者的大能與和平中歡欣地離開你們。那麼，向前去吧，在太一造物者愛與光中歡欣慶祝。Adonai。

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87.0 ▶

87.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. I communicate now.

87.0 RA：我是 Ra。我在太一無限造物者的愛與光中向你們致意。我現在開始通訊。

87.1 ▶

87.1 Questioner: First, please give me the condition of the instrument.

87.1 發問者：首先，請給我該器皿的狀態。

Ra: I am Ra. The distortions of the physical complex are unchanged. The vital energy levels are greatly enhanced.

RA：我是 Ra。其肉體複合體的變貌未改變。而生命能水平大大地提升。

87.2 ▶

87.2 Questioner: Thank you. In considering what was mentioned in the last session about the censer I have thought about the fact that the position of the origin of the smoke changes approximately six inches horizontally. Would it be better to have a censer in a single, horizontal smoking position?

87.2 發問者：謝謝你。考量上場集會提到的香爐，我已想到該事實：即香煙的原點位置大約水平移動六英吋。如果有一個香爐處於單一的、水平的噴煙位置，是否會比較好？

Ra: I am Ra. This alteration would be an helpful one given that the censer is virgin.

RA：我是 Ra。這個改變會是有益的、假定該香爐是全新純淨的。

87.3 ▶

87.3 Questioner: What would be the optimum geometrical arrangement of censer, chalice, and candle with respect to Bible and table and the positions we now have them in?

87.3 發問者：就我們的香爐、聖杯、蠟燭相對於聖經與桌子的現有位置而言，什麼是最佳的幾何佈置？

Ra: I am Ra. Both chalice and candle occupy the optimal configuration with

respect to the book most closely aligned with the Law of One in the distortion complexes of this instrument. It is optimal to have the censer to the rear of this book and centered at the spine of its open configuration.

RA: 我是 Ra。聖杯與蠟燭相對該書本而言正佔有最佳配置，就該器皿的變貌複合體而論，該書本與一的法則有最緊密的校準關係。將香爐放在這本書的後方、並且置中對準書本打開配置時的書脊是最佳的。

87.4 ▶

87.4 Questioner: Would a position directly between the chalice and the candle be optimum, then, for the censer?

87.4 發問者：那麼在聖杯與蠟燭直線中間的位置、給香爐是最佳的？

Ra: I am Ra. This is not an exact measurement since both chalice and candle are irregularly shaped. However, speaking roughly, this is correct.

RA: 我是 Ra。這不是一個精確的衡量、因為聖杯與蠟燭兩者都具有不規則形狀。然而，粗略而言，這是正確的。

87.5 ▶

87.5 Questioner: Thank you. What is the present situation with respect to our fifth-density negative companion?

87.5 發問者：謝謝你。關於我們的第五密度、負面同伴、目前情況如何？

Ra: I am Ra. This entity has withdrawn for a period of restoration of its polarity.

RA: 我是 Ra。這個實體已經撤退一段時期、以恢復它的極性。

87.6 ▶

87.6 Questioner: Would you expand upon the concept of the acquisition of polarity by this particular entity, and its use, specifically, of this polarity other than with the simple, obvious need for sixth-density harvest if this is possible, please?

87.6 發問者：你可願詳述這個特別實體獲得極性的概念、具體地說，它對於這個極性的使用、撇開單純明顯的、為了滿足第六密度收割的需求。如果可能的話，請開始？

Ra: I am Ra. We would. The nature of the densities above your own is that a purpose may be said to be shared by both positive and negative polarities. This purpose is the acquisition of the ability to welcome more and more the less and less distorted love/light and light/love of the One Infinite Creator. Upon the negative path the wisdom density is one in which power over others

has been refined until it is approaching absolute power. Any force such as the force your group and those of Ra offer which cannot be controlled by the power of such a negative fifth-density mind/body/spirit complex then depolarizes the entity which has not controlled other-selves.

RA: 我是 Ra。我們願意。在你們之上的密度的本質是一個目標、可以說它是正面與負面極性兩者共享的目標。這個目標是取得一種能力：能夠歡迎越來越多太一無限造物者的愛/光與光/愛、並且扭曲越來越少。負面途徑上的智慧密度的特質是以權力凌駕他人，並不斷精煉、直到它趨近絕對的權力。任何原力、好比你們小組與 Ra 群體所提供的、(若)不能被這樣的第五負面密度心/身/靈複合體的權力所控制、那麼這個未能控制其他自我們的實體會退極化。

It is not within your conscious selves to stand against such refined power but rather it has been through the harmony, the mutual love, and the honest calling for aid from the forces of light which have given you the shield and buckler.

並不是你們顯意識的自我能夠挺身對抗如此精煉的權力，毋寧是透過(小組的)和諧、彼此相互的愛、以及誠實呼求光之原力的協助、它們給予你們防護罩與圓盾。

87.7 ▶

87.7 Questioner: What is the environmental situation of this particular fifth-density negative entity, and how does he work with fourth-density negative in order to establish power and control; and what is his particular philosophy with respect to himself as Creator and his use of the first distortion and the extension of this use of the first distortion to the fourth-density negative? I hope that this isn't too complex a question.

87.7 發問者：這個特別的第五負面密度實體的環境狀況是什麼、他如何與第四負面密度實體協同工作以確立權力與控制？關於他自身做為造物者與使用第一變貌、以及使用第一變貌延伸到第四負面密度，他的特別哲學是什麼？我希望這不是一個太複雜的問題。

Ra: I am Ra. The environment of your companion is that of the rock, the cave, the place of barrenness, for this is the density of wisdom. That which is needed may be thought and received. To this entity very little is necessary upon the physical, if you will, or space/time complex of distortions.

RA: 我是 Ra。你們同伴的環境是岩石、洞穴、不毛之地，因為這是智慧的密度。一切所需可以被思想並接收。對於這個實體、幾乎不需要物質界的東西，如果你願意這麼說，或空間/時間複合體的各種變貌。

Such an entity spends its consciousness within the realms of time/space in an attempt to learn the ways of wisdom through the utmost use of the powers and resources of the self. Since the self is the Creator, the wisdom density provides many informative and fascinating experiences for the negatively polarized entity. In some respects one may see a more lucid early attachment to wisdom from those of negative polarity as the nexus of positions of consciousness upon which wisdom is laid is simpler.

這樣一個實體在時間/空間領域之內花費它的意識、嘗試去學習智慧之道，藉由最大限度的使用自我的權力與資源。既然自我是造物者，智慧密度提供許多情報與迷人的經驗給負面極化的實體。在某些方面，一個實體可以更清晰地看到這些負面極性的實體早期對智慧的依戀、因為在意識某些位置的鏈結之上，即智慧被置放的位置、(對他們)是比較簡單的。

The relationship of such an entity to fourth-density negative entities is one of the more powerful and the less powerful. The negative path posits slavery of the less powerful as a means of learning the desire to serve the self to the extent that the will is brought to bear. It is in this way that polarity is increased in the negative sense. Thus fourth-density entities are willing slaves of such a fifth-density entity, there being no doubt whatsoever of the relative power of each.

這樣一個實體對第四負面密度實體的關係是：權力較大者與權力較小者的關係。負面途徑假定權力較小者受到奴役是學習渴望去服務自我的一種手段，到了某種程度，必須運用意志。以這種方式，負面意義的極性得以增加。因此第四密度實體是第五密度實體的自願奴隸，各方對於自己相對的權力沒有任何懷疑。

87.8 ►

87.8 Questioner: A reflection of this could be seen in our density in many of those leaders that instigate war and have followers who support, in total conviction that the direction of conquest is correct. Is this correct?

87.8 發問者：從我們的(第三)密度反映這個論點，許多領導者煽動戰爭並且擁有一群擁護的追隨者、完全信服征服的方向是正確的。這是否正確？

Ra: I am Ra. Any organization which demands obedience without question upon the basis of relative power is functioning according to the above-described plan.

RA：我是 Ra。任何組織強求毫無疑問地服從、奠基於相對權力的基礎之上、都是依照上述的計畫運作。

87.9 ▶

87.9 Questioner: One point that I am not clear on is the understanding and use of the first distortion by fifth- and fourth-density negative entities in manipulating third-density entities. I would like to know how the first distortion affects the attempts to carry out the conquest of third-density entities and the attempt to add them, through or under the premise of the first distortion, to their social memory complexes. Would you expand that, please?

87.9 發問者：我有一點不清楚：第五與第四密度的負面實體對於第一變貌的理解與使用、以操控第三密度實體。我想要知道第一變貌如何影響它們執行征服第三密度實體的企圖；以及如何在第一變貌的前提下、試圖把那些實體加入其社會記憶複合體。你可願詳述那個概念，請？

Ra: I am Ra. This latter plan is not one of which fourth-density negative social memory complexes are capable. The fourth-density habit is that of offering temptations and of energizing pre-existing distortions. Fourth-density entities lack the subtlety and magical practice which the fifth-density experience offers.

RA：我是 Ra。後者的計畫不是一個第四密度、負面的社會記憶複合體有能力完成的。第四密度的習性是提供誘惑與供能給早已存在的各種扭曲。第四密度實體缺乏第五(負面)密度經驗提供的細微處與魔法練習。

87.10 ▶

87.10 Questioner: It seems, though, that in the case of many UFO contacts that have occurred on this planet that there must be some knowledge and use of the first distortion, in that the fourth-density entities have carefully remained aloof and anonymous, you might say, for the most part, so that no proof in a concrete way of their existence is too obvious. How are they oriented with respect to this type of contact?

87.10 發問者：在這個地球上、許多已發生的 UFO 接觸個案之中，似乎必然有某種對第一變貌的知識與使用。第四密度實體已謹慎地維持匿名與疏遠的狀態、你可以說大部分是如此、於是無法取得任何太明顯的具體證據、證明它們的存在。關於這類的接觸，它們是如何定位(自己)的？

Ra: I am Ra. We misperceived your query, thinking it was directed towards this particular type of contact. The nature of the fourth-density' s observance of the free will distortion, while pursuing the seeding of the third-density thought patterns, is material which has already been covered. That which can be offered of the negatively oriented information is offered. It is altered to the

extent that the entity receiving such negative information is of positive orientation. Thus many such contacts are of a mixed nature.

RA: 我是 Ra。我們錯誤地感知你的詢問，以為它被導向到這個特別的接觸型態。第四密度的本質遵循自由意志變貌，同時致力於(將資料)播種到第三密度的思想樣式中，這是先前涵蓋過的題材*。它們盡其所能給予負面導向的資訊，然而當接收資訊的實體屬於正面導向，負面資訊在某個程度上會被修改。因此許多這類的接觸屬於混雜的本質。

{ 先前在 11.18, 12.15, 16.2-7, 26.34, 62.20, 67.7 和 68.16 有涵蓋到}*

87.11 ▶

87.11 Questioner: I'm sorry for getting confused on the question here and not asking it correctly. There is a philosophical point of central importance to me that I am trying to clear up here. It has to do with the fact that fourth-density negative seems to be aware of the first distortion, and they are in a nonveiled condition. And they seem to use this knowledge of the first distortion to maintain the situation that they maintain in their contacts with this planet. I am trying to extract their ability to understand the mechanism of the first distortion and the consequences of the veiling process and still remain in a mental configuration of separation on the negative path. I hope that I have made myself clear there. I have had a hard time asking this question.

87.11 發問者：在我的問題上變得混淆、而沒有正確地問這個問題、抱歉。有一個對我有核心重要性的哲學觀點、是我嘗試在此澄清的。它跟該事實有關：第四密度負面(實體)似乎覺察第一變貌，它們處於一種不被遮蔽的狀態。它們似乎使用這個第一變貌的知識來維持它們與這個星球聯繫的狀態。我正在嘗試萃取它們的能力、以理解第一變貌的機制與罩紗過程的後果、以及(它們)仍然停留在負面途徑上，保有一個分離的心智配置的後果。我希望我已經把自己的觀點澄清。為了問這個問題，我曾有一段艱難的時間。

Ra: I am Ra. The answer may still not satisfy the questioner. We ask that you pursue it until you are satisfied. The fourth-density negative entity has made the choice available to each at third-density harvest. It is aware of the full array of possible methods of viewing the universe of the One Creator and it is convinced that the ignoring and non-use of the green-ray energy center will be the method most efficient in providing harvestability of fourth density. Its operations among those of third density which have not yet made this choice are designed to offer to each the opportunity to consider the self-serving polarity and its possible attractiveness.

RA: 我是 Ra。這個回答可能仍無法滿足發問者。我們要求你繼續追捕它、直到你滿足為止。第四負面密度實體已經做了選擇[即每個處於第三密度收割期的實體都可行使的選擇]。它覺察到滿滿一整排可能的方法、去觀看太一造物者的宇宙，它確信忽略與不使用綠色光芒能量中心將是達成第四密度之收割性最有效率的方法。(於是)它在那些還沒做選擇的第三密度實體之中運作，它的設計是提供每個實體一個機會去考量服務自我的極性、以及它可能的吸引力。

87.12 ▶

87.12 Questioner: It seems to me that this is a service-to-others action in offering the possibility of the self-serving path. What is the relative effect of polarization of this? I don't understand that point.

87.12 發問者：在我看來，這是一個服務他人的行動：提供服務自我途徑的可能性。這個行動的相對極化效應是什麼？我不理解那點。

Ra: I am Ra. In your armed bands a large group marauds and pillages successfully. The success of the privates is claimed by the corporals, the success of corporals by sergeants, then lieutenants, captains, majors, and finally the commanding general. Each successful temptation, each successful harvestable entity is a strengthener of the power and polarity of the fourth-density social memory complex which has had this success.

RA: 我是 Ra。在你們的武裝部隊中、有一大群部隊成功地搶劫與掠奪。士兵的成功算是班長的功績、班長的成功是士官長功績的一部分、然後中尉、上尉、少校(等)，最後是指揮的將軍。每次成功的誘惑、每個成功收割的(負面)實體都強化了締造這個成果的第四社會記憶複合體的權力與極性。

87.13 ▶

87.13 Questioner: If one mind/body/spirit complex is harvested from third density into a fourth-density social memory complex, does the total power of the social memory complex before the absorption of this single entity double when this entity is absorbed?

87.13 發問者：如果一個心/身/靈複合體從第三密度被收割進入第四密度的社會記憶複合體，那麼吸收這個單一實體的社會記憶複合體的總體力量是否比先前倍增？

Ra: I am Ra. No.

RA: 我是 Ra。否。

87.14 ▶

87.14 Questioner: The Law of Doubling does not work in this way. How much

does the power of the social memory complex increase relatively when this single entity is harvested and absorbed into it?

87.14 發問者：那麼，倍增法則不以這種方式運作。那麼相對於這個單一可收割實體而言，吸收該實體的社會記憶複合體的力量相對增加多少？

Ra: I am Ra. If one entity in the social memory complex is responsible for this addition to its being, that mind/body/spirit complex will absorb, in linear fashion, the power contained in the, shall we say, recruit. If a sub-group is responsible, the power is then this sub-group's. Only very rarely is the social memory complex of negative polarity capable of acting totally as one being. The loss of polarity due to this difficulty, to which we have previously referred as a kind of spiritual entropy, is quite large.

RA：我是 Ra。如果該社會記憶複合體的一個實體負責這件事，那個心/身/靈複合體將吸收，以線性方式，這個[容我們說]新兵包含的力量。如果是一個子集團負責這項工作，力量則歸於該子集團。只有在十分罕見的情況、負面極性的社會記憶複合體能夠完全以單一的存有行動。由於這個困難，即我們先前提到的一種靈性熵數，極性的損失是相當大的*。

{* 先前在 7.15 與 36.15 討論到。 }

87.15 ▶

87.15 Questioner: Then assuming that a single negatively polarized entity is responsible for the recruiting of a harvested third-density entity and adds this polarity to his negative polarity and power, what type of ability or what type of benefit is this and how is it used by the entity?

87.15 發問者：那麼，假設單一的負面極化實體負責招募一個可收割的第三密度實體、並且將它的極性加入到他的負面極性與力量，這樣會產生何種好處或何種能力，接著該實體會如何使用它？

Ra: I am Ra. The so-called pecking order is immediately challenged and the entity with increased power exercises that power to control more other-selves and to advance within the social memory complex structure.

RA：我是 Ra。所謂的啄序立即受到挑戰，接著該力量增加的實體行使其權力、以控制更多個其他自我、並且在該社會記憶複合體的組織中晉升。

87.16 ▶

87.16 Questioner: How is this power measured? How is it obvious that this entity has gained this additional power?

87.16 發問者：要如何衡量這股力量？為何這個實體獲得這個額外的力量是明顯的？

Ra: I am Ra. In some cases there is a kind of battle. This is a battle of wills and the weapons consist of the light that can be formed by each contender. In most cases where the shift of power has been obvious it simply is acknowledged and those seeing benefit from associating with this newly more-powerful entity aid it in rising within the structure.

RA：我是 Ra。在某些情況中會有一種戰鬥。這是一場意志的戰鬥，各個競爭者形塑各種由光構成的武器。在大多數的情況，力量的轉移已經是明顯的、它簡單地獲得公認，接著那些實體、看見跟這個最近變得更加強大的實體結交是有利的、就協助它在組織中攀升。

87.17 ▶

87.17 Questioner: Thank you. We noticed the possibility of a confusion between the term "mind/body/spirit" and "mind/body/spirit complex" in the last session. Were there a couple of misuses of those terms, shifting one for the other?

87.17 發問者：謝謝你。我們注意到一個混淆的可能性，存在於上次集會中的兩個術語：「心/身/靈」與「心/身/靈複合體」。是否在切換這兩個術語之時、有好些誤用呢？

Ra: I am Ra. There was an error in transmission. The use of the term "mind/body/spirit" should refer to those entities dwelling in third density prior to the veiling process, the term "mind/body/spirit complex" referring to those entities dwelling in third density after the veiling process. We also discover a failure on our part to supply the term "complex" when speaking of body after the veiling. Please correct these errors. Also, we ask that you keep a vigilant watch over these transmissions for any errors and question without fail as it is our intention to provide as undistorted a series of sound vibration complexes as is possible.

RA：我是 Ra。在傳輸過程有個錯誤。「心/身/靈」術語應該用在那些居住在第三密度中、且活在罩紗過程之前的實體。「心/身/靈複合體」術語則用在那些居住在第三密度中、且活在罩紗過程之後的實體。我們也發現、當說到罩紗過程之後的身體，我們未能補充「複合體」術語。請更正這些錯誤*。另外，我們要求你們警醒看顧這些傳輸、發現任何錯誤立刻提出質問、因為我們的意向是盡可能提供一系列未扭曲的聲音振動複合體。

{ 在印刷前、該文字已更正，現在讀起來是其應然的樣子。在每次的文字更正、會加上註腳。}*

This entity, though far better cleared of distortions towards the pain flares when prepared by those mental vibration complexes you call prayer, is still liable to fluctuation due to its pre-incarnative body complex distortions and the energizing of them by those of negative polarity.

這個器皿，雖然已經藉由你們說的禱告[那些特定的心理振動複合體]的準備，清除朝向痛苦爆發的扭曲，比以前好非常多，仍然很有可能出現波動、由於它投生前(設定)的各種身體複合體扭曲、以及那些負面極性的實體供能給這些扭曲。

87.18 ▶

87.18 Questioner: Thank you. We will make the corrections.* In the last session you made the statement that before veiling, sexual energy transfer was always possible. I would like to know what you meant by "it was always possible" and why it was not always possible after the veiling, just to clear up that point?

87.18 發問者：謝謝你，我們將做一些更正。*在上次集會中，你曾做聲明在罩紗過程前，性能量轉移總是可能的。我想知道你所說的「它總是可能的」是什麼意思，以及為什麼罩紗過程後，就不總是可能的，只要澄清那點？

* Footnotes have been added to the indicated answers.

*腳註已添加到指定的答案中。

Ra: I am Ra. We believe that we grasp your query and will use the analogy in your culture of the battery which lights the flashlight bulb. Two working batteries placed in series always offer the potential of the bulb's illumination. After the veiling, to continue this gross analogy, the two batteries being placed not in series would then offer no possible illumination of the bulb. Many mind/body/spirit complexes after the veiling have, through blockages, done the equivalent of reversing the battery.

RA：我是 Ra。我們相信我們掌握你的詢問、接著使用你們文明中的電池、點亮手電筒的燈泡、用做類比。兩個可用的電池串列在一起、總是可以提供勢能給燈泡照明。在罩紗過程之後，繼續用這個粗俗的類比，兩個電池沒有串列擺在一起、就不可能供給燈泡的照明。許多心/身/靈複合體在罩紗過程之後，透過一些阻塞，做了形同將電池反過來(串列)的事。

87.19 ▶

87.19 Questioner: What was the primary source of the blockages that caused the battery reversal analogy?

87.19 發問者：在這個類比中，這些阻塞造成電池反過來、主要的(阻塞)來源是什麼？

Ra: I am Ra. Please query more specifically as to the mind/body/spirits or mind/body/spirit complexes about which you request information.

RA：我是 Ra。請更明確地詢問，你請求的資訊是關於心/身/靈或心/身/靈複合體？

87.20 ▶

87.20 Questioner: Before the veil there was knowledge of the bulb-lighting technique, shall we say. After the veil some experiments created a bulb lighting; some resulted in no bulb lighting. Other than the fact that information was not available on methods of lighting the bulb, was there some root cause of the experiments that resulted in no bulb lighting?

87.20 發問者：在罩紗過程之前，人們知曉點亮燈泡的技巧、容我們說。在罩紗過程之後、一些實驗使得燈泡亮了；一些實驗無法點亮燈泡。除了已知的事實，即無法取得點亮燈泡的方法的資訊，一些實驗無法點亮燈泡是否有個根本原因？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

87.21 ▶

87.21 Questioner: What was this root cause?

87.21 發問者：這個根本原因是什麼？

Ra: I am Ra. The root cause of blockage is the lack of the ability to see the other-self as the Creator, or to phrase this differently, the lack of love.

RA：我是 Ra。阻塞的根本原因是缺乏能力去看待其他自我為造物者，或者換個不同的說法：缺乏愛。

87.22 ▶

87.22 Questioner: OK. In our particular illusion, the sexual potential, it seems, for the male peaks somewhere prior to age twenty and the female some ten years later. What is the cause of this difference in peaking sexual energy, I will say?

87.22 發問者：OK，在我們特別的幻象中，男性的性勢能高峰似乎多少在二十歲以前、而女性的性高峰似乎晚了十年。什麼原因導致性能量高峰的不同，容我說？

Ra: I am Ra. We must make clear distinction between the yellow-ray, third-density, chemical bodily complex and the body complex which is a portion of the mind/body/spirit complex. The male, as you call this polarity, has an extremely active yellow-ray desire at the space/time in its incarnation when its

sperm is the most viable and full of the life-giving spermata. Thusly the red ray seeks to reproduce most thickly at the time when this body is most able to fulfill the red-ray requirements.

RA: 我是 Ra。我們必須清楚地區別，黃色光芒、第三密度的化學身體複合體，以及身體複合體、心/身/靈複合體的一部分。男性，如你對這個極性的稱呼，在此生的這個空間/時間中，擁有極度活躍的黃色光芒渴望，此時，它的精液是最有活力的並且充滿給予生命的種子。從而當這個身體最能夠實踐紅色光芒的需求時、紅色光芒在該時期最密集尋求繁殖。

The yellow-ray, chemical body complex of the female, as you call this polarity, must needs have a continued and increasing desire for the sexual intercourse for it can only conceive once in one fifteen to eighteen month period, given that it carries the conceived body complex, bears it, and suckles it. This is draining to the physical body of yellow ray. To compensate for this the desire increases so that the yellow-ray body is predisposed to continue in sexual congress, thus fulfilling its red-ray requirement to reproduce as thickly as possible.

女性[如你對這個極性的稱呼]的黃色光芒、化學身體複合體必定需要擁有持續且漸增的性交渴望，因為它每十五到十八個月週期才能懷孕一次，如果它懷孕、生產、哺乳嬰孩。這個過程會消耗黃色光芒的肉體能量，為了彌補這個(損失)、(性)渴望漸增，好讓黃色光芒體傾向於繼續性的交合，因此實踐其紅色光芒的需求、盡可能密集地繁殖。

The more, shall we say, integral sexuality or polarity of the body complex, which is a portion of the mind/body/spirit complex, does not concern itself with these yellow-ray manifestations but rather follows the ways of the seeking of energy transfer and the furthering of aid and service to others or to the self.

容我們說，當身體複合體、心/身/靈複合體的一部分、的極性或性特徵越完整，它自己越不關切這些黃色光芒的顯化，而是遵循那尋求能量轉移之道、接著增進對於他人或對於自我的服務或協助。

87.23 ▶

87.23 Questioner: In addition, why is the ratio of male to female orgasms so heavily loaded on the side of the male?

87.23 發問者：除此之外，為什麼男性與女性的性高潮比例，如此濃密地落在男性這邊？

Ra: I am Ra. We refer now to the yellow-ray, physical body or, if you will, body

complex. At this level the distinction is unimportant. The male orgasm which motivates the sperm forward to meet its ovum is essential for the completion of the red-ray desire to propagate the species. The female orgasm is unnecessary. Again, as mind/body/spirit complexes begin to use the sexual energy transfer to learn, to serve, and to glorify the One Infinite Creator the function of the female orgasm becomes more clear.

RA: 我是 Ra。我們現在參考到黃色光芒、肉體，或者、如果你願意、身體複合體。在這個層級，區別(這些)不具重要性。男性的高潮激勵精子向前、與卵子相遇，這對於完全紅色光芒的渴望、即物種繁衍、是不可或缺的。女性高潮是不必要的。再次地，當心/身/靈複合體開始使用轉移的性能量去學習、服務、光榮太一無限造物者，女性高潮的機能就變得更清楚了。

87.24 ►

87.24 Questioner: What was this ratio before the veil?

87.24 發問者：罩紗過程前，這個比例是多少？

Ra: I am Ra. The ratio of male to female orgasms before the veil was closer to one-to-one by a great deal as the metaphysical value of the female orgasm was clear and without shadow.

RA: 我是 Ra。男性與女性的性高潮比例有大部分在罩紗過程前接近一比一，因為女性高潮的形而上價值是清楚且沒有陰影的。

87.25 ►

87.25 Questioner: Is it meaningful to give this ratio in early fourth density and, if so, would you do that?

87.25 發問者：給予這個第四密度早期中的比例是否有意義，如果有，你可願回答？

Ra: I am Ra. In many ways it is quite meaningless to speak of orgasm of male and female in higher densities as the character and nature of orgasm becomes more and more naturally a function of the mind/body/spirit complex as an unit. It may be said that the veil in fourth density is lifted and the choice has been made. In positive polarities true sharing is almost universal. In negative polarities true blockage so that the conqueror obtains orgasm, the conquered almost never, is almost universal. In each case you may see the function of the sexual portion of experience as being a most efficient means of polarization.

RA: 我是 Ra。在許多方面，談論較高密度中男性與女性的性高潮(比例)是相當沒有意義的、因為性高潮的本質、自然變得越來越屬於心/身/靈複合體[做為一個單元]的一個機能。我們可以說第四密度中的罩紗被揭開、(其成員)已經做出選擇。在正面極性中、

真實的分享幾乎是普遍的。在負面極性中、則為真實的阻塞，以致於征服者獲得性高潮，被征服者幾乎從未(有高潮)，幾乎是普遍的。在每個情況中、你可以看見經驗的性慾部分的機能、實為一個最有效率的極化方法。

87.26 ▶

87.26 Questioner: In our illusion we have physical definitions for possible transfers of energy. We label them as the conversion of potential to kinetic or kinetic to heat and examine this with respect to its increasing entropy. When we speak of sexual energy transfers and other more basic forms of energy I am always at a loss to properly use, you might say, the terms since I am not understanding, and probably can't understand, the basic form of energy that we speak of. However, I intuit that this is the energy of pure vibration; that is, at the basic level of our illusion, that vibration between the space and time portion of the space/time continuum and yet somehow is transferred into our illusion in a more basic form than that. Could you expand on this area for me, please?

87.26 發問者：在我們的幻象中、我們對於可能的能量轉移有些物理的定義。我們把它們歸類為：位能到動能的轉換、或動能到熱能的轉換，並依照增加的熵值來檢驗。當我們說到性能量轉移與其他更為基本的能量形態、我總是感到茫然、(怎樣)適當地使用[你可以這麼說]這些詞彙，由於我不理解、很可能無法理解、我們所談論的能量的基本形態。無論如何，我憑直覺知道、這是純粹振動的能量；也就是說，它位於我們幻象的基本水平，該振動處於空間/時間連續體的空間與時間部分之間、不過以某種方式被轉移進入我們的幻象、以更為基本的形態呈現。你可否為我詳述這個領域，請？

Ra: I am Ra. Yes.

RA：我是 Ra。可以。

87.27 ▶

87.27 Questioner: Would you do that?

87.27 發問者：你願意開始嗎？

Ra: I am Ra. You are correct in assuming that the energy of which we speak in discussing sexual energy transfers is a form of vibratory bridge between space/time and time/space. Although this distinction is not apart from that which follows, that which follows may shed light upon that basic statement.

RA：我是 Ra。你的假設是正確的，當我們討論性能量轉移、這股能量是一種振動性橋樑形態，橫互於空間/時間與時間/空間之間。雖然這個特性並不自外於接下來的描述、接下來的描述或可以光照那個基本陳述：

Due to the veiling process the energy transferred from male to female is different than that transferred from female to male. Due to the polarity difference of the mind/body/spirit complexes of male and female the male stores physical energy, the female mental and mental/emotional energy. When third-density sexual energy transfer is completed the male will have offered the discharge of physical energy. The female is, thereby, refreshed, having far less physical vitality. At the same time, if you will use this term, the female discharges the efflux of its stored mental and mental/emotional energy, thereby offering inspiration, healing, and blessing to the male which by nature is less vital in this area.

由於該罩紗過程，從男性轉移到女性的能量與從女性轉移到男性的能量有所不同。由於男性與女性的心/身/靈複合體的極性差異，男性儲存肉體能量，女性則是心理與心理/情感能量。當第三密度性能量轉移完畢後，男性將提供：肉體能量的釋放；女性藉此提神，其肉體元氣原本就少很多。在相同的時間[如果你願意用這個稱呼]，女性釋放流出它儲存的心理與心理/情感能量；藉此提供靈感、治療、祝福給男性、其天性在這方面比較不活躍。

At this time may we ask for one more full query.

在此時，容我們請求再一個完整的詢問。

87.28 ▶

87.28 Questioner: Why is the male and the female nature different?

87.28 發問者：為什麼男性與女性的天性不同？

Ra: I am Ra. When the veiling process was accomplished, to the male polarity was attracted the Matrix of the Mind and to the female, the Potentiator of the Mind; to the male the Potentiator of the Body, to the female the Matrix of the Body. May we ask if there are any brief queries before we close this working?

RA：我是 Ra。當罩紗過程完成之後，心智的母體被男性極性所吸引、心智的賦能者則被女性所吸引；身體的賦能者被男性所吸引，身體的母體則被女性所吸引。在我們結束此次工作前，容我們問、是否有任何簡短的詢問？

87.29 ▶

87.29 Questioner: Is there anything we can do to make the instrument more comfortable or improve the contact?

87.29 發問者：有沒有任何我們可以做的事、可使該器皿更舒適或改善該通訊？

Ra: I am Ra. We shall find the suggested readjustment of the censer helpful. The alignments are good. You have been conscientious, my friends. We leave you now in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing merrily in the power and in the ineffable peace of the One Infinite Creator. Adonai.

RA：我是 Ra。我們會發現(先前)建議香爐的重新調整是有益的。各項排列良好。你們一直是謹慎認真的，我的朋友。我們在太一無限造物者的愛與光中離開你們。所以，向前去吧，在太一無限造物者的大能與難以言喻的平安中愉快地歡慶。Adonai。

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88.0 ▶

88.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

88.0 RA：我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

88.1

88.1 Questioner: Could you first please give me the condition of the instrument?

88.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. The physical complex energy deficit is considerable at this space/time. There has been also a significant loss of the vital energies. However, these energies are still well within the distortion you may call strength.

RA：我是 Ra。該肉體複合體的能源短缺在這個空間/時間是可觀的。生命能也已經有顯著的漏失。無論如何，這些能源仍然良好地位於你可以稱為的力氣的變貌範圍內。

88.2 ▶

88.2 Questioner: Of all of the things that you have mentioned before for replenishing these energies, at this particular space/time, which would be most appropriate for the replenishing of both of these energies?

88.2 發問者：你先前提過所有的補充這些能量的事物中，在這個特定的空間時間、何者對於補充這兩種能源會是最適切的？

Ra: I am Ra. As you note, there are many factors which contribute to the aiding of the strength distortions and the amelioration of distortions towards weakness in this instrument. We suggest to each that those many things which have been learned be conscientiously applied.

RA：我是 Ra。如你所注意到的，有許多因素有助於這個器皿的力氣變貌、以及改善朝向虛弱的變貌。我們建議每位成員將已經學到的許多東西，謹慎地應用在這件事上。

We would single out one physical distortion for discussion. The fourth-density

negative minions which visit your group at this time are energizing a somewhat severe complex of imbalances in the manual appendages of this instrument and, to a lesser extent, those distortions of the thoracic region. We suggest care be taken to refrain from any unnecessary use of these appendages. As this instrument will not appreciate this suggestion we suggest the appropriate discussion.

我們願挑出一個肉體扭曲來討論。第四負面密度的嘍囉們在此時造訪你們小組、正在供能給這個器皿的兩個手部附肢中、有些嚴重的不平衡複合體，以及比較輕微的、胸部區域的扭曲。我們建議小心留意這些部分、避免任何不必要的使用這些附肢。因為這個器皿不會欣賞這個建議，我們建議適當的討論。

88.3 ▶

88.3 Questioner: I assume from this that our fifth-density negative companion is still on R and R. Is this correct?

88.3 發問者：我從這答覆假設：我們第五負面密度的同伴仍在休息與復健中。這是否正確？

Ra: I am Ra. Your fifth-density companion is not accompanying you at this time. However, it is not resting.

RA：我是 Ra。你們的第五密度同伴此刻並未陪伴你們。然而，它並未休息。

88.4 ▶

88.4 Questioner: Is the censer we have provided all right? They do go out prior to the end of the session. Would it be better if it did not go out prior to the end of the session?

88.4 發問者：我們提供的香爐是否沒有問題？它確實在集會結束之前熄滅。如果它在集會結束之前不要熄滅、是否會比較好？

Ra: I am Ra. The new configuration of the censer is quite helpful to the more subtle patterns of energy surrounding these workings. It would be helpful to have a continuously burning amount of cense. However, the difficulty is in providing this without overpowering this enclosure with the amount of effluvium and physical product of combustion. Having to choose betwixt allowing the censer to finish its burning and having an overabundance of the smoke, we would suggest the former as being more helpful.

RA：我是 Ra。香爐新的配置對於環繞這工作場所的較微妙的能量樣式相當有幫助。擁有一根持續燃燒的馨香會是有幫助的。無論如何，困難在於如何提供這個好處、而不會提供過度能量給這個封閉場域、伴隨著惡臭與燃燒的物理產物。若要在允許香爐

(提早)結束燃燒與造成過量的煙霧、這兩者之間選擇，我們會建議前者比較有幫助。

88.5 ▶

88.5 Questioner: The instrument has mentioned what she refers to as bleed-through or being aware, during these sessions sometimes, of the communication. Would you comment on this?

88.5 發問者：該器皿曾提到在這些通訊集會中、有時候會有她稱為滲透或變得覺察的狀況。你願意評論這點嗎？

Ra: I am Ra. We have the mind/body/spirit complex of the instrument with us. As this entity begins to awaken from the metaphorical crib of experiencing light and activity in our density it is beginning to be aware of the movement of thought. It does not grasp these thoughts any more than your third-density infant may grasp the first words it perceives. The experience should be expected to continue and is an appropriate outgrowth of the nature of these workings and of the method by which this instrument has made itself available to our words.

RA：我是 Ra。該器皿的心/身/靈複合體與我們同在，當這個器皿從隱喻上的嬰兒床醒來，經驗到我們密度中的光與活動，它開始覺察到思維的動作。它不了解這些思維、就如同你們第三密度的嬰兒不能了解它首先感知的話語。可預期的、這個經驗應該會持續下去，並且是這些工作集會的本質中適當的衍生物，也與這個器皿使它自己可以接收我們的話語的方式有關。

88.6 ▶

88.6 Questioner: The instrument mentioned a recurrence of the need for going to the bathroom prior to this session. Is this because of the low vital energy?

88.6 發問者：該器皿提到在這次集會之前，需要反覆地跑廁所。這是由於低落的生命能？

Ra: I am Ra. It is part of the cause of the lowered vital energy level. This entity has been sustaining a level of the distortion you call pain which few among your peoples experience without significant draining of the energies. Indeed, the stability of the entity is notable. However, the entity has thusly become drained and further has felt other distortions such as those for a variety of experiences accentuated, for this is one means of balancing the inward-looking experience of the physical pain. Due to concern for this entity such activities have been discouraged. This has further drained the entity.

RA：我是 Ra。低落的生命能水平是一部份的起因。這個實體已經承擔一定水平的痛

苦變貌，你們人群中只有極少數可以經驗這等的痛苦、卻沒有顯著的能量消耗。確實，該實體的穩定性是出色的。無論如何，該實體因而變得有些耗弱，並進一步感覺到其他的扭曲、好比那些形形色色的經驗受到突顯，因為這是一種平衡肉體痛苦的、向內注視經驗的方法。由於關心這個實體、這類的活動被阻止。這已進一步地耗弱該實體。

The will to be of service to the Creator through the means of offering itself as instrument in these workings, therefore, was given an opportunity for the testing of resolve. This entity used some vital energy to fuel and replenish the will. No physical energy has been used by the instrument, but the vital energies were tapped so that this entity might have the opportunity to once again consciously choose to serve the One Infinite Creator.

其意志是要服務造物者，在這些工作集會中，藉由提供自我為器皿來服務，於是該實體被給予機會測試其決心。這個實體用了一些生命能以加添燃料與補充其意志。該器皿沒有使用到肉體能量，但生命能被擷取好讓這個實體有機會再次有意識地選擇去服務太一無限造物者。

88.7 ▶

88.7 Questioner: Is the small crystal that the instrument uses upon her during the session of any benefit or detriment?

88.7 發問者：該器皿在該集會期間使用的小水晶、是否有任何好處或壞處？

Ra: I am Ra. This crystal is beneficial as long as he who has charged it is functioning in a positively oriented manner.

RA：我是 Ra。這顆水晶是有益的、只要那位已將水晶充能的男士持續在正面導向的舉止中運作。

88.8 ▶

88.8 Questioner: Who charged the crystal?

88.8 發問者：誰充能了該水晶？

Ra: I am Ra. This crystal was charged for use by this instrument by the one known as Neil.

RA：我是 Ra。這個水晶為了讓這個器皿使用、而被一位名為尼爾的實體充能。

88.9 ▶

88.9 Questioner: It would be an abridgment of the first distortion to tell us whether he is still functioning in a positive manner, would it not?

88.9 發問者：他是否還在正面導向的舉止中運作？如果你告訴我們這個答案會剝奪第一變貌，不會嗎？

Ra: I am Ra. We perceive you have replied to your own query.

RA：我是 Ra。我們感知你已經回答你自己的詢問。

88.10 ▶

88.10 Questioner: Our publisher requests pictures for the book, The Law of One, that is going to press at this time. Would you comment on the advisability, benefit or detriment, magical or otherwise, of us using pictures of this particular setup, the instrument, and the appurtenances in the book?

88.10 發問者：我們的出版商要求給這本書，一的法則，放一些照片；該書此刻即將送去印刷*。你可願評論其可行性、利益或害處，魔法的或其他意見，關於我們使用這個特別設置環境的照片，包括器皿、附屬器具，放在該書中？

{ 請看 84.6 的註腳、獲得起初書籍的資訊。}*

Ra: I am Ra. The practical advisability of such a project is completely a product of your discrimination. There are magical considerations.

RA：我是 Ra。這類企劃的實際可行性完全是你們辨別之後的產物。還有一些魔法的考量。

Firstly, if pictures be taken of a working the visual image must needs be that which is; that is, it is well for you to photograph only an actual working and no sham nor substitution of any material. There shall be no distortions which this group can avoid any more than we would wish distortions in our words.

首先，如果要拍攝工作場所的照片，視覺影像必須呈現它本然的樣子；也就是說，最好你們只拍攝真實工作的場景、不要作假或替換其中任何的材料。這個小組能夠避免的扭曲就不會存在，正如同我們也不想要我們的話語之中有扭曲。

Secondly, it is inadvisable to photograph the instrument or any portion of the working room while the instrument is in trance. This is a narrow-band contact and we wish to keep electrical and electromagnetic energies constant when their presence is necessary and not present at all otherwise.

其次，當該器皿處於出神狀態，拍攝器皿或該工作房間的任何部分都是不妥的。這是一個窄頻通訊，我們想望保持電子與電磁能量在固定的水平、當它們的存在是必要的、否則就根本不要在現場。

88.11 ▶

88.11 Questioner: I' m sorry. Go ahead. If you meant to continue, continue. If not, I' ll ask a question.

88.11 發問者：從你剛才的...我很抱歉。如果你有意繼續、請繼續。如果沒有，我將問一個問題。

Ra: I am Ra. We wished to state, thirdly, that once the instrument is aware that the picture-taking will be performed, that during the entire picture-taking, whether before or after the working, the instrument be required to continuously respond to speech, thus assuring that no trance is imminent.

RA：我是 Ra。我們想要陳述，第三，一旦該器皿覺察到照相即將開始，在整個照相的過程中，不管在工作之前或之後，該器皿都必須持續地回應講話，如此可確保不會突然進入出神狀態。

88.12 ▶

88.12 Questioner: From what you have told me, then, I have planned the following: We will, after a session is complete and the instrument has been awakened, before moving the instrument, have the instrument continually talk to us while I take pictures of the configuration the instrument is in at this time. In addition to this I will take some other pictures of the instrument in the other room, and probably ourselves, too, just for additional pictures of us as requested by the publisher. Is this the optimal, or one of the optimal, fillings of this requirement?

88.12 發問者：那麼，從你剛才告訴我的內容，我已經計畫好以下事項：在一場集會完畢之後、接著器皿已經醒來，在移動器皿之前、持續地讓器皿對我們說話、同時我拍攝照片、即該器皿在這個時候的配置。除此之外，依照出版商的要求，我將拍攝一些其他的照片，包括該器皿在別的房间，也很可能包括我們的額外照片。這樣做是否理想，或理想地填滿這個需求？

Ra: I am Ra. Yes. We ask that any photographs tell the truth, that they be dated, and shine with a clarity so that there is no shadow of any but genuine expression which may be offered to those which seek truth. We come as humble messengers of the Law of One, desiring to decrease distortions. We ask that you, who have been our friends, work with any considerations such as above discussed, not with the thought of quickly removing an unimportant detail, but, as in all ways, regard such as another opportunity to, as the adept must, be yourselves and offer that which is in and with you without pretense of any kind.

RA: 我是 Ra。是的。我們要求任何圖片說出真相，每張圖片標上日期、並閃耀著清晰度，好提供不帶有任何陰影、只有純正的表達提供給那些尋求真理的實體。我們來此、做為一的法則之謙卑使者，渴望減少扭曲。我們要求你們，一直是我們的朋友，工作這些上述討論的考量，並非快速地思考將不重要的細節去除，而是如同在所有的道路上，將這個工作視為另外一個機會去，如行家必定是的，做你自己、並且提供你內在的東西與伴隨你的東西、毫無任何種類的虛偽做作。

88.13 ▶

88.13 Questioner: Thank you. I would like to ask you as to the initial production of the tarot, where this concept was first formed and where the tarot was first recorded, where did this— the very first concept?

88.13 發問者：謝謝你。我想要問你，關於塔羅起初的製作，這個概念首先在何處形成，塔羅首先在哪裡被紀錄，這個從哪裡...真正首先的概念？

Ra: I am Ra. The concept of the tarot originated within the planetary influence you call Venus.

RA: 我是 Ra。塔羅的概念起源於你們稱為金星的行星影響圈中。

88.14 ▶

88.14 Questioner: Was the concept given to— let me ask— you say it originated there... was this concept devised for a training tool for those inhabiting Venus at that time or was it devised by those of Venus as a training tool for those of Earth?

88.14 發問者：這個概念被給予...讓我問...你說它起源於那兒...在當時、這個概念被設計為那些金星居民的訓練工具，或者、由那些金星實體設計做為地球居民的訓練工具？

Ra: I am Ra. The tarot was devised by the third-density population of Venus a great measure of your space/time in your past. As we have noted the third-density experience of those of Venus dealt far more deeply and harmoniously with what you would call relationships with other-selves, sexual energy transfer work, and philosophical or metaphysical research. The product of many, many generations of work upon what we conceived to be the archetypical mind produced the tarot which was used by our peoples as a training aid in developing the magical personality.

RA: 我是 Ra。以你們的空間/時間衡量標準，塔羅是在你們的很久以前、由金星的第三密度人群設計。如我們先前所說，金星實體們的第三密度經驗在處理與其他自我的你們稱為的關係、性能量轉移工作、以及哲學或形而上的研究等等，都遠為和諧與深

入。(他們)在許多、許多世代工作[我們設想為]原型心智的成果、產生了塔羅，它被我們人群使用、做為一種訓練輔助以發展其魔法人格。

88.15 ▶

88.15 Questioner: I'll make a guess that those of Venus third density who were the initial ones to partially penetrate the veil gleaned information as to the nature of the archetypical mind and the veiling process and from this designed the tarot as a method of teaching others. Is this correct?

88.15 發問者：我做個猜測：當時金星上有些實體是最早部分穿透罩紗的群體、蒐集到一些資訊、與原型心智的本質與罩紗過程有關、接著從這個過程設計了塔羅做為教導他人的一種方式。這是否正確？

Ra: I am Ra. It is so.

RA：我是 Ra。確實如此。

88.16 ▶

88.16 Questioner: I will also assume, which may not be correct, that the present list that I have of the twenty-two names of the tarot cards are not in exact agreement with Ra's original generation of the tarot. Could you describe the original tarot, first telling me if there were twenty-two archetypes? That must have been the same. And if they were the same as the list that I have read you in a previous session or if there were differences?

88.16 發問者：我也將假設，可能不是正確的，我目前有的表列，為具備二十二個名稱的塔羅牌、它們可能與 Ra 起初產生的塔羅並不完全一致。你可否描述起初的塔羅，首先告訴我過去是否有二十二個原型？一定有些是相同的。以及它們跟我在先前集會中唸的表列是否相同，或有些差異？

Ra: I am Ra. As we have stated previously, each archetype is a concept complex and may be viewed not only by individuals but by those of the same racial and planetary influences in unique ways. Therefore, it is not informative to reconstruct the rather minor differences in descriptive terms between the tarot used by us and that used by those of Egypt and the spiritual descendants of those first students of this system of study.

RA：我是 Ra。如同我們先前所陳述*、每個原型都是一個概念複合體、它們不只可以被個體觀看、也被那些屬於相同種族與行星影響的群體以獨特的方式觀看。因此，以描述性的辭彙去重新建構相當次要的差異是沒有助益的；這些差異指的是我們曾使用的塔羅與那些埃及的實體使用的，以及這個研讀系統的首批學生的靈性後裔使用的塔羅之間(的差異)。

{* 先前在 67.30,77.12-13 和 77.23 陳述過。 }

The one great breakthrough which was made after our work in third density was done was the proper emphasis given to the Arcanum Number Twenty-Two which we have called The Choice. In our own experience we were aware that such an unifying archetype existed but did not give that archetype the proper complex of concepts in order to most efficaciously use that archetype in order to promote our evolution.

繼我們完成在第三密度中的工作之後，有項重大的突破是適當地強調大奧秘第二十二號，我們已稱為選擇。在我們自己的經驗中，我們當時覺察到、存在著這樣一個統合的原型、但並未給予該原型適當的概念複合體、好最有效用地使用那個原型以促進我們的進化。

88.17 ▶

88.17 Questioner: I will make this statement as to my understanding of some of the archetypes and let you correct this statement. It seems to me that the Significator of Mind, Body, and Spirit are acted upon in each of these by the catalyst. This produces Experience which then leads to the Transformation and produces the Great Way. This is the same process for mind, the body, and spirit. The archetypes are just repeated but act in a different way as catalyst because of the differences of mind, body, and spirit. They produce a different type of experience for each because of the differences in the three. The Transformation is slightly different. The Great Way is somewhat different but the archetypes are all basically doing the same thing. They are just acting on three different portions of the mind/body/spirit complex so that we can condense the entire archetypical mind into a way of saying that in making the Significator a complex basically we have provided a way for Catalyst to create Transformation more efficiently. Would you correct my statement, please?

88.17 發問者：我將做以下陳述，關於我對原型的一些理解、然後讓你更正這個陳述。在我看來，催化劑分別作用在心智、身體、靈性的形意者之上。這過程產生經驗、然後通往蛻變、接著產生大道。這個過程對於心智、身體、靈性都是一樣的。因著心智、身體、與靈性的不同，重複的原型以不同的方式如催化劑一般作用。也因著上述三者的不同、它們產生不同類型的經驗。蛻變有些微的不同。大道有些不同，但這些原型基本上都做相同的事情。它們只是作用在心/身/靈複合體的三個不同部分，以致於我們可以濃縮(凝結)這整個原型心智為一種說法，在促使形意者成為一個複合體過程中，基本上、我們已經提供催化劑一個方式去更有效率地創造蛻變。你可願更正我的陳述，請？

Ra: I am Ra. In your statement correctness is so plaited up with tendrils of the most fundamental misunderstanding that correction of your statement is difficult. We shall make comments and from these comments request that you allow a possible realignment of conceptualization to occur.

RA：我是 Ra。在你的陳述中，正確性與這些藤蔓是如此地交織在一起[藤蔓做為最根本的誤解]，以致於更正你的陳述是困難的。我們將做以下評論，並要求你從這些評論中、允許形成概念的過程可能重新校準。

The archetypical mind is a great and fundamental portion of the mind complex, one of its most basic elements and one of the richest sources of information for the seeker of the One Infinite Creator. To attempt to condense the archetypes is to make an erroneous attempt. Each archetype is a significant ding an sich, or thing in itself, with its own complex of concepts. While it is informative to survey the relationships of one archetype to another it can be said that this line of inquiry is secondary to the discovery of the purest gestalt or vision or melody which each archetype signifies to both the intellectual and intuitive mind.

原型心智是心智複合體的偉大與根本的一部分，對於太一無限造物者的尋求者而言，它是最基本的元素之一、和一個最豐富的資訊來源。嘗試去濃縮這些原型是一個錯誤的嘗試。每個原型都是一個顯著的事物本質或事物自身、帶有它自己的概念複合體。雖然勘查一個原型到另一個原型的關係是有益的，可以說這條詢問路線是次要的，首要(工作)是去發現每個原型所意味的：最純粹的完形、或影像、或旋律，同時對於理智與直覺心智而言。

The Significators of Mind, Body, and Spirit complexes are complex in and of themselves, and the archetypes of Catalyst, Experience, Transformation, and the Great Way are most fruitfully viewed as independent complexes which have their own melodies with which they may inform the mind of its nature. 心智、身體、與靈性複合體的形意者就其自身即是複雜的；(關於)催化劑、經驗、蛻變、與大道的原型，看待它們為獨立的複合體能帶來最多的成果，這幾個原型有它們自己的旋律、藉此告知心智關於它的本質。

We ask that you consider that the archetypical mind informs those thoughts which then may have bearing upon the mind, the body, or the spirit. The archetypes do not have a direct linkage to body or spirit. All must be drawn up through the higher levels of the subconscious mind to the conscious mind and thence they may flee whither they have been bidden to go. When used in a controlled way they are most helpful. Rather than continue beyond the

boundaries of your prior statement we would appreciate the opportunity for your re-questioning at this time so that we may answer you more precisely. 我們要求你考量：原型心智告知那些思維，然後它們與心智、身體、或靈性產生關聯。這些原型跟身體或靈性並沒有直接的連接。一切必須被汲取上來，穿過潛意識的較高水平、到達顯意識心智，接著從那裡、它們可以飛奔前往被吩咐之目的地。當它們以受管制的方式被使用、它們是十分有幫助的。與其繼續越過你先前的陳述邊界、我們寧可欣賞這個機會：由你在此時重新詢問、好讓我們得以更精確地回答你。

88.18 ►

88.18 Questioner: I will ask the following questions to clear up possibly only the method of teaching these concepts which may give me important clues to understanding the concepts themselves. Did Ra use cards similar to the tarot cards for the training purpose in third density?

88.18 發問者：我要問以下的問題以澄清...可能...只為了...教導這些概念的方法，這可以給我一些重要線索以理解這些概念自身。Ra 在第三密度中、為了訓練的目標、是否使用類似塔羅牌的牌組？

Ra: I am Ra. No.

RA：我是 Ra。否。

88.19 ►

88.19 Questioner: What did Ra use in third density?

88.19 發問者：Ra 在第三密度中使用什麼(工具)？

Ra: I am Ra. You are aware in your attempts at magical visualization of the mental configuration of sometimes rather complex visualizations. These are mental and drawn with the mind. Another example well-known in your culture is the visualization, in your mass, of the distortion of the love of the One Infinite Creator called Christianity, wherein a small portion of your foodstuffs is seen to be a mentally configured but entirely real man, the man known to you as Jehoshua or, as you call this entity now, Jesus. It was by this method of sustained visualization over a period of training that we worked with these concepts.

RA：我是 Ra。你覺察到、你曾嘗試在心智配置中、魔法具像化，它們有時候是相當複雜的具象。它們是以心智描繪的心理(圖像)。另一個在你們文化中、廣為人知的例子是你們的彌撒[屬於你們稱為的基督信仰、太一無限造物者之愛的一種變貌]中的具像化(儀式)，在那兒、你們食材的一小部分被視為、在心理上被配置為一個完全真實的人，這個人是你們知道的 Jehoshua，或你們現在稱呼這個實體為耶穌。藉由這種持續具像

化的方式、經過一段訓練時期、我們得以工作這些概念。

These concepts were occasionally drawn. However, the concept of one visualization per card was not thought of by us.

這些概念偶爾被描繪。無論如何，一張牌對應一個具像化概念並不是我們想出來的。

88.20 ▶

88.20 Questioner: Well, how did the teacher relay information to the student with respect to visualization?

88.20 發問者：嗯，關於具像化，老師要如何把資訊轉交給學生？

Ra: I am Ra. The process was cabalistic; that is, of the oral tradition of mouth to ear.

RA：我是 Ra。該過程是祕傳的；也就是說，口述傳統的口耳相傳。

88.21 ▶

88.21 Questioner: Then when Ra attempted to teach the Egyptians the concept of the tarot, was the same process used, or a different one?

88.21 發問者：那麼、當 Ra 嘗試教導埃及人塔羅的概念，是否為相同的程序，或是不一樣的？

Ra: I am Ra. The same process was used. However, those which were teach/learners after us first drew these images to the best of their ability within the place of initiation and later began the use of what you call cards bearing these visualizations' representations.

RA：我是 Ra。使用相同的程序。然而，那些在我們之後的教導/學習者、在受啟蒙的地方之內、盡他們最佳的能力繪製這些圖像，並在稍後開始使用這些你們稱為(塔羅)牌的東西承擔這些具像化的表述。

88.22 ▶

88.22 Questioner: Were the Court Arcana and the Minor Arcana a portion of Ra' s teachings or was this something that came along later?

88.22 發問者：宮廷奧秘牌與小奧秘牌是 Ra 教導的一部分，或它們在後期才出現？

Ra: I am Ra. Those cards of which you speak were the product of the influence of those of Chaldea and Sumer.

RA：我是 Ra。你說的那些牌是那些迦勒底與蘇美(地區)實體的影響下的產物。

88.23 ▶

88.23 Questioner: You mentioned earlier that the tarot was a method of divination. Would you explain that?

88.23 發問者：你稍早提到塔羅是占卜的一種方式。你可願解釋那點？

Ra: I am Ra. We must first divorce the tarot as a method of divination from this Major Arcana as representative of twenty-two archetypes of the archetypical mind.

RA：我是 Ra。我們首先必須把塔羅做為一種占卜的方法、跟大奧秘牌脫離關係，它是原型心智的二十二個原型之代表。

The value of that which you call astrology is significant when used by those initiated entities which understand, if you will pardon the misnomer, the sometimes intricate considerations of the Law of Confusion. As each planetary influence enters the energy web of your sphere those upon the sphere are moved much as the moon which moves about your sphere moves the waters upon your deeps. Your own nature is water in that you as mind/body/spirit complexes are easily impressed and moved. Indeed, this is the very fiber and nature of your journey and vigil in this density: to not only be moved but to instruct yourself as to the preferred manner of your movement in mind, body, and spirit.

你們稱為的占星學、當那些已入門的實體使用它、其價值變得顯著；那些實體理解[願你原諒這個誤稱]混淆法則中、偶爾錯綜複雜的考量。當各個行星影響力進入你們星球的能量網絡，那些星球上的實體受到牽引，就相當於繞行你們星球的月球引動你們深處的水域一般。你們自身的本質是水、因此你們身為心/身/靈複合體、很容易被銘印與引動。確實，這正是你們(人生)旅程的素質與本質、以及在這個密度中的警戒任務：不僅被引動，還要按照你在心智、身體和靈之中偏好的移動方式、去指導你自己。

Therefore, as each entity enters the planetary energy web each entity experiences two major planetary influxes, that of the conception, which has to do with the physical, yellow-ray manifestation of the incarnation, and that of the moment you call birth when the breath is first drawn into the body complex of chemical yellow ray. Thus those who know the stars and their configurations and influences are able to see a rather broadly drawn map of the country through which an entity has traveled, is traveling, or may be expected to travel, be it upon the physical, the mental, or the spiritual level. Such an entity will have developed abilities of the initiate which are normally known among your peoples as psychic or paranormal.

所以，當每個實體進入行星能量網絡，每個實體經驗到兩次主要的行星(力)匯流：(首先)是胚胎受孕，它跟該肉身的物理、黃色光芒顯化有關；以及你們稱為的誕生、即第一口空氣被吸入化學黃色光芒的身體複合體的時刻。因此那些知曉群星及其配置與影響力的實體能夠看見一個相當廣闊的國境地圖，透過這張地圖，看見一個實體已經遊歷、正在遊歷、或可能預期去遊歷的地方；不管是在肉體上、心智上、或靈性上的層級。這樣一個實體將會發展出一些入門者的能力、你們人群通常知悉為超心靈或超自然(能力)。

When the archetypes are shuffled into the mix of astrologically oriented cards which form the so-called Court Arcana and Minor Arcana these archetypes become magnetized to the psychic impressions of the one working with the cards, and thusly become instruments of a linkage between the practitioner of the astrological determinations and divinations and the one requesting information. Oft times such archetypical representations will appear in such a manner as to have seemingly interesting results, meaningful in configuration to the questioner. In and of themselves, the Major Arcana have no rightful place in divination but, rather, are tools for the further knowledge of the self by the self for the purpose of entering a more profoundly, acutely realized present moment.

當這些原型被洗牌、混入占星導向的牌、形成所謂的宮廷奧秘牌與小奧秘牌，這些原型在一個實體工作這些牌的過程中，被磁化受到超心靈的銘印，成為一組器具—做為實行占星量測與占卜的實體與要求資訊者之間的連結。經常的情況是、這類的原型畫像出場的方式顯示表面上有趣的結果，其配置對於發問者是有意義的。就其自身的本質而言，大奧秘牌在占卜中沒有正當的位置，毋寧說是一組工具，讓自我藉此獲得進一步的自我知識，目的是進入一個更深奧、更敏銳體現的當下此刻。

88.24 ▶

88.24 Questioner: Ra must have had a, shall we say, lesson plan or course of training for the twenty-two archetypes to be given either to those of third density of Ra or, later on, to those in Egypt. Would you describe this scenario for the training course?

88.24 發問者：Ra 一定曾有過，容我們說，針對二十二個原型的課業計畫或訓練課程，先是給予那些 Ra 的第三密度群體，或稍後，給予那些埃及國境中的實體。你可願描述該訓練課程的綱要？

Ra: I am Ra. This shall be the last full query of this working.

RA：我是 Ra。這將是此次工作的最後一個完整詢問。

We find it more nearly appropriate to discuss our plans in acquainting initiates upon your own planet with this particular version of the archetypes of the archetypical mind. Our first stage was the presentation of the images, one after the other, in the following order: one, eight, fifteen; two, nine, sixteen; three, ten, seventeen; four, eleven, eighteen; five, twelve, nineteen; six, thirteen, twenty; seven, fourteen, twenty-one; twenty-two. In this way the fundamental relationships between mind, body, and spirit could begin to be discovered, for as one sees, for instance, the Matrix of the Mind in comparison to the Matrices of Body and Spirit one may draw certain tentative conclusions.

我們發現更為適當的方式是討論我們的計畫、針對你們自己的地球上的入門者、讓他們熟悉該原型心智的這個原型之特殊版本。我們(計畫)的第一階段是呈現圖像，一個接著另一個，照著以下的次序：•一、八、十五；•二、九、十六；•三、十、十七；•四、十一、十八；•五、十二、十九；•六、十三、二十；•七、十四、二十一；•二十二。以這個方式，心智、身體、靈之間的根本關係可以開始被發現；舉例來說，當一個實體看見，心智的母體對比身體與靈性個別的母體，該實體可以引出特定實驗性質的結論。

When, at length, the student had mastered these visualizations and had considered each of the seven classifications of archetype, looking at the relationships between mind, body, and spirit, we then suggested consideration of archetypes in pairs: one and two; three and four; five; six and seven. You may continue in this form for the body and spirit archetypes. You will note that the consideration of the Significator was left unpaired, for the Significator shall be paired with Archetype Twenty-Two.

經過一段長時間，當該學生已精通這些具像，並且已考量各個原型分類，一共七種[注視了心智、身體、靈之間的關係]我們然後建議以成對的方式考量原型：•一與二；•三與四；•五；•六與七你可以繼續以這種形式、(考量)身體與靈性原型。你會注意到、在這考量中，形意者沒有被配對，因為形意者應該跟原型第二十二號配對。

At the end of this line of inquiry the student was beginning to grasp more and more deeply the qualities and resonances of each archetype. At this point, using various other aids to spiritual evolution, we encouraged the initiate to learn to become each archetype and, most importantly, to know as best as possible within your illusion when the adoption of the archetype' s persona would be spiritually or metaphysically helpful.

在這條探究路線的盡頭、該學生正開始越來越深入掌握每個原型的特性與共鳴。到了這個點，使用各式各樣的其他輔助工具、達成靈性的進化，我們鼓勵入門者學習去成為各個原型，和最重要的，在你們的幻象之內、盡最佳努力去知曉，何時採用原型的

角色在靈性或形而上方面是有幫助的。

As you can see, much work was done creatively by each initiate. We have no dogma to offer. Each perceives that which is needful and helpful to the self. 如你可以看見的，每個入門者可以發揮創意完成許多工作。我們不提供教條。每個實體感知其自我需要的、和有幫助的東西。

May we ask if there are any brief queries before we leave this working?
在我們離開此次工作之前，容我們問、是否有任何簡短的詢問？

88.25 ▶

88.25 Questioner: Is there anything that we can do to improve the contact or make the instrument more comfortable?

88.25 發問者：有沒有任何我們可以做的事，以改善該通訊或使該器皿更舒適？

Ra: I am Ra. We again ward you concerning the distortions of the instrument' s hands. The fourth-density influence upon them could be inconvenient in that, if allowed to proceed without abatement, what you call your surgery shall be almost immediately necessary.

RA：我是 Ra。我們再次警惕你們、關於該器皿之雙手的扭曲。(負面)第四密度對它們的影響可以是不便的，因為，如果允許這情況繼續惡化下去，你們稱為的外科手術將幾乎立即是必須的。

The alignments are good. You have been fastidious. We leave you, my friends, in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing merrily in the power and in the glorious peace of the One Infinite Creator. Adonai.

各項排列良好。你們一直是謹慎認真的。我的朋友，我們在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與光榮的和平中愉快地歡慶。Adonai。

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89.0 ▶

89.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

89.0 RA：我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

89.1 ▶

89.1 Questioner: Could you first please give me the condition of the instrument?

89.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA：我是 Ra。如前所述。

89.2 ▶

89.2 Questioner: I have two questions [of a] personal nature. First, during the last intensive meditation the instrument experienced very strong conditioning from an entity which did not identify itself and which did not leave when she asked it to. Will you tell us what was occurring then?

89.2 發問者：我有兩個屬於個人性質的問題。首先是在上次的密集冥想期間、該器皿經驗到來自一個實體的、非常強烈的制約效應，它沒有表明自己的身分，當她要求它離開時、它也不走。你可願告訴我們、當時發生什麼？

Ra: I am Ra. We find the instrument to have been given the opportunity to become a channel for a previously known friend. This entity was not able to answer the questioning of spirits in the name of Christ as is this instrument's distortion of the means of differentiating betwixt those of positive and those of negative orientation. Therefore, after some resistance, the entity found the need to take its leave.

RA：我是 Ra。我們發覺該器皿當時被給予機會成為一個先前已知朋友的管道。這個實體不能夠回應以基督之名提出的靈性質問，因這是該器皿目前區分正面與負面導向實體的方法變貌。於是，經過一陣抵抗，該實體發覺它需要離開。

89.3 ▶

89.3 Questioner: Was this particular entity the fifth-density visitor that we have had quite often previously?

89.3 發問者：這個特殊的實體是否為我們過去經常招待的第五密度訪客？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

89.4 ▶

89.4 Questioner: Is he back with us at this time?

89.4 發問者：他此時返回與我們在一起？

Ra: I am Ra. No. The attempt to speak was due to the vigilant eye of the minions of this entity which noted what one may call a surge of natural telepathic ability upon the part of the instrument. This ability is cyclical, of the eighteen diurnal period cycle, as we have mentioned aforesaid. Thusly, this entity determined to attempt another means of access to the instrument by free will.

RA：我是 Ra。沒有。先前說話的嘗試是由於這個實體的爪牙的警戒雙眼、它們注意到該器皿正處於天然心電感應能力的高峰期。這能力是週期性的，每十八天為一個週期，如我們先前提到的*。因此，這個實體憑藉自由意志、決定嘗試另一個門路通往該器皿。

{* 先前在 61.3 和 64.10 提到}

89.5 ▶

89.5 Questioner: Was this what I might refer to as an increase of ability to receive telepathically over a broader range of basic frequencies so as to include not only the Confederation but this particular entity?

89.5 發問者：我會把這個現象關聯為一種增強的能力，在心電感應方面、可以接收基本頻率的更廣範圍，所以不只包括星際邦聯、也包括這個特殊的實體？

Ra: I am Ra. This is incorrect. The high point of the cycle sharpens the ability to pick up the signal but does not change the basic nature of the carrier wave. Shall we say, there is greater power in the receiving antenna.

RA：我是 Ra。這是不正確的。該週期的高點銳化接收信號的能力、但不會改變載波的基本特性。容我們說，該接收天線現在有更大的功率。

89.6 ▶

89.6 Questioner: This question may be meaningless but would a fifth-density entity of the Confederation who was positively polarized transmit on the same frequency as our negatively polarized fifth-density companion?

89.6 發問者：這個問題可能沒有意義，但一個星際邦聯的第五密度實體、他是正面極化的，和我們負面極化的第五密度同伴都在同樣的頻率上傳送訊息？

Ra: I am Ra. This is correct and is the reason that the questioning of all contacts is welcomed by the Confederation of Planets in the Service of the Infinite Creator.

RA：我是 Ra。這是正確的、並且是這事的原因：服務無限造物者的眾星球邦聯歡迎(你們)質問所有的通訊(來源)。

89.7 ▶

89.7 Questioner: Question two: Jim has also felt very strong conditioning which was unbidden while channeling Latwii recently and in his personal meditations. Would you also tell us what occurred in these cases?

89.7 發問者：第二個問題：吉姆最近在傳導 Latwii 訊息以及在個人冥想時、也感覺到一個不請自來的、非常強烈的制約效應。你可否也告訴我們在這些案例中、發生什麼事？

Ra: I am Ra. The entity which has been your companion has a vibratory frequency but a small amount lesser than that of the social memory complex known as Latwii. Also, Latwii is the primary comforter of the Confederation for entities seeking at the vibratory complex level of the one known as Jim. Therefore, this same companion has been attempting the contact of this instrument also, although this instrument would have great difficulty in distinguishing the actual contact due to the lack of experience of your companion at this type of service. Nevertheless, it is well that this instrument also choose some manner of the challenging of contacts.

RA：我是 Ra。該實體一直是你們的同伴、它有的振動頻率只比名為 Latwii 的社會記憶複合體少一些。另外，對於那些在吉姆的振動複合層級上尋求的實體、Latwii 是邦聯的主要撫慰者。因此，這位相同的夥伴也一直嘗試接觸該器皿，雖然這位器皿有很大的困難去區別真正的通訊、由於缺乏你們的同伴在這類服務的經驗。儘管如此，這位器皿也採取某種方式挑戰通訊(來源)，這是好的。

89.8 ▶

89.8 Questioner: How many of our years ago was Ra' s third density ended?

89.8 發問者：Ra 的第三密度是在我們的多少年以前結束？

Ra: I am Ra. The calculations necessary for establishing this point are difficult since so much of what you call time is taken up before and after third density as you see the progress of time from your vantage point. We may say in general that the time of our enjoyment of the choice-making was approximately 2.6 million of your sun-years in your past. However— we correct this instrument. Your term is billion, 2.6 billion of your years in your past. However, this time, as you call it, is not meaningful for our intervening space/time has been experienced in a manner quite unlike your third-density experience of space/time.

RA：我是 Ra。必須做些計算以確立這點、它們是困難的，因為第三密度的前後期佔用許多你們所稱的時間，從你們的有利位置、可以看到時間的進程。一般而言，我們可以說，我們享受做選擇的時期大約是在你們 2.6 百萬個太陽年以前。然而——我們更正這個器皿。你們的用語是十億，在你們過去的 26 億年前。然而，你們所稱的這個時間並沒有意義，因為我們經驗的空間/時間中介過程與你們第三密度經驗空間/時間的方式相當不同。

89.9 ▶

89.9 Questioner: It appears that the end of Ra' s third density coincided with the beginning of this planet' s second density. Is that correct?

89.9 發問者：看起來 Ra 的第三密度終點恰巧跟這個星球第二密度的開始同時發生。那是正確的？

Ra: I am Ra. This is roughly correct.

RA：我是 Ra。這是粗略正確的。

89.10 ▶

89.10 Questioner: Did the planet Venus become a fourth-density planet at that time?

89.10 發問者：金星在那個時候成為一顆第四密度的行星？

Ra: I am Ra. This is so.

RA：我是 Ra。是這樣的。

89.11 ▶

89.11 Questioner: Did it later, then, become a fifth-density planet?

89.11 發問者：那麼，它後來成為一顆第五密度的行星？

Ra: I am Ra. It later became a fourth/fifth-density planet; then, later a fifth-density planet for a large measure of your time. Both fourth- and fifth-density experiences were possible upon the planetary influence of what you call Venus.

RA：我是 Ra。它後來成為一顆第四/第五密度行星；然後，稍晚成為一顆第五密度行星、持續很長一段你們的時間。第四與第五密度經驗在你們稱為的金星影響圈中都是可能的。

89.12 ▶

89.12 Questioner: What is its density at present?

89.12 發問者：目前、它在什麼密度？

Ra: I am Ra. Its core vibrational frequency is sixth density. However we, as a social memory complex, had elected to leave that influence. Therefore, the beings inhabiting this planetary influence at this space/time are fifth-density entities. The planet may be considered a fifth/sixth-density planet.

RA：我是 Ra。它的核心振動頻率是第六密度。無論如何，我們做為一個社會記憶複合體已決定離開那個影響圈。所以，在這個空間/時間、居住在這個行星影響圈的存有是第五密度的實體。這個行星可以被考慮為一個第五/第六密度行星。

89.13 ▶

89.13 Questioner: What was your reason for leaving?

89.13 發問者：你們(當時)離開的原因是什麼？

Ra: I am Ra. We wished to be of service.

RA：我是 Ra。我們想望有所服務。

89.14 ▶

89.14 Questioner: I have here a deck of twenty-two tarot cards which have been copied, according to information we have, from the walls of, I would suspect, the large pyramid at Giza. If necessary we can duplicate these cards in the book that we are preparing. I would ask Ra if these cards represent an exact replica of that which is in the Great Pyramid?

89.14 發問者：我這裡有一副塔羅牌、有二十二張，根據我們現有的資訊，這是拷貝自吉沙的大型金字塔的壁畫、我有些懷疑。如果有需要，我們可以複製這些牌到我們正在準備的這本書之中。我要問 Ra 這些牌是否為大金字塔裡頭的壁畫的精確複製品？

Ra: I am Ra. The resemblance is substantial.

RA: 我是 Ra。相似處是堅實的。

89.15 ▶

89.15 Questioner: In other words, you might say that these were better than, say, 95% correct as far as representing what is on the walls of the Great Pyramid?

89.15 發問者：換句話說，你可以說，這些牌描繪大金字塔裡的壁畫的準確性優於 95%？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

89.16 ▶

89.16 Questioner: The way I understand this, then, Ra gave these archetypical concepts to the priests of Egypt who then drew them upon the walls of one of the chambers of the Great Pyramid. What was the technique of transmission of this information to the priests? At this time, was Ra walking the surface among the Egyptians, or was this done through some form of channeling?

89.16 發問者：那麼，就我的理解：Ra 將這些原型的概念給予埃及的祭司、然後他們把它畫在大金字塔其中一個密室的牆上。傳送資訊給祭司的技術是什麼？在那個時期，Ra 是否行走在地表上、在埃及人當中，或者以某種通靈形式達成？

Ra: I am Ra. This was done partially through old teachings and partially through visions.

RA: 我是 Ra。這過程有部分透過古老的教導、部份透過異象完成。

89.17 ▶

89.17 Questioner: Then at this particular time Ra had long since vacated the planet as far as walking among the Egyptians. Is this correct?

89.17 發問者：那麼、在那個特殊的時期，Ra 早已撤出地球，沒有行走在埃及人當中。這是否正確？

Ra: I am Ra. Yes.

RA: 我是 Ra。是。

89.18 ▶

89.18 Questioner: I would like to question Ra on each of these cards in order

to better understand the archetypes. Is this agreeable?

89.18 發問者：我想要就每一張牌詢問 Ra、好更佳地理解這些原型。(你)是否贊同這點？

Ra: I am Ra. As we have previously stated, these archetypical concept complexes are a tool for learn/teaching. Thusly, if we were to offer information that were not a response to observations of the student we would be infringing upon the free will of the learn/teacher by being teach/learner and learn/teacher at once.

RA：我是 Ra。如同我們先前陳述的*，這些原型概念複合體是一個學習/教導的工具。因此，如果我們提供的資訊並不是對於學生的觀察的一個回應、我們會冒犯學習/教導者的自由意志、(因為)我們同時兼任教導/學習者與學習/教導者。

{* 先前在 88.14-15 陳述過。 }

89.19 ►

89.19 Questioner: In that case, I' ll ask you... You stated that Ra used the tarot to develop the magical personality. Was this done by the system of learning to become, in mind, the essence of each archetype and in this way develop the magical personality?

89.19 發問者：在那個情況下，我要問你：你曾敘述 Ra 使用塔羅來發展魔法人格。這個過程的完成是否透過該學習系統，在心智中成為每個原型的菁華，接著以這種方式發展魔法人格？

Ra: I am Ra. This is incorrect. The clothing one' s self within the archetype is an advanced practice of the adept which has long studied this archetypical system. The concept complexes which together are intended to represent the architecture of a significant and rich portion of the mind are intended to be studied as individual concept complexes; as Matrix, Potentiator, etc., in viewing mind/body/spirit connections; and in pairs with some concentration upon the polarity of the male and the female. If these are studied there comes the moment when the deep threnodies and joyful ditties of the deep mind can successfully be brought forward to intensify, articulate, and heighten some aspect of the magical personality.

RA：我是 Ra。這是不正確的。替一個實體的自我穿上原型的外衣是研究這個原型系統已久的行家的一個先進練習。這些概念複合體合起來的意圖是代表心智一個顯著與豐富的部分的架構，它們被預期以個別的概念複合體被研讀：如母體、賦能者，等等。觀看心/身/靈的連結；接著成對地觀察、有些專注力放在男性與女性的極性上。如果這些都被研究了，當深邃心智的深刻悲歌*與歡樂小調可以成功地被帶出來，用以

強化、清楚表達、提高魔法人格的某些方面，那個時刻就會到來。

{* 在這文脈中，悲歌(threnody)可被定義為：一首悲嘆的詩、演說、或歌曲。}

89.20 ▶

89.20 Questioner: You stated that each archetype is a concept complex. Would you please define what you mean by that statement?

89.20 發問者：你曾說每個原型都是一個概念複合體。你可願定義你的那個敘述、用意是什麼，請？

Ra: I am Ra. Upon the face of it such a definition is without merit, being circular. A concept complex is a complex of concepts just as a molecule is a complex structure made up of more than one type of energy nexus or atom. Each atom within a molecule is its unique identity and, by some means, can be removed from the molecule. The molecule of water can, by chemical means, be caused to separate into hydrogen and oxygen. Separately they cannot be construed to equal water. When formed in the molecular structure which exemplifies water the two are irrefragably water.

RA：我是 Ra。表面上看、這樣一個定義沒什麼長處，成為循環定義。一個概念複合體是一些概念的複合體、正如同一個分子是一個複合結構、由一種以上的能量鏈結或原子構成。一個分子中的每個原子都有它獨特的本性，並且透過某種方法，可以從該分子中被移除。水分子可以藉由化學方法分離為氫與氧。分開來看它們不能被推斷為水。當它們形成分子結構、示現水的本性、這兩種(原子)才無可辯駁地*被視為水。

{* 在這文脈中，無可辯駁地(irrefragably)可以被定義為：無法反駁。}

Just in this way each archetype has within it several root atoms of organizational being. Separately the overall structure of the complex cannot be seen. Together the concept complex is irrefragably one thing. However, just as it is most useful in grasping the potentials in your physical systems of the constituting nature of water, so in grasping the nature of an archetype it is useful to have a sense of its component concepts.

正是以此方式，每個原型的組織存在之內有幾個根本原子。分開來看，該複合體的整體結構無法被看見。合起來看，該概念複合體才無可辯駁地被視為一個東西。無論如何，正如同在你們的物理系統中、掌握水的構成要素特性的勢能是十分有用的，所以在掌握一個原型的本質的過程、對於它的構成元件的概念有個認識也是有用的。

89.21 ▶

89.21 Questioner: In Archetype Number One, represented by tarot card number one, the Matrix of the Mind seems to me to have four basic parts to

the complex. Looking at the card we have, first and most obvious, the Magician as a part, and what seems to be an approaching star. A stork or similar bird seems to be in a cage. On top of the cage we have something that is very difficult to discern. Am I in any way correct in this analysis?

89.21 發問者：在原型一號中，由塔羅牌第一號代表，在我看來、心智的母體有四個基本部分。注視我們現有的牌，首先也是最明顯的，魔法師，以及似乎是一顆逼近的星星。一隻鸛鳥或類似的鳥似乎在籠子裡。在籠子的頂端、有個很難辨認的東西。我這個分析是否有任何正確之處？

Ra: I am Ra. You are competent at viewing pictures. You have not yet grasped the nature of the Matrix of the Mind as fully as is reliably possible upon contemplation. We would note that the representations drawn by priests were somewhat distorted by acquaintance with and dependence upon the astrologically based teachings of the Chaldees.

RA：我是 Ra。你在觀看圖片上是稱職的。(但在)沉思能可靠趨近的可能範圍內、你尚未充分地掌握心智的母體之本質。我們會注意到、祭司們所繪製的象徵圖有些扭曲，這是由於(他們)熟悉並依賴迦勒底人以占星為基礎的教導。

89.22 ▶

89.22 Questioner: When Ra originally trained or taught the Egyptians about the tarot, did Ra act as teach/learners to a degree that Ra became learn/teachers?

89.22 發問者：當 Ra 最初訓練或教導埃及人關於塔羅的東西，Ra 是否扮演教導/學習者到一個程度、以致於 Ra 成為學習/教導者？

Ra: I am Ra. This distortion we were spared.

RA：我是 Ra。我們免於這個扭曲。

89.23 ▶

89.23 Questioner: Then could you tell me what information you gave to the Egyptian priest, or Egyptian, who first was contacted or taught with respect to the first archetype? Is that possible for you to do within the limits of the first distortion?

89.23 發問者：那麼你能否告訴我、你給予第一個被接觸或教導的埃及祭司或埃及人的資訊，關於第一個原型的資訊？在第一變貌的界限之內、你是否可能做那件事？

Ra: I am Ra. It is possible. Our first step, as we have said, was to present the descriptions in verbal form of three images: one, eight, fifteen; then the

questions were asked: "What do you feel that a bird might represent?"

"What do you feel that a wand might represent?" "What do you feel that the male represents?" and so forth until those studying were working upon a system whereby the images used became evocative of a system of concepts. This is slow work when done for the first time.

RA: 我是 Ra。這是可能的。我們的第一步，如我們先前所說，以口頭形式描述三個圖像：一、八、十五；然後問以下問題：「你覺得一隻鳥可能代表什麼？」「你覺得一根魔法杖可能代表什麼？」「你覺得男性代表什麼？」以此類推，直到那些工作一個以影像為主的系統的研究生、變得可以召喚一個概念的系統為止。第一次進行時、這是緩慢的工作。

We may note, with sympathy, that you undoubtedly feel choked by the opposite difficulty, that of a great mass of observation upon this system, all of which has some merit as each student will experience the archetypal mind and its structure in an unique way useful to that student. We suggest that one or more of this group do that which we have suggested in order that we may, without infringement, offer observations on this interesting subject which may be of further aid to those inquiring in this area.

我們同情地注意到，你無疑地受到相反的困難影響、有窒息的感覺，有大量的觀察投注在這個系統上，所有這些(觀察)對於每個學生都有一些好處，每個學生將以獨特對自身有用的方式，經驗原型心智及其結構。我們建議這個小組的一位或更多成員做我們已建議的項目，好讓我們可以在不冒犯的前提下、提供對這個有趣主題的觀察、可能成為進一步的協助、給那些詢問這個領域的實體。

We would note at this time that the instrument is having almost continuous pain flares. Therefore, we ask that each of the support group be especially aware of any misinformation in order that we may correct any distortions of information the soonest possible.

我們會注意到、此時該器皿正經驗幾乎持續的痛苦爆發。因此，我們要求支援小組的每位成員特別覺察任何錯誤資訊、好讓我們可以盡快更正任何資訊的扭曲。

89.24 ▶

89.24 Questioner: Now as I understand it, what you suggest as far as the tarot goes is to study the writings that we have available and from those formulate questions. Is this correct?

89.24 發問者：現在、就我的理解，你對於塔羅的建議是研讀我們可取得的著作，並從中整理出一些問題。這是否正確？

Ra: I am Ra. No.

RA: 我是 Ra。否。

89.25 ▶

89.25 Questioner: Sorry, I didn't understand exactly what you meant with respect to that. Would it be appropriate then for me to answer the questions with respect to what I think is the meaning of the three items that you spoke of for Card One and then Card Eight, etc.? Is this what you meant?

89.25 發問者：抱歉，我並不精確地理解你在這方面的意思。如果我針對你所說的三個項目回答問題，也就是你剛才提到第一號牌的部分，然後是第八號牌等等？這是你的意思嗎？

Ra: I am Ra. This is very close to our meaning. It was our intention to suggest that one or more of you go through the plan of study which we have suggested. The queries having to do with the archetypes as found in the tarot after this point may take the form of observing what seem to be the characteristics of each archetype; relationships between mind, body, and spiritual archetypes of the same ranking such as Matrix; or archetypes as seen in relationship to polarity, especially when observed in the pairings.

RA：我是 Ra。這很接近我們的意思。我們的意圖是建議你們其中一人或更多位走過一遍我們已提議的研讀計畫。這些詢問跟塔羅中可找到的原型有關，過了這一點，觀察的形式似乎可以著重在每個原型的特徵；心智、身體、靈性原型之間在同一位階的關係，好比母體，或者以極性的關係看待這些原型，特別是以成對觀察的時候。

Any observations made by a student which has fulfilled these considerations will receive our comments in return. Our great avoidance of interpreting, for the first time, for the learn/teacher various elements of a picture upon a piece of pasteboard is involved both with the Law of Confusion and with the difficulties of the distortions of the pictures upon the pasteboard. Therefore, we may suggest a conscientious review of that which we have already given concerning this subject as opposed to the major reliance being either upon any rendition of the archetype pictures or any system which has been arranged as a means of studying these pictures.

當一個學生做出任何觀察、滿足了這些考量，(他)將接收我們回應的評論。我們極力避免為學習/教導者做首次的詮釋，(因為)紙牌上的各種圖形元素牽涉到混淆法則與紙牌上圖片變貌的困難度。因此，我們建議針對我們已給予的主題資料進行一個謹慎的複習，而非仰賴任何對原型的藝術詮釋或任何已整理好的、研讀這些(塔羅)圖片的系統。

89.26 ▶

89.26 Questioner: All right, we' ll attempt to do that. Ra stated that a major breakthrough was made when proper emphasis was put on Arcanum Twenty-Two. This didn' t happen until after Ra had completed third density. I assume from this that Ra, being polarized positively, probably had some of the same difficulty that occurred prior to the veil in that the negative polarity was not appreciated. That' s a guess. Is this correct?

89.26 發問者：好吧，我們將嘗試做那件事。Ra 曾說有個重大的突破、把適當的強調放在大奧秘第二十二號。這件事在 Ra 完成第三密度歷程時尚未發生。我從這點假設，由於 Ra 朝向正面極化，很可能遭遇一些困難、跟罩紗過程之前的困難是同樣的，原因是負面極性並未被欣賞。那是一個猜測。這是否正確？

Ra: I am Ra. In one way it is precisely correct. Our harvest was overwhelmingly positive and our appreciation of those which were negative was relatively uninformed. However, we were intending to suggest that in the use of the system known to you as the tarot for advancing the spiritual evolution of the self a proper understanding, if we may use this misnomer, of Archetype Twenty-Two is greatly helpful in sharpening the basic view of the Significator of Mind, Body, and Spirit and, further, throws into starker relief the Transformation and Great Way of Mind, Body, and Spirit complexes.

RA：我是 Ra。就一方面來說、這是精準地正確。我們過去的收割壓倒性地正面，而我們對於那些負面實體的欣賞、是相對未受教育的。無論如何，我們當時想要建議[在使用你們所知的塔羅系統以促進自我的靈性進化之際]，一個對於原型二十二號的適當理解、若我們可以用這個誤稱、將會很大有幫助：可以銳化關於心智、身體、靈性的形意者的基本觀點；進一步，使得心智、身體、靈性複合體的蛻變與大道成為更鮮明的浮雕。

89.27 ▶

89.27 Questioner: Were some of Ra' s population negatively harvested at the end of Ra' s third density?

89.27 發問者：在 Ra 的第三密度盡頭、Ra 群體中是否有一些實體被負面地收割？

Ra: I am Ra. We had no negative harvest as such although there had been two entities which had harvested themselves during the third density in the negative or service-to-self path. There were, however, those upon the planetary surface during third density whose vibratory patterns were in the negative range but were not harvestable.

RA：我是 Ra。我們過去沒有這類的收割，雖然曾有兩個實體在第三密度期間、沿著

負面或服務自我途徑、收割它們自己。無論如何，那些在星球表面上，振動型式在負面範圍內的第三密度實體無法被收割。

89.28 ▶

89.28 Questioner: What was Ra' s average total population incarnate on Venus in third density, the number?

89.28 發問者：當 Ra 處於第三密度期間，一般而言 Ra(群體)投生在金星上的平均總人口為何，數字？

Ra: I am Ra. We were a small population which dwelt upon what you would consider difficult conditions. Our harvest was approximately 6 million 500 thousand mind/body/spirit complexes. There were approximately 32 million mind/body/spirit complexes repeating third density elsewhere.

RA：我是 Ra。(當時)我們的人口不多，我們居住在你會認為艱難的狀況中。我們的收割量大約是 650 萬個心/身/靈複合體。那時大約有 3 千 2 百萬個心/身/靈複合體在別處重複第三密度。

89.29 ▶

89.29 Questioner: What was the attitude just prior to harvest of those harvestable entities of Ra with respect to those who were obviously unharvestable?

89.29 發問者：就在收割之前，Ra(群體)中可收割的實體對於那些明顯無法收割的實體有怎樣的態度？

Ra: I am Ra. Those of us which had the gift of polarity felt deep compassion for those who seemed to dwell in darkness. This description is most apt as ours was a harshly bright planet in the physical sense.

RA：我是 Ra。我們當中那些擁有極性禮物的實體對於那些似乎居住在黑暗中的實體有著深刻的憐憫。這個描述是最為貼切的、因為就物理的意義而言、我們的星球是顆明亮到刺眼的行星。

There was every attempt made to reach out with whatever seemed to be needed. However, those upon the positive path have the comfort of companions and we of Ra spent a great deal of our attention upon the possibilities of achieving spiritual or metaphysical adeptness, or work in indigo ray, through the means of relationships with other-selves. Consequently, the compassion for those in darkness was balanced by the appreciation of the light.

我們曾盡一切努力、帶著不管什麼、似乎會被需要的東西、伸出援手。無論如何，那些在正面途徑上的實體們擁有夥伴的安慰，我們 Ra(群體)透過與其他自我的關係，花費我們大量的注意力，提高獲致靈性或形而上的行家資格的可能性、或在靛藍色光芒中工作。結果是，對於那些在黑暗中實體的憐憫，被鑑賞光所平衡。

89.30 ▶

89.30 Questioner: Would Ra' s attitude toward the same unharvestable entities be different at this nexus than at the time of harvest of third density?

89.30 發問者：在這個鏈結點，Ra 現在對於那些同樣無法收割的實體的態度，與(Ra)第三密度的收割期相較，會不會有不同？

Ra: I am Ra. Not substantially. To those who wish to sleep we could only offer those comforts designed for the sleeping. Service is only possible to the extent it is requested. We were ready to serve in whatever way we could. This still seems satisfactory as a means of dealing with other-selves in third density. It is our feeling that to be each entity which one attempts to serve is to simplify the grasp of what service is necessary or possible.

RA：我是 Ra。沒有實質上(的不同)。對於那些想要睡眠的實體、我們只能提供為睡眠設計的安慰。只有在被要求的時候、才有可能服務。我們準備好以不管什麼、能做到的方式去服務。就與第三密度中的其他自我應對方面、這似乎仍是一個滿意的方式。我們的感覺是成為一個人嘗試去服務的各個實體可以簡化這個領會：什麼服務是必須的或可能的。

89.31 ▶

89.31 Questioner: What techniques did the two negatively harvested entities use for negative polarization on such a positively polarized planet?

89.31 發問者：在一個如此正面極化的星球之上，那兩個負面收割的實體為了負面極化使用什麼技巧？

Ra: I am Ra. The technique of control over others and domination unto the physical death was used in both cases. Upon a planetary influence much unused to slaughter these entities were able to polarize by this means. Upon your third-density environment at the time of your experiencing such entities would merely be considered, shall we say, ruthless despots which waged the holy war.

RA：我是 Ra。兩個實體都使用該技巧：凌駕他人的控制、和對肉身死亡的支配。在(金星)影響圈中，實體們非常不習慣屠殺這種事、這些實體當時能夠藉由這種手段極化。在你們的第三密度環境上頭、你們經驗的此時，這類的實體只會被認為是、容我

們說、挑起聖戰的殘忍暴君。

89.32 ▶

89.32 Questioner: Did these two entities evolve from the second density of the planet Venus along with the rest of the population of Venus that became Ra from second density to third?

89.32 發問者：這兩個實體是否從金星的第二密度進化而來、伴隨金星其他的人口，從第二密度到達第三密度，成為 Ra(的一部分)？

Ra: I am Ra. No.

RA：我是 Ra。否。

89.33 ▶

89.33 Questioner: What was the origin of the two entities of which you speak?

89.33 發問者：你說的這兩個實體的起源是什麼？

Ra: I am Ra. These entities were Wanderers from early positive fifth density.

RA：我是 Ra。這些實體是來自第五正面密度早期的流浪者。

89.34 ▶

89.34 Questioner: And yet, though they had already evolved through a positive fourth density they, shall we say, flipped polarity in the reincarnating in third density. Is this correct?

89.34 發問者：不過，雖然他們早已進化通過第四正面密度，容我們說，他們在重新投生到第三密度的過程中、翻轉極性。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

89.35 ▶

89.35 Questioner: What was the catalyst for their change?

89.35 發問者：讓他們改變的催化劑是什麼？

Ra: I am Ra. In our peoples there was what may be considered, from the viewpoint of wisdom, an overabundance of love. These entities looked at those still in darkness and saw that those of a neutral or somewhat negative viewpoint found such harmony, shall we say, sickening. The Wanderers felt

that a more wisdom-oriented way of seeking love could be more appealing to those in darkness.

RA：我是 Ra。在我們人群中，從智慧的觀點(來看)、或許會認為存在過多的愛。這些實體注視那些仍在黑暗中的實體、並且看到那些屬於中立或有些負面觀點的實體的想法、它們發覺如此的和諧、容我們說、令人作嘔。這些流浪者感覺一個更為智慧導向的、尋求愛的方式可能更吸引那些在黑暗中的實體。

First one entity began its work. Quickly the second found the first. These entities had agreed to serve together and so they did, glorifying the One Creator, but not as they intended. About them were soon gathered those who found it easy to believe that a series of specific knowledges and wisdoms would advance one towards the Creator. The end of this was the graduation into fourth-density negative of the Wanderers, which had much power of personality, and some small deepening of the negatively polarized element of those not polarizing positively. There was no negative harvest as such.

首先一個實體開始它的工作。很快地第二個發現第一個。這些實體已經同意一起服務，他們也如此做了，光榮太一造物者，但不是以他們原先意圖(的方式)。在它們的周圍很快聚集一群實體、它們發現這是容易的：去相信一系列的特定知識與智慧可以推進一個實體靠近造物者。這件事的結局是這些流浪者畢業進入第四負面密度，擁有多人格體的力量，同時那些不正面極化的實體、其負面極化元素有小幅度的深化。(當時)並沒有這類的負面收割。

89.36 ►

89.36 Questioner: What was the reason for the wandering of these two Wanderers, and were they male and female?

89.36 發問者：這兩位流浪者漂泊的原因是什麼，他們是男性與女性？

Ra: I am Ra. All Wanderers come to be of assistance in serving the Creator, each in its own way. The Wanderers of which we have been speaking were indeed incarnated male and female as this is by far the most efficient system of partnership.

RA：我是 Ra。所有流浪者來臨都是為了在服務造物者之中有所協助，每個流浪者有它自己的方式。我們所說到的流浪者、當時的確是具肉身的男性與女性、因為這是迄今最有效率的合夥系統。

89.37 ►

89.37 Questioner: As a wild guess, one of these entities wouldn't be the one who has been our companion here for some time in our sessions, would it?

89.37 發問者：做個荒唐的猜測，這兩個實體，其中一個該不會就是在我們的集會中、陪伴我們好一陣子的那位實體，會是嗎？

Ra: I am Ra. No.

RA: 我是 Ra。不是。

89.38 ▶

89.38 Questioner: Then from what you say I am guessing that these Wanderers returned or wandered to Ra' s third density to possibly seed greater wisdom into what they saw as an overabundance of compassion in the Ra culture. Is this correct?

89.38 發問者：那麼從你所說的話語，我猜想這些流浪者回歸或漂泊到 Ra 的第三密度、可能是為了播下更偉大智慧的種子在 Ra 文化中、因他們看到 Ra 文化充斥過多的憐憫。這是否正確？

Ra: I am Ra. This is incorrect in the sense that before incarnation it was the desire of the Wanderers only to aid in service to others. The query has correctness when seen from the viewpoint of the Wanderers within that incarnation.

RA: 我是 Ra。這是不正確的因為在投生前，這些流浪者的渴望只是為了協助服務他人。當這些流浪者在那肉身之中、從那個觀點來看，該詢問有其正確性。

89.39 ▶

89.39 Questioner: I just can' t understand why they would think that a planet that was doing as well as Ra was doing as far as I can tell would need Wanderers in order to help with a harvest. Was this at an early point in Ra' s third density?

89.39 發問者：我就是不能理解、為什麼他們會認為 Ra 過去所在的行星[表現優良，至少就我所知是如此]會需要流浪者們來幫助收割。這事件是否發生在 Ra 第三密度的早期？

Ra: I am Ra. It was in the second cycle of 25,000 years. We had a harvest of six out of thirty, to speak roughly, millions of mind/body/spirit complexes, less than 20%. Wanderers are always drawn to whatever percentage has not yet polarized, and come when there is a call. There was a call from those which were not positively polarized as such but which sought to be positively polarized and sought wisdom, feeling the compassion of other-selves upon Venus as complacent or pitying towards other-selves.

RA: 我是 Ra。它發生在第二個 25000 年週期。粗略地說，在三千多萬個心/身/靈複合體中、有六百萬收割量，小於 20%。流浪者總是被那些尚未極化的實體吸引，不管是多少百分比，當有一個呼求產生、它們就來臨。過去、那些尚未正面極化的實體發出這樣的一個呼求，它們尋求正面極化與智慧，(它們)覺得金星上其他自我的悲憫、其實是自滿自得或可憐其他自我。

89.40 ▶

89.40 Questioner: What was the attitude of these two entities after they graduated into fourth-density negative and, the veil being removed, they realized that they had switched polarities?

89.40 發問者：這兩個實體畢業進入第四負面密度之後、並且移除罩紗之後，了解到他們已經切換極性，他們的態度是什麼？

Ra: I am Ra. They were disconcerted.

RA: 我是 Ra。它們感到慌亂。

89.41 ▶

89.41 Questioner: Then did they continue striving to polarize negatively for a fifth-density negative harvest or did they do something else?

89.41 發問者：那麼、他們是否繼續努力負面極化、為了第五負面密度的收割，或他們做了別的事？

Ra: I am Ra. They worked with the fourth-density negative for some period until, within this framework, the previously learned patterns of the self had been recaptured and the polarity was, with great effort, reversed. There was a great deal of fourth-density positive work then to be retraced.

RA: 我是 Ra。它們跟第四密度、負面(實體)一起工作一段時間，在這個架構之內，直到重新捕捉先前學習過的自我型態，接著、以很大的努力反轉極性。然後有大量的第四正面密度的工作需要被重新追溯。

89.42 ▶

89.42 Questioner: How is Ra aware of this information? By what means does Ra know the precise orientation of these two entities in fourth-density negative, etc.?

89.42 發問者：Ra 如何覺察到這個資訊？Ra 以什麼方式知道這兩個實體在第四負面密度的精確定向，等等？

Ra: I am Ra. These entities joined Ra in fourth-density positive for a portion of

the cycle which we experienced.

RA: 我是 Ra。這些實體在第四正面密度加入 Ra，停留時間為我們經驗的週期的一部分。

89.43 ▶

89.43 Questioner: I assume, then, that they came in late. Is this correct?

89.43 發問者：那麼，我假設他們在晚期加入(你們)。這是否正確？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

89.44 ▶

89.44 Questioner: I didn' t mean to get so far off the track of my original direction of questioning, but I think some of these excursions are very enlightening and will help in understanding of the basic mechanisms that we are so interested in in evolution.

89.44 發問者：我並無意脫離原先的詢問軌道方向這麼遠，但我想一些這樣的短程旅行很有啟發性、並且將幫助理解我們如此感興趣的、進化中的基本機制。

Ra stated that archetypes are helpful when used in a controlled way. Would you give me an example of what you mean by using an archetype in a controlled way?

Ra 曾說到、以一種受管制的方式使用原型是有助益的。你可願給我一個例子、說明什麼是以一種受管制的方式使用原型？

Ra: I am Ra. We speak with some regret in stating that this shall be our last query of length. There is substantial energy left but this instrument has distortions that rapidly approach the limit of our ability to maintain secure contact.

RA: 我是 Ra。我們帶著一些遺憾地聲明這將是我們最後一個長時間的詢問。這個器皿還留有可觀的能量，但其扭曲快速地逼近我們維持安全(可靠)接觸的極限。

The controlled use of the archetype is that which is done within the self for the polarization of the self and to the benefit of the self, if negatively polarized, or others, if positively polarized, upon the most subtle of levels.

受管制地使用原型是在自我的內在做功、為了自我的極化——如果是負面極化、則為了自我的利益，如果是正面極化、則為了他人的利益——在最微妙的層級之上。

Keep in mind at all times that the archetypical mind is a portion of the deep mind and informs thought processes. When the archetype is translated without regard for magical propriety into the manifested daily actions of an individual the greatest distortions may take place and great infringement upon the free will of others is possible. This is more nearly acceptable to one negatively polarized. However, the more carefully polarized of negative mind/body/spirits* will also prefer to work with a finely tuned instrument. May we ask if there are any brief queries before we leave this working?

{ Should be mind/body/spirit complexes, presumably.}*

全時間記住：原型心智是深邃心智的一部分並告知思想過程。當原型被轉譯進入個體的各種日常顯化的行動之中、而沒有考慮到魔法的適當性、可能發生最大的扭曲、並且有可能大大地冒犯他人的自由意志。這舉動於一個負面極化的實體比較可以接受。然而，較為謹慎極化的負面心/身/靈*也會比較喜歡與一個敏銳調頻的器皿一起工作。在我們離開此次工作之前，容我們問、是否有任何簡短的詢問？

{ 假設，應該是心/身/靈複合體}*

89.45 ►

89.45 Questioner: I' ll just make the statement that I perceive that a negative polarity harvest is possible with less negativity in the environment like Ra' s environment than in the environment such as we have at present and ask if that is correct, and then is there anything that we can do to improve the contact or the comfort of the instrument?

89.45 發問者：我只做個聲明，我觀察到一個負面極性的收割在一個較少負面性的環境、像是 Ra 的環境、是可能的，相對於我們目前的環境而言；這個聲明是否正確？然後，有沒有任何我們可以做的事、可改善該通訊或該器皿的舒適度？

Ra: I am Ra. Firstly, the requirements of harvest are set. It is, however, easier to serve the self completely or nearly so if there is little resistance.

RA：我是 Ra。首先，收割的必備條件是固定的。無論如何，如果(周圍)只有很小的阻力，是比較容易完全地、或接近完全地、服務自我。

In the matter of the nurturing of the instrument we suggest further manipulation of the dorsal side and appendages of this instrument and the whirling of the waters, if possible. The alignments are conscientious. We ask for your vigilance in alignments and preparations. All is well, my friends.

關於滋養該器皿這件事、我們建議更多地按摩這個器皿的背部與四肢，可能的話、準備有漩渦的水池。各項排列是謹慎的。我們要求你們在排列與準備上保持警戒。一切都好，我的朋友們。

I am Ra. I leave you in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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90.0 ▶

90.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

90.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

90.1 ▶

90.1 Questioner: First, please give me the condition of the instrument.

90.1 發問者：首先，請給我該器皿的狀態。

Ra: I am Ra. The physical complex energy deficit is somewhat increased by continued distortions towards pain. The vital energy levels are as previously stated, having fluctuated slightly between askings.

RA: 我是 Ra。由於持續朝向痛苦的變貌、肉體複合體能量短缺有些加劇。生命能的水平如前所述、在不同的詢問時點之間輕微地上下波動。

90.2 ▶

90.2 Questioner: Could you tell me the situation with respect to our fourth- and fifth-density companions at this time?

90.2 發問者：你可否告訴我、關於我們第四與第五密度同伴在此時的情況？

Ra: I am Ra. The fourth-density league of companions accompanies your group. The fifth-density friend, at this space/time nexus, works within its own density exclusively.

RA: 我是 Ra。第四密度同伴的聯盟跟隨你們小組。第五密度的朋友，在這個空間/時間鏈結，於它自己的密度之內獨自地工作。

90.3 ▶

90.3 Questioner: By what means do these particular fourth-density entities get from their origin to our position?

90.3 發問者：這些第四密度的實體藉由什麼方式從他們的源頭來到我們的位置？

Ra: I am Ra. The mechanism of calling has been previously explored. When a distortion which may be negatively connotated is effected, this calling occurs.

In addition, the light of which we have spoken, emanating from attempts to be of service to others in a fairly clear and lucid sense, is another type of calling in that it represents that which requires balance by temptation. Thirdly, there have been certain avenues into the mind/body/spirit complexes of this group which have been made available by your fifth-density friend.

RA：我是 Ra。呼求的機制先前已經探索過了*。當一個帶有負面意涵的變貌被引發，這個呼求發生了。除此之外，我們曾提到的光：以一種相當清晰與明白的方式嘗試去服務他人、從而放射的光，是另一種呼求、因為它意味著需要誘惑來平衡。第三、有特定的主要通路進入這個小組的心/身/靈複合體，這些途徑是被你們的第五密度朋友所開通的。

{*先前在多處探索過，包括：6.23, 7.1-8, 10.13, 24.8, 68.16, 72.7-8, 73.3-4, 73.8, 74.12-13, 80.5, 以及 87.9。 }

90.4 ▶

90.4 Questioner: Actually, the question I intended was how do they get here? By what means of moving?

90.4 發問者：事實上，我想要問的是：他們如何來到這裡？藉由什麼移動方式？

Ra: I am Ra. In the mechanism of the calling the movement is as you would expect; that is, the entities are within your planetary influence and are, having come through the quarantine web, free to answer such calling.

RA：我是 Ra。在呼求的機制中，移動方式如你會預期的；也就是說，這些實體在你們的行星影響圈之內、並且已經穿越隔離網、自由地回覆這樣的呼求。

The temptations are offered by those negative entities of what you would call your inner planes. These, shall we say, dark angels have been impressed by the service-to-self path offered by those which have come through quarantine from days of old and these entities, much like your angelic presences of the positive nature, are ready to move in thought within the inner planes of this planetary influence working from time/space to space/time.

各種誘惑則是由那些、你們會稱為內在(次元)平面的負面實體所提供。這些、容我們說]、暗黑天使受到服務自我途徑的銘印、提供該途徑的實體們來自古老的時代、它們在當時已穿透隔離。而這些實體，就好比你們正面本質的天使臨在，位於這個行星影響圈的內在(次元)平面中，準備好在思想中移動，從時間/空間到空間/時間運作著。

The mechanism of the fifth-density entity is from density to density and is magical in nature. The fourth density, of itself, is not capable of building the highway into the energy web. However, it is capable of using that which has

been left intact. These entities are, again, the Orion entities of fourth density. 第五密度實體的(移動)機制是從密度到密度、其本質是魔法的。第四密度(實體)憑藉自身無法建造進入能量網絡的公路。然而，它有使用被遺留下來、完整無缺的公路。再次地，這些實體是屬於第四密度的獵戶實體。

90.5 ▶

90.5 Questioner: You stated previously that fifth-density entities bear a resemblance to those of us in third density on planet Earth but fourth density does not. Could you describe the fourth-density entities and tell me why they do not resemble us?

90.5 發問者：你先前曾敘述第五密度的實體跟我們地球上的第三密度實體相似，但第四密度(實體)則不像。你可否描述第四密度實體，並且告訴我為什麼他們不像我們？

Ra: I am Ra. The description must be bated under the Law of Confusion. The cause for a variety of so-called physical vehicles is the remaining variety of heritages from second-density physical vehicular forms. The process of what you call physical evolution continues to hold sway into fourth density. Only when the ways of wisdom have begun to refine the power of what you may loosely call thought is the form of the physical complex manifestation more nearly under the direction of the consciousness.

RA：我是 Ra。該描述在混淆法則下必須受到節制。有各式各樣所謂的肉體載具、起因是來自第二密度肉體載具形態的遺產。你所稱的物理進化過程持續在第四密度發揮影響力。唯有當智慧之道開始精煉[你們可以鬆散地稱為]思維的力量，肉體複合體顯化的形態才更能夠受到意識方向的左右。

90.6 ▶

90.6 Questioner: Well, if the population of this planet presently looks similar to the fifth-density entities I was wondering why this is? If I understand you correctly the process of evolution would normally be the third density resembling that from which it evolved in second density and then refining in fourth and then again in fifth, becoming what the population of this planet looks like on third. Why is this planet— It seems to me that this planet is ahead of itself in the way the mind/body/spirit complex, or body complex of that, looks. What is the reason for this?

90.6 發問者：嗯，如果這個星球上的人群目前看起來與第五密度實體相似，我想知道為什麼是這樣？如果我正確地理解你，進化的過程通常是第三密度(實體)與過去在第二密度使用的形體相似，然後在第四密度精煉，接著再次於第五密度中精煉、該群體成為這個星球的第三密度的人群的樣貌。在我看來，這個星球似乎超前它自身的進度，

從其上的心/身/靈複合體或身體複合體的外觀來判斷。這(現象的)原因是什麼?

Ra: I am Ra. Your query is based upon a misconception. Do you wish us to comment or do you wish to re-question?

RA: 我是 Ra。你的詢問是基於一個誤解。你想要我們評論, 或你想要重新發問?

90.7 ▶

90.7 Questioner: Please comment on my misconception if that is possible.

90.7 發問者: 如果那是可能的、請評論我的誤解。

Ra: I am Ra. In fifth density the manifestation of the physical complex is more and more under the control of the conscious mind complex. Therefore, the fifth-density entity may dissolve one manifestation and create another. Consequently, the choice of a fifth-density entity or complex of entities wishing to communicate with your peoples would choose to resemble your peoples' physical-complex, chemical, yellow-ray vehicles.

RA: 我是 Ra。在第五密度中、肉體複合體的顯化越來越受到顯意識心智複合體的控制。因此, 第五密度實體可以分解一個顯化、接著創造另一個。結果是, 當一個第五密度實體或一些實體的複合體、想要和你們人群通訊、就會選擇相似於你們人群的肉體複合體、化學的、黃色光芒載具。

90.8 ▶

90.8 Questioner: I see. Very roughly, if you were to move a third-density entity from some other planet to this planet, roughly what percentage of all of those within the knowledge of Ra would look enough like those entities of Earth so that they would go unnoticed in a crowd?

90.8 發問者: 我懂了。很粗略地說, 如果你將一個其他行星的實體搬到這個星球, 就 Ra 所知的所有行星、有多少百分比的實體會夠像地球的實體、於是他們走過人群中而不會引人注意?

Ra: I am Ra. Perhaps five percent.

RA: 我是 Ra。或許五個百分比。

90.9 ▶

90.9 Questioner: Then there is an extreme variation in the form of the physical vehicle in third density in the universe. I assume this is also true of fourth density. Is this correct?

90.9 發問者: 那麼在這個宇宙的第三密度中、有著極度變異的、(不同)肉體載具的形

態。我假設這點在第四密度也為真。這是否正確？

Ra: I am Ra. This is so. We remind you that it is a great theoretical distance between demanding that the creatures of an infinite creation be unnoticeably similar to oneself and observing those signs which may be called human which denote the third-density characteristics of self-consciousness; the grouping into pairs, societal groups, and races; and the further characteristic means of using self-consciousness to refine and search for the meaning of the milieu.

RA：我是 Ra。是這樣的。我們提醒你注意有一個很大的學理上的距離在兩者之間：前者是要求無限造物中的生物都與一己(自己)相似到難以區別，後者是觀察那些可以被稱為人類的記號、即具備自我意識的第三密度特徵：成對在一起、形成社會群體、種族；進一步的特徵為使用自我意識去精煉與搜尋周遭環境的意義。

90.10 ▶

90.10 Questioner: Well, within Ra' s knowledge of third-density physical forms, what percentage would be similar enough to this planet' s physical form that we would assume the entity to be human even though they were a bit different? This would have to be very rough because of my definition being very rough.

90.10 發問者：嗯，就 Ra 所知的第三密度肉體形態，有多少百分比的實體像這個地球上的人體形態，相像到我們會假設該實體是人類、即使他們有一點不同？這必定是很粗略的問題、因為我的定義很粗略。

Ra: I am Ra. This percentage is still small; perhaps thirteen to fifteen percent due to the capabilities of various second-density life forms to carry out each necessary function for third-density work. Thusly to be observed would be behavior indicating self-consciousness and purposeful interaction with a sentient ambiance about the entity rather than those characteristics which familiarly connote to your peoples the humanity of your third-density form.

RA：我是 Ra。這個百分比仍然是小的，或許在百分之十三到十五之間、由於各種第二密度生命形態有不同能力去執行第三密度工作的每個必須的機能。因此，觀察的重點會是表現出自我意識的行為、以及在一個有知覺的氛圍中、一個實體可以進行有目標的互動，而非注視那些熟悉的(生理)特徵、(間接地)使你們人群聯想到你們第三密度形態的人性。

90.11 ▶

90.11 Questioner: Now my line of questioning I am trying to link to the creation of various Logos and their original use of a system of archetypes in

their creation and I apologize for possibly a lack of efficiency in doing this, but I find this somewhat difficult. Now, for this particular Logos in the beginning, prior to its creation of first density, did the archetypical system which it had chosen for its creations include the forms that would evolve, and in particular third density human form, or was this related to the archetypical concept at all?

90.11 發問者：現在我的發問路線...我正嘗試將它連結到不同理則的造物、以及祂們在其造物中對原型系統的起初使用，對於我缺乏效率做這件事，我為此道歉，但我發覺這工作有些困難。現在，對於這個特定的理則、在一開始，在它創造第一密度之前，它已經選擇的原型系統是否包含生命在特定第三密度進化的人類形態，或者說，這形態跟原型概念到底有沒有關聯？

Ra: I am Ra. The choice of form is prior to the formation of the archetypical mind. As the Logos creates its plan for evolution, then the chosen form is invested.

RA：我是 Ra。形態的選擇在原型心智形成之前。當理則創造它的進化計畫之後，然後便撿選要投資的形態。

90.12 ▶

90.12 Questioner: Was there a reason for choosing the forms that have evolved upon this planet and, if so, what was it?

90.12 發問者：選擇已在這個地球上進化的這些形態、是否有個原因，如果有，那是什麼？

Ra: I am Ra. We are not entirely sure why our Logos and several neighboring Logoi of approximately the same space/time of flowering chose the bipedal, erect form of the second-density apes to invest. It has been our supposition, which we share with you as long as you are aware that this is mere opinion, that our Logos was interested in, shall we say, further intensifying the veiling process by offering to the third-density form the near complete probability for the development of speech taking complete precedence over concept communication or telepathy. We also have the supposition that the so-called opposable thumb was looked upon as an excellent means of intensifying the veiling process so that rather than rediscovering the powers of the mind the third-density entity would, by the form of its physical manifestation, be drawn to the making, holding, and using of physical tools.

RA：我是 Ra。我們並不全然確定、為什麼我們的理則以及大約在同樣空間/時間興盛的幾個鄰近理則都選擇兩足的、直立形式的第二密度猿猴來投資。我們曾有個假定、我們與你分享、只要你覺察到這只是個意見—容我們說，我們的理則對於進一步強化

罩紗過程感興趣，(於是)藉由提供第三密度形態幾乎完全的或然率、以全面優先發展言語凌駕於概念通訊或心電感應。我們也有個假定：所謂的可相抵的拇指被視為一個優秀的、強化罩紗過程的方法，於是、與其重新發現心智的種種力量，第三密度的實體藉由其肉體顯化的形態，會被吸引去製造、持握、使用物理工具。

90.13 ▶

90.13 Questioner: I will guess that the system of archetypes then was devised to further extend these particular principles. Is this correct?

90.13 發問者：我猜想：原型的系統當時被設想出來、進一步延伸這些特定的原則。這是否正確？

Ra: I am Ra. The phrasing is faulty. However, it is correct that the images of the archetypical mind are the children of the third-density physical manifestations of form of the Logos which has created the particular evolutionary opportunity.

RA：我是 Ra。這裡的措辭有些瑕疵。無論如何，這是正確的：原型心智的圖像是第三密度肉體顯化的形態的孩子，該形態是理則創造的特殊進化機會。

90.14 ▶

90.14 Questioner: Now, as I understand it the archetypes are the biases of a very fundamental nature that, under free will, generate the experiences of each entity. Is this correct?

90.14 發問者：現在，就我的理解：這些原型是一些傾向、具有非常根本的本質，在自由意志底下，產生各個實體的經驗。這是否正確？

Ra: I am Ra. The archetypical mind is part of that mind which informs all experience. Please recall the definition of the archetypical mind as the repository of those refinements to the cosmic or all-mind made by this particular Logos and peculiar only to this Logos. Thus it may be seen as one of the roots of mind, not the deepest but certainly the most informative in some ways. The other root of mind to be recalled is that racial or planetary mind which also informs the conceptualizations of each entity to some degree.

RA：我是 Ra。原型心智是那告知所有經驗的心智的一部分。請回想原型心智的定義為宇宙心智或全體心智的精煉物的儲藏庫，由這個特定的理則製造，並為這個理則所獨具。從而、它可以被視為心智樹根的其中一枝，不是最深的，但就某方面來說、肯定是最具啟發性的。其他需要回想的心智樹根有種族的或全球的心智、就某種程度、它也告知每個實體的概念化(過程)。

90.15 ▶

90.15 Questioner: At what point in the evolutionary process does the archetypical mind first have effect upon the entity?

90.15 發問者：在進化過程的什麼(時)點、原型心智首先影響實體？

Ra: I am Ra. At the point at which an entity, either by accident or design, reflects an archetype, the archetypical mind resonates. Thusly random activation of the archetypical resonances begins almost immediately in third-density experience. The disciplined use of this tool of evolution comes far later in this process.

RA：我是 Ra。在該(時)點，一個實體不管是意外或有計畫地反映出一個原型、原型心智(隨之)共鳴。因此幾乎在第三密度經驗的一開始、便有原型式共鳴的隨機啟動。有紀律地使用這個進化工具、發生在這個過程的非常晚的時期。

90.16 ▶

90.16 Questioner: What was the ultimate objective of this Logos in designing the archetypical mind as It did?

90.16 發問者：這個理則在設計原型心智的時候、祂的終極目標是什麼？

Ra: I am Ra. Each Logos desires to create a more eloquent expression of experience of the Creator by the Creator. The archetypical mind is intended to heighten this ability to express the Creator in patterns more like the fanned peacock' s tail, each facet of the Creator vivid, upright, and shining with articulated beauty.

RA：我是 Ra。每個理則渴望去創造一個更清楚動人的經驗表達，藉由造物者、屬於造物者。該原型心智被打算用於升高表達造物者的能力、其樣式更像是展開的孔雀尾巴：造物者的各個切面都栩栩如生、直立向上、閃耀著明晰之美。

90.17 ▶

90.17 Questioner: Is Ra familiar with the archetypical mind of some other Logos that is not the same as the one we experience?

90.17 發問者：Ra 是否熟悉一些其他理則的原型心智、跟我們現在經驗的這一個(系統)不一樣？

Ra: I am Ra. There are entities of Ra which have served as far Wanderers to those of another Logos. The experience has been one which staggers the intellectual and intuitive capacities, for each Logos sets up an experiment enough at variance from all others that the subtleties of the archetypical mind

of another Logos are most murky to the resonating mind, body, and spirit complexes of this Logos.

RA: 我是 Ra。有一些 Ra 的實體曾做為遠方流浪者、到達屬於另一個理則的群體，這個經驗已經動搖其智力與直覺的吸收能力，因為各個理則設置的一個實驗都有變異、足以與其他實驗有所區別，於是另一個理則的原型心智的細微之處對於這個理則的共振心智、身體、靈性複合體們是至為混濁的。

90.18 ▶

90.18 Questioner: There seems to have been created by this Logos, to me anyway, a large percentage of entities whose distortion was toward warfare, in that we had the Maldek and the Mars experience and now Earth. It seems that Venus was the exception to what we could almost call the rule of warfare. Is this correct and was this envisioned and planned into the construction of the archetypical mind, possibly not with respect particularly to warfare as we have experienced it but to the extreme action to polarization in consciousness?

90.18 發問者：不管從什麼角度，在我看來，這個理則已經創造了占很大百分比的實體、他們的變貌朝向戰爭，因為我們過去有馬爾戴克與火星的經驗、現在是地球。似乎只有金星倖免於我們幾乎可稱為戰爭的定律。這是否正確？而這點是否在建構原型心智的過程就被計畫與預想到了，可能不特別直接與我們經驗的戰爭相關、但與意識中極化的極端動作有關？

Ra: I am Ra. It is correct that the Logos designed Its experiment to attempt to achieve the greatest possible opportunities for polarization in third density. It is incorrect that warfare of the types specific to your experiences was planned by the Logos. This form of expression of hostility is an interesting result which is apparently concomitant with the tool-making ability. The choice of the Logos to use the life-form with the grasping thumb is the decision to which this type of warfare may be traced.

RA: 我是 Ra。該理則設計其實驗、嘗試在第三密度中獲致最大可能機會的極化、這是正確的。若說你們目前經驗的特定種類的戰爭是由理則計畫、則是不正確的。這種表現敵意的形式是個有趣的結果、明顯地伴隨工具製造能力而來。該理則選擇使用的生命形態具有可握(東西)的拇指、從該決定可以追溯這種戰爭的來源。

90.19 ▶

90.19 Questioner: Then did our Logos hope to see generated a positive and negative harvest from each density up to the sixth, starting with the third, as being the most efficient form of generating experience known to It at the time of Its construction of this system of evolution?

90.19 發問者：那麼、當我們的理則建構這個進化系統的時候，祂是否希望以一個已知的、最有效率的形式去產生經驗，接著從第三密度開始，一路上去、到達第六密度，產生各個密度正面與負面的收割？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

90.20 ▶

90.20 Questioner: Then built into the basis for the archetypes is possibly the mechanism for creating the polarization in consciousness for service to others and service to self. Is this, in fact, true?

90.20 發問者：那麼，創造意識極化的機制，包括服務他人與服務自我，可能在建造原型的基礎時、即已被內建。事實上，這是不是真實的？

Ra: I am Ra. Yes. You will notice the many inborn biases which hint to the possibility of one path' s being more efficient than the other. This was the design of the Logos.

RA：我是 Ra。是的。你將注意到許多天生的偏向都在暗示該可能性：即有一條途徑比另一條更有效率。這是該理則的設計。

90.21 ▶

90.21 Questioner: Then what you are saying is that once the path is recognized, either the positive or the negative polarized entity can find hints along his path as to the efficiency of that path. Is this correct?

90.21 發問者：那麼你是說：一旦我們辨識出一條途徑，不管是正面或負面極化，該實體可以在他的旅途中發現提示、關於那條途徑的效率。這是否正確？

Ra: I am Ra. That which you say is correct upon its own merits, but is not a repetition of our statement. Our suggestion was that within the experiential nexus of each entity within its second-density environment and within the roots of mind there were placed biases indicating to the watchful eye the more efficient of the two paths. Let us say, for want of a more precise adjective, that this Logos has a bias towards kindness.

RA：我是 Ra。你所說的是正確的、有它自己的優點、卻不是我們的聲明的重述。我們的建議是：在每個實體的經驗鏈結中，在其第二密度環境中、以及心智的樹根之內都放置著一些偏向、對機警的眼睛指出、在這兩條途徑中比較有效率的途徑。由於缺乏一個更精確的形容詞，讓我們這麼說吧：這個理則有一個朝向親切的偏向。

90.22 ▶

90.22 Questioner: Then you say that the more efficient of the two paths was suggested in a subliminal way to second density to be the service-to-others path. Am I correct?

90.22 發問者：那麼你說的是：在兩條途徑中、比較有效率的那條可以在第二密度中、下意識地察覺到、就是服務他人的途徑。我是否正確？

Ra: I am Ra. We did not state which was the more efficient path. However, you are correct in your assumption, as you are aware from having examined each path in some detail in previous querying.

RA：我是 Ra。我們並未聲明、哪個是比較有效率的途徑。然而，你的假設是正確的，因為在先前的詢問中、你已經詳細地檢驗各個路徑、並有所覺察。

90.23 ▶

90.23 Questioner: Would this be the reason for the greater positive harvests? I suspect that it isn't, but would there be Logoi that have greater negative percentage harvests because of this type of biasing?

90.23 發問者：這會不會是、有較多正面收割的原因？我懷疑不是，但有沒有因為這類的偏向過程、而使得有些理則擁有較多百分比的負面收割？

Ra: I am Ra. No. There have been Logoi with greater percentages of negative harvests. However, the biasing mechanisms cannot change the requirements for achieving harvestability either in the positive or in the negative sense. There are Logoi which have offered a neutral background against which to polarize. This Logos chose not to do so but instead to allow more of the love and light of the Infinite Creator to be both inwardly and outwardly visible and available to the sensations and conceptualizations of mind/body/spirits* undergoing its care in experimenting.

{ Should be mind/body/spirit complexes, presumably.}*

RA：我是 Ra。不是。曾經有一些理則擁有較多百分比的負面收割。然而，偏向的機制並不能改變獲致收割性的必須條件、不管是以正面或負面的角度而言。有一些理則曾經提供一個中立的背景(讓實體)去極化。這個理則選擇不那麼做，寧可允許無限造物者的愛與光更為可見，內在與表面上皆是如此，並且在實驗過程中，受到祂看顧的心/身/靈們*在知覺與概念化上都可以利用到(該特色)。

{ 假定應該是：心/身/靈複合體}*

90.24 ▶

90.24 Questioner: Were there any other circumstances, biases, consequences,

or plans set up by the Logos other than those we have discussed for the evolution of Its parts through the densities?

90.24 發問者：我們已經討論過一些該理則對祂的各部分穿越所有密度所設置的環境、偏向、或計畫，是否還有任何其他的情況？

Ra: I am Ra. Yes.

RA：我是 Ra。有的。

90.25 ▶

90.25 Questioner: What were these?

90.25 發問者：有哪些呢？

Ra: I am Ra. One more; that is, the permeability of the densities so that there may be communication from density to density and from plane to plane or sub-density to sub-density.

RA：我是 Ra。還有一個，那就是，各個密度的滲透性、好讓通訊得以存在：從密度到密度、從(次元)平面到平面、或子密度到子密度。

90.26 ▶

90.26 Questioner: Then as I see the plan for the evolution by this Logos it was planned to create as vivid an experience as possible but also one which was somewhat informed with respect to the Infinite Creator and able to accelerate progress as a function of will because of the permeabilities of densities. Have I covered accurately the general plan of this Logos with respect to Its evolution?

90.26 發問者：那麼、以我看這個理則對該進化的計畫，祂計畫去創造一個盡可能生動的經驗，但同時關於無限造物者方面、也受到一些告知，並且因為密度之間的滲透性、而能夠加速進展、做為意志的一個機能。我是否已經準確地涵蓋這個理則關於祂的進化的一般計畫？

Ra: I am Ra. Excepting the actions of the unmanifested self and the actions of self with other-self, you have been reasonably thorough.

RA：我是 Ra。除了未顯化自我的行動，以及自我與其它自我的行動，你已經合理地周全(涵蓋)了。

90.27 ▶

90.27 Questioner: Then, is the major mechanism forming the ways and very essence of the experience that we presently experience here the archetypal mind and the archetypes?

90.27 發問者：那麼，我們目前在此經驗的原型心智與各個原型，是否為主要機制、用於形成經驗的各種方法及其菁華？

Ra: I am Ra. These resources are a part of that which you refer to.

RA：我是 Ra。這些資源是你意指的(主題的)一部分。

90.28 ▶

90.28 Questioner: What I am really asking is what percentage part, roughly, are these responsible for?

90.28 發問者：我真正要問的是：粗略而言，這些(原型)負責的部分占多少百分比？

Ra: I am Ra. We ask once again that you consider that the archetypical mind is a part of the deep mind. There are several portions to this mind. The mind may serve as a resource. To call the archetypical mind the foundation of experience is to oversimplify the activities of the mind/body/spirit complex. To work with your query as to percentages is, therefore, enough misleading in any form of direct answer that we would ask that you re-question.

RA：我是 Ra。我們再一次要求你考量、原型心智是深邃心智的一部分，這個心智有幾個部分。該心智可以做為一種資源。稱呼原型心智為經驗的根基即是過度簡化心/身/靈複合體的活動。要工作你的詢問、關於百分比的問題、不管以任何形式直接回答都會產生充分的誤導、以致於我們要求你重新詢問。

90.29 ▶

90.29 Questioner: That' s OK. I don' t think that was that good a question anyway.

90.29 發問者：沒關係，反正我也不認為那是一個很好的問題。

Now, when Ra initially planned for helping the Egyptians with their evolution, what was the most, or the primary concept, and also secondary and tertiary if you can name those, that Ra wished to impart to the Egyptians? In other words, what was Ra' s training plan or schedule for making the Egyptians aware of what was necessary for their evolution?

現在，最初 Ra 計畫幫助埃及人的進化時，Ra 想要傳授給埃及人的主要概念是什麼，還有第二、第三的概念[如果你可以這樣命名的話]為何？換句話說，Ra 的訓練計畫或課程表是什麼，可以讓埃及人覺察進化的必須要件？

Ra: I am Ra. We came to your peoples to enunciate the Law of One. We wished to impress upon those who wished to learn of unity that in unity all paradoxes

are resolved; all that is broken is healed; all that is forgotten is brought to light. We had no teaching plan, as you have called it, in that our intention when we walked among your peoples was to manifest that which was requested by those learn/teachers to which we had come.

RA：我是 Ra。我們來到你們人群中以闡明一的法則。我們想要給那些願意學習合一的實體一個印象、即在合一中、所有悖論得到解決；所有破碎的東西得到療癒；所有被遺忘的都被帶到光中。我們沒有你已稱為的教導計畫，因為當我們行走在你們人群當中、我們的用意是去顯化那些學習/教導者要求的東西，為了這些實體、我們曾來到這裡。

We are aware that this particular line of querying; that is, the nature and architecture of the archetypical mind, has caused the questioner to attempt, to its own mind unsuccessfully, to determine the relative importance of these concepts. We cannot learn/teach for any, nor would we take this opportunity from the questioner. However, we shall comment.

我們覺察到：在這個特殊的詢問路線，也就是原型心智的本質與架構，已經造成發問者嘗試以自己的心智去決定這些概念的相對重要性，結果並不成功。我們不能為任何實體學習/教導，我們也不會從發問者身上拿走這個機會。無論如何，我們將評論。

The adept has already worked much, not only within the red, orange, yellow, and green energy centers, but already in the opening of blue and indigo. Up through this point the archetypes function as the great base or plinth of a builded structure or statue keeping the mind complex viable, level, and available as a resource whenever it may be evoked. There is a point at which the adept takes up its work. This is the point at which a clear and conscious consideration of the archetypical mind is useful.

行家早已工作了許多，不只在紅色、橙色、黃色、綠色能量中心之內，還早已開啟藍色與靛藍色(中心)。向上穿越這點，原型們可以作用為一個建築或雕像的偉大基礎或底座，保持心智複合體的存活、平穩；並且做為一個可用的資源、隨時可以被喚起。有一個點、行家在此拾起它的工作。在這個點，一個對於原型心智的、清晰與覺知的考量是有用的。

90.30 ►

90.30 Questioner: I have an observation on Archetype One made by Jim and request comment by Ra. I will read it. "The Matrix of the Mind is the conscious mind and is sustained by the power of the spirit, symbolized by the star, which flows to it through the subconscious mind. It contains the will which is symbolized by the scepter of power in the Magician' s hand. All of

creation is made through the power of the will directed by the conscious mind of the Magician, and the bird in the cage represents the illusion in which the self seems trapped. The Magician represents maleness or the radiance of being manifested as the creation through which each entity moves.”

90.30 發問者：我這裡有吉姆對於原型第一號的觀察，並請求 Ra 對此評論。我把它唸出來：「心智的母體是顯意識心智，並受到靈性力量的支援，星星是它的象徵、穿過潛意識心智流到顯意識心智。它包含意志，魔法師手上的權杖做為表徵。所有的造物透過意志的力量製作，受到魔法師顯意識心智的導引，接著籠中鳥代表自我似乎被囚禁在這個幻象裡。魔法師代表男性或存在之光輝，顯化為每個實體移動穿過的(宇宙)造物。」

Ra: I am Ra. As this instrument is becoming somewhat weary we shall not begin this considerable discussion. We would request that this series of observations be repeated at the outset of the next working. We would suggest that each concept be discussed separately or, if appropriate, a pair of concepts be related one to the other within the concept complex. This is slow work but shall make the eventual building of the concept complexes more smoothly accomplished.

RA：我是 Ra。因為這個器皿正變得有些疲倦，我們不會開始這個可觀的討論。我們會要求這系列的觀察在下次工作的開頭重述。我們建議每個概念被分別討論，或者，如果合適的話，在該概念複合體中、將成對的概念互相關聯起來。這是緩慢的工作、但最終可更平順地成就這些概念複合體的建構。

Were we to have answered the observations as read by you at this space/time, as much space/time would have been given to the untangling of various concepts as to the building up of what were very thoughtful perceptions. 假若我們要回答你在這個空間/時間所唸的觀察，將會花費許多空間/時間去解開不同的概念、好在這些深思熟慮的認知上有所建樹。

May we ask if there are any brief queries at this time?
容我們問、此時是否有任何簡短的詢問？

90.31 ►

90.31 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

90.31 發問者：有沒有任何我們可以做的事、好使該器皿更舒適、或改善該通訊？

Ra: I am Ra. It is well that the appliances for the arms were placed upon the

instrument. We ask that continued vigilance be accorded these distortions which are, if anything, more distorted towards dis-ease than at our previous cautionary statement.

RA：我是 Ra。給手臂用的器具放在該器皿身上是好的。我們要求(你們)持續警戒，調和這些扭曲，在某個程度上，這些朝向不適的情況要比上次我們告誡時更為扭曲。

All is well, my friends, You are conscientious and faithful in your alignments. We appreciate your fastidiousness.

一切都好，我的朋友。你們是認真謹慎的、並且忠實地保持你們的(器具)排列。我們欣賞你們的一絲不苟。

I am Ra. I leave you now, rejoicing merrily in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我現在離開你們、在太一無限造物者的愛與光中歡樂地欣喜著。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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91.0 ▶

91.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

91.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

91.1 ▶

91.1 Questioner: Could you first please give me the condition of the instrument?

91.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

91.2 ▶

91.2 Questioner: I have listed the different minds and would like to know if they are applied in this particular aspect: first, we have the cosmic mind which is, I would think, the same for all sub-Logo[i] like our sun. Is this correct?

91.2 發問者：我已列舉一些不同的心智、想要知道它們是否都適用於這個特定的層面：首先，我們有宇宙心智，我想對於所有子理則、像是我們的太陽、都是一樣的。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

91.3 ▶

91.3 Questioner: The sub-Logos such as our sun, then, in creating its own particular evolution of experience, refines the cosmic mind or, shall we say, articulates it by its own additional bias or biases. Is this a correct observation?

91.3 發問者：那麼，子理則，好比我們的太陽，在創造祂自己特殊的進化經驗時，精煉宇宙心智，或容我們說，藉由祂自己額外的偏好清楚地表示出來。這是個正確的觀察嗎？

Ra: I am Ra. It is a correct observation with the one exception that concerns

the use of the term “addition,” which suggests the concept of that which is more than the all-mind. Instead, the archetypical mind is a refinement of the all-mind in a pattern peculiar to the sub-Logos choosing.

RA: 我是 Ra。這是一個正確的觀察、除了一個例外：關於「額外」這個詞彙，暗示有比全體心智更多的東西。寧可說，原型心智是全體心智的一個精煉品、其獨特樣式由該子理則挑選。

91.4 ▶

91.4 Questioner: Then the very next refinement that occurs as the cosmic mind is refined is what we call the archetypical mind. Is this correct?

91.4 發問者：那麼，在宇宙心智被精煉之際，下一個精煉品正是我們稱為的原型心智。這是否正確？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

91.5 ▶

91.5 Questioner: This then creates, I would assume, the planetary or racial mind. Is this correct?

91.5 發問者：那麼、我會假設，這創造了全球或種族的心智。這是否正確？

Ra: I am Ra. No.

RA: 我是 Ra。否。

91.6 ▶

91.6 Questioner: What is the origin of the planetary or racial mind?

91.6 發問者：全球或種族心智的起源為何？

Ra: I am Ra. This racial or planetary mind is, for this Logos, a repository of biases remembered by the mind/body/spirit complexes which have enjoyed the experience of this planetary influence.

RA: 我是 Ra。對於這個理則而言，這個種族或全球心智是一個各種偏好的儲存庫；(所有)享受這個星球影響圈的經驗的心/身/靈複合體記得的偏好。

91.7 ▶

91.7 Questioner: Now, some entities on this planet evolved through second density into third and some were transferred from other planets to re-cycle in

third density here. Did the ones who were transferred here to re-cycle in third density add to the planetary or racial mind?

91.7 發問者：現在，這個地球上有些實體穿越第二密度、進化到第三密度，有些是從其他星球被轉移、重新循環到這裡的第三密度。那些被轉移到這裡、在第三密度中重新循環的實體是否增加全球或種族心智的內涵？

Ra: I am Ra. Not only did each race add to the planetary mind but also each race possesses a racial mind. Thus we made this distinction in discussing this portion of mind. This portion of mind is formed in the series of seemingly non-simultaneous experiences which are chosen in freedom of will by the mind/body/spirit complexes of the planetary influence. Therefore, although this Akashic, planetary, or racial mind is indeed a root of mind it may be seen in sharp differentiation from the deeper roots of mind which are not a function of altering memory, if you will.

RA：我是 Ra。每個種族不只加入全球心智，各個種族也都擁有一個種族心智。因此我們在討論這部分的心智做了這個區別。這部分心智是由一系列表面上非同時的經驗形成、由該星球影響圈中的心/身/靈複合體們憑自由意志選擇。因此，雖然阿卡西、全球、或種族心智確實是心智的一個根部，它們與心智更深的根部仍有尖銳的差別、後者不是一個改變記憶的函數、如果你願意這麼說。

We must ask your patience at this time. This channel has become somewhat unclear due to the movement of the cover which touches this instrument. We ask that the opening sentences be repeated and the breath expelled.

在此時，我們必須要求你的耐心。由於接觸該器皿的覆蓋物發生移動、這個管道已經變得有些不清楚。我們要求重複一次開場的句子並且吐出氣息。

[The microphones attached to the cover upon the instrument were pulled slightly as a rug was being placed over a noisy tape recorder. The Circle of One was walked; breath was expelled two feet above the instrument' s head from her right to her left; and the Circle of One was walked again as requested.]

[與覆蓋的毯子相連的麥克風，位於器皿上方，被輕微地拉扯，當時一條毯子正被放到一台吵鬧的錄音機上頭。我們走了太一的圓圈；氣息從該器皿頭部上方兩英尺吐出，從她的右邊吹到左邊；依照指示，我們再次走了太一的圓圈。]

I am Ra. We communicate now.

我是 Ra。我們現在通訊了。

91.8 ▶

91.8 Questioner: Were we successful in re-establishing clear contact?

91.8 發問者：我們剛才是否成功地重新建立清晰的通訊？

Ra: I am Ra. There was the misstep which then needed to be re-repeated. This was done. The communication is once again clear. We enjoyed the humorous aspects of the necessary repetitions.

RA：我是 Ra。剛才有些步驟錯了，然後需要再次重複。這事完成了。該通訊再一次是清晰的。我們享受這個必要重複之中的幽默層面。

91.9 ▶

91.9 Questioner: What occurred when the microphone cords were slightly moved?

91.9 發問者：當麥克風線被輕微移動時、發生什麼事？

Ra: I am Ra. The link between the instrument' s mind/body/spirit complex and its yellow-ray, chemical, physical vehicle was jarred. This caused some maladjustment of the organ you call the lungs and, if the repair had not been done, would have resulted in a distorted physical complex condition of this portion of the instrument' s physical vehicle.

RA：我是 Ra。該器皿的心/身/靈複合體與它的黃色光芒、化學、肉體載具之間的連結受到震動。這造成你們稱呼的肺器官有些機能失調，如果剛才沒有完成修護，就會造成該器皿肉體載具這部分的、[肉體複合體]扭曲狀態。

91.10 ▶

91.10 Questioner: What kind of distortion?

91.10 發問者：什麼種類的扭曲？

Ra: I am Ra. The degree of distortion would depend upon the amount of neglect. The ultimate penalty, shall we say, for the disturbing of the physical vehicle is the death, in this case by what you would call the congestive heart failure. As the support group was prompt there should be little or no distortion experienced by the instrument.

RA：我是 Ra。扭曲的程度取決於疏忽的總量。擾亂肉體載具最終的處罰、容我們說、是死亡，在這個例子中，藉由你們稱為的充血性心臟失效達成，因為該支援小組方才是迅速的，該器皿應該只會經驗到一點點或沒有扭曲。

91.11 ▶

91.11 Questioner: Why does such a very minor effect like the slight movement of the microphone cord result in this situation? Not mechanically or chemically, but philosophically, if you can answer this question?

91.11 發問者：為什麼這樣一個不重要的效應、像是剛才輕微移動麥克風線造成這種狀況？不是問力學上或化學上的原因，而是哲學上的原因，你可以回答這個問題嗎？

Ra: I am Ra. We can only answer mechanically as there is no philosophy to the reflexes of physical vehicular function.

RA：我是 Ra。我們只能在力學方面回答，因為肉體載具的機能反射沒有哲學(的理由)。

There is what you might call the silver cord reflex; that is, when the mind/body/spirit complex dwells without the environs of the physical shell and the physical shell is disturbed, the physical shell will reflexively call back the absent enlivener; that is, the mind/body/spirit complex which is connected with what may be metaphysically seen as what some of your philosophers have called the silver cord. If this is done suddenly the mind/body/spirit complex will attempt entry into the energy web of the physical vehicle without due care and the effect is as if one were to stretch one of your elastic bands and let it shrink rapidly. The resulting snap would strike hard at the anchored portion of the elastic band.

有個你們可稱為銀絲線的反射作用；也就是說，當該心/身/靈複合體居住的環境沒有肉體軀殼、同時肉體軀殼受到打擾，該肉體軀殼會反射性地呼叫缺席的元神回來；也就是說，有個東西連結心/身/靈複合體，你們的一些哲學家可以在形而上(界)看到它、已經稱之為銀絲線。如果突然地完成這個過程、該心/身/靈複合體在沒有適當照顧的情況下進入肉體載具的能量網，其效果就好比一個實體把一條你們的橡皮筋拉開、接著(放手)讓它快速地收縮。結果這彈力將重重地打在橡皮筋著力的地方。

The process through which you as a group go in recalling this instrument could be likened unto taking this elastic and gently lessening its degree of tension until it was without perceptible stretch.

你們小組剛才走過的步驟，即召回這個器皿的過程，可以比喻為將這條橡皮筋緩緩地放開、減少它的張力程度、直到它沒有可查覺的伸展力為止。

91.12 ▶

91.12 Questioner: To get back to what we were talking about, would then possibly the different races that inhabit this planet be from different planets in

our local vicinity or the planets of nearby Logoi that have evolved through their second-density experiences to create the large number of different races that we experience on this planet? Is this correct?

91.12 發問者：回到我們剛才談論的主題：棲息在這個地球上、不同種族是否可能來自我們鄰近的不同行星或附近理則的行星，他們已經進化穿越第二密度的經驗，創造出我們在這個地球上經驗到的、大量的不同種族？這是否正確？

Ra: I am Ra. There are correctnesses to your supposition. However, not all races and sub-races are of various planetary origins. We suggest that in looking at planetary origins one observes not the pigmentation of the integument but the biases concerning interactions with other-selves and definitions regarding the nature of the self.

RA：我是 Ra。你的假定有其正確性。然而，不是所有種族與子種族都屬於不同的行星來源。我們建議在觀看行星來源時、一個實體不要觀察外皮的色素沉澱、而要看(他們)與其它自我互動的相關偏好、以及對於自我本質的各種定義。

91.13 ▶

91.13 Questioner: How many different planets have supplied the individuals that now inhabit this planet in this third density?

91.13 發問者：有多少不同顆行星供給這些個體、現在棲息於這顆行星、在第三密度中？

Ra: I am Ra. This is perceived by us to be unimportant information, but harmless. There are three major planetary influences upon your planetary sphere, besides those of your own second-density derivation, and thirteen minor planetary groups in addition to the above.

RA：我是 Ra。我們感知這是不重要的資訊，但是無害的。除了從你們自己的第二密度衍生的實體，有三個主要的行星影響(圈)在你們的地球上，上述來源以外、還有十三個次要的行星群體。

91.14 ▶

91.14 Questioner: Thank you. One more question before we start on the specific questions with respect to archetypes. Do all Logo[i] evolving after the veil have twenty-two archetypes?

91.14 發問者：謝謝你。在我們開始關於原型的特定問題之前、還有一個問題。在罩紗(過程)之後，是否所有進展中的理則都有二十二個原型？

Ra: I am Ra. No.

RA: 我是 Ra。否。

91.15 ▶

91.15 Questioner: Is it common for Logo[i] to have twenty-two archetypes or is this relatively unique with respect to our Logos?

91.15 發問者：在各個理則中、擁有二十二個原型是否常見，或就我們理則而言是相對獨特的？

Ra: I am Ra. The system of sevens is the most articulated system yet discovered by any experiment by any Logos in our octave.

RA: 我是 Ra。在我們的八度音程中，不管是憑藉任何理則的任何實驗，七(複數)的系統是迄今最清晰的系統。

91.16 ▶

91.16 Questioner: What is the largest number of archetypes, to Ra' s knowledge, used by a Logos?

91.16 發問者：就 Ra 的知識，一個理則使用的原型、最大數量是多少？

Ra: I am Ra. The sevens plus The Choice is the greatest number which has been used, by our knowledge, by Logoi. It is the result of many, many previous experiments in articulation of the One Creator.

RA: 我是 Ra。就我們的知識，七(複數)加上選擇是理則們曾用過的最大個數。它是許多、許多先前(嘗試)清晰述說太一造物者的實驗的結果。

91.17 ▶

91.17 Questioner: I assume, then, that twenty-two is the greatest number of archetypes. I' ll also ask what is the minimum number presently in use by any Logos to Ra' s knowledge?

91.17 發問者：那麼，我假設二十二是最大的原型數量。我還要問、就 Ra 的知識、目前而言，任何理則使用(原型之)最小數量為何？

Ra: I am Ra. The fewest are the two systems of five which are completing the cycles or densities of experience.

RA: 我是 Ra。最少的是兩種五的系統，以此完成經驗的各個週期或密度。

You must grasp the idea that the archetypes were not developed at once but step by step, and not in order as you know the order at this space/time but in various orders. Therefore, the two systems of fives were using two separate

ways of viewing the archetypical nature of all experience. Each, of course, used the Matrix, the Potentiator, and the Significator for this is the harvest with which our creation began.

你必須掌握這觀念：原型並非一次發展好，而是一步一步地完成，並且不是以你所知的、這個空間/時間的次序進行，而是以不同的次序進行。所以，這兩個五的系統分別使用兩種方式檢閱所有經驗的原型特質。當然，各個系統都使用到母體、賦能者、形意者，因為這是我們(宇宙)造物開始時就有的收穫。

One way or system of experimentation had added to these the Catalyst and the Experience. Another system if you will, had added Catalyst and Transformation. In one case the methods whereby experience was processed was further aided but the fruits of experience less aided. In the second case the opposite may be seen to be the case.

其中一個實驗方式或系統添加了催化劑與經驗。另外一個系統、如果你願意這麼說、添加了催化劑與蛻變。在第一個例子，用來處理經驗的方式受到進一步協助，但經驗的果實比較少受到協助。在第二個例子，你可以看到相反的情況。

91.18 ▶

91.18 Questioner: Thank you. We have some observations on the archetypes as follows. First, the Matrix of the Mind is depicted in the Egyptian tarot by a male and this we take as creative energy intelligently directed. Would Ra comment on this?

91.18 發問者：謝謝你，我們在原型方面有一些觀察如下：首先，心智的母體在埃及人塔羅中被描繪為一個男性，我們將這點看做是被聰明地導引的創造性能量。Ra 可願就此評論？

Ra: I am Ra. This is an extremely thoughtful perception seeing as it does the male not specifically as biological male but as a male principle. You will note that there are very definite sexual biases in the images. They are intended to function both as information as to which biological entity or energy will attract which archetype but also as a more general view which sees polarity as a key to the archetypical mind of third density.

RA：我是 Ra。這是一個極為深思熟慮的感知，看見該男性不單單是生物上的男性，而是一個男性原則。你將注意到、在這些圖像中有非常明確的性別偏好。它們被預期有雙重作用，一個提供資訊：關於哪個生物實體或能量將會吸引哪個原型，另外一個、則提供更為一般的視野：看見極性是通往第三密度的原型心智的一把鑰匙。

91.19 ▶

91.19 Questioner: Secondly, we have the wand which has been seen as the power of will. Would Ra comment?

91.19 發問者：其次，(在這張圖中)我們有魔法杖、已被視為意志的力量。Ra 可願評論？

Ra: I am Ra. The concept of will is indeed pouring forth from each facet of the image of the Matrix of the Mind. The wand as the will, however, is, shall we say, an astrological derivative of the out-reaching hand forming the, shall we say, magical gesture. The excellent portion of the image which may be seen distinctly as separate from the concept of the wand is that sphere which indicates the spiritual nature of the object of the will of one wishing to do magical acts within the manifestation of your density.

RA：我是 Ra。意志的概念確實從心智的母體之圖像的每個切面湧出。無論如何，容我們說，魔法杖、做為意志、是向外伸出的手之占星學衍生物，容我們說，形成一種魔法的手勢。該圖像的優秀部分：即那顆球體，可以被明確地視為跟魔法杖的概念分開，它指出一個實體的意志之對象的靈性本質，而該實體想要在你們密度的顯化之內、執行魔法的行動。

91.20 ▶

91.20 Questioner: The hand downward has been seen as seeking from within, not outwardly active dominance over the material world. Would Ra comment?

91.20 發問者：向下的手可以視為來自內在的尋求，不是積極地向外支配該物質世界。Ra 可願評論？

Ra: I am Ra. Look again, O student. Does the hand reach within? Nay. Without potentiation the conscious mind has no inwardness. That hand, O student, reaches towards that which, outside its unpotentiated influence, is locked from it.

RA：我是 Ra。再看一次，喔、學生。(那隻)手是否觸及內在？非也。沒有賦能狀態、顯意識心智沒有內在性。喔、學生，那隻手伸向的東西在它未賦能的影響之外，被閉鎖和它分開。

91.21 ▶

91.21 Questioner: The square cage may represent the material illusion, an unmagical shape. Would Ra comment?

91.21 發問者：方形的籠子可能代表物質幻象，一個不具魔法的形狀。Ra 可願評論？

Ra: I am Ra. The square, wherever seen, is the symbol of the third-density illusion and may be seen either as unmagical or, in the proper configuration, as having been manifested within; that is, the material world given life.

RA: 我是 Ra。不管在什麼地方看見方形、都是第三密度幻象的標誌、可以被視為不具魔法，或在適當的配置中，做為已經從內在顯化；也就是說，被給予生命的物質世界。

91.22 ▶

91.22 Questioner: The dark area around the square would then be the darkness of the subconscious mind. Would Ra comment?

91.22 發問者：那麼，方形周圍的黑暗區域會是潛意識心智的黑暗。Ra 可願評論？

Ra: I am Ra. There is no further thing to say to the perceptive student.

RA: 我是 Ra。對於洞察敏銳的學生、再沒有什麼可以說的了。

91.23 ▶

91.23 Questioner: The checkered portion would represent polarity?

91.23 發問者：花紋方格的部分會不會代表極性？

Ra: I am Ra. This also is satisfactory.

RA: 我是 Ra。這也是令人滿意的。

91.24 ▶

91.24 Questioner: The bird is a messenger that the hand is reaching down to unlock. Can Ra comment on that?

91.24 發問者：這隻鳥是一個使者、向下伸的手要去解鎖(籠子)。Ra 可否就此評論？

Ra: I am Ra. The wingèd visions or images in this system are to be noted not so much for their distinct kind as for the position of the wings. All birds are indeed intended to suggest flight, and messages, and movement, and in some cases, protection. The folded wing in this image is intended to suggest that just as the Matrix figure, the Magician, cannot act without reaching its wingèd spirit, so neither can the spirit fly lest it be released into conscious manifestation and fructified thereby.

RA: 我是 Ra 在這個系統中、帶有翅膀的影像或圖像的重點在於翅膀的位置、而比較不在於(鳥的)獨特種類。所有的鳥兒確實都在暗示飛行、訊息、移動，以及在某種情況下：保護。在這張圖像中，收攏的雙翼意圖要暗示：正如同該母體人物，魔法師，若沒有觸及它具雙翅的靈性、就無法行動，於是、靈性也無法飛翔、除非它被釋放進入

有意識的顯化、從而結出果實。

91.25 ▶

91.25 Questioner: The star could represent the potentiating force of the subconscious mind. Is this correct?

91.25 發問者：星星代表潛意識心智的賦能原力。這是否正確？

Ra: I am Ra. This particular part of this image is best seen in astrological terms. We would comment at this space/time that Ra did not include the astrological portions of these images in the system of images designed to evoke the archetypal leitmotifs.

RA：我是 Ra。這圖像的這個特別部分最好是以占星學的角度看待。我們願在這個空間/時間評論：Ra 並未將這些圖像的占星學部分納入這個圖像系統、設計該系統的目的是要喚起原型的主樂旨*。

{ 在這文脈中，主樂旨(leitmotif)可以被定義為：在一個音樂的或文學作品、或任何外顯的作品中、一個重複出現的主題或元素；通常做為該著作的一個導引的或中心的元素。}*

91.26 ▶

91.26 Questioner: Are there any other additions to Card Number One other than the star that are of other than the basic archetypal aspects?

91.26 發問者：關於第一號牌，除了星星以外，是否其他額外的東西不屬於基本的原型層面？

Ra: I am Ra. There are details of each image seen through the cultural eye of the time of inscription. This is to be expected. Therefore, when viewing the, shall we say, Egyptian costumes and systems of mythology used in the images it is far better to penetrate to the heart of the costumes' significance or the creatures' significance rather than clinging to a culture which is not your own.

RA：我是 Ra。每個圖像的一些細節透過那個時代的銘刻者的文化之眼觀看。這是可以預期的。所以，容我們說，當觀看這些圖像中的神話系統與埃及人服飾時，遠遠更好的方式為穿透到該服飾或生物的顯著意義的核心、而非黏附著一個不是你們自己的文化。

In each entity the image will resonate slightly differently. Therefore, there is the desire upon Ra' s part to allow for the creative envisioning of each archetype using general guidelines rather than specific and limiting definitions. 在每個實體之中，該圖像會產生些微不同的共鳴。因此，Ra 這邊的渴望是使用一般的

指導方針、允許(實體)去發揮創意、在心中成像每個原型、而非特定與侷限的定義。

91.27 ▶

91.27 Questioner: The cup may represent the mixture of positive and negative passions. Would Ra comment, please?

91.27 發問者：杯子可能代表正面與負面熱情的混合物。Ra 可願就此評論，請？

Ra: I am Ra. The otic portions of this instrument' s physical vehicle did not perceive a significant portion of your query. Please re-query.

RA：我是 Ra。這個器皿的肉體載具的耳朵部份並未感知你的詢問的一個顯著部份。請重新詢問。

91.28 ▶

91.28 Questioner: There is apparently a cup which we have as containing a mixture of positive and negative influences. However, I personally doubt this. Would Ra comment, please?

91.28 發問者：(圖片上)我們明顯有個杯子、盛裝了正面與負面影響力的混合物。然而，我個人懷疑這點。Ra 可願評論，請？

Ra: I am Ra. Doubt not the polarity, O student, but release the cup from its stricture. It is indeed a distortion of the original image.

RA：我是 Ra。不要懷疑那極性，喔、學生，但釋放杯子這個狹窄的限制。它的確是起初圖像的一個扭曲。

91.29 ▶

91.29 Questioner: What was the original image?

91.29 發問者：起初的圖像是什麼？

Ra: I am Ra. The original image had the checkering as the suggestion of polarity.

RA：我是 Ra。起初的圖像有花紋方格做為極性的暗示。

91.30 ▶

91.30 Questioner: Then was this a representation of the waiting polarity to be tasted by the Matrix of the Mind?

91.30 發問者：那麼這代表等待被心智的母體品嘗的極性？

Ra: I am Ra. This is exquisitely perceptive.

RA: 我是 Ra。這(觀察)是精巧地敏銳。

91.31 ▶

91.31 Questioner: I have listed here the sword as struggle. I am not sure that I even can call anything in this diagram a sword. Would Ra comment on that?

91.31 發問者：我在這裡列舉：劍如同掙扎。我不確定在這圖表中、甚至可以找到任何可以稱為一把劍的東西。Ra 可願意就此評論？

Ra: I am Ra. Doubt not the struggle, O student, but release the sword from its stricture. Observe the struggle of a caged bird to fly.

RA: 我是 Ra。不要懷疑那掙扎，喔、學生，但釋放劍、離開其狹窄的限制。觀察那被監禁的鳥兒要飛的掙扎。

91.32 ▶

91.32 Questioner: I have listed the coin as work accomplished. I am also in doubt about the existence of the coin in this diagram. Would Ra comment?

91.32 發問者：我已經列舉錢幣為已成就的工作。我也很疑在這圖表中存在錢幣。Ra 可願評論？

Ra: I am Ra. Again, doubt not that which the coin is called to represent, for does not the Magus strive to achieve through the manifested world? Yet release the coin from its stricture.

RA: 我是 Ra。再次地，不要懷疑那錢幣被召叫去代表的東西，因為、難道術士不是努力要透過這顯化的世界、有所成就？不過，釋放錢幣、離開其狹窄的限制。

91.33 ▶

91.33 Questioner: And finally, the Magician represents the conscious mind. Is this correct?

91.33 發問者：最後，魔法師代表顯意識心智。這是否正確？

Ra: I am Ra. We ask the student to consider the concept of the unfed conscious mind, the mind without any resource but consciousness. Do not confuse the unfed conscious mind with that mass of complexities which you as students experience, as you have so many, many times dipped already into the processes of potentiation, catalyst, experience, and transformation.

RA: 我是 Ra。我們要求學生考量未進食的顯意識心智，沒有任何資源、只有意識的心智。不要把未進食的顯意識心智跟你們做為學生所體驗的複雜團塊混為一談，因為

你們早已有許多、許多次浸泡在賦能態、催化劑、經驗、蛻變的過程中。

91.34 ▶

91.34 Questioner: Are these all of the components, then, of this first archetype?

91.34 發問者：那麼，以上這些就是第一個原型的全部構成要素了？

Ra: I am Ra. These are all you, the student, sees. Thusly the complement is complete for you. Each student may see some other nuance. We, as we have said, did not offer these images with boundaries but only as guidelines intending to aid the adept and to establish the architecture of the deep, or archetypical, portion of the deep mind.

RA：我是 Ra。這些是你、學生、看見的全部。是故，補充的部份對你而言是完整的。每個學生可能看見其他的細微差異。如同我們先前所說，我們並未提供有邊界的一組圖像、而只是一些用來協助行家的指南、接著確立深邃心智的原型或深層部分之架構。

91.35 ▶

91.35 Questioner: How is a knowledge of the facets of the archetypical mind used by the individual to accelerate his evolution?

91.35 發問者：原型心智的切面的知識如何被個人用來加速他的進化？

Ra: I am Ra. We shall offer an example based upon this first explored archetype or concept complex. The conscious mind of the adept may be full to bursting of the most abstruse and unmanageable of ideas, so that further ideation becomes impossible and work in blue ray or indigo is blocked through over-activation. It is then that the adept would call upon the new mind, untouched and virgin, and dwell within the archetype of the new and unblemished mind without bias, without polarity, full of the magic of the Logos.

RA：我是 Ra。我們將提供一個例子、奠基於這個首先被探索的原型或概念複合體。行家的顯意識心智可能充滿各種至為難解與無法收拾的念頭，以致於進一步的構思變得不可能，接著藍色或靛藍色光芒中的工作受到過度活化的阻礙。此時，行家就會呼叫新的心智，原封不動與童貞的，並且安住在全新無瑕疵的心智的原型中，該心智沒有偏向、沒有極性、充滿著理則的魔法。

91.36 ▶

91.36 Questioner: Then you are saying that, if I am correct in understanding what you have just said, that the conscious mind may be filled with an almost

infinite number of concepts but there is a set of basic concepts which are what I would call important simply because they are the foundations for the evolution of consciousness, and will, if carefully applied, accelerate the evolution of consciousness, whereas the vast array of concepts, ideas, experiences that we meet in our daily lives may have little or no bearing upon the evolution of consciousness except in a very indirect way. In other words, what we are attempting to do here is find the great motivators of evolution and utilize them to move through our evolutionary track. Is this correct?

91.36 發問者：那麼你是說：[如果我正確地理解你剛才說的]顯意識心智可以被幾乎無限數量的概念充滿，但有一組基本概念是我會稱為重要的，只因為它們的確是意識進化的基礎，如果謹慎地應用，將可以加速意識的進化。相反地，我們日常生活遇到的，由概念、想法、經驗構成的廣大陣列跟意識的進化只有一點點或全無關係、除了在非常間接的方式上有作用。換句話說，我們目前在此嘗試做的是找到進化的各個偉大的發動者，並利用它們移動穿越我們的進化軌道。這是否正確？

Ra: I am Ra. Not entirely. The archetypes are not the foundation for spiritual evolution but rather are the tool for grasping in an undistorted manner the nature of this evolution.

RA：我是 Ra。不完全(正確)，這些原型不是靈性進化的基礎、毋寧是個工具、(讓實體)以一種無扭曲的方式掌握這場進化的本質。

91.37 ▶

91.37 Questioner: So for an individual who wishes to consciously augment his own evolution, an ability to recognize and utilize the archetypes would be beneficial in sorting out that which he wished to seek and that which he found—and that which would be found then as not as efficient a seeking tool. Would this be a good statement?

91.37 發問者：所以、若一個人想要有意識地增進他自己的演化，有能力去識別與利用這些原型會是有益的、因他可以挑出哪些是他想要尋求的東西，哪些是不那麼有效率的尋求工具。這會是一個好的聲明嗎？

Ra: I am Ra. This is a fairly adequate statement. The term “efficient” might also fruitfully be replaced by the term “undistorted.” The archetypal mind, when penetrated lucidly, is a blueprint of the builded structure of all energy expenditures and all seeking, without distortion. This, as a resource within the deep mind, is of great potential aid to the adept.

RA：我是 Ra。這是一個相當稱職的聲明。「有效率的」這個詞彙或許可以有成效地換成「無扭曲的」。當原型心智被清晰地穿透，它是一個建築結構的藍圖，在其中、

所有的能量花費與尋求都沒有扭曲。這個位於深邃心智之內的資源、對於行家是巨大的潛在協助。

We would ask for one more query at this space/time as this instrument is experiencing continuous surges of the distortion you call pain and we wish to take our leave of the working while the instrument still possesses a sufficient amount of transferred energy to ease the transition to the waking state, if you would call it that.

在這個空間/時間(點), 這個器皿正在經驗持續高漲的、你們稱為的痛苦變貌, 我們願再接受一個詢問。我們想望、當該器皿還保有足夠的轉移能量時、適時離開這個工作、好緩和該器皿過渡到清醒狀態[如果你願意那麼稱呼]的過程。

91.38 ▶

91.38 Questioner: Since we are at the end of the Matrix of the Mind I will just ask if there is anything we can do to improve the contact or make the instrument more comfortable?

91.38 發問者：既然我們位於心智的母體(的討論)盡頭、我只問有沒有任何我們可以做的事，可改善該通訊、或使該器皿更舒適？

Ra: I am Ra. Each is most conscientious. The instrument might be somewhat more comfortable with the addition of the swirling of the waters with spine erect. All other things which can be performed for the instrument's benefit are most diligently done. We commend the continual fidelity of the group to the ideals of harmony and thanksgiving. This shall be your great protection. All is well, my friends. The appurtenances and alignments are excellent.

RA：我是 Ra。每一位都是十分謹慎的。(在水池中、)增加水的漩渦、保持該器皿脊椎直立、可以讓它更舒適一些。所有其他對於該器皿有利的事情都已經十分勤勉地被完成了。我們稱許該小組持續忠實於和諧與感恩的理想。這將是你們偉大的保護。一切都好，我的朋友們。各個附屬物與排列都是優異的。

I am Ra. I leave you glorying in the love and in the light of the One Infinite Creator. Go forth, then, rejoicing in the power and the peace of the One Infinite Creator. Adonai.

我是 Ra。我在太一無限造物者的愛與光中、光榮地離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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92.0 ▶

92.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

92.0 RA：我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

92.1 ▶

92.1 Questioner: Could you first please give me the condition of the instrument?

92.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. The condition of this instrument is slightly more distorted towards weakness in each respect since the previous asking.

RA：我是 Ra。自從上次詢問以來、這個器皿的狀態、在每一方面都稍微更多地扭曲靠近虛弱。

92.2 ▶

92.2 Questioner: Is there a specific cause for this and could you tell us what it is if so?

92.2 發問者：這是否有個特定的起因，如果是、你可否告訴我起因是什麼？

Ra: I am Ra. The effective cause of the increased physical distortions have to do with the press of continued substantial levels of the distortion you call pain. Various vehicular distortions other than the specifically arthritic have been accentuated by psychic greeting and the combined effect has been deleterious.

RA：我是 Ra。增加的肉體扭曲的有效起因與持續維持可觀水平的、如你所稱的痛苦變貌的壓迫有關。除了特定的關節炎，各式各樣的載具扭曲都曾被超心靈致意突顯，綜合的效應一直是有害的。

The continued slight but noticeable losses of the vital energies is due to the necessity for the instrument to call upon this resource in order to clear the, shall we say, way for a carefully purified service-to-others working. The use of the will in the absence of physical and, in this particular case, mental and

mental/emotional energies requires vital energies.

這持續輕微的、但值得注意的生命能損失是由於該器皿需要呼叫這個資源好清出、容我們說、一條路進行一個仔細淨化過的服務他人工作。使用意志而缺乏肉體(能量)，以及在這個特別狀況中、缺乏心理的和心理/情感能量，就需要用到生命能。

92.3 ▶

92.3 Questioner: We have been attempting to figure out how to provide the instrument with the swirling water, which we hope to do very soon. Is there any other thing that we can do to improve this situation?

92.3 發問者：我們一直嘗試想辦法、如何提供漩渦水池給該器皿，我們希望很快做到。是否有任何其他我們可以做的事、以改善這個情況？

Ra: I am Ra. Continue in peace and harmony. Already the support group does much. There is the need for the instrument to choose the manner of its beingness. It has the distortion, as we have noted, towards the martyrdom. This can be evaluated and choices made only by the entity.

RA：我是 Ra。在和平與和諧中繼續。該支援小組早已做了許多。該器皿有需要選擇它存有性的方式。如我們先前注意到的，該器皿有朝向殉道的變貌，只有該實體可以評估並做出選擇。

92.4 ▶

92.4 Questioner: What is the present situation with the fifth-density negative visitor we have [inaudible]?

92.4 發問者：我們現有的[聽不見]第五密度、負面的訪客目前情況如何？

Ra: I am Ra. It is with this group.

RA：我是 Ra。它和這個小組同在。

92.5 ▶

92.5 Questioner: What prompted its return?

92.5 發問者：什麼事敦促它返回？

Ra: I am Ra. The promptings were duple. There was the recovery of much negative polarity upon the part of your friend of fifth density and at the same approximate nexus a temporary lessening of the positive harmony of this group.

RA：我是 Ra。該敦促是雙重的。你們第五密度朋友恢復了許多負面極性，以及、在大約相同的鏈結點，這個小組的正面和諧暫時地減少。

92.6 ▶

92.6 Questioner: Is there anything that we can do about the instrument's stomach problem or constipation?

92.6 發問者：關於該器皿的胃部問題或便秘、有沒有任何我們可以做的事？

Ra: I am Ra. The healing modes of which each is capable are already in use.

RA：我是 Ra。每個成員有能力執行的治療模式都早已在使用中。

92.7 ▶

92.7 Questioner: In the last session we discussed the first tarot card of the Egyptian type. Are there any distortions in the cards that we have (which we will publish in the book if possible) that Ra did not originally intend, with the exception of the star, which we know is a distortion, or any additions that Ra did intend in this particular tarot?

92.7 發問者：在上次的集會，我們討論埃及人類型的第一張塔羅牌。在我們現有的這些牌中[如果可能，我們將出版在本書之中]，其中是否有任何扭曲是 Ra 原先沒有放入的、除了星星以外、我們知道它是個扭曲，或者有任何東西，Ra 想要加入到這副特別的塔羅牌？

Ra: I am Ra. The distortions remaining after the removal of astrological material are those having to do with the mythos of the culture to which Ra offered this teach/learning tool. This is why we have suggested approaching the images looking for the heart of the image rather than being involved overmuch by the costumes and creatures of a culture not familiar to your present incarnation. We have no wish to add to an already distorted group of images, feeling that although distortion is inevitable there is the least amount which can be procured in the present arrangement.

RA：我是 Ra。在移除占星學素材之後，剩餘的扭曲與該文明的神話系統有關、Ra 將這個教導/學習工具提供給該文明。這是為什麼我們曾經建議探討這些圖像時找尋它的核心(意義)、而非過度涉入一個文化中的服飾與動物，那些你們目前此生不熟悉的東西。我們沒有想要在一組已經扭曲的圖像中增添什麼、感覺雖然扭曲是無可避免的，在目前的安排中、這是可以取得的最小額度(扭曲)了。

92.8 ▶

92.8 Questioner: Then you are saying that the cards that we have here are the best available cards in our present illusion at this date?

92.8 發問者：那麼，你是說我們手邊的這副牌是現有最佳的牌組、就我們目前幻象的

今天而言？

Ra: I am Ra. Your statement is correct in that we consider the so-called Egyptian tarot the most undistorted version of the images which Ra offered. This is not to intimate that other systems may not, in their own way, form an helpful architecture for the adept' s consideration of the archetypical mind.

RA：我是 Ra。你的陳述是正確的，因為我們認為所謂的埃及人塔羅是 Ra 曾提供的圖像中、最無扭曲的版本。這並非暗示其他系統不能以它們自己的方式，形成一個有幫助的架構、好讓行家考量原型心智。

92.9 ▶

92.9 Questioner: I would like to attempt an analogy of the first archetype, in that when a baby is first born and enters this density of experience, I am assuming then that the Matrix is new and undistorted, veiled from the Potentiator and ready for that which is to be experienced: the incarnation. Is this correct?

92.9 發問者：我想要嘗試為第一個原型做個類比：當一個剛出生的嬰兒、接著進入這個經驗的密度，那麼，我假設(心智的)母體是嶄新且無扭曲的，它與(心智的)賦能者之間被罩紗分隔、並且準備好去經驗此生。這是否正確？

Ra: I am Ra. Yes.

RA：我是 Ra。是。

92.10 ▶

92.10 Questioner: I will read several statements here and ask for Ra' s comment on the statement. First: Until an entity becomes consciously aware of the evolutionary process the Logos or intelligent energy creates the potentials for an entity to gain the experience necessary for polarization. Would Ra comment on that?

92.10 發問者：我將在此唸幾個聲明，請求 Ra 的評論。首先：直到一個實體變得有意識地覺察到進化過程(之前)，理則或智能能量創造出各種潛能讓一個實體獲得極化必須的經驗。Ra 可否就此評論？

Ra: I am Ra. This is so.

RA：我是 Ra。是這樣的。

92.11 ▶

92.11 Questioner: Then, this occurs because the Potentiator of the Mind is

directly connected, through the roots of the tree of mind, to the archetypal mind and to the Logos which created it and because the veil between the Matrix and Potentiator of the Mind allows for the development of the will.

Would Ra comment?

92.11 發問者：那麼，這現象發生的原因是心智的賦能者透過心智之樹，直接跟原型心智與創造它的理則連結，以及因為心智的母體與心智的賦能者之間隔著一層罩紗、允許意志的發展。Ra 可願評論？

Ra: I am Ra. Some untangling may be needed. As the mind/body/spirit complex which has not yet reached the point of the conscious awareness of the process of evolution prepares for incarnation it has programmed for it a less than complete, that is to say a partially randomized, system of learnings. The amount of randomness of potential catalyst is proportional to the newness of the mind/body/spirit complex to third density. This, then, becomes a portion of that which you may call a potential for incarnational experience. This is indeed carried within that portion of the mind which is of the deep mind, the architecture of which may be envisioned as being represented by that concept complex known as the Potentiator.

RA：我是 Ra。某種糾結可能需要解開。當該心/身/靈複合體尚未抵達有意識覺察進化過程的位置，它為了此生準備與已經為自己規劃的(催化劑)比較不完整；也就是說，一個部分隨機的學習系統。潛在催化劑的隨機程度與該第三密度的心/身/靈複合體的新手狀態成正比。於是，這成為你們所稱的投生經驗的潛能的一部分。這確實被深邃心智、心智的一部分、所承載，(我們)可以預想一個概念複合體來代表這個架構，名為賦能者。

It is not in the archetypal mind of an entity that the potential for incarnational experience resides but in the mind/body/spirit complex' s insertion, shall we say, into the energy web of the physical vehicle and the chosen planetary environment. However, to more deeply articulate this portion of the mind/body/spirit complex' s beingness, this archetype, the Potentiator of the Mind, may be evoked with profit to the student of its own evolution.

一個實體此生的經驗潛能並不居住於原型心智之中，而是由該心/身/靈複合體將它嵌入，容我們說，到肉體載具的能量網絡與已撿選的星球環境中。無論如何，要更深入地清晰表達心/身/靈複合體存有性的這部分，進化過程的學生可以喚起心智的賦能者這個原型並獲得益處。

92.12 ▶

92.12 Questioner: Then are you saying that the source of pre-incarnative programmed catalyst is the Potentiator of Mind?

92.12 發問者：那麼，你是說投生前已規劃的催化劑的源頭是心智的賦能者？

Ra: I am Ra. No. We are suggesting that the Potentiator of the Mind is an archetype which may aid the adept in grasping the nature of this pre-incarnative and continuingly incarnative series of choices.

RA：我是 Ra。不。我們的建議是：心智的賦能者這一個原型可以協助行家掌握投生前與此生中一系列、各種持續的選擇的本質。

92.13 ▶

92.13 Questioner: Thank you. Third: Just as free will taps intelligent infinity which yields intelligent energy which then focuses and creates the densities of this octave of experience, the Potentiator of Mind utilizes its connection with intelligent energy and taps or potentiates the Matrix of the Mind which yields Catalyst of the Mind. Is this correct?

92.13 發問者：謝謝你。第三：正如自由意志擷取智能無限產生智能能量，於是它聚焦並創造經驗的八度音程的各個密度，心智的賦能者利用它與智能能量的連結，擷取或賦能心智的母體，產出心智的催化劑。這是否正確？

Ra: I am Ra. This is thoughtful but confused. The Matrix of the Mind is that which reaches just as the kinetic phase of intelligent infinity, through free will, reaches for the Logos or, in the case of the mind/body/spirit complex the sub-sub-Logos which is the free-will-potentiated beingness of the mind/body/spirit complex; to intelligent infinity, Love, and all that follows from that Logos; to the Matrix or, shall we say, the conscious, waiting self of each entity, the Love or the sub-sub-Logos spinning through free will all those things which may enrich the experience of the Creator by the Creator.

RA：我是 Ra。這陳述經過深思、但混淆的。心智的母體(向外)伸展，正如同智能無限的動能階段透過自由意志伸向理則；或者就心/身/靈複合體的情況而言，(伸向)子理則[即該心/身/靈複合體的自由意志所賦能的存在狀態]；(母體)前往智能無限，愛，以及所有從那理則出來的東西；(相對地，)愛或子理則透過自由意志編織(旋轉)所有那些事物—藉由造物者以豐富造物者的經驗，前往母體，或容我們說，每個實體的顯意識的、等待的自我*。

{* 關於如何給這糾結的回答下標點符號，有過許多爭論。這個特定的標點符號是許多可能的主觀詮釋之一，詮釋 Ra 意圖要說的東西。}

It is indeed so that the biases of the potentials of a mind/body/spirit complex cause the catalyst of this entity to be unique and to form a coherent pattern that resembles the dance, full of movement, forming a many-figured tapestry of motion.

確實、一個心/身/靈複合體的(各種)潛能的偏向會導致這個實體的催化劑成為獨特的，並且形成一個連貫的樣式，類似那舞蹈，充滿著姿態，形成運行的一面(富含)許多圖案的織錦。

92.14 ▶

92.14 Questioner: Fourth: When the Catalyst of the Mind is processed by the entity the Experience of the Mind results. Is this correct?

92.14 發問者：第四：當心智的催化劑被該實體處理，結果是心智的經驗。這是否正確？

Ra: I am Ra. There are subtle misdirections in this simple statement having to do with the overriding qualities of the Significator. It is so that catalyst yields experience. However, through free will and the faculty of imperfect memory catalyst is most often only partially used and the experience thus correspondingly skewed.

RA：我是 Ra。在這個簡單的陳述中有細微的錯誤指示，它與形意者最優先的品質有關。正是如此，催化劑才產出經驗。無論如何，透過自由意志與不完美記憶的機能，最常發生的情況是催化劑被部分使用、接著經驗相對應地變得歪斜。

92.15 ▶

92.15 Questioner: The dynamic process between the Matrix, Potentiator, Catalyst, and Experience of the Mind forms the nature of the mind or the Significator of the Mind. Is this correct?

92.15 發問者：那麼在心智的母體、賦能者、催化劑、經驗之間的動態過程形成心智的本質或心智的形意者。這是否正確？

Ra: I am Ra. As our previous response suggests, the Significator of the Mind is both actor and acted upon. With this exception the statement is largely correct.

RA：我是 Ra。如我們先前回應所建議的，心智的形意者同時是作用者與被作用者。附帶這個例外，該陳述大部分是正確的。

92.16 ▶

92.16 Questioner: As the entity becomes consciously aware of this process [it]

programs this activity itself before the incarnation. Is this correct?

92.16 發問者：當該實體變得有意識地覺察到這個過程，它在投生之前就自己規劃這個活動，這是否正確？

Ra: I am Ra. This is correct. Please keep in mind that we are discussing, not the archetypical mind, which is a resource available equally to each but unevenly used, but that to which it speaks: the incarnational experiential process of each mind/body/spirit complex. We wish to make this distinction clear for it is not the archetypes which live the incarnation but the conscious mind/body/spirit complex which may indeed live the incarnation without recourse to the quest for articulation of the processes of potentiation, experience, and transformation.

RA：我是 Ra。這是正確的。請記住：我們現在討論的不是原型心智、它是一個公平地讓所有實體使用的資源、雖然被使用的程度並不均勻，而是它述說的對象：即每個心/身/靈複合體的此生的經驗性過程。我們想要清楚地做個區別，因為並不是那些原型活出這輩子，而是有覺知的心/身/靈複合體確實可以活出這輩子，而無需借助一個探尋之旅：為了清晰表達賦能態、經驗、蛻變。

92.17 ►

92.17 Questioner: Thank you. Then finally, as each energy center becomes activated and balanced, the Transformation of the Mind is called upon more and more frequently. When all of the energy centers are activated and balanced to a minimal degree, contact with intelligent infinity occurs; the veil is removed; and the Great Way of the Mind is called upon. Is this correct?

92.17 發問者：謝謝你。最後：當各個能量中心開始被啟動與平衡，心智的蛻變就越來越頻繁地被呼叫。當所有能量中心都被啟動與平衡、到達一個最小的(適當)程度，接觸智能無限的事件發生；罩紗被移除；接著心智的大道被呼叫。這是否正確？

Ra: I am Ra. No. This is a quite eloquent look at some relationships within the archetypical mind. However, it must be seen once again that the archetypical mind does not equal the acting incarnational mind/body/spirit complex' s progression or evolution.

RA：我是 Ra。否。針對原型心智內在的一些關係、這是一個相當動人的觀察。然而，(我們)必須再次看見：原型心智不等於正在演出的具肉身的心/身/靈複合體的進展或進化。

Due to the first misperception we hesitate to speak to the second consideration but shall attempt clarity. While studying the archetypical mind

we may suggest that the student look at the Great Way of the Mind, not as that which is attained after contact with intelligent infinity, but rather as that portion of the archetypical mind which denotes and configures the particular framework within which the Mind, the Body, or the Spirit archetypes move.

由於第一個誤解，我們有些猶豫是否要講第二個考量、但我們將嘗試清晰(表達)。當研讀原型心智之際，我們願建議學生不要將心智的大道視為接觸智能無限之後達成的目標，毋寧將那部分的原型心智做為：指示與配置該特殊的架構，心智、身體、或靈性的原型們在其中移動。

92.18 ▶

92.18 Questioner: Turning, then, to my analogy or shall we say, example of the newborn infant with the undistorted Matrix, this newborn infant has its subconscious veiled from the Matrix. The second archetype, the Potentiator of Mind, is going to act at some time through—I won't say through the veil, I don't think that is a very good way of stating it, but the Potentiator of Mind will act to create a condition, and I will use an example of the infant touching a hot object. The hot object we could take as random catalyst. The infant can either leave its hand on the hot object or rapidly remove it. My question is, is the Potentiator of Mind involved at all in this experience and, if so, how?

92.18 發問者：那麼，轉回到我的比喻或[容我們說]例子：剛出生的嬰兒好比是未受扭曲的母體，這個剛出生的嬰兒的潛意識心智被罩紗遮蔽，與母體隔絕。第二個原型，心智的賦能者在某個時間穿過...作用、我不會說穿過罩紗，我不認為那是個陳述的好方式、但心智的賦能者將採取行動以創造出一個狀況，我將使用該例子：嬰兒碰觸一個發熱的物體。我們可以把該發熱物體當作隨機催化劑，這個嬰兒可以將手放在發熱物體上頭、或快速地將手拿開。我的問題是：心智的賦能者到底有沒有涉入這個經驗中，如果有，如何涉入？

Ra: I am Ra. The Potentiator of Mind and of Body are both involved in the questing of the infant for new experience. The mind/body/spirit complex which is an infant has one highly developed portion which may be best studied by viewing the Significators of Mind and Body. You notice we do not include the spirit. That portion of a mind/body/spirit complex is not reliably developed in each and every mind/body/spirit complex. Thusly the infant's significant self, which is the harvest of biases of all previous incarnational experiences, offers to this infant biases with which to meet new experience.

RA：我是 Ra。心智與身體的賦能者同時涉入嬰兒探尋新經驗的旅程。嬰兒的心/身/靈複合體有一個高度發展的部分、最佳的研讀(途徑)是觀看心智與身體的形意者。你注意到我們並未包括靈性。心/身/靈複合體的那個部分並未可靠地在每一個心/身/靈複合體

中發展。因此，這個嬰兒的顯著自我是所有前世經驗的偏向的收割，提供給這個嬰兒那些偏向、藉此去面對新的經驗。

However, the portion of the infant which may be articulated by the Matrix of the Mind is indeed unfed by experience and has the bias of reaching for this experience through free will just as intelligent energy in the kinetic phase, through free will, creates the Logos. This sub-sub-Logos, then, or that portion of the mind/body/spirit complex which may be articulated by consideration of the Potentiators of Mind and Body, through free will, chooses to make alterations in its experiential continuum. The results of these experiments in novelty are then recorded in the portion of the mind and body articulated by the Matrices thereof.

無論如何，該嬰兒的那部分可以被心智的母體清晰地表達、確實沒有被經驗餵養，並且有個偏向：透過自由意志去碰觸這個經驗、正如同智能能量的動態相位，透過自由意志，創造出理則。那麼，這個子理則，或心/身/靈複合體的那部分可以藉由考量心智與身體的賦能者被清晰表達，透過自由意志，選擇在它們的經驗連續體中做些改變。這些新穎的實驗結果接著被紀錄到心智與身體的那部份、由相關的那些母體清晰表達。

92.19 ▶

92.19 Questioner: Are all activities that the entity has as it experiences things from the state of infancy a function of the Potentiator of Mind?

92.19 發問者：一個實體從嬰兒狀態起，所有的活動都是心智的賦能者的一個機能？

Ra: I am Ra. Firstly, although the functions of the mind are indeed paramount over those of the body, the body being the creature of the mind, certainly not all actions of a mind/body/spirit complex could be seen to be due to the potentiating qualities of the mind complex alone as the body and in some cases the spirit also potentiates action. Secondly, as a mind/body/spirit complex becomes aware of the process of spiritual evolution, more and more of the activities of the mind and body which precipitate activity are caused by those portions of the mind/body/spirit complex which are articulated by the archetypes of Transformation.

RA：我是 Ra。首先，雖然心智的機能對於身體的機能是至高無上的，身體是心智的創造物，當然一個心/身/靈複合體的所有行動不能被視為、全部歸因於單一心智複合體的賦能品質，因為身體與靈性、在某些情況中、也會賦能行動。其次，當一個心/身/靈複合體開始覺察到靈性進化的過程，心智與身體[它們引發活動]之活動越來越多地由該心/身/靈複合體的那些部份所引起、它們可以被那些蛻變的原型清晰地表達。

92.20 ▶

92.20 Questioner: The Matrix of the Mind is depicted seemingly as male on the card and the Potentiator as female. Could Ra state why this is and how this affects these two archetypes?

92.20 發問者：心智的母體在(塔羅)牌中似乎被描繪為一個男性，賦能者則為一個女性，Ra 可否講述為什麼是這樣，以及這點如何影響這兩個原型？

Ra: I am Ra. Firstly, as we have said, the Matrix of the Mind is attracted to the biological male and the Potentiator of the Mind to the biological female.

Thusly in energy transfer the female is able to potentiate that which may be within the conscious mind of the male so that it may feel enspirited.

RA：我是 Ra。首先，如我們先前所說，心智的母體被生物男性吸引、心智的賦能者被生物女性吸引。因此在能量轉移中、女性能夠賦能給男性意識心智內在的東西，好讓它覺得充滿靈性。

In a more general sense, that which reaches may be seen as a male principle. That which awaits the reaching may be seen as a female principle. The richness of the male and female system of polarity is interesting and we would not comment further but suggest consideration by the student.

以更一般的觀點，那向外探尋的可以被視為男性原則；那等待被探尋的可以被視為女性原則。極性的男性系統與女性系統的豐富性是有趣的，我們不願進一步評論、但建議學生去考量。

92.21 ▶

92.21 Questioner: Card #2, the Potentiator of the Mind: we see a female sitting on a rectangular block. She is veiled and between two pillars which seem to be identically covered with drawings but one much darker than the other. I am assuming that the veil represents the veil between the conscious and subconscious or Matrix and Potentiator. Is this correct?

92.21 發問者：第二號牌，心智的賦能者：我們看到一個女性坐在矩形的臺座上。她被面紗覆蓋並坐在兩根柱子之間、似乎都被相同的繪畫覆蓋，但其中一根比另一根黑暗。我正在假設該面紗代表顯意識與潛意識之間的面紗，或心智的母體與心智的賦能者之間的面紗。這是否正確？

Ra: I am Ra. This is quite correct.

RA：我是 Ra。這是相當正確的。

92.22 ▶

92.22 Questioner: I am assuming that she sits between the different colored columns, one on her left, one on on her right (the dark one is on her left), to indicate at this position an equal opportunity, you might say, for potentiation of the mind to be of the negative or positive paths. Would Ra comment on this?

92.22 發問者：我現在假設她坐在兩根不同顏色的柱子之間，一根在她的左邊，一根在她的右邊[暗黑色的柱子在左邊]，這指出暗示該位置有同等機會、你可以說、讓心智的賦能屬於負面或正面之途徑。Ra 可願就此評論？

Ra: I am Ra. Although this is correct it is not as perceptive as the notice that the Priestess, as this figure has been called, sits within a structure in which polarity, symbolized as you correctly noted by the light and dark pillars, is an integral and necessary part. The unfed mind has no polarity just as intelligent infinity has none. The nature of the sub-sub-sub-Logos which offers the third-density experience is one of polarity, not by choice but by careful design.

RA：我是 Ra。雖然這是正確的，卻未能敏銳地注意到女祭司[這個人像已被如此稱呼]所在位置的意義，(她)坐在一個建物之內，如你正確地注意到，在其中，由光明與黑暗的柱子象徵極性，這是整體不可或缺的部分。尚未餵養的心智沒有極性、正如同智能無限沒有極性。子子子理則的特質提供給第三密度經驗，這個屬於極性的特質不是藉由選擇、而是藉由謹慎的設計。

We perceive an unclear statement. The polarity of Potentiator is there not for the Matrix to choose. It is there for the Matrix to accept as given.

我們感知到一個不清楚的陳述。賦能者的極性不是讓母體去選擇。它是讓母體接受的已知條件。

92.23 ▶

92.23 Questioner: In other words, this particular illusion has polarity as its foundation which might be represented by the structural significance of these columns. Is this correct?

92.23 發問者：換句話說，這個特別的幻象擁有極性做為它的基礎、由這些柱子的結構性顯著意義做為代表。這是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

92.24 ▶

92.24 Questioner: It seems to me that the drawings on each of these columns are identical but that the left-hand column, that is the one on the Priestess' s left, has been shaded much darker indicating that the events or the experiences may be identical in the incarnation but may be approached and viewed and utilized with either polarity as the bias. Is this in any way correct?

92.24 發問者：在我看來，在這兩根柱子上的繪畫是完全相同的，但左手邊的柱子，也就是在女祭司左邊的柱子，已經變得黑暗許多，暗示著(我們)一生的事件與經驗或許是相同的，但(我們)可以用任一極性去處理、觀看、利用它們。這是否有一點正確？

Ra: I am Ra. This is correct. You will note also, from the symbol denoting spirit in manifestation upon each pillar, that the One Infinite Creator is no respecter of polarity but offers Itself in full to all.

RA：我是 Ra。這是正確的。你還可以注意到，意味靈性的符號在兩根柱子上都有顯化，即太一無限造物者不偏愛(任一)極性、但充分地獻上祂自己給全體。

92.25 ▶

92.25 Questioner: There seems to be a book on the Priestess' s lap which is half hidden by the robe or material that covers her right shoulder. It would seem that this indicates that knowledge is available if the veil is lifted but is not only hidden by the veil but hidden partially by her very garment which she must somehow move to become aware of the knowledge which she has available. Is this correct?

92.25 發問者：女祭司膝上似乎有本書、有一半被覆蓋她右肩的袍子或布料所隱藏。似乎暗示著如果面紗被掀開，可以揭露一些知識、但不只被面紗隱藏，還部分正被她的衣服隱藏、她必須設法移走、開始覺察她現有的知識。這是否正確？

Ra: I am Ra. In that the conceit of the volume was not originated by Ra we ask that you release the volume from its strictured form. Your perceptions are quite correct.

RA：我是 Ra。因為書卷的巧思並非源自 Ra、我們要求你釋放書卷這個狹窄的形狀。你的感知是相當正確的。

The very nature of the feminine principle of mind which, in Ra' s suggestion, was related specifically to what may be termed sanctified sexuality is, itself, without addition, the book which neither the feminine nor the male principle may use until the male principle has reached and penetrated, in a symbolically sexual fashion, the inner secrets of this feminine principle.

以 Ra 的建議，心智的女性原則的真正本質明確地與聖化的性行為[或許可以這麼稱呼]有關，無須增添什麼，它自身即是那本書，不管是女性或男性原則都無法使用，直到男性原則已經觸及並穿透該女性原則的內在秘密、以一種象徵的兩性方式。

All robes, in this case indicating the outer garments of custom, shield these principles. Thusly there is great dynamic tension, if you will, betwixt the Matrix and the Potentiator of the Mind.

所有的袍子，在這個例子指出(當地)習俗的外衣，庇護了這些原則。因此、如果你願意(這麼想)，在心智的母體與心智的賦能者之間有著巨大的動態張力。

92.26 ▶

92.26 Questioner: Are there any other parts of this picture that were not given by Ra?

92.26 發問者：在這張圖片中、是否有任何其他部分不是 Ra 給予的？

Ra: I am Ra. The astrological symbols offered are not given by Ra.

RA：我是 Ra。這裡提供的占星符號不是 Ra 給予的。

92.27 ▶

92.27 Questioner: The fact that the Priestess sits atop the rectangular box indicates to me the Potentiator of the Mind has dominance or is above and over the material illusion. Is this in any way correct?

92.27 發問者：女祭司坐在矩形的箱子上、這事實向我暗示心智的賦能者可以支配或凌駕於物質的幻象之上。這是否有一點點正確？

Ra: I am Ra. Let us say, rather, that this figure is immanent, near at hand, shall we say, within all manifestation. The opportunities for the reaching to the Potentiator are numerous. However, of itself the Potentiator does not enter manifestation.

RA：我是 Ra。我們不如說這個人像是內在固有的，容我們說，它在所有顯化的裡面，如同在手邊那樣近。有眾多伸手碰觸賦能者的機會。無論如何，賦能者自己並不進入顯化。

92.28 ▶

92.28 Questioner: Would the half moon on the crown represent the receptivity of the subconscious mind?

92.28 發問者：皇冠上的半月會不會是代表潛意識心智的接受性？

Ra: I am Ra. This symbol is not given by Ra but it is not distasteful for within your own culture the moon represents the feminine, the sun the masculine. Thusly we accept this portion as a portion of the image, for it seems without significant distortion.

RA: 我是 Ra。這個符號不是 Ra 給的，但品味不算差，因為在你們自己的文化中，月亮代表女性；太陽代表陽性。因此我們接受這(符號)做為該圖像的一部分，因為它似乎沒有顯著的扭曲。

92.29 ▶

92.29 Questioner: Was the symbol on the front of the Priestess' shirt given by Ra?

92.29 發問者：女祭司襯衣前方的標誌是 Ra 提供的？

Ra: I am Ra. The crux ansata is the correct symbol. The addition and slight distortion of this symbol thereby is astrological and may be released from its stricture.

RA: 我是 Ra。丁形十字架是正確的符號，這個符號的附加物與些微扭曲是占星的東西，可以釋放這個狹窄的限制。

92.30 ▶

92.30 Questioner: Would this crux ansata then be indicating a sign of life or spirit enlivening matter?

92.30 發問者：那麼這個丁形十字架是否表示生命的記號或靈性活化的物質？

Ra: I am Ra. This is quite correct. Moreover, it illuminates a concept which is a portion of the archetype which has to do with the continuation of the consciousness which is being potentiated in incarnation, beyond incarnation.

RA: 我是 Ra。這是相當正確的。此外，它闡明一個概念、是該原型的一部分、跟意識的延續有關、它持續地被賦能：在此生中，超越此生。

92.31 ▶

92.31 Questioner: Were the grapes depicted upon the cloth covering the shoulder of the Priestess of Ra' s communication?

92.31 發問者：披在女祭司肩上的布料上描畫了一些葡萄，這是 Ra 通訊下的產物嗎？

Ra: I am Ra. Yes.

RA: 我是 Ra。是。

92.32 ▶

92.32 Questioner: We have taken those as indicating the fertility of the subconscious mind. Is this correct?

92.32 發問者：我們已認為那些(葡萄)暗示潛意識心智的豐饒。這是否正確？

Ra: I am Ra. This is correct, O student, but note ye the function of the mantle. There is great protection given by the very character of potentiation. To bear fruit is a protected activity.

RA：我是 Ra。這是正確的，喔、學生，爾等還要注意披風的功用。賦能的真正品性給予巨大的保護。結出果實是一個受保護的活動。

92.33 ▶

92.33 Questioner: The protection here seems to be depicted as being on the right-hand side but not the left. Would this indicate greater protection for the positive path than the negative?

92.33 發問者：該保護似乎被描繪在右手邊、而非左邊。這會不會在暗示正面途徑和負面相比、有更大的保護？

Ra: I am Ra. You perceive correctly an inborn bias offering to the seeing eye and listening ear information concerning the choice of the more efficient polarity. We would at this time, as you may call it, suggest one more full query.

RA：我是 Ra。你正確地感知到一個天生的偏向、提供給會看的眼睛與傾聽的耳朵(一個)資訊，關於比較有效率的極性之選擇。在這個時間[如你的稱呼]、我們會建議再一個完整的詢問。

92.34 ▶

92.34 Questioner: I will just, then, attempt an example of the Potentiator of Mind acting. Would, as the infant gains time in incarnation, [it] experience the Potentiator offering both positive and negative potential acts, or thoughts, shall I say, for the Matrix to experience which then begin to accumulate, shall I say, in the Matrix and color it one way or the other in polarity depending upon its continuing choice of that polarity offered by the Potentiator? Is this in any way correct?

92.34 發問者：那麼，我要嘗試以一個例子說明心智的賦能者之演出。當嬰兒在一生中隨著時間長大，它經驗到賦能者同時提供正面與負面的潛在行動或思維，容我說，讓母體去經驗，然後開始在母體中累積，並且在極性中以這種或另一種方式將它染色，取決於該實體持續選擇由賦能者提供的極性？這是否有一點點正確？

Ra: I am Ra. Firstly, again may we distinguish between the archetypical mind and the process of incarnational experience of the mind/body/spirit complex.
RA: 我是 Ra。首先，容我們再次區別：原型心智與心/身/靈複合體的肉身經驗過程是不同的。

Secondly, each potentiation which has been reached for by the Matrix is recorded by the Matrix but experienced by the Significator. The experience of the Significator of this potentiated activity is of course dependent upon the acuity of its processes of Catalyst and Experience.

其次，每一個被母體觸及的賦能態的確被母體所紀錄、但由形意者經驗。形意者對於這個已賦能活動的經驗當然要仰賴其催化劑與經驗之過程的敏銳度。

May we ask if there are briefer queries before we leave this instrument?
在我們離開這個器皿之前、容我們問、是否有個比較簡短的詢問？

92.35 ▶

92.35 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

92.35 發問者：有沒有任何我們可以做的事、好使該器皿更舒適或改善該通訊？

Ra: I am Ra. The support group is functioning well. The instrument, itself, might ponder some earlier words and consider their implications. We say this because the continued calling upon vital energies, if allowed to proceed to the end of the vital energy, will end this contact. There is not the need for continued calling upon these energies. The instrument must find the key to this riddle or face a growing loss of this particular service at this particular space/time nexus.

RA: 我是 Ra。該支援小組運作良好，該器皿自身可以仔細考慮(我們)稍早的話語、並且考量其言外之意。我們說這事、因為若允許持續呼叫生命能直到用盡，將終結這個通訊。並沒有需要持續呼叫這些能量。該器皿必得(自己)找到解開謎題的鑰匙、否則將面臨逐漸失去這個特殊服務的機會、在這個獨特的空間/時間鏈結點上。

All is well. The alignments are exemplary.
一切都好，各項排列可為典範。

I am Ra. I leave you, my friends, in the love and the light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友們，我離開你們、在太一無限造物者的愛與光中。那麼，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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93.0 ▶

93.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

93.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

93.1 ▶

93.1 Questioner: Could you first please give me the condition of the instrument?

93.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. The physical complex distortions of this instrument far more closely approach what you might call the zero mark; that is, the instrument, while having no native physical energy, is not nearly so far in physical energy deficit distortions. The vital energy distortions are somewhat strengthened since the last asking.

RA: 我是 Ra。這個器皿的肉體複合體變貌更遠為密切地接近你或許可稱為零度；也就是說，該器皿雖然沒有原生的肉體能量，迄今在肉體能量短缺變貌上卻沒有那麼嚴重。自從上次詢問以來，其生命能變貌有些強化。

93.2 ▶

93.2 Questioner: What is the position and condition of our fifth-density, negatively oriented visitor?

93.2 發問者：我們第五密度的負面導向的訪客，現在的位置與狀態如何？

Ra: I am Ra. This entity is with this group but in a quiescent state due to some bafflement as to the appropriate method for enlarging upon its chosen task.

RA: 我是 Ra。這個實體和這個小組在一起，但處於靜止沉默的狀態、由於有些困惑：關於適當的方法以擴展它所揀選的任務。

93.3 ▶

93.3 Questioner: Thank you. The foundation of our present illusion we have stated previously to be the concept of polarity. I would ask that since we have defined the two polarities as service to others and service to self, is there a

more complete or eloquent or enlightening definition or any more information that we don't have at this time on the two ends of the poles that would give us a better insight into the nature of polarity itself?

93.3 發問者：謝謝你。我們先前曾提到、我們目前幻象的基礎是極性的概念。既然我們已經定義兩個極性為服務他人與服務自我，我要問：是否有一個更完整或更生動或更有啟發的定義？或者有更多關於極線兩端的資訊是我們現在還沒有的，可以讓我們有最佳的洞見，深入極性自身的本質？

Ra: I am Ra. It is unlikely that there is a more pithy or eloquent description of the polarities of third density than service to others and service to self due to the nature of the mind/body/spirit complexes' distortions towards perceiving concepts relating to philosophy in terms of ethics or activity. However, we might consider the polarities using slightly variant terms. In this way a possible enrichment of insight might be achieved for some.

RA：我是 Ra。關於第三密度的極性，不大可能有個比「服務他人」與「服務自我」更精髓或更生動的描述、由於心/身/靈複合體的變貌的特質、朝向從道德或活動的角度來感知哲學相關的概念。無論如何，我們可以使用稍微不同的辭彙來考量極性。以這種方式，或許一些實體可以得到一個豐富的洞見。

One might consider the polarities with the literal nature enjoyed by the physical polarity of the magnet. The negative and positive, with their electrical characteristics, may be seen to be just as in the physical sense. It is to be noted in this context that it is quite impossible to judge the polarity of an act or an entity, just as it is impossible to judge the relative goodness of the negative and positive poles of the magnet.

一個實體可以從磁鐵享有的物理極性、如實地考量極性。具有電氣特質的負極與正極，正如同物理學的觀點。值得注意的是，在這個脈絡中，相當不可能以此評判一個實體或一個行動的極性，就好比不可能去判斷一個磁鐵的負極與正極的相對好(壞)。

Another method of viewing polarities might involve the concept of radiation/absorption. That which is positive is radiant; that which is negative is absorbent.

另一個觀看極性的方式會涉及放射/吸收的概念。正面的東西是放射發光的；負面的東西是易吸收的。

93.4 ►

93.4 Questioner: Now, if I understand correctly, prior to the veiling process the electrical polarities, the polarities of radiation and absorption, all existed in

some part of the creation, but the service-to-others/service-to-self polarity that we're familiar with had not evolved and only showed up after the veiling process as an addition to the list of possible polarities, you might say, that could be made in the creation. Is this correct?

93.4 發問者：現在，如果我正確地理解，在罩紗過程之前，電氣極性、放射與吸收的極性，全部存在於造物的某個部分，但我們熟悉的服務他人與服務自我之極性尚未演化出來、只有在罩紗過程之後才出現、做為可能極性清單中新增的項目、你可以說、能夠在造物中被製造的。這是否正確？

Ra: I am Ra. No.

RA: 我是 Ra。否。

93.5 ▶

93.5 Questioner: Would you correct me on that?

93.5 發問者：你可願更正我？

Ra: I am Ra. The description of polarity as service to self and service to others, from the beginning of our creation, dwelt within the architecture of the primal Logos. Before the veiling process the impact of actions taken by mind/body/spirits upon their consciousnesses was not palpable to a significant enough degree to allow the expression of this polarity to be significantly useful. Over the period of what you would call time this expression of polarity did indeed work to alter the biases of mind/body/spirits so that they might eventually be harvested. The veiling process made the polarity far more effective.

RA：我是 Ra。極性的描述、即為服務他人與服務自我、從我們造物的開端即安住於原初理則的架構之內。在罩紗過程之前，心/身/靈們採取的行動、對於它們意識的衝擊沒有明顯到足夠有效的程度、好允許這個極性的表達成為顯著有用的。經過一段你們稱為的時間，這個極性的表達確實發揮作用、改變心/身/靈們的偏向，好讓它們最終可以被收割。罩紗過程使得極性遠為有效用。

93.6 ▶

93.6 Questioner: I might make the analogy, then, in that when a polarization in the atmosphere occurs to create thunderstorms, lightning, and much activity, this more vivid experience could be likened to the polarization in consciousness which creates the more vivid experience. Would this be appropriate?

93.6 發問者：那麼、我可以做個比喻，在大氣層中發生一個極化作用，創造雷風暴、

閃電、和許多活動，這個更為生動的經驗可以比擬為意識中的極化創造出更為生動的經驗。這會是個適當的比喻嗎？

Ra: I am Ra. There is a shallowness to this analogy in that one entity' s attention might be focused upon a storm for the duration of the storm. However, the storm producing conditions are not constant whereas the polarizing conditions are constant. Given this disclaimer, we may agree with your analogy.

RA：我是 Ra。這個比喻有其膚淺性，因為一個實體的注意力可能在風暴持續期間聚焦在風暴上。然而，產生風暴的狀態不是恆常的，極化的狀態卻是恆常的。加上這個但書之後，我們可以同意你的比喻。

93.7 ▶

93.7 Questioner: With the third tarot card we come to the first addition of archetypes after the veiling process, as I understand it. And I am assuming that this third archetype is, shall I say, loaded in a way so as to create, if possible, polarization since that seems to be one of the primary objectives of this particular Logos in the evolutionary process. Am I in any way correct on this?

93.7 發問者：就我的理解，罩紗過程之後、首先增加的原型是第三張塔羅牌。我正假設第三號原型以某種方式被裝滿了東西、容我說，如此得以創造可能的極化，因為那似乎是這個特殊理則在進化過程中的一個主要目標。我是否在這方面有一點點正確？

Ra: I am Ra. Before we reply to your query we ask your patience as we must needs examine the mind complex of this instrument in order that we might attempt to move the left manual appendage of the instrument. If we are not able to effect some relief from pain we shall take our leave. Please have patience while we do that which is appropriate.

RA：我是 Ra。在我們回答你的詢問之前、我們請求你的耐心、因為我們必須檢驗這個器皿的心智複合體、好讓我們可以嘗試移動該器皿的左邊手部附肢。如果我們不能夠造成一些痛苦的緩解、我們將要離開。當我們做適當的動作時、請保持耐心。

[Thirty-second pause.]

[停頓 30 秒]

I am Ra. There will continue to be pain flares. However, the critical portion of the intense pain has been alleviated by repositioning.

我是 Ra。將持續有痛苦的閃現。然而，密集痛苦的關鍵部分藉由重新調整位置、已經獲得緩解。

Your supposition is correct.

你的假定是正確的。

93.8 ▶

93.8 Questioner: There seems to be no large hint of polarity in this drawing except for the possible coloration of the many cups in the wheel. Part of them are colored black and part of the cup is white. Would this indicate that each experience has within it a possible negative or positive use of that experience that is randomly generated by this seeming wheel of fortune?

93.8 發問者：在這幅圖畫中、似乎沒有明顯的極性提示，除了輪子中許多杯子可能的著色，它們有部分被染為黑色，杯子的部分被染為白色。這會不會表示每個經驗裡頭包含可能的負面或正面用途、由似乎是命運之輪的東西隨機地產生？

Ra: I am Ra. Your supposition is thoughtful. However, it is based upon an addition to the concept complex which is astrological in origin. Therefore, we request that you retain the concept of polarity but release the cups from their structured form. The element you deal with is not in motion in its original form but is indeed the abiding sun which, from the spirit, shines in protection over all catalyst available from the beginning of complexity to the discerning mind/body/spirit complex.

RA：我是 Ra。你的假定經過深思，然而，它的基礎是該概念複合體的額外東西、發源於占星學。所以，我們請求你保有極性的概念，但將杯子從它狹窄的形式中釋放。你所處理的元素在並非在原初的形式中運行著，但的確是(象徵)持久不變的太陽，從靈性照耀保護所有的催化劑、從複雜性的開端到有辨別力的心/身/靈複合體(的過程)，都可取得。

Indeed you may, rather, find polarity expressed, firstly, by the many opportunities offered in the material illusion which is imaged by the not-white and not-dark square upon which the entity of the image is seated, secondly, upon the position of that seated entity. It does not meet opportunity straight on but glances off to one side or another. In the image you will note a suggestion that the offering of the illusion will often seem to suggest the opportunities lying upon the left-hand path or, as you might refer to it more simply, the service-to-self path. This is a portion of the nature of the Catalyst of the Mind.

的確，你可以，毋寧說，首先在物質幻象提供的許多機會中發現極性的表達，這個事實由那個不黑不白的方塊所反映，即畫中實體所坐的物體；其次，呈坐姿實體所在的

位置，它並未直接地面對機會，而是偏向這一邊或另一邊。在圖像中你可以注意到一個暗示，即是這個幻象所提供的機會經常擺在左手路徑，或者你可以更簡單地指稱為服務自我的途徑。這是心智的催化劑之本質的一部分。

93.9 ▶

93.9 Questioner: The feet of the entity seem to be on an unstable platform that is dark to the rear and light to the front. I am guessing that possibly this indicates that the entity standing on this could sway in either direction, toward the left or the right-hand path. Is this in any way correct?

93.9 發問者：該實體的雙足似乎位於一個不穩定的平台上、它的後面是暗色、前面是亮色。我在猜想這可能指出站在上面的實體可以搖擺到任一方向，朝向左手或右手途徑。這是否有一點點正確？

Ra: I am Ra. This is most perceptive.

RA：我是 Ra。這(觀察)是至為敏銳的。

93.10 ▶

93.10 Questioner: The bird, I am guessing, might be a messenger, the two paths depicted by the position of the wings, bringing catalyst which could be used to polarize on either path. Is this in any way correct?

93.10 發問者：這隻鳥，我在猜想可能是一個使者，由翅膀的位置描繪兩條途徑，帶來催化劑可用來朝任一途徑極化。這是否有一點點正確？

Ra: I am Ra. It is a correct perception that the position of the wingèd creature is significant. The more correct perception of this entity and its significance is the realization that the mind/body/spirit complex is, having made contact with its potentiated self, now beginning its flight towards that great Logos which is that which is sought by the adept.

RA：我是 Ra。這是一個正確的感知：長翅膀的生物的位置具有顯著意義。對於這個實體及其顯著意義更正確的感知是領悟到：該心/身/靈複合體已經與它的賦能態自我接觸、現在開始它的飛行朝向那偉大的理則，即是行家尋求的(目標)。

Further, the nature of the wingèd creature is echoed both by the female holding it and the symbol of the female upon which the figure' s feet rest; that is, the nature of catalyst is overwhelmingly of an unconsciousness, coming from that which is not of the mind and which has no connection with the intellect, as you call it, which precedes or is concomitant with catalytic action. All uses of catalyst by the mind are those consciously applied to catalyst.

Without conscious intent the use of catalyst is never processed through mentation, ideation, and imagination.

再者，有翼生物的本質反映在握住牠的女性、以及該人物雙腳歇息之處為女性的標誌；也就是說，催化劑的本質壓倒性地屬於一個無意識，來自不屬於頭腦的地方、並且與智力[如你所稱]沒有連結，它在催化式作用之前或與其相伴而來。所有藉由心智對催化劑的使用都是被有意識地應用到催化劑上。若少了有意識的意圖，催化劑的用途絕不會被處理：透過心理活動、觀念化、和想像(處理)。

93.11 ▶

93.11 Questioner: I would like, if possible, an example of the activity we call Catalyst of the Mind in a particular individual undergoing this process. Could Ra give an example of that?

93.11 發問者：我想要，如果可能的話，一個我們稱為心智的催化劑的活動的例子、來說明一位特定個體經歷它的過程。Ra 可以給一個那種例子嗎？

Ra: I am Ra. All that assaults your senses is catalyst. We, in speaking to this support group through this instrument, offer catalyst. The configurations of each in the group of body offer catalyst through comfort/discomfort. In fact all that is unprocessed that has come before the notice of a mind/body/spirit complex is catalyst.

RA：我是 Ra。所有突擊你感官的東西都是催化劑。當我們透過這個器皿對這個支援小組講話，提供催化劑。這個小組的每位成員身體的配置、透過舒適/不舒適提供催化劑。事實上、所有未經處理的、來到心/身/靈複合體面前並引起注意的東西都是催化劑。

93.12 ▶

93.12 Questioner: Then presently we receive catalyst of the mind as we are aware of Ra' s communication and we receive catalyst of the body as our body senses all of the inputs to the body, as I understand it. But could Ra then describe catalyst of the spirit, and are we at this time receiving that catalyst also? And if not, could Ra give an example of that?

93.12 發問者：那麼、目前當我們覺察到 Ra 的通訊、我們接收到心智的催化劑，接著當我們身體感測到所有輸入身體的信號、我們接收到身體的催化劑。那麼 Ra 可否描述靈性的催化劑，我們此時是否也接收到那種催化劑？如果沒有，Ra 可否給予那種例子？

Ra: I am Ra. Catalyst being processed by the body is catalyst for the body. Catalyst being processed by the mind is catalyst for the mind. Catalyst being

processed by the spirit is catalyst for the spirit. An individual mind/body/spirit complex may use any catalyst which comes before its notice, be it through the body and its senses or through mentation or through any other more highly developed source, and use this catalyst in its unique way to form an experience unique to it, with its biases.

RA: 我是 Ra。身體正在處理的催化劑即是身體的催化劑。心智正在處理的催化劑即是心智的催化劑。靈性正在處理的催化劑即是靈性的催化劑。一個單獨的心/身/靈複合體可以使用任何引起它注意的催化劑：不管是透過身體及其感官，或透過心理活動或透過任何其他比較高度發展的來源，並且以它獨特的方式使用這個催化劑，形成一個對它而言獨特的經驗，附帶它的偏向。

93.13 ▶

93.13 Questioner: Would I be correct in saying that the archetype for the Catalyst of the Mind is the Logos' s model for its most efficient plan for the activity or use or action of the catalyst of the mind?

93.13 發問者：心智的催化劑這個原型是理則的一個模型、為了(實踐)它最有效率的計畫、針對心智催化劑的活動或用途或行動，我這麼說正確嗎？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

93.14 ▶

93.14 Questioner: Then the adept, in becoming familiar with the Logos' s archetype in each case, would then be able to most efficiently use the Logos' s plan for evolution. Is this correct?

93.14 發問者：那麼該行家在每個狀況中、逐漸熟悉理則的原型，然後能夠為了進化、最有效率地使用理則的計畫。這是否正確？

Ra: I am Ra. In the archetypical mind one has the resource of not specifically a plan for evolution but rather a blueprint or architecture of the nature of evolution. This may seem to be a small distinction, but it has significance in perceiving more clearly the use of this resource of the deep mind.

RA: 我是 Ra。在原型心智中、一個實體有這個資源、並不屬於一個特定的進化計畫，毋寧說是一個進化本質的藍圖或架構。這點似乎只是一個很小的差別，但在更清晰感知深邃心智這部分資源的用途上，有其顯著意義。

93.15 ▶

93.15 Questioner: Then Ra presented the images which we know now as the

tarot so that the Egyptian adepts of the time could accelerate their personal evolution. Is this correct, and was there any other reason for the presentation of these images by Ra?

93.15 發問者：那麼 Ra 當時呈現這些圖像、就是我們現在知道的塔羅，好讓那個時期的埃及人行家們能夠加速他們的個人進化。這是否正確，Ra 呈現這些圖像是否有任何其他理由？

Ra: I am Ra. You are correct.

RA：我是 Ra。你是正確的。

93.16 ▶

93.16 Questioner: Are there any other uses at all of value of these images or tarot cards than the one I just stated?

93.16 發問者：那麼，這些圖像或塔羅牌是否還有任何其他用途或價值、是我剛才沒有提到的？

Ra: I am Ra. To the student, the tarot images offer a resource for learn/teaching the processes of evolution. To any other entity these images are pictures and no more.

RA：我是 Ra。對於學生而言，這些塔羅圖像提供一個學習/教導進化過程的資源。對於任何其他實體、這些圖像只是圖片、再無更多(意義)。

93.17 ▶

93.17 Questioner: I was specifically thinking of the fact that Ra, in an earlier session, spoke of the tarot as a system of divination. Could you tell me what you meant by that?

93.17 發問者：我剛才特別想到一件事，即 Ra 曾在稍早的集會說到塔羅為一個占卜的系統。你可否告訴我、你對那件事的意思？

Ra: I am Ra. Due to the influence of the Chaldees, the system of archetypical images was incorporated by the priests of that period into a system of astrologically based study, learning, and divination. This was not a purpose for which Ra developed the tarot.

RA：我是 Ra。由於迦勒底人的影響，原型圖像的系統被那個時期的祭司納入一個以占星為基礎的研究、學習、占卜之系統。這並不是 Ra(當初)發展塔羅的目的。

93.18 ▶

93.18 Questioner: The third card also shows the wand, I am assuming it is, in

the right hand; the ball at the top being the round magical shape. Am I in any way correct in guessing that Catalyst of the Mind suggests possible eventual use of the magic depicted by this wand?

93.18 發問者：第三張牌同樣顯示一根魔法杖、我假設它位於右手；魔法杖頂端是圓型的魔法形狀。我猜想心智的催化劑暗示著最終可能使用魔法、藉由圖中的魔法杖表達這個意思，我是否有一點點正確？

Ra: I am Ra. The wand is astrological in its origin and as an image may be released from its stricture. The sphere of spiritual power is an indication indeed that each opportunity is pregnant with the most extravagant magical possibilities for the far-seeing adept.

RA：我是 Ra。魔法杖的起源來自占星學、(你)可以把這個圖像從它狹窄的限制中釋放。靈性力量的球體確實是個表徵、即對於有遠見的行家而言、每個機會都孕育著最奢華的魔法可能性。

93.19 ▶

93.19 Questioner: Would the fact that the clothing of the entity [is] transparent indicate the semi-permeability of the veil for the mental catalytic process?

93.19 發問者：該實體的衣服是透明的、這個事實會指出罩紗對於心智催化過程呈現它的半滲透性？

Ra: I am Ra. We again must pause.

RA：我是 Ra。我們必得再次停頓。

[Fifteen-second pause.]

[15 秒停頓]

I am Ra. We continue under somewhat less than optimal conditions. However, due to the nature of this instrument' s opening to us our pathway is quite clear and we shall continue. Due to pain flares we must ask that you repeat your last query.

我是 Ra。我們在較不理想的狀態下繼續。無論如何，由於這個器皿的本質對我們開放，我們的小徑相當通暢，我們將繼續。由於突發的痛苦、我們要求你重複上次的詢問。

93.20 ▶

93.20 Questioner: I was just wondering if the transparency of the garment on the third card indicates the semi-permeable nature of the veil between

conscious and subconscious?

93.20 發問者：我剛才在想第三張牌上的外衣是透明的、這是否指出橫互於顯意識與潛意識心智之間的罩紗的半可滲透特質？

Ra: I am Ra. This is a thoughtful perception and cannot be said to be incorrect. However, the intended suggestion, in general, is an echo of our earlier suggestion that the nature of catalyst is that of the unconscious; that is, outward catalyst comes through the veil.

RA：我是 Ra。這是一個經過深思的感知、不能說是不正確的。然而，一般而言，(圖中)被設計的暗示反映了我們稍早的建議，即催化劑的本質屬於無意識；也就是說，穿過罩紗的向外催化劑。

All that you perceive seems to be consciously perceived. This is not the correct supposition. All that you perceive is perceived as catalyst unconsciously. By the, shall we say, time that the mind begins its appreciation of catalyst, that catalyst has been filtered through the veil and in some cases much is veiled in the most apparently clear perception.

你所有感知的東西、似乎是被有意識地感知。這並不是正確的假定。你所有感知的東西是被無意識地感知為催化劑。在心智開始欣賞催化劑之際、容我們說，催化劑已經過罩紗的過濾，在某些案例中，(即使)在表面上最清晰的感知中、仍有許多部分是被遮蔽的。

93.21 ►

93.21 Questioner: I' m at a loss to know the significance of the serpents that adorn the head of the entity on this drawing. Are they of Ra and, if so, what do they signify?

93.21 發問者：在這幅圖畫上頭、該實體的頭部有個(毒)蛇的裝飾，對於它的顯著意義、我感到有點茫然。它屬 Ra(的設計)嗎？如果是，它表示什麼？

Ra: I am Ra. They are cultural in nature. In the culture to which these images were given the serpent was the symbol of wisdom. Indeed, to the general user of these images perhaps the most accurate connotation of this portion of the concept complexes might be the realization that the serpent is that which is powerful magically. In the positive sense this means that the serpent will appear at the indigo-ray site upon the body of the image figures. When a negative connotation is intended one may find the serpent at the solar plexus center.

RA：我是 Ra。它的特質與文化有關，在該文化中、這種蛇的圖像是智慧的象徵。確

實，對於這類圖像的一般用戶，或許對於這部分概念的最準確意涵是了解蛇在魔法上是強大的。就正面的意義，蛇會出現在人像身體的靛藍色光芒位置。若意圖呈現負面的意涵、一個人可以發現蛇位於太陽神經叢中心。

93.22 ▶

93.22 Questioner: Is there any significance to the serpent? Is there any polarity to the serpent as we experience it in this illusion?

93.22 發問者：這隻蛇有任何重要意義嗎？在我們在這個幻象中經驗的蛇、是否有任何極性？

Ra: I am Ra. We assume that you question the serpent as used in these images rather than the second-density life form which is a portion of your experience. There is a significance to the serpent form in a culture which coexists with your own but which is not your own; that is, the serpent as symbol of that which some call the kundalini and which we have discussed in previous material.

RA：我是 Ra。我們假設你發問的蛇指的是用在這些圖像中的(符號)、而非該第二密度的生命形態、它是你們經驗的一部份。在某個與你們並存的文化中、但不是你們自己的文化，蛇的形態有其重要意義；也就是說，蛇做為[有些實體稱為]亢達里尼的象徵，那是我們在先前的資料*已經討論過的。

{ 先前在 49.5-6 曾涵蓋}*

93.23 ▶

93.23 Questioner: Is there any other aspect of this third card that Ra could comment on at this time?

93.23 發問者：關於第三張牌、是否還有任何其他層面、Ra 可以在此時評論？

Ra: I am Ra. There may be said to be many aspects which another student might note and ponder in this image. However, it is the nature of teach/learning to avoid trespass into the realms of learn/teaching for the student. We are quite agreed to comment upon all observations that the student may make. We cannot speak further than this for any student.

RA：我是 Ra。我們可以說、對於另一個學生、還有許多層面是它可以注意與思量的。然而，教導/學習的本質是避免侵犯學生的學習/教導領域。我們相當願意評論任何學生可能做出的所有觀察。超過這個(界限)、我們就不能多說、對任何學生都一樣。

We would add that it is expected that each student shall naturally have an unique experience of perception dealing with each image. Therefore, it is not expected that the questioner ask comprehensively for all students. It is, rather,

expected and accepted that the questioner will ask a moiety of questions which build up a series of concepts concerning each archetype which then offer to each succeeding student the opportunity for more informed study of the archetypical mind.

我們願附帶說明，我們期待每個學生都在處理各個圖像中，自然地產生一個獨特的感知經驗。因此，我們不期待一個發問者可以為所有學生全面概括所有問題。毋寧說，我們期待與接受發問者將問一部分的問題*，然後建立起一系列關於各個原型的概念，然後提供每個繼起的學生機會、進行關於原型心智更通曉的研究。

{* 在這文脈中、一部分(moiety)可以被定義為：部分，尤其是比較小的份額。}

May we ask for one more query at this time. We are pleased to report that this instrument has remembered to request the reserving of some transferred energy to make more comfortable the transition back to the waking state.

Therefore, we find that there is sufficient energy for one more query.

此時，容我們請求再一個詢問。我們高興地報告這個器皿已經記得要求保存一些轉移能量、好讓回到清醒狀態的過渡期更舒適。所以，我們發現還有足夠的能量接受再一個詢問。

93.24 ▶

93.24 Questioner: I am assuming that you mean one full question, and I' ll make that question: I' d like to know the significance of the shape of the crux ansata, and if that' s too much of an answer I will just ask if there is anything we can do to make the instrument more comfortable or improve the contact?

93.24 發問者：我正假設你的意思是一個完整的問題，我將提出那個問題：我想要知道安卡十字架形狀的重要意義，如果回答內容會太多，我就只問有沒有任何我們可以做的事、可使該器皿更舒適或改善該通訊？

Ra: I am Ra. There are mathematical ratios within this image which may yield informative insights to one fond of riddles. We shall not untangle the riddle. We may indicate that the crux ansata is a part of the concept complexes of the archetypical mind, the circle indicating the magic of the spirit, the cross indicating that nature of manifestation which may only be valued by the losing. Thus the crux ansata is intended to be seen as an image of the eternal in and through manifestation and beyond manifestation through the sacrifice and transformation of that which is manifest.

RA：我是 Ra。對於一個喜歡謎題的實體而言、這個圖像之內包含一些數學比例可以產出有益的洞見。我們不打算揭開這個謎題。我們可以指出安卡十字架是原型心智的概念複合體的一部分：圓圈意味靈性的魔法；十字架意味著顯化的本質、唯有透過失

去才被珍惜。是故，安卡十字架可以被視為一個永恆的圖像、在顯化中並且穿越顯化，透過犧牲和蛻變顯化物、超越顯化。

The support group functions well. The swirling waters experienced by the instrument since our previous working have substantially aided the instrument in its lessening of the distortion of pain.

該支援小組運作良好，自從我們上次的工作集會、該器皿經驗的漩渦水池已經扎實地協助該器皿減輕其痛苦變貌。

All is well. The alignments are well guarded.

一切都好，各項排列被良好地守衛。

We leave you, my friends, in the love and the light of the Infinite One. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite and Glorious Creator. Adonai.

我的朋友，我們在無限太一的愛與光中離開你們。所以，向前去吧，在太一無限與光榮之造物者的大能與和平中歡欣慶祝。Adonai。

第 094 場集會-1982 年八月 26 日

94.0 ▶

94.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. I communicate now.

94.0 RA：我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我現在開始通訊。

94.1 ▶

94.1 Questioner: Could you first please give me the condition of the instrument?

94.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. There is some small increase in physical energy deficit. It is not substantial. All else is as at the previous asking.

RA：我是 Ra。肉體能量赤字有小幅的增加，並不算多。所有其他部分跟上次詢問時一樣。

94.2 ▶

94.2 Questioner: I have questions here from the instrument. One: "Is our fifth-density friend responsible for the instrument's extreme distortion towards pain during and just after sessions?"

94.2 發問者：我這裡有些來自該器皿的問題。一：「在集會期間與集會剛結束之後，我們的第五密度朋友是否要對該器皿朝向痛苦的極度扭曲負責」？

Ra: I am Ra. Yes.

RA：我是 Ra。是。

94.3 ▶

94.3 Questioner: Is there anything that we can do that we are not doing to remedy this situation so that the instrument does not experience this pain, or as much of it?

94.3 發問者：有沒有任何我們可以做、卻還沒做的事，好治療這個狀況、於是該器皿不會經驗這痛苦、或沒那麼痛？

Ra: I am Ra. There is little that can be done due to a complex of pre-existing

distortions. The distortions are triple in the source.

RA: 我是 Ra。由於這是一個早已存在的扭曲複合體、你們能做的很少。這些扭曲依來源由三部份構成:

There is the, shall we say, less than adequate work of your surgeons which allows for various distortions in the left wrist area.

容我們說, 你們外科醫生*小於適當程度的工作容許其左腕區域出現各種扭曲。

{* 在這文脈中, 外科醫生(chirurgeon)就只是外科醫生的古老的替代字彙。 }

There is the distortion called systemic lupus erythematosus which causes the musculature of the lower left and right arms to allow for distortions in the normal, shall we say, configuration of both.

被稱為系統性紅斑狼瘡的扭曲導致其左臂與右臂的較低部位的肌肉組織、都在正常的[容我們說]配置中允許扭曲(進入)。

Lastly, there is the nerve damage, more especially to the left, but in both appendages from the thoracic outlet.

最後, 存在神經損傷, 從胸廓出口到兩邊的附肢、但在左邊尤其嚴重。

In the course of the waking behavior the instrument can respond to the various signals which ring the tocsin of pain, thus alerting the mind complex, which in turn moves the physical complex in many and subtle configurations which relieve the various distortions. Your friend greets these distortions, as has been stated before, immediately prior to the beginning of the working. However, during the working the instrument is not with its yellow-ray chemical vehicle and thusly the many small movements which could most effectively aid in the decrease of these distortions is not possible. Ra must carefully examine the mental configurations of the mind complex in order to make even the grossest manipulation. It is not our skill to use a yellow-ray vehicle.

當該器皿處於清醒行為的動線當中, 它可以回應各種敲響痛苦警鐘*的訊號, 從而警醒心智複合體, 隨後以許多細微的配置來移動肉體複合體, 緩解各種扭曲。如前所述, 你們的朋友對這些扭曲致意, 就在這個工作開始之前的瞬間。然而, 在工作期間, 該器皿並未與它的黃色光芒化學載具同在, 因此不可能(執行)許多微小的動作、那些可以最有效協助減輕扭曲的動作。即使是最粗糙的(肉體)運作, Ra 都必須小心地檢驗該心智複合體的心理配置, 才能去運作。使用一個黃色光芒載具不是我們的技能。

{* 在這文脈中, 警鐘(tocsin)可以被定義為: 警報或或警告的訊號。 }

The weight of the cover has some deleterious effect upon these distortions in

some cases and thus we mentioned that there was a small thing which could be done; that is, the framing of that which lifted the coverlet from the body slightly. In order to compensate for loss of warmth the wearing of material warming the manual appendages would then be indicated.

在某些情況，覆蓋物的重量有一些與這些扭曲相關之有害效應，因此我們提出一件你們可以完成的小事情；那就是，一個稍微舉起床罩、以離開身體、的骨架。為了補償溫暖的減損、我們會認為可以穿上溫暖手部附肢的紡織材料。

94.4 ▶

94.4 Questioner: I immediately think of the instrument wearing long underwear under the robe that it now wears and an extremely light, white cover. Would this be satisfactory?

94.4 發問者：我立刻想到該器皿穿著長的內衣、放在現在穿著的長袍底下、接著是一個極度輕量的白色覆蓋物。這樣做會是符合要求的？

Ra: I am Ra. Due to this instrument' s lack of radiant physical energy the heavier cover is suggested.

RA：我是 Ra。由於這個器皿缺乏明亮閃耀的肉體能量、建議較重的覆蓋物。

94.5 ▶

94.5 Questioner: In your statement, near the beginning of it, you said "less than adequate work of your," and there was a word that I didn' t understand at all. Are you familiar with the word that I am trying to understand?

94.5 發問者：在你的陳述中，接近開頭的部分，你說「你們...小於適當程度的工作」，那兒有個字我完全不懂。你是否熟悉我正嘗試理解的那個字？

Ra: I am Ra. No.

RA：我是 Ra。否。

94.6 ▶

94.6 Questioner: We' ll have to wait until we transcribe the material then. I assume that our fifth-density negative friend doesn' t cause the distortion all the time simply because he wishes to emphasize the fact that the instrument is going to be distorted only if she attempts one of these service-to-others working[s], therefore attempting to stifle the working. Is this correct?

94.6 發問者：那麼我們必須等到抄寫這份資料的時候了。我假設我們的第五密度、負面朋友並未全時段引發該扭曲、只因為他想要強調該事實：該器皿只有在她嘗試一個服務他人的工作時才會遭受扭曲，於是，嘗試來扼殺該工作。這是否正確？

Ra: I am Ra. This is partially correct. The incorrect portion is this: The entity of which you speak has found its puissance less than adequate to mount a continuous assault upon this instrument' s physical vehicle and has, shall we say, chosen the more effective of the space/time nexi of this instrument' s experience for its service.

RA: 我是 Ra。這只有部分正確。不正確的部分是：你所說的這個實體發現它的威力*尚不足以發起持續的襲擊、作用在這個器皿的肉體載具之上，接著，容我們說，已經選擇在更有效的空間/時間鏈結點[屬於於這個器皿的經驗]、提供它的服務。

{* 在這文脈中，威力(puissance)可以被定義為：去完成或實現的力量；效力。}

94.7 ▶

94.7 Questioner: Could you tell me why I have felt so extremely tired on several recent occasions?

94.7 發問者：你能否告訴我、為什麼在最近幾次的場合中、我感覺如此極度地疲倦？

Ra: I am Ra. This has been covered in previous material.

RA: 我是 Ra。這是先前已經涵蓋的題材。{ 先前在 81.2~81.8 曾涵蓋}

The contact which you now experience costs a certain amount of the energy which each of the group brought into manifestation in the present incarnation. Although the brunt of this cost falls upon the instrument, it is caparisoned by pre-incarnative design with the light and gladsome armor of faith and will to a far more conscious extent than most mind/body/spirit complexes are able to enjoy without much training and initiation.

你們現在經驗的通訊花費特定額度的能量、即這個小組的每個成員在此生帶入顯化的能量。雖然這個代價最猛烈的部分落在該器皿頭上，它在投胎前就設計好、裝備著馬甲*，也就是信心與意志的光亮與歡喜之盔甲，到達一個遠為清醒知覺的程度、超過大多數的心/身/靈複合體能夠享有的程度、而無須許多的訓練與啟蒙。

{* 在這文脈中，裝備著馬甲(caparisoned)可被定義為：披掛著裝飾性的覆蓋物或衣服。}

Those of the support group also offer the essence of will and faith in service to others, supporting the instrument as it releases itself completely in the service of the One Creator. Therefore, each of the support group also experiences a weariness of the spirit which is indistinguishable from physical energy deficit except that if each experiments with this weariness each shall discover the physical energy in its usual distortion.

屬於支援小組的成員也在服務他人中、提供意志與信心的精華，支援該器皿、當它完整地釋放自我以服務太一造物者之際。所以，支援小組的每位成員也經驗到靈性的疲憊、跟肉體能量短缺難以區別，除了每一位去試驗這股疲憊，每個成員將發現肉體能量位於其尋常的變貌(水平)。

94.8 ▶

94.8 Questioner: Thank you. I really didn't mean to go over previous material. I should have phrased my question more carefully so that— That is what I expected. I was trying to get confirmation of the fact that I suspected that. I will be more careful in questioning from now on.

94.8 發問者：謝謝你。我真的無意重溫過去的題材。我應該更謹慎地表達我的問題、好讓...那是我期待的。我剛才嘗試針對我猜疑的事實獲得肯定。從現在起，我將更小心地提問。

From the instrument we have the question, "While vacationing I uncovered a lot about myself not consciously known before. It seems to me that I coast on the spiritual gifts given at birth and never have spent any time getting to know my human self which seems to be a child, immature and irrational. Is this so?" 來自該器皿、我們有的(第二個)問題是：「在度假期間、我揭露許多關於我自己的事，以前並未有意識知曉的部分。在我看來，我憑藉與生俱來的靈性天賦不費力地向前進，卻從未花費任何時間去認識我的人類自我，似乎還是個小孩，既不成熟又不理性。是不是這樣？」

Ra: I am Ra. This is partially correct.

RA：我是 Ra。這有部分正確的。

94.9 ▶

94.9 Questioner: Then she says, "If this is so, this seems to be part of the riddle about the manner of beingness that Ra spoke of. I fear if I do not work successfully on my human distortions I shall be responsible for losing the contact. Yet also Ra suggests the over-dedication to any outcome is unwise. Could Ra comment on these thoughts?"

94.9 發問者：然後她說：「如果真是如此，這似乎是該謎題的一部分、關於 Ra 所說的、我存在狀態的方式。我恐怕如果我沒有成功地工作我的各種人類扭曲、我將要為失去該通訊負責。不過 Ra 也建議，過度致力於(呈現)任何結果都是不智的。Ra 可否評論這些想法？」

Ra: I am Ra. We comment in general first upon the query about the contact

which indicates once again that the instrument views the mind/body/spirit complex with jaundiced eye. Each mind/body/spirit complex that is seeking shall almost certainly have the immature and irrational behaviors. It is also the case that this entity, as well as almost all seekers, [has] done substantial work within the framework of the incarnative experience and [has] indeed developed maturity and rationality. That this instrument should fail to see that which has been accomplished and see only that which remains to be accomplished may well be noted. Indeed, any seeker discovering in itself this complex of mental and mental/emotional distortions shall ponder the possible non-efficacy of judgment.

RA：我是 Ra。我們進行一般的評論，首先、關於該通訊的詢問、再一次指出該器皿以有色的偏差眼睛觀看其心/身/靈複合體。每個正在尋求的心/身/靈複合體都幾乎必定擁有不成熟與不理性的行為。同樣地，這個實體、如同幾乎所有的尋求者、已經在這個肉身經驗的架構中完成可觀的工作，並且的確發展出成熟與理性。這個實體竟然未能看見已經完成的事項、而只看見那等著被完成的事項、值得好好地注意。的確，任何尋求者發現自己內在有這個理智/情感與理智變貌之情結、應該思量批判可能並無效力。

As we approach the second portion of the query we view the possibility of infringement upon free will. However, we believe we may make reply within the boundaries of the Law of Confusion.

當我們靠近該詢問的第二部分，我們查看冒犯自由意志的可能性。無論如何，我們相信我們可以在混淆法則的邊界之內回答。

This particular instrument was not trained, nor did it study, nor worked it at any discipline in order to contact Ra. We were able, as we have said many times, to contact this group using this instrument because of the purity of this instrument' s dedication to the service of the One Infinite Creator and also because of the great amount of harmony and acceptance enjoyed each by each within the group; this situation making it possible for the support group to function without significant distortion.

這個特殊的器皿並未受訓，也沒有研讀或工作任何修練(紀律)以接觸 Ra。我們已說過許多次，我們能夠接觸這個小組、使用這個器皿、因為這個器皿獻身於服務太一無限造物者的純粹度，也因為這個小組中每位成員享有大量的和諧與接納；這個情況使得支援小組得以在沒有顯著扭曲的情況下運作。

We are humble messengers. How can any thought be taken by an instrument as to the will of the Creator? We thank this group that we may speak through

it, but the future is mazed. We cannot know whether our geste may, after one final working, be complete. Can the instrument, then, think for a moment that it shall cease in the service of the One Infinite Creator? We ask the instrument to ponder these queries and observations.

我們是謙卑的使者，一個器皿怎能將(我們)任何的想法當作造物者的意志？我們感謝這個小組，讓我們能夠透過它說話，但未來如同迷宮一般，我們不知道是否在最後一次工作之後，我們的冒險故事*得以完成。那麼，該器皿能否思考一會兒、它將會停止服務於太一無限造物者？我們請求該器皿思量這些詢問與觀察。

{* 在這文脈中，冒險故事(geste)可以被定義為：一個冒險的故事或開拓的舉止。}

94.10 ▶

94.10 Questioner: From the previous session the statement was made that much is veiled to the most apparently clear observation. Would Ra expand on what was meant by that statement? I assume that this means the veiling of all of that that is outside the limits of what we call our physical perception having to do with the spectrum of light, etc., but I also intuit there is more than that veiled. Would Ra expand on that concept?

94.10 發問者：在上次集會，Ra 曾講述對於表面上最清晰的感知、仍有許多部分被遮蔽。Ra 可否詳述這個敘述的意思？我假設這意味著對於我們的肉體感知、跟光譜等等有關、的極限之外的所有東西的一種遮蔽，但我的直覺是應該還有更多東西被遮蔽。Ra 可願詳述那個概念？

Ra: I am Ra. You are perceptive in your supposition. Indeed, we meant not any suggestions that the physical apparatus of your current illusion were limited as part of the veiling process. Your physical limits are as they are.

RA：我是 Ra。你的假定是敏銳的。的確，我們沒有暗示你們肉體器官[屬於你們現在的幻象]的限制是罩紗過程的一部分。你們肉體的種種限制是它們本然的樣子。

However, because of the unique biases of each mind/body/spirit complex there are sometimes quite simple instances of distortion when there is no apparent cause for such distortion. Let us use the example of the virile and immature male who meets and speaks clearly with a young female whose physical form has the appropriate configuration to cause, for this male entity, the activation of the red-ray sexual arousal.

無論如何，因為每個心/身/靈複合體的各種獨特偏向，偶爾會有一些相當簡單的變貌的實例，當時卻沒有這類變貌表面上的起因。讓我們使用這例子：一個強壯且不成熟的男性，他遇見一個年輕的女性並且和她清晰地對話、該女子的肉體形態有適當的配置促使這位男性實體活化其紅色光芒性慾衝動。

The words spoken may be upon a simple subject such as naming, information as to the occupation, and various other common interchanges of sound vibratory complex. The male entity, however, is using almost all the available consciousness it possesses in registering the desirability of the female. Such may also be true of the female.

說出的話語可能只是簡單的主題、好比姓名、有關職業的資訊、以及各式各樣常見的聲音振動複合體之交換。然而，該男性實體幾乎用了它擁有的、所有可用的意識去登錄該女性的魅力特點。對於該女性，可能也是如此。

Thusly an entire exchange of information may be meaningless because the actual catalyst is of the body. This is unconsciously controlled and is not a conscious decision. This example is simplistic.

於是，這一整個資訊的交換可能是毫無意義的、因為真正的催化劑屬於身體。這被無意識地控制，並且不是一個有意識的決定。這個例子是過度簡化的。

94.11 ▶

94.11 Questioner: I have drawn a small diagram in which I simply show an arrow which represents catalyst penetrating a line at right angles to the arrow, which is the veil, and then depositing in one of two repositories, one which I would call on the right-hand path, one on the left-hand path; and I have labeled these two repositories for the catalytic action as it's filtered through the veil "the Experience." Would this be a very rough analogy of the way the catalyst is filtered through the veil to become experience?

94.11 發問者：我已畫了一張小圖表、我簡單地展示一個代表催化劑的箭頭、以直角穿透一條代表罩紗的直線，然後儲存於兩個貯藏庫的其中之一，我稱呼其中一個位於右手途徑，另一個位於左手途徑。接著我把這兩個貯藏庫標示為經驗，當催化性作用通過罩紗的過濾，進入其中一個寶庫。這是不是一個很粗糙的類比、說明催化劑通過罩紗的過濾、成為經驗的過程？

Ra: I am Ra. Again, you are partially correct. The deeper biases of a mind/body/spirit complex pilot the catalyst around the many isles of positivity and negativity as expressed in the archipelago of the deeper mind. However, the analogy is incorrect in that it does not take into account the further polarization which most certainly is available to the conscious mind after it has perceived the partially polarized catalyst from the deeper mind.

RA：我是 Ra。再次地，你有部分是正確的。心/身/靈複合體的各種較深偏向導引催化劑迂迴航行在正面性與負面性的許多島嶼之間，好比深邃心智是一個群島遍佈的海

洋。然而，這個類比不正確的部分在於它沒有考慮進一步極化的確切過程、即顯意識心智察覺來自深邃心智的部分極化的催化劑之後、進一步的極化十分肯定是可得的。

94.12 ▶

94.12 Questioner: It seems to me that the Experience of the Mind would act in such a way as to change the nature of the veil so that catalyst would be filtered so as to be more acceptable in the bias that is increasingly chosen by the entity. For instance, if the entity had chosen the right-hand path the Experience of the Mind would change the permeability of the veil to accept more and more positive catalyst, and also the other would be true for accepting more negative if the left-hand path were the one that was repeatedly chosen. Is this correct?

94.12 發問者：在我看來，心智的經驗會如此這般地行動以改變罩紗的特質，好讓被過濾的催化劑更可以透過該實體逐漸增多選取的偏好而更可以接受。舉例來說，如果他已經選擇右手途徑，心智的經驗會改變罩紗的滲透性去接受越來越多的正面催化劑，反之亦然，如果左手途徑是被反覆選擇的途徑，他接受到更多的負面催化劑。這是否正確？

Ra: I am Ra. This is not only correct but there is a further ramification. As the entity increases in experience it shall, more and more, choose positive interpretations of catalyst if it is upon the service-to-others path and negative interpretations of catalyst if its experience has been along the service-to-self path.

RA：我是 Ra。這不只是正確的、還有進一步的衍生結果。當一個實體增添經驗、若它走在服務他人的途徑上，它將越來越頻繁地選擇正面詮釋催化劑；如果它經歷的是服務自我的途徑，則它將越頻繁地選擇負面詮釋催化劑。

94.13 ▶

94.13 Questioner: Then the mechanism designed by the Logos of the action of catalyst resulting in experience was planned to be self-accelerating in that it would create this process of, shall I say, variable permeability, that was of the function of the chosen path. Is this an adequate statement?

94.13 發問者：那麼、該理則設計一個催化劑的行為的機制、導致了經驗，計畫這個機制是為了自我加速(進化)、因為它會創造這個可變動的滲透性過程[屬於已選擇路徑的一個機能]。這是不是一個適當的陳述？

Ra: I am Ra. There is no variable permeability involved in the concepts we have just discussed. Except for this, you are quite correct.

RA: 我是 Ra。在我們剛才討論的概念中，沒有可變動的滲透性過程牽涉其中。除此之外，你是相當正確的。

94.14 ▶

94.14 Questioner: I can understand, to use a poor term again, the necessity for an archetype for Catalyst or a model for Catalyst of the Mind, but what is the reason for having a blueprint or model for Experience of the Mind other than this simple model of the dual repository for the negative and positive catalyst? It would seem to me that the first distortion of free will would be better served if no model for experience were made. I' m somewhat confused on this.

Could you clear it up?

94.14 發問者：我可以理解[再次使用一個貧乏的字眼]，一個給催化劑的原型、或一個心智的催化劑之模型的必要性，但要有一個心智的經驗的藍圖或模型是什麼原因？除了一個可存放正面與負面催化劑的雙重貯藏庫的簡單模型，有沒有別的原因？在我看來，若經驗的模型沒有被製造，自由意志之第一變貌可以獲得更好的服務。你能不能為我澄清這點？

Ra: I am Ra. Your question is certainly interesting and your confusion hopefully productive. We cannot learn/teach for the student. We shall simply note, as we have previously, the attraction of various archetypes to male and to female.

We suggest that this line of consideration may prove productive.

RA: 我是 Ra。你的問題肯定是有趣的、你的困惑有希望產生結果。我們不能替學生學習/教導。我們簡單地指出，如我們曾經提到的*，不同原型對於男性與女性的吸引力。我們建議朝這條路線思考、可能證實有結果。

{* 先前在 87.28,91.18 與 92.20 提到。 }

94.15 ▶

94.15 Questioner: In the fourth archetype the card shows a male whose body faces forward. I assume this indicates that the Experience of the Mind will reach for catalyst. However, the face is to the left, indicating to me that in reaching for catalyst, negative catalyst will be more apparent in its power and effect than the positive. Would Ra comment on this?

94.15 發問者：在第四號原型中，這張牌顯示一個男性的身體面向前方，我假設這指出心智的經驗將向外伸展，去碰觸催化劑。然而，朝向左邊的臉龐向我暗示、在碰觸催化劑的過程中，負面催化劑的威力與效應將比正面的更為明顯。Ra 可否就此評論？

Ra: I am Ra. The archetype of Experience of the Mind reaches not, O student, but with firm authority grasps what it is given. The remainder of your remarks

are perceptive.

RA: 我是 Ra。心智的經驗並不向外伸展，喔、學生，而是秉持堅定的威信、緊握住被給予的東西。你的評論的其他部分是敏銳的。

94.16 ▶

94.16 Questioner: Experience is seated on the square of the material illusion which is colored much darker than in Card Number Three. However, there is a cat inside this. I am guessing that as experience is gained the second-density nature of the illusion is understood and the negative and positive aspects are separated. Would Ra comment on this?

94.16 發問者：經驗坐在物質幻象的方塊物體上，該方塊的顏色要比第三號牌暗許多。然而，在這個(方塊)內部有一隻貓。我在猜想當經驗被獲得時、幻象的第二密度本質被理解，接著負面與正面觀點分離開來。Ra 可否就此評論？

Ra: I am Ra. This interpretation varies markedly from Ra' s intention. We direct the attention to the cultural meaning of the great cat which guards. What, O student, does it guard? And with what oriflamme does it lighten that darkness of manifestation? The polarities are, indeed, present; the separation nonexistent except through the sifting which is the result of cumulative experience. Other impressions were intended by this configuration of the seated image with its milk-white leg and its pointed foot.

RA: 我是 Ra。這個詮釋明顯地與 Ra 的意向不同。我們將注意力導引到那守衛的大貓的文化意義上。喔、學生，牠守衛著什麼東西？牠帶著何種鮮明旗幟*去照亮顯化的黑暗？極性確實存在；分離並不存在、除了透過篩選、那是經驗累積的結果。這張安坐的人像[有著乳白色的腿及其指向性的腳(fooch)]之配置還意圖產生其他一些印象。

{* 在這文脈中，鮮明旗幟(oriflamme)可被定義為：激勵人心的原則、理想或標誌。}

94.17 ▶

94.17 Questioner: What was the last word that Ra communicated? I didn' t quite hear it.

94.17 發問者：Ra 剛才通訊的最後一個字是什麼？我聽得不大清楚。

Ra: I am Ra. We spoke the sound vibration complex, foot. Due to some pain flares, we are at times less than secure in the speaking. However, the way is open and conditions remain good for this working. Please continue to query if there is any difficulty in transmission.

RA: 我是 Ra。我們說了聲音振動複合體，腳(foot)。由於某些痛苦爆發、我們偶爾在說話時比較不穩固。無論如何，對於這個工作，路是開放的，狀態保持良好。如果在

傳達上有任何困難、請繼續詢問。

94.18 ▶

94.18 Questioner: In Card Three the feet of the female entity are upon the unstable platform, signifying dual polarity by its color. In Card Four one foot, pointed, indicates that if the male entity stands on the toe it would be carefully balanced. The other foot is pointed to the left. Would Ra comment on my observation that if the entity stands on this foot it will be very, very carefully balanced?

94.18 發問者：在第三號牌中，女性實體的雙腳位於不安定的平台上，藉由平台的顏色表徵雙重極性。在第四號牌中，一隻腳是尖頭的、指出如果該男性實體墊著腳尖，它得要小心地平衡。另一隻腳指向左邊。Ra 可願就我的觀察評論，如果該實體以一隻腳站立，需要非常、非常小心地平衡？

Ra: I am Ra. This is an important perception, for it is a key to not only this concept complex but to others as well. You may see the T-square which, at times riven as is one foot from secure fundament by the nature of experience yet still by this same nature of experience, is carefully, precisely, and architecturally placed in the foundation of this concept complex and, indeed, in the archetypical mind complex. Experience has the nature of more effectively and poignantly expressing the architecture of experience, both the fragility of structure and the surety of structure.

RA：我是 Ra。這是個重要的認知，因為它是一把鑰匙、不只(開啟)這個概念複合體、也包含其他(原型)。你可以看見丁字有些時候裂開來*如同一隻腳離開穩固的地基、藉由經驗的特質，不過、基於這同樣的經驗特質，(另一隻腳)被謹慎地、精確地、以及依照建築學放置在這個概念複合體的根基上，並且確實位於原型心智複合體之中。經驗**擁有的特質能夠更有效、更尖銳地表達經驗的架構，同時包括結構的脆弱性與穩固性。

{* 在這文脈中，裂開(riven)可以被定義為：撕開、裂開。}

{** 第四號牌，心智的經驗。}

94.19 ▶

94.19 Questioner: It would seem to me that from the configuration of this male entity in Card Four, who looks to the left and the right foot is pointed to the left, that this card would indicate that you must be in a defensive position with respect to the left-hand path, with no need to concern yourself about protection with respect to the right-hand path. Would Ra comment on that?

94.19 發問者：在我看來，就第四號牌中、這個男性實體的配置而言，他眼睛向左邊

看，右腳指向左邊，這張牌暗示對於左手途徑，你必須處在防衛的位置，但關於右手途徑的保護、你則無須擔心。Ra 可願就此評論？

Ra: I am Ra. Again, this is not the suggestion we wished to offer by constructing this image. However, the perception cannot be said to be incorrect.

RA：我是 Ra。再次地，這並不是我們在建構這張圖像時想要提供的建議。然而，不能說該認知是不正確的。

94.20 ▶

94.20 Questioner: The magical shape is on the right edge of the card indicating to me that the spiritual significance is on the right edge of the card, indicating to me that the spiritual experience would be the right-hand path. Could Ra comment on that?

94.20 發問者：魔法圖形在第四號牌的右邊、向我暗示靈性的顯著意義位於這張牌的右邊，指出靈性經驗會是右手途徑。Ra 可否就此評論？

Ra: I am Ra. Yes. The figure is expressing the nature of experience by having its attention caught by what may be termed the left-hand catalyst. Meanwhile, the power, the magic, is available upon the right-hand path.

RA：我是 Ra。是的，該人像正在表達經驗的特質，透過它的注意力被可被稱為左手催化劑的東西抓住。在此同時，那力量、魔法則可以在右手途徑上取得。

The nature of experience is such that the attention shall be constantly given varieties of experience. Those that are presumed to be negative, or interpreted as negative, may seem in abundance. It is a great challenge to take catalyst and devise the magical, positive experience. That which is magical in the negative experience is much longer coming, shall we say, in the third density. 經驗的特質是這樣的：注意力將恆常地獲得經驗的多樣性。那些被假定或被詮釋為負面的東西似乎是充沛的。拿取催化劑並設想出魔法的、正面的經驗是一個大挑戰。負面經驗中具有魔法的東西還要很久以後才會到來、容我們說、在第三密度中。

94.21 ▶

94.21 Questioner: Now, both the third and fourth archetypes, as I see it, work together for the sole purpose of creating the polarity in the most efficient manner possible. Is this correct?

94.21 發問者：現在，就我的看法，第三號與第四號原型一起工作的唯一目的：以最有效率的方式創造極性。這是否正確？

Ra: I am Ra. This cannot be said to be incorrect. We suggest contemplation of this thought complex.

RA: 我是 Ra。這不能說是不正確的。我們建議沉思這個思想複合體。

94.22 ▶

94.22 Questioner: Then prior to the veiling process that which we call catalyst after the veiling was not catalyst simply because it was not efficiently creating polarity, because this loading process, you might say, that I have diagrammed, of catalyst passing through the veil and becoming polarized experience, was not in effect because the viewing of what we call catalyst by the entity was seen much more clearly as simply an experience of the One Creator and not something that was a function of other mind/body/spirit complexes. Would Ra comment on that statement?

94.22 發問者：那麼、在罩紗過程之前，我們在罩紗之後稱為催化劑的東西那時不算催化劑、只因為它並未有效率地創造極性；因為缺乏一個裝載的過程[你可以這麼說]，即我剛才畫的圖表、催化劑穿過罩紗，接著成為已極化的經驗。當時裝載過程不起作用的原因是一個實體以更清晰許多的方式看待我們稱為的催化劑單純為太一造物者的經驗，而不是其他心/身/靈複合體的一個機能。Ra 可願評論那個陳述？

Ra: I am Ra. The concepts discussed seem without significant distortion.

RA: 我是 Ra 這裡討論的概念似乎沒有顯著的扭曲。

94.23 ▶

94.23 Questioner: Thank you. Then we're expecting, in Card Number Four, to see the result of catalytic action and, therefore, a greater definition between the dark and the light areas. In this card we notice that it is more definitely darkly colored in some areas and more white in others in a general sense than Card Number Three, indicating to me that the separation along the two biases has occurred, and should occur, to follow the blueprint for experience. Could Ra comment on that?

94.23 發問者：謝謝你。那麼、我們正期待在第四號牌看見催化作用的結果，因此，黑暗與明亮區域的差異更為鮮明。在這張牌中，我們注意到、一般而言、它與第三號牌的差異、即在某些區域染色更加暗黑、其他區域則更白。這點向我指出，兩種偏向的分離已經發生，並且應該發生，好追隨經驗的藍圖。Ra 可否就此評論？

Ra: I am Ra. You are perceptive, O student.

RA: 我是 Ra。你是敏銳的，喔、學生。

94.24 ▶

94.24 Questioner: The bird in Card Three seems to be now internalized in the center of the entity in Card Four in that it has changed from the... The flight then has achieved its objective and become a part of, a central part of, the experience. Could Ra comment on that?

94.24 發問者：第三號牌中的鳥現在似乎被內化到第四號牌中、該實體的中心；因為牠在第三號牌中的飛行狀態已經改變，飛行已經抵達目的地，接著成為經驗的一個中心部份。Ra 可否就此評論？

Ra: I am Ra. This perception is correct, O student, but what shall the student find the bird to signify?

RA：我是 Ra。這個認知是正確的，喔、學生，但學生應該找到這隻鳥要表示什麼意義？

94.25 ▶

94.25 Questioner: I would guess that the bird signifies that a communication that comes as catalyst signified in Card Three is accepted by the female and used becomes a portion of the experience. I' m not sure of that at all. Am I in any way correct?

94.25 發問者：我會猜這隻鳥表示一個通訊，在第三號牌中、牠代表催化劑、然後被女性接受、接著被使用、成為經驗的一部分。我對此完全不確定。我是否有一點點正確？

Ra: I am Ra. That bears little of sense.

RA：我是 Ra。那沒什麼意義。

94.26 ▶

94.26 Questioner: I' ll have to work on that.

94.26 發問者：我得繼續工作那個(概念)。

Then I am guessing that the crossed legs of the entity in Card Four have a meaning similar to the cross of the crux ansata. Is this correct?

那麼我在猜想第四號牌中、該實體交叉的雙腳具有的意義類似安卡十字架的十字。這是否正確？

Ra: I am Ra. This is correct. The cross formed by the living limbs of the image signifies that which is the nature of mind/body/spirit complexes in

manifestation within your illusion. There is no experience which is not purchased by effort of some kind, no act of service to self or others which does not bear a price, to the entity manifesting, commensurate with its purity. All things in manifestation may be seen in one way or another to be offering themselves in order that transformations may take place upon the level appropriate to the action.

RA：我是 Ra。這是正確的。該圖像中、由活的肢體構成的十字架表示：在你們幻象中顯化的心/身/靈複合體的特質。沒有一個經驗不是以某種的努力去賺得—沒有一個服務自我或服務他人的動作不是承載一個代價的、對於該顯化的實體、(代價)相稱於它的純粹度。所有在顯化之中的東西都可以這一種或另一種方式、被視為正在獻出它們自己好讓蛻變在適合該行動的層次上得以發生。

94.27 ▶

94.27 Questioner: The bird is within a circle on the front of the entity in Card Four. Would that have the same significance as the circular part of the crux ansata?

94.27 發問者：第四號牌中的實體、胸前有個圓圈、裡面有隻鳥。它的意義是否與安卡十字架的圓形部分相同？

Ra: I am Ra. It is a specialized form of this meaningful shape. It is specialized in great part due to the nature of the crossed legs of manifestation which we have previously discussed.

RA：我是 Ra。它是這個有意義圖形的一個特殊化形式。它被特殊化、大部分由於顯化的交叉雙腳的特質、我們剛才已經討論過了*。

{* 就在前一個答案以及 94.18 討論過。 }

94.28 ▶

94.28 Questioner: The entity of Card Four wears a strangely shaped skirt. Is there a significance to the shape of this skirt?

94.28 發問者：第四號牌的實體穿戴一件形狀奇怪的裙子。這件裙子的外形是否有個顯著意義？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

94.29 ▶

94.29 Questioner: The skirt is extended toward the left hand but is somewhat shorter toward the right. There is a black bag hanging from the belt of the

entity on the left side. It seems to me that this black bag has a meaning of the acquiring of material possessions of wealth as a part of the left-hand path.

Would Ra comment on that?

94.29 發問者：該裙子朝左手邊延伸，但在右邊比較短。有個黑色的袋子掛在該實體的腰帶上，位於左邊。在我看來這個黑色袋子的意義是獲取物資，擁有財富，做為左手途徑的一部分。Ra 可願就此評論？

Ra: I am Ra. Although this meaning was not intended by Ra as part of this complex of concepts we find the interpretation quite acceptable.

RA：我是 Ra。雖然這個意義並非 Ra 當初設計為這個概念複合體的一部分，我們發覺這個詮釋相當可以接受。

[Thirty-second pause.]

[停頓 30 秒]

I am Ra. As we observe a lull in the questioning we shall take this opportunity to say that the level of transferred energy dwindles rapidly and we would offer the opportunity for one more full question at this working, if it is desired.

我是 Ra。我們觀察到詢問過程正在停歇、我們藉此機會說轉移能量的水平正快速地降低，我們願提供機會給此次工作的最後一個完整問題、如果(你)渴望去問。

94.30 ▶

94.30 Questioner: I would just state that this card, being male, would indicate that as experience is gained the mind becomes the motivator or that which reaches or "does" more than the simple experienter prior to the catalytic action. That is, there is a greater tendency for the mind to direct the mind/body/spirit complex, and other than that I would just ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

94.30 發問者：我只想敘述這張牌(主題)是男性，會指出當獲得經驗之際、心智成為發動者或那個向外伸展的主體，或者，與獲得催化作用之前的單純經驗者相比、它探尋或「做」的事情更多了。心智有更大的傾向去導引心/身/靈複合體。除此之外我只問有沒有任何我們可以做的事、可使該器皿更舒適、或改善該通訊？

Ra: I am Ra. In the context of your penultimate query we would suggest that you ponder again the shape of the garment which the image wears. Such habiliment is not natural. The shape is significant and is so along the lines of your query.

RA: 我是 Ra。在你倒數第二個詢問的脈絡中，我們會建議你重新衡量該圖像穿的服裝，這樣的服飾*是不自然的。該外形具有顯著意義、並且依循你的詢問路線。

{* 在這文脈中，服飾(habiliment)可被定義為：服裝，尤其是適合一個人的地位或職業的服裝。 }

The support group cares well for the instrument. We would ask that care be taken as the instrument has been offered the gift of a distortion towards extreme cold by the fifth-density friend which greets you.

支援小組對該器皿照顧良好。我們請求小心照顧、因為該器皿已經被提供一份禮物：第五密度朋友對你們的致意、即朝向極度寒冷的一個變貌。

Although you may be less than pleased with the accoutrements, may we say that all was as carefully prepared as each was able. More than that none can do. Therefore, we thank each for the careful alignments. All is well.

雖然你們對於附屬裝備可能還不很滿意，容我們說一切都被謹慎地準備、每一位都盡力了。沒有實體能做得比這更多了。所以，我們感謝每一位提供的謹慎排列。一切都好。

We leave you, my friends, in the love and in the light of the One Glorious Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One. Adonai.

我的朋友，我們在太一榮光之無限造物者的愛與光中離開你們。那麼，向前去吧，在太一的大能與和平中歡欣慶祝。Adonai。

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95.0 ▶

95.0 Ra: I am Ra. I greet you, my friends, in the love and in the light of the One Infinite Creator. We communicate now.

95.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

95.1 ▶

95.1 Questioner: Could you first please give me the condition of the instrument?

95.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA: 我是 Ra。如前所述。

95.2 ▶

95.2 Questioner: Thank you. What is the situation with respect to our fifth-density negative associate?

95.2 發問者：謝謝你。我們的第五密度負面夥伴的狀況是怎樣的？

Ra: I am Ra. The aforementioned entity has chosen various means to further its service and though each is effective in itself, does not lead to the lessening of the dedication to service for others or the valuing of harmonious interaction. Therefore, the entity, though not as quiet as it has been, is somewhat depolarized on balance.

RA: 我是 Ra。前述的實體已經選擇各式各樣的方法去增進它的服務，雖然每一項就它自己而言是有效的，卻沒有一項引領(該小組)去減少對服務他人的奉獻程度、或減少對和諧互動的珍惜。因此，該實體雖然不像先前那麼安靜，在平衡上卻有些退極化。

95.3 ▶

95.3 Questioner: There seems to be an extremely high probability that we will move from this position to another residence. If we should move from this residence and cease using this room for workings with Ra, is there a magically appropriate ritual for closing the use of this place of working, or is there anything that we should do with respect to leaving this particular place?

95.3 發問者：似乎有極高的可能性、我們將從這個位置搬遷到另一個住宅。如果我們應該搬離這棟住宅、並且停止使用這個專門和 Ra 一同工作的房間，是否有一個魔法上的適當儀式用以關閉這個工作場所的使用？或者有任何事情是我們在離開這個特殊的場所前、應該做的？

Ra: I am Ra. It would be appropriate to remove from this room and, to a lesser extent, from the dwelling, the charging of what you might call the distortion towards sanctity. To remove this charge it is valuable either to write upon your paper your own working or to use existing rituals for the deconsecration of a sacred place such as one of your churches.

RA：我是 Ra。這個房間充滿神聖性[你們對這個變貌的稱呼]的電荷，該建築物則少一些，將它移除是恰當的。要移除這種電荷有兩種有用的方法，一種是在你們的紙張上寫下你自己的工作(內容)；或使用現存的、為神聖場所舉行的除聖儀式，好比你們教堂(使用)的方式。

95.4 ▶

95.4 Questioner: Thank you. The new room that we choose will of course be carefully cleaned and marred surfaces made well. We shall also use the Banishing Ritual of the Lesser Pentagram prior to a working. Is there anything else that Ra could suggest? And I would also know if there is anything in particular that Ra might suggest with respect to the particular place that has been chosen for the new location.

95.4 發問者：謝謝你。我們為這個工作選擇的新房間當然會被仔細地清潔、損毀的表面也會被整修好。我們還會在每次工作之前、使用小五芒星的驅逐儀式。Ra 是否還有任何其他事項的建議？我也想知道是否有任何特別的事情是 Ra 可以建議的、關於(我們)已選擇的新地點？

Ra: I am Ra. We scan the recent memory configurations of the questioner. Firstly, there has been some less than harmonious interaction within this dwelling. The dynamics of this interaction were potent enough to attract a lesser thought-form. Therefore, we suggest the salting and ritual cleansing by blessed water of all windows and doorways which offer adit into the domicile or any out-buildings thereof.

RA：我是 Ra。我們掃描發問者最近的記憶配置。首先，在這個住所所有過一些較不和諧的互動。這股互動的動力具有足夠的勢能吸引較低的思想-形態。因此，我們建議撒鹽、以及藉由祝聖的水在所有的窗戶與門口[提供入口*進入住所或任何外圍的建築]舉行淨化儀式。

{* 在這文脈中，入口(adit)可以被定義為門口。 }

Further, we suggest the hanging of the cut garlic clove in the portion of the room which has accommodated those whose enjoyment has turned into a darker emotion centering upon the area we find you call the wet bar, also the room intended for the sleeping which is found near the kitchen area. The appropriate words used to bid farewell to those of the lower astral shall be used in connection with the hanging of the garlic cloves for the period of approximately 36 of your hours. We believe that this is equivalent to two of your night periods and one of your lit periods. This should cleanse the house as you find it to the extent that it is neutral in its vibrations. We suggest that you then request of this living entity that it now be welcoming and absorbent for the vibrations of harmony, love, and thanksgiving which this group shall then, as the incarnational experience proceeds, offer to the domicile.

再者，我們建議在我們發覺你稱為溼酒吧的區域懸掛切過的大蒜瓣，這個區域收容了那些實體、它們的歡娛轉變成比較暗黑的情緒、並集中在此區域以及用來睡覺的房間[靠近廚房區域]。懸掛大蒜瓣的同時、使用適當的話語與那些較低星光層的(存有)道別、為時大約你們的 36 個小時；我們相信這相當於你們的兩個夜晚時期加上一個明亮時期。這樣應該可以淨化該房屋到某個程度、而你可以發現它成為中立的振動。然後我們建議你們請求這個活生生的實體現在歡迎與吸收和諧、愛、感謝的振動，接著這個小組在(此次)肉身經驗持續期間，將這些振動提供給該住所*。

{ 請看資源書卷，以閱讀一個整理過的指示集合、關於使用鹽或大蒜來淨化形而上的環境。 }*

95.5 ▶

95.5 Questioner: I am assuming that we would prepare the blessed water the same as we prepare the water for the instrument to drink after a session and then would wipe the windows and doors with this water... probably have to be done in a bucket, and... I would like to know if this is correct, and what was meant by salting of the windows and doors?

95.5 發問者：我正在假設、我們要準備的蒙福之水跟我們在每次集會後準備給器皿喝的水是一樣的，然後用這種水來擦拭所有窗戶與門...八成必須一個水桶才能完成。我會想知道這個過程是否正確，以及撒鹽在窗戶與門廊上的意義是什麼？

Ra: I am Ra. Firstly, you may bless the water yourselves or may request so-called holy water from any blessed place; that is, blessed by intention. Secondly, the water shall be carefully shaken from the fingers along the sills of all windows and doors as they have been opened. Thirdly, prior to the sprinkling of this cleansing, blessing sacrament of water, the salt shall be

trailed along these sills in a line and again allowed to exist in this configuration for 36 to 48 hours. Then the virgin broom may ritually sweep the salt out of each window and doorway, sweeping with each stroke the less fortunate of the vibrations within the dwelling which might find coexistence with your group difficult.

RA: 我是 Ra。首先，你們可以自己祝福這些水，或請求從任何蒙福的地方得到所謂的聖水；也就是說，受到意願的祝福。其次，各手指仔細地將這些水，沿著所有窗戶與大門的底線，抖動出去、同時它們已經是開啟的。第三，在灑出這淨化的、水之賜福聖體以前，應該先把鹽巴沿著這些底線擺放，再次地，允許它以這個配置存在 36 到 48 個小時。然後使用全新的掃把、儀式化地將鹽巴掃出每個窗戶與門廊之外，每次揮動掃把、將那些在這個住所中的較不幸的振動掃出、它會發現與該小組共處是困難的。

95.6 ▶

95.6 Questioner: I assume you mean that we should put the salt on the outer doors only and not the inner doors of the house. Is that correct?

95.6 發問者：我假設你的意思是：我們應該把鹽巴只放置在外部門口的底線、而非房子內部的門戶的底線。那是否正確？

Ra: I am Ra. This is correct. We cannot express the nature of salt and water and garlic with clarity enough to inform you as to the efficacy with which salt absorbs vibrations which have been requested to move into salt when salt has been given water. We cannot express the full magical nature of your water, nor can we express the likeness and attractiveness of the garlic cut to lower astral forms. The attractiveness is negative and no service-to-self astral form will accept coexistence with the cut garlic.

RA: 我是 Ra。這是正確的。我們無法足夠清晰地表達鹽與水與大蒜的特質、好告知你鹽吸收振動的功效，當鹽碰到水之後，(實體)可以要求某些振動進入鹽巴。我們無法表達你們水的完整之魔法特質，我們也不能表達大蒜切片對於較低星光形體的相似性與吸引力。該吸引力是負向的，沒有一個服務自我的星光形體會接受與大蒜切片共存。

Therefore, we offer these suggestions. We also request, carefully, that the broom be clean and that the garlic be burned. The virginity of the broom is most efficacious.

所以，我們提供這些建議。我們也謹慎地要求掃把得是乾淨的、並且大蒜(在事後)要燒掉。掃把的純淨性是最有效力的。

95.7 ▶

95.7 Questioner: Let me see if I have the scenario correctly. I' ll repeat my version of it. We would hang garlic, fresh-cut garlic in the area of the wet bar and the area of the bedroom that is adjacent to the kitchen area. We would salt all window sills and all outer wall door sills and then sprinkle blessed water from our fingers on all of the salted areas. We would then say appropriate words to bid farewell to lower astrals. Those words I am not sure of. Would Ra comment on the scenario that I' ve just stated?

95.7 發問者：讓我看看，我是否正確地擁有整個場景。我將重述我的版本。我們會懸掛新鮮切過的大蒜在溼酒吧區域、以及鄰近廚房的臥室區域。我們會撒鹽在所有的窗戶底線、和所有的外部牆壁中的門戶底線，然後從我們的手指將蒙福之水灑在鹽巴覆蓋的區域。然後我們會說一些適當的話向較低的星光(存有)道別。我不確定要說什麼話語。Ra 可願評論我剛才陳述的場景？

Ra: I am Ra. Your grasp of our suggestions is good. We note that the salt be poured in the straight line with no gaps. There are various ritual words of blessing and farewell to entities such as you are removing. We might suggest the following.

RA：我是 Ra。你對於我們的建議掌握得不錯。我們補充說明，倒出鹽巴時、使它成沒有缺口的一直線。對於你們即將移除的這類實體，有各式各樣的祝福與道別的話語。我們可以建議以下話語：

When the salt is laid you may repeat “We praise the One Creator which gave to salt the ability to enable those friends, to which we wish to bid farewell, to find a new home.”

當鹽巴被放置時，你可以重述：「我們讚美太一造物者、祂給予鹽巴能力、致使那些我們想道別的朋友們去找到一個新家。」

As the water is sprinkled you may say “We give thanks to the One Creator for the gift of water. Over it the Creator moves Its hand and stirs Its will to be done.”

當灑水之際、你可以說：「我們感謝太一造物者、為了(祂)水的禮物，在水的上方、造物者移動祂的手並加以攪動、祂的意志得以完成。」

The hanging of the cut garlic may be accompanied by the words “We praise the One Creator for the gift of garlic and bless its ability to offer to those friends to whom we wish to bid farewell the arrow which points their way of egress.”

懸掛大蒜切片的同時，伴隨著這些話語：「我們讚美太一造物者、為了大蒜的禮物並且(祂)降福大蒜一種能力給那些我們想道別的朋友，即提供一個箭頭、為它們指向出去的道路。」

When the sweeping is done you may say "We praise the One Creator and give thanksgiving for the spiritual cleanliness of this dwelling place."

當打掃完成之際，你可以說：「我們讚美太一造物者並感謝這個住處擁有靈性的清潔。」

As the garlic is burned you may say "We give thanks to the One Creator for the gift of spiritual cleanliness in our dwelling place and seal the departure of all those who have left by this exit by the consuming of this substance."

在焚燒大蒜之際、你可以說：「我們感謝太一造物者、讓我們的住處獲得靈性清潔的禮物，並且封印這個出口[所有(較低)存有從該出口離開]，藉由消耗這個物質。」

95.8 ▶

95.8 Questioner: Is any place more appropriate than another to hang the garlic in the rooms; for instance, over the windows or anything like that? I know it is supposed to be hung in the area of the bar but I meant in the bedroom. Is there any more appropriate place than another?

95.8 發問者：在各個房間中、是否有任何地方比其他地點更適合懸掛大蒜；舉例來說，窗戶上方或任何類似的東西？我知道大蒜應該要懸掛在酒吧區域，但我意指的是在臥室中。是否有任何更適合的地方？

Ra: I am Ra. The windows and the doorways are most appropriate and, in addition, we suggest the salting and sprinkling of any door which may lead elsewhere than out of the dwelling in order to afford to the entities the understanding that they are not desired elsewhere within the dwelling.

RA：我是 Ra。窗戶與門口是最適合的，除此之外，我們建議在通往其他地方的門口都灑上鹽巴與水、它可能不只通往該住所外面，好使這些實體理解到它們在住所的其他地方也不被渴望。

95.9 ▶

95.9 Questioner: Okay, I understand that the garlic is to be used at the bar area and in the bedroom that is close to the kitchen and has an exit onto the carport. If I am correct then, those are the only two places to use the garlic: the bar and that room with the exit to the carport. That's correct, isn't it?

95.9 發問者：OK，就我的理解，使用大蒜的地方包括酒吧區域、以及靠近廚房的臥

室、它還有一個通往車棚的出口。如果我是正確的，那麼只有這兩個地方要用到大蒜：酒吧與那個通往車棚的房間。那是正確的，不是嗎？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

95.10 ►

95.10 Questioner: We would like to pick the most appropriate room for sanctifying for the Ra contact. And we will not use that bedroom even though we' ve cleansed it. I would imagine it would be better not to use it, I' m not sure. But is there any room that would be most appropriate that Ra could name?

95.10 發問者：我們想要為了 Ra 通訊挑選最適當的房間聖化。我們將不會使用那個臥室、縱使我們已經淨化它。我想像不要用它比較好。我不確定。但有沒有任何房間會是最適當的、Ra 可以指出它？

Ra: I am Ra. When you have finished with your work the dwelling shall be as a virgin dwelling in the magical sense. You may choose that portion of the dwelling that seems appropriate and once having chosen it, you may then commence with the same sort of preparation of the place with which you have been familiar here in this dwelling place.

RA：我是 Ra。當你們結束你們的(淨化)工作、該住處將是一個純潔的住所、以魔法的角度而言。你們便可以選擇住所中似乎適當的部分，一旦選定之後，然後你們可以開始同樣的準備方式、跟你們在這個住處已熟悉的方式相同。

95.11 ►

95.11 Questioner: I am assuming that the newly chosen place meets parameters for best contact on the exterior of the house and would ask Ra at this time if there is any suggestions with respect to the exterior of the house?

95.11 發問者：我正假設、該新近挑選的地方的外圍符合與 Ra 通訊的最佳參數，接著在這個時候要問 Ra 關於該房屋的外圍、是否有任何建議？

Ra: I am Ra. The dwelling seems surrounded with the trees and fields of your countryside. This is acceptable. We suggest the general principle of preparing each part of your environment as it best suits each in the group with the beauty which each may feel to be appropriate. There is much of blessing in the gardening and the care of surroundings, for when this is accomplished in love of the creation the second-density flowers, plants, and small animals are aware

of this service and return it.

RA: 我是 Ra。該住所似乎被你們鄉村的田野與樹木圍繞，這是可接受的。我們建議準備環境的一般原則、即準備各部分的環境最佳地適合該小組的每位成員，帶著每一位都感覺適宜的美。在園藝與照顧環境中、有著許多的祝福，因為當(實體)懷著對造物的愛完成這工作，第二密度的花朵、植物、小動物都會覺察到這項服務、並予以回報。

95.12 ▶

95.12 Questioner: On one end of the house there are four stalls that have been occupied by horses. Would it be appropriate or necessary to modify in any way the condition of that area even though it is outside the living area of the house?

95.12 發問者：在房子的一端有四個馬廄，曾經有馬匹居住。修改該區域的狀況會是適當的或必需的、縱使它在屋子的居住區域外面？

Ra: I am Ra. There has been no undesirable negative energy stored in this area. Therefore, it is acceptable if physically cleaned.

RA: 我是 Ra。在該區域並沒有令人不快的負面能量儲存其中。所以，只要經過物理的清潔過後、即是可接受的。

95.13 ▶

95.13 Questioner: Is there any other comment in closing this questioning area upon the new location that Ra could make other than the comments already made on the new location or any part of it?

95.13 發問者：在即將結束詢問我們的新地點之際、除了已經給出的、關於新地點的評論之外、Ra 是否還有其他的評論？

Ra: I am Ra. We are gratified that this query was offered to us for there has been a concentration of negative thought patterns at a distance north to 10° of north, approximately 45 of what you call yards extending therefrom to all four directions in a rectangular but irregular shape.

RA: 我是 Ra。接收到這個詢問使我們感到欣慰，因為在北北東 10°曾有負面思想樣式的集結，距離大約是 45[你們稱為的]碼，從該處延伸到所有四個方位、呈現一個不規則矩形的外形。

We ask that the garlic be strung approximately 60-70 feet beyond the far verge of this area which is approximately 57 yards from the dwelling on a bearing north to 10° off north. We suggest that the garlic be hung in the

funnel so that the energies are drawn into the south small end of the funnel and traduced northward and away from the dwelling. The procedure of the hanging will be one for testing your ingenuity but there are several ways to suspend the substance and it is well to do so.

我們要求將大蒜串成一條線、掛在這個區域的遠端邊界，半徑大約是 60~70 英尺，也就是從該住所起算、方位為北北東 10°，大約 57 碼的距離。我們建議將大蒜懸掛在一個漏斗之內，好讓(負面)能量被吸引進入小口徑的南端，並且被轉換到北方、接著離開該住所。懸掛的程序將會考驗你們的設計才能，但有幾種方式可以懸掛該物質，如此做是好的。

95.14 ►

95.14 Questioner: I envision a cardboard funnel approximately three feet in length and then a smaller cardboard funnel of the same configuration inside that funnel, garlic placed between the two cardboard surfaces so the garlic is actually a funnel of garlic itself and then held in place by the two cardboard cones, the smaller end of the cone being toward the house, the open or larger end being away from the house.

95.14 發問者：我在心裡描繪一個厚紙版組成的漏斗，大約三英尺長，然後一個相同配置的較小厚紙版、把它置入那個漏斗中；大蒜放在兩個厚紙版的表面之間，好讓大蒜自身確實形成一個漏斗，被安置在兩個厚紙版的圓錐之間，圓錐體較小端朝向房屋，敞開或較大一端則朝著離開房屋的方向。

I also would like to be sure that I accurately know the position that we' re talking about by taking a specific point on the house such as the front door, the door with the little roof extending over it at the front of the house, and taking a direction from that. I suspect the direction is up toward the road that leads out of the property, and an exact measurement from the front doorknob to the center of the area of negativity of which we speak [would be helpful].

Would Ra comment on what I have just said?

我也想要確定、我準確地知道我們談論的位置，好比前門，上面有小屋頂覆蓋的門，接著從那兒量取方向。我懷疑該方向是沿著道路向上、通往該不動產的外圍，接著一個從門把到負面性區域的中心[我們剛才談論的主題]的精確度量應該會有幫助。Ra 可願評論我剛才說的話？

Ra: I am Ra. We were working from the other side of the dwelling. However, the exact distance is not important due to the generalized nature of the astral leavings. The heading would be approximately 10° east of north to 5° east of north. This is not a heading in which absolute fastidiousness needs be

paramount. The yardage is approximately as given. As to the hanging of the garlic, it must be able to be blown by the wind. Therefore, the structure which was envisioned is less than optimal. We might suggest the stringing between two placed posts on either side of the funnel of the strung cloves.

RA: 我是 Ra。我們工作的起點是該住所的另一邊。無論如何，精確的距離並不重要，由於星光殘餘物具有的概括特質。航向大約是北北東 10°到北北東 5°之間。這個航向並不需要絕對的苛求。以碼計量的距離大約是剛才給予的(數字)。關於大蒜的懸掛，它必定要能夠被風吹動。因此，你觀想的結構並不十分理想。我們建議在兩邊的支柱串起一條線、在漏斗的兩邊掛一串大蒜瓣。

95.15 ▶

95.15 Questioner: In order to make this funnel of garlic cloves, would a wire framework such as chicken wire which has a small inch-square mesh or something like that shaped into a cone with the garlic attached to it all around it, and with the small end toward the house and the open end away from it, strung between two poles. Would that be appropriate or must the wind blow it more than that?

95.15 發問者：為了製作這個掛大蒜瓣的漏斗，一個鐵絲骨架、好比六角形鐵絲網、有著小尺寸的網孔或類似的東西，把它塑形為圓錐體，將大蒜繞著它繫在上面，並且讓它的較小端朝向房屋，開放端遠離房屋，把它繫在兩根支柱之間。那樣做合適嗎、或者風必得更多地吹動它？

Ra: I am Ra. That is appropriate. You see in this case the center of the negativity is as described, but there will be a general cleansing of the dwelling and its acreage by this means. One action you might take in order to improve the efficacy of the cleansing of the environment is the walking of the perimeter with the opened clove in hand, swinging the clove. No words need be said unless each wishes to silently or verbally speak those words given for garlic previously.

RA: 我是 Ra。那是合適的。你在這個案例中看見被描述的負面性的中心，但藉由這個方法、將有個住所以及週邊的一般性淨化工作。你們可以採取一個動作可改善淨化環境的效力、也就是手上拿著打開的(大蒜)瓣，並來回搖動、並且在房屋週邊行走。無須說任何話語，除非每位成員希望靜默地、或口頭上講述先前針對大蒜的(禱)詞。

95.16 ▶

95.16 Questioner: Is there any other thing that we can do to prepare this new place for the parameters of beingness and communication with Ra in our own living or dwelling conditions that would be appropriate that Ra could mention

at this time?

95.16 發問者：有沒有任何其他事會是合適的、我們可以做的事、以準備這個新的地方，迎接存在狀態的參數以及與 Ra 通訊、在我們自己的生活或居住狀態中；Ra 可以在此時提出？

Ra: I am Ra. There are no more specific suggestions for the specific location you contemplate. In general, the cleanliness is most helpful. The removal from the mind complex of those thoughts not of harmony is most helpful and those practices which increase faith and will that the spirit may do its work are most helpful.

RA：我是 Ra。對於你沉思的這個特定的位置，沒有更多的特定建議了。一般而言，乾淨是最有幫助的。將心智複合體中不屬於和諧的想法移除也十分有幫助。接著那些增加信心與意志的練習，好讓聖靈可以做祂的工作、那是最有幫助的。*

{* 吉姆寫道：「我個人的假定是，Ra 反常地離開慣用的靈性複合體，而使用比較口語意義的靈，這意義和上主之靈或太一造物者有關。在 95.7，Ra 提供我們一些話語和鹽巴、水、大蒜結合使用，好幫助淨化我們的住處。在每個例句中，都提到太一造物者做為淨化活動的一部份，所以在我看來，Ra 在這個問答中參照相同的造物者是相當合理的。我們做為心/身/靈複合體已經做到自己的職責，現在聖靈/造物者會盡祂的職責。是故，我感覺聖靈和祂都應該大寫(英文)處理。」}

95.17 ►

95.17 Questioner: After the suggestions are accomplished with respect to cleansing of the property, does Ra anticipate that our contact with Ra will be as efficient with respect to the location parameters in that particular place as they are in this particular place?

95.17 發問者：關於淨化該不動產、在完成以上建議之後，Ra 是否期待我們與 Ra 的通訊會跟(我們)在這個特殊地點一樣有效率？

Ra: I am Ra. All places in which this group dwells in love and thanksgiving are acceptable to us.

RA：我是 Ra。這個小組只要安住在愛與感恩之中、所有地方對我們而言都是可接受的。

95.18 ►

95.18 Questioner: Thank you. A question has been asked [which] I' ll ask at this time. In processing the catalyst of dreams is there a universal language of the unconscious mind which may be used to interpret the meaning of dreams, or does each entity have a unique language of its unconscious mind which it

may use to interpret the meaning of dreams?

95.18 發問者：謝謝你。有人問了一個問題、我將在此時詢問。在處理夢的催化劑的過程中、是否有個無意識心智的普世語言、可以用來詮釋夢的意義？或者每一個實體有它自己的無意識心智的獨特語言、它可用來詮釋夢的意義？

Ra: I am Ra. There is what might be called a partial vocabulary of the dreams due to the common heritage of all mind/body/spirit complexes. Due to each entity' s unique incarnational experiences there is an overlay which grows to be a larger and larger proportion of the dream vocabulary as the entity gains experience.

RA：我是 Ra。由於所有心/身/靈複合體的共同遺產，有所謂的夢的局部字彙。由於每個實體獨特的人生經驗，有一個套疊表層隨著實體經驗的增加、它越長越大、在夢的字彙庫中有更大的比例。

95.19 ►

95.19 Questioner: Thank you. In the last session you made a statement about the immature male meeting the female with respect to what occurred because of the veil: that the information exchange was quite different. Would you give an example of the information exchange prior to the veil for this same case, please?

95.19 發問者：謝謝你。在上次的集會中、你有個聲明關於不成熟的男性遇見女性，你指出因為罩紗之故、他們交換的資訊相當不同於過去的情況。你可願以相同的例子說明在罩紗過程之前、該資訊交換的過程，請？

Ra: I am Ra. Given this same case; that is, the random red-ray sexual arousal being activated in both male and female, the communication would far more likely have been to the subject of the satisfying of that red-ray, sexual impulse. When this had occurred other information such as the naming could be offered with clear perception. It is to be noted that the catalyst which may be processed by the pre-veil experience is insignificant compared to the catalyst offered to the thoroughly bemused male and female after the veil. The confusion which this situation, simplistic though it is, offers is representative of the efficiency of the enlargement of the catalytic processes occurring after the veiling.

RA：我是 Ra。假定這個相同的例子：也就是說，男性與女性雙方都會啟動隨機紅色光芒的性慾激起。通訊主題遠為有可能是滿足那紅色光芒、性慾的衝動。當這個事情發生之後，其他資訊好比名稱、可以藉由清晰的感知被提供。值得注意的是：罩紗過程前的經驗可以處理的催化劑、與罩紗過程後提供給情感上完全困惑的男性與女性的

催化劑相比，顯得微不足道。這個情況下的困惑，雖然是過分簡化，卻代表性地說明在罩紗過程之後、催化性過程擴大的效率。

95.20 ▶

95.20 Questioner: For the condition of the meeting after the veiling process, either entity will choose, as a function of its previous biases or shall I say, will choose as a function of Card Four, the Experience, the way in which it will approach or handle the situation with respect to polarity, therefore producing, most probably, more catalyst for itself along the chosen path of polarization. Would Ra comment on that statement?

95.20 發問者：罩紗過程之後，關於(兩性)相遇的狀態，任一實體將依照它先前的偏向的函數或，容我說，將依照第四張牌，經驗的一個函數[它的方式為：就極性來應對或處理該情況]來選擇，因此最有可能製造更多的催化劑給自己、沿著已選定的極化路徑。Ra 可願就此陳述評論？

Ra: I am Ra. This statement is correct.

RA：我是 Ra。這個陳述是正確的。

95.21 ▶

95.21 Questioner: In Card Four [in the] last session we spoke of the shape of the skirt and it has occurred to us that the skirt of the entity representing the archetype of Experience is extended to the left to indicate that other-selves would not be able to get close to this entity if it had chosen the left-hand path. There would be a greater separation between it and other-selves, whereas if it had chosen the right-hand path there would be much less of a separation. Would Ra comment on that observation?

95.21 發問者：在上次的集會中、我們說到第四張牌之中的裙子的外形，我們想到該實體[代表心智的經驗之原型]的裙子向左延伸，這點指出其他自我不能靠近這個實體、若它已經選擇左手途徑。在它和其他自我之間會有個更大的分離。相對地，若它選擇了右手途徑、分離就會少很多。Ra 可願評論那個觀察？

Ra: I am Ra. The student is perceptive.

RA：我是 Ra。學生是敏銳的。

95.22 ▶

95.22 Questioner: And it seems that the square upon which the entity sits, which is almost totally black, is a representation of the material illusion and the white cat is guarding the right-hand path which is now separated in

experience from the left. Would Ra comment on that observation?

95.22 發問者：看起來、該實體坐的方塊幾乎是全黑的，這代表物質幻象，接著白色的貓守護著右手途徑、該途徑在經驗中與左邊分開。Ra 可願評論那個觀察？

Ra: I am Ra. O student, your sight almost sees that which was intended. However, the polarities need no guardians. What, then, O student, needs the guard?

RA：我是 Ra。喔、學生，你的視力幾乎看見(我們)的意圖。然而，極性無須守護者。那麼，喔、學生，什麼東西需要守護呢？

95.23 ►

95.23 Questioner: What I meant to say was that the entity is guarded along the right-hand path, once it is chosen, from effects of the material illusion that are of a negative polarity. Would Ra comment on that?

95.23 發問者：我剛才要說的意思是：該實體一旦選擇右手途徑、沿路上是被守護的、免於物質幻象中負面極性的效應。Ra 可願就此評論？

Ra: I am Ra. This is an accurate perception of our intent, O student. We may note that the great cat guards in direct proportion to the purity of the manifestations of intention and the purity of inner work done along this path.

RA：我是 Ra。這是對我們意圖的準確認知，喔、學生。我們可以補充說明：那偉大的貓沿著這條途徑守衛，其程度與意圖的顯化純度成正比，也與已完成之內在工作的純度成正比。

95.24 ►

95.24 Questioner: From that statement I interpret the following meaning: That if the Experience of the Mind has sufficiently chosen the right-hand path, as total purity is approached in choosing of the right-hand path, then total imperviousness from the effect of the left-hand catalyst is also approached. Is this correct?

95.24 發問者：從那個陳述、我詮釋出以下的意義：如果心智的經驗已經充分地選擇右手途徑、並且在選擇該途徑的過程、接近完全的純粹度，那麼也就接近完全免於左手催化劑的效應的損傷。這是否正確？

Ra: I am Ra. This is exquisitely perceptive. The seeker which has purely chosen the service-to-others path shall certainly not have a variant apparent incarnational experience. There is no outward shelter in your illusion from the gusts, flurries, and blizzards of quick and cruel catalyst.

RA：我是 Ra。這觀察是絕妙敏銳的。已經純然地選擇服務他人途徑的尋求者、將肯定不會有明顯變動的人生經驗。在你們的幻象中，沒有外在的避難所可免於強風、驟雨、暴風雪等快速與殘酷的催化劑。

However, to the pure, all that is encountered speaks of the love and the light of the One Infinite Creator. The cruelest blow is seen with an ambiance of challenges offered and opportunities to come. Thusly, the great pitch of light is held high above such an one so that all interpretation may be seen to be protected by light.

然而，對於純粹者，所有的遭遇都述說太一無限造物者的愛與光。最殘酷的打擊被視為提供一種挑戰的氛圍、與即將到來的機會。於是，光之偉大帳頂被高舉在這類實體頭上、以致於所有詮釋都被視為受到光的保護。

95.25 ▶

95.25 Questioner: I have often wondered about the action of random and programmed catalyst with respect to the entity with the very strong positive or negative polarization. Would one or either be free to a great extent from random catalyst occurring such as great natural catastrophes or warfare or something like that [that] generates a lot of random catalyst in the physical vicinity of a highly polarized entity? Does this great cat, then, have effect on such random catalyst upon the right-hand path?

95.25 發問者：我經常在想關於隨機與已編程的催化劑的作用，以及該作用與具有十分強烈正面或負面極化的實體之間的關聯。這兩者是否有很大的程度可以免於隨機催化劑、好比大規模的自然災難或戰爭或類似的東西、會在一個高度極化的實體的[物理距離]附近產生大量隨機催化劑？那麼，這隻偉大的貓是否在右手途徑上、對於這類隨機的催化劑產生影響？

Ra: I am Ra. In two circumstances this is so. Firstly, if there has been the pre-incarnative choice that, for instance, one shall not take life in the service of the cultural group, events shall fall in a protective manner. Secondly, if any entity is able to dwell completely in unity the only harm that may occur to it is the changing of the outward physical, yellow-ray vehicle into the more light-filled mind/body/spirit complex' s vehicle by the process of death. All other suffering and pain is as nothing to one such as this.

RA：我是 Ra。有兩種情況確實是如此：首先，如果曾有個投生前的選擇，舉例來說，一個實體不會在服務於該文化群體的過程中奪取性命，一些事件將以受保護的方式降臨。其次，如果任何實體能夠完整地居住在合一之中，唯一可能發生的傷害是外在肉體、黃色光芒載具藉由死亡的過程、改變為更充滿光的心/身/靈複合體的載具。

所有其他苦難與痛苦跟這一個(死亡)相比都不算什麼了。

We may note that this perfect configuration of the mind, body, and spirit complexes, while within the third-density vehicle, is extraordinarily rare.

我們補充說明：在第三密度的載具中，心智、身體、靈性的複合體都具備這種完美配置的情況格外地罕見。

95.26 ▶

95.26 Questioner: Am I to understand, then, that there is no protection at all if the Experience of the Mind has become negative and the negative path is traveled? All random catalyst may affect the negatively polarized individual as a function of the statistical nature of the random catalyst. Is this correct?

95.26 發問者：那麼，就我的理解，如果心智的經驗已經成為負面的、並且在負面途徑上行旅、就不會有任何保護？所有的隨機催化劑都可能影響該負面極化的個體、做為一個隨機催化劑的統計特性的函數。這是否正確？

Ra: I am Ra. This is correct. You may note some of those of your peoples which, at this space/time nexus, seek places of survival. This is due to the lack of protection when service to self is invoked.

RA：我是 Ra。這是正確的。你可以注意到、你們人群中有些實體在這個空間/時間鏈結上，尋求生存的場所。這是由於實行服務自我時、(個體)欠缺保護之故。

95.27 ▶

95.27 Questioner: The possibility of the legs of the entity of Card Four being at approximate right angles was linked with the tesseract, mentioned in a much earlier session by Ra, as the direction of transformation from space/time into time/space and I was thinking that possibly it was also linked with the crux ansata. Am I in any way correct with this observation?

95.27 發問者：第四張牌中、該實體的雙腳大致上呈直角、可能跟超立方體*有關連，Ra 在很早以前的集會中曾提到它{ 參閱 52.10}—關於轉化的方向從空間/時間進入時間/空間，我在想它可能也與安卡十字架相關。我這個觀察是否有一點點正確？

{* 在這文脈中，超立方體(tesseract)可以被定義為：立方體的四維類比物。立方體和正方形如同超立方體和立方體的關係。}

Ra: I am Ra. This shall be the last query of this working, as transferred energy wanes. The observation of the right angles and their transformational meaning is most perceptive, O student. Each of the images leading to the Transformations of Mind, Body, and Spirit and ultimately to the great

transformative Choice [has] the increasing intensity of increasing articulation of concept; that is to say, each image in which you find this angle may increasingly be seen to be a more and more stridently calling voice of opportunity to use each resource, be it Experience as you now observe or further images, for the grand work of the adept which builds towards transformation using the spirit's bountiful shuttle to intelligent infinity. Please ask any brief queries at this space/time.

RA：我是 Ra。這將是此次工作的最後一個詢問、因為轉移能量衰微了。(你)對於直角及其轉化性的意義之觀察是至為敏銳的，喔、學生。每個圖像都通往心智、身體、靈性的蛻變—並最終通往偉大的轉化性選擇—擁有對這個概念的逐漸增加之明晰表達的強度；也就是說，你在每個圖像發現的這種角度、將可以看作一個越來越尖銳響亮的呼聲，(呼求)機會去使用每個資源[不管是你現在觀察的經驗，或進一步的圖像]，為了行家宏偉的工作、它朝向蛻變建構、使用靈的豐富穿梭載具通往智能無限。請在這個空間/時間提出任何簡短的詢問。

95.28 ▶

95.28 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

95.28 發問者：有沒有任何我們可以做的事、可使該器皿更舒適或改善該通訊？

Ra: I am Ra. We observe some small worsening of the distortions of the dorsal side. This is due to the nature of the beginning use of the swirling waters. The difficulties are physically accentuated as the swirling waters begin to aid the musculature surrounding the nexi of distortions. We encourage the swirling waters and note that complete immersion in them is somewhat more efficacious than the technique now used.

RA：我是 Ra。我們觀察到其背部的扭曲有小幅惡化。這是由於剛開始使用漩渦水池的特性。當水漩渦開始協助扭曲群之核心的週邊肌肉組織、肉體上的困難會被突顯。我們鼓勵(使用)漩渦水池、並且補充說明，相較於(你們)現在使用的技巧、完整的浸入水中多少更有效力。

We ask that the support group attempt to aid the instrument in remembering to preserve the physical energies and not expend them upon movements associated with the packing, as you call this activity, and the movement between geographical locations upon your sphere.

我們要求支援小組嘗試協助該器皿記得保存其肉體能量，不要把它們花費在與打包[你們對這個活動的稱呼]相關的運動上，以及在你們地球上、不同地理位置之間的移動過程。

The alignments are excellent. All is well.

各項排列是優異的。一切都好。

We leave you glorying in the love and in the light of the One Infinite Creator.

Go forth, therefore, rejoicing in the mighty peace of the One Infinite Creator.

Adonai.

我們在太一無限造物者的愛與光中、榮耀地離開你們。那麼，向前去吧，在太一無限造物者地強大平安中歡欣慶祝。Adonai。

第 096 場集會-1982 年九月 9 日

96.0 ▶

96.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

96.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

96.1 ▶

96.1 Questioner: Could you first please give me the condition of the instrument?

96.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. The physical energy deficit is significantly greater than the last asking. There has been substantive lessening also of the vital energies, although the perquisite degree of energy for mental/emotional distortions of normalcy are yet available.

RA: 我是 Ra。肉體能量赤字比起上次詢問時顯著地增大。生命能方面也有相當程度的減少，雖然額外補充程度的能量還是有的、用以維持正常的理智/情感變貌。

96.2 ▶

96.2 Questioner: Could you tell me the cause of the lessening of the physical and vital energies?

96.2 發問者：你能否告訴我、其肉體能量與生命能減少的起因？

Ra: I am Ra. We found the need of examining the mental configurations of the instrument before framing an answer due to our reluctance to infringe upon its free will. Those concepts relating to the spiritual contemplation of personal catalyst have been appreciated by the entity so we may proceed.

RA: 我是 Ra。我們發現在構想答案之前、需要檢驗該器皿的心理配置、由於我們不情願冒犯它的自由意志。該實體一直以來欣賞個人催化劑之靈性沉思的相關概念，所以我們可以繼續下去。

This entity has an habitual attitude which is singular; that is, when there is some necessity for action the entity is accustomed to analyzing the catalyst in terms of service and determining a course. There was a most unusual variation

in this configuration of attitude when this instrument beheld the dwelling which is to be inhabited by this group. The instrument perceived those elementals and beings of astral character of which we have spoken. The instrument desired to be of service by achieving the domicile in question but found its instincts reacting to the unwelcome presences. The division of mind configuration was increased by the continuing catalyst of lack of control. Had this entity been able to physically begin cleansing the dwelling the, shall we say, opening would not have occurred.

這個實體有個單一卓越的習慣性態度；那就是，當有需要行動時、該實體習慣以服務的角度分析該催化劑、接著決定一條路線。當這個實體瞧見即將被這個小組居住的住宅；這個態度配置有了最不尋常的變化。該器皿感知到那些我們曾談到的元素精靈與星光界角色。該器皿渴望獲得這個有問題的住處以有所服務，但發現它的本能對於這些不受歡迎的陰魂起反應。這個心智配置的分割由於缺乏控制的連續催化劑而加劇。如果這個實體能夠實質地開始淨化該住宅，容我們說，將不會發生開口。

Although this entity attempted clear communication upon this matter, and although each in the support group did likewise, the amount of blue-ray work necessary to uncover and grasp the nature of the catalyst was not effected. Therefore, there was an opening, quite rare for this mind/body/spirit complex, and into this opening the one which greets you moved and performed what may be considered to be the most potent of its purely magical manifestations to this present nexus, as you know time.

雖然這個實體嘗試在這個主題上清晰地溝通，雖然支援小組的每個成員也同樣這麼做，揭露與掌握該催化劑本質需要一定總額的藍色光芒工作以發揮效用、那時尚未達成這個總額。於是，產生一個開口、對於這個心/身/靈複合體是相當罕見的，向你們致意的那一位移動進入這個開口、並且執行我們認為、到目前這個鏈結點[如你知道的時間]為止，在它的純粹魔法顯化中、最強而有力的(顯化)。

It is well that this instrument is not distorted towards what you may call hysteria, for the potential of this working was such that had the instrument allowed fear to become greater than the will to persevere when it could not breathe, each attempt at respiration would have been even more nearly impossible until the suffocation occurred which was desired by the one which greets you in its own way. Thus the entity would have passed from this incarnation.

幸好、這個器皿並未扭曲朝向你們稱為的歇斯底里，因為這次工作的潛能是這樣的：假若該器皿允許恐懼增大、超過堅持下去的意志，那時、它就無法呼吸，每一次嘗試呼吸、都會變得更接近不可能(呼吸)、直到發生窒息(現象)，那是向你們致意[以它自己

的方式]的實體所渴望的。於是，該實體就會離開這一世了。

96.3 ▶

96.3 Questioner: Does this threat, shall I say, still exist and, if so, is there something we can do to alleviate it?

96.3 發問者：容我說，這個威脅是否仍然存在，如果是，我們能夠做點什麼來減輕它？

Ra: I am Ra. This threat no longer exists, if you wish to phrase this greeting in this manner. The communication which was effected by the scribe and then by the questioner did close the opening and enable the instrument to begin assimilating the catalyst it had received.

RA：我是 Ra。這個威脅[若你願意以這種方式形容這個致意]不再存在了。該通訊受到書記員、接著是發問者的影響、確實關閉了開口、接著致使該器皿開始吸收消化它已接收的催化劑。

96.4 ▶

96.4 Questioner: The instrument asks, since this has to do with that house, is the house capable of being transformed by the painting and cleaning? We are able to undertake... that is, we don' t plan to put down all new carpets. Are the carpets that are there now acceptable?

96.4 發問者：該器皿問，既然這問題跟那棟房子有關，該房子是否能夠藉由粉刷與清潔獲得轉化？我們能夠著手...也就是，我們沒有計畫鋪上全新的地毯。清潔那兒現存的地毯是否為可接受的？

I want to either bring this particular house up to acceptable limits— you say it will be neutral after we do the salting. I have only a concern with the conditions for our work here. The physical location isn' t that important. In fact I don' t consider this important at all. If the house is not capable of being brought up to good conditions that will afford us no problems of the type we' ve experienced then I may select a different one. It' s not that important. Would Ra comment on this?

我想要把這棟特殊的房子帶上來、到一個可接受的限度；你說、在我們做完灑鹽動作之後、房子將成為中立狀態。我只關切我們在這兒的工作狀況。物理位置不是那麼重要。事實上，我一點也不認為這是重要的。如果該房屋無法被提升到良好的狀況、確保我們不會體驗特定型態的問題[我們曾體驗的]，那麼我會選取一棟不同的房屋。它不是那麼重要。Ra 可願就此評論？

Ra: I am Ra. It is, of course, the preference of this group which is the only consideration in the situation for contact with Ra.

RA：我是 Ra。當然，在和 Ra 通訊這件事上頭、這個小組的偏好是唯一的考量。

The domicile in question has already been offered a small amount of blessing by this group through its presence and, as we have previously stated, each of your days spent in love, harmony, and thanksgiving will continue transforming the dwelling.

透過該小組的臨在，這棟正在談論中的住所已經獲得這個該小組小額度的祝福，如同我們先前曾說，你們每一位在愛、和諧、感恩中度過的日子都將持續轉化該住宅。

It is correct, as we have previously stated, that physical cleanliness is most important. Therefore, the efforts shall be made to most thoroughly cleanse the dwelling. In this regard it is to be noted that neither in the dwelling as a whole wherein you now reside or in the chamber of this working is there an absence of your dust, earth, and other detritus which is in toto called dirt. If the intention is to clean, as much as is physically possible, the location, the requirements for physical cleanliness are fulfilled. It is only when a lower astral entity has, shall we say, placed portions of itself in the so-called dirt that care should be taken to remove the sentient being. These instructions we have given.

如我們先前陳述的，物理的清潔性至為重要，這是正確的。所以，應該要努力將住宅徹底地清洗。在這方面，值得注意的是：你們現在居住的整個住處、或這個工作密室都不能說沒有塵土、泥土、其他碎屑，總的稱為污垢。如果有意願去清理該地點，在物理的可能範圍內盡力，就滿足了物理清潔性的需要。容我們說，只有當一個較低星光實體將它自己的某些部分放置在所謂的污垢之中、才應該費心去除該知覺存有。我們已經給予這些指令了*。

{ 在 95.4-8 與 95.13-15 曾給予這些指令}*

May we note that just as each entity strives in each moment to become more nearly one with the Creator but falls short, just so is physical spotlessness striven for but not achieved. In each case the purity of intention and thoroughness of manifestation are appreciated. The variance between the attempt and the goal is never noted and may be considered unimportant.

容我們指明，正如同每個實體努力在每個片刻更接近與造物者合一、卻差一些，同樣地、你們致力於物理上的毫無汙點、但無法達成。在每一個案例中、受到重視的是(實體)意願的純粹度、以及顯化的徹底性。該嘗試與目標之間的差異從不會被紀錄、可以視為不重要的。

96.5 ▶

96.5 Questioner: The sequence of events that I am considering, which may be easily changed, is first the painting, then the cleaning, then the moving in of the furniture, then the salting and use of garlic. Is this sequence as good as any other sequence or would a different sequence be better for those events?

96.5 發問者：我在考慮這些事項的順序[可以被輕易地改動]，首先上油漆，接著清潔，然後把家具搬進來，隨後灑鹽與使用大蒜。這個順序跟任何其他順序一樣好，或者有一個不同的順序是更好的？

Ra: I am Ra. Any sequence which results in the cleansings is acceptable. It is to be noted that the thresholds are not to be crossed during the cleansing. Since such stricture upon use of the limen may affect your considerations we make note of this.

RA：我是 Ra。任何導致淨化的順序都是可接受的，值得注意的是：在清潔過程中、不要跨過這些門檻。由於使用門闕*的這種狹窄限制可能影響你的考量，我們說明這點。

{ 在這文脈中，門闕(limen)可以被定義為門檻。}*

96.6 ▶

96.6 Questioner: Was the unusual sound on the instrument' s tape recorder that occurred while she was trying to record her singing a greeting from our fifth-density, negative associate?

96.6 發問者：當這個器皿嘗試錄下她的歌聲時、錄音機發出非比尋常的聲音，這個問題是否來自我們第五密度、負面的夥伴？

Ra: I am Ra. No. Rather it was a greeting from a malfunctioning electronic machine.

RA：我是 Ra。否。毋寧說這一個問候來自一個故障的電子機器。

96.7 ▶

96.7 Questioner: There was no catalyst for the machine to malfunction from any of the negative entities then. Is that right? I mean it just was a function only of the random malfunction of the machine. Am I correct?

96.7 發問者：那麼、沒有任何負面實體製造催化劑使該機器故障。是不是那樣？它只是該機器隨機故障的一個作用。我是否正確？

Ra: I am Ra. No.

RA: 我是 Ra。 否。

96.8 ▶

96.8 Questioner: What was the origin of this malfunction?

96.8 發問者： 這個故障的起源是什麼？

Ra: I am Ra. There are two difficulties with the machine. Firstly, this instrument has a strong effect upon electromagnetic and electronic machines and instruments, and likely, if continued use of these is desired, should request that another handle the machines. Also, there was some difficulty from physical interference due to the material you call tape catching upon adjoining, what you would call, buttons when the “play” button, as you call it, is depressed.

RA： 我是 Ra。 該機器有兩個困難。 首先， 這個器皿對於電磁與電子機器設備有強烈的效應， 如果你們渴望持續使用這些設備， 很可能應該請另一個實體操作這些機器。 另外， 某些困難來自物理干擾， 由於你們稱為的錄音帶材質， 當如你所稱的「播放」的按鈕被壓下去時， 錄音帶卡到鄰接的按鈕。

96.9 ▶

96.9 Questioner: How is Ra able to know all of this information? This is a somewhat unimportant question, but it is just amazing to me that Ra is able to know all of these trivial things. What do you do, move in time/space and inspect the problem or what?

96.9 發問者： Ra 如何能夠知道全部這些資訊？ 這是一個有些不重要的問題， 但我感到很吃驚、 Ra 能夠知道所有這些瑣碎的事物。 你怎麼做的， 在時間/空間中移動、 接著視察問題， 或怎樣？

Ra: I am Ra. Your former supposition is correct, your latter unintelligible to us.

RA： 我是 Ra。 你前者的假定是正確的， 你稍後(的假定)對我們是艱澀難懂的。

96.10 ▶

96.10 Questioner: You mean you move in time/space and inspect the situation to determine the problem. Is that correct?

96.10 發問者： 你的意思是你在時間/空間中移動、 接著視察狀況以判定該問題。 那是否正確？

Ra: I am Ra. This is so.

RA： 我是 Ra。 是這樣的。

96.11 ▶

96.11 Questioner: Sorry to ask the unimportant question. I was thinking of the future readers, and that they would be totally mystified as to how much...

96.11 發問者：抱歉問了一個不重要的問題。我剛才想到未來的讀者，他們可能對多少的...感到完全困惑...

Was there a significance with respect to the hawk that landed the other day just outside of the kitchen window?

前幾天，剛好有隻鷹隼降落在廚房窗戶外頭，這是否有顯著重要性？

Ra: I am Ra. This is correct. We may note that we find it interesting that queries offered to us are often already known. We assume that our confirmation is appreciated.

RA：我是 Ra。這是正確的。我們可以說明，我們發現提供給我們的詢問、通常是早已知道(答案)的，這是有趣的。我們假設：我們的肯定受到欣賞。

96.12 ▶

96.12 Questioner: This seems to be connected with the concept of the birds being messengers in the tarot and this is a demonstration of this concept in the tarot, and I was wondering about the mechanics, you might say, of this type of a message. I assume the hawk was a messenger, and I assume that as I thought of the possible meaning of this with respect to our activities I was, in the state of free will, getting a message through the appearance of this very unusual bird, unusual, I say, in that it came so close. I would be very interested to know the origin of the message. (Of course, the origin is the One Creator.) The mechanics of this are very mystifying to me. Would Ra comment on this, please?

96.12 發問者：在塔羅中，有鳥兒做為信差的概念，這事似乎與該概念有連結，並且是塔羅中這個概念的示範。你可以說，我正在猜想關於這類訊息的機制，我假設該鷹隼是一個信差。接著我假設：當我思考它可能的、跟我們的活動有關的意義時，我是在自由意志的狀態下，透過這隻十分不尋常的鳥兒出現，得到一個訊息，我這麼說是因為牠到來的位置是如此靠近。我會對於這個訊息的來源很感興趣，當然，起源都是太一造物者。只是這個機制令我十分困惑。Ra 可願評論這點，請？

Ra: I am Ra. No.

RA：我是 Ra。不可。

96.13 ►

96.13 Questioner: I was afraid that you would say that. Am I correct in assuming that this is the same type of communication as depicted in Card Number Three in the Catalyst of the Mind?

96.13 發問者：我就怕你會那麼說。我假設這事如同第三號牌、心智的催化劑、所描繪的一樣，屬於相同類型的通訊，我是否正確？

Ra: I am Ra. We may not comment due to the Law of Confusion. There is an acceptable degree of confirmation of items known, but when the recognized subjective sigil is waived and the message not clear, then it is that we must remain silent.

RA：我是 Ra。由於混淆法則，我們不可以評論。對於已知的事項，(提供)可接受程度內的肯定，但是、當識別的主觀印記*被丟棄，訊息不清晰時，那麼我們必得保持緘默。

{ 在這文脈中，印記(sigil)可以被定義為：一個印信或圖章;可以行使玄秘力量的標記或記號。 }*

96.14 ►

96.14 Questioner: Would Ra comment on the technique of blessing the water we will use to sprinkle on the salt? I assume we just sprinkle the water directly off of our finger tips onto the line of salt. And also how much, in general, should be sprinkled on the salt? How wet we should get it? This is trivial, but I' d like to get it right.

96.14 發問者：Ra 可願評論降福於水的技巧、我們將使用它灑在鹽巴上。我假設我們就將水從指尖直接灑到鹽線上頭。另外，一般而言，多少水應該被灑在鹽巴上？我們應該弄到多濕？這是瑣碎的，但我想把它做對。

Ra: I am Ra. The blessing of the water may be that one we have previously given, or it may be that one which is written within the liturgy of this instrument' s distortion of the worship of the One Creator, or it may simply be obtained from what you call your Catholic Church in the form of holy water.

RA：我是 Ra。降福於水可以是我們先前陳述的方式，或者是這個已書寫的禮拜儀式 [這個器皿崇敬太一造物者的變貌]，或者可以簡單地從你們所稱的天主教教堂獲取聖水。

The intention of blessing is the notable feature of blessed water. The water may be sprinkled not so that all salt is soaked but so that a goodly portion has been dampened. This is not a physical working. The substances need to be

seen in their ideal state so that water may be seen to be enabling the salt. 祝福的意願是被降福的水的顯著特色。不需要將(聖)水灑得讓所有鹽巴都浸泡(在水裡)，而是讓(鹽線)相當可觀的部分變得潮濕。這不是一個物理性的工作，這些物質需要被看到、處於它們的理想狀態中，好讓(聖)水可以被視為正在授予能力給鹽巴。

96.15 ▶

96.15 Questioner: I planned to re-draw the tarot cards eliminating extraneous additions by those who came after Ra' s initial giving and I would like quickly to go through those things that I intend to eliminate from each card we' ve gone over and ask Ra if there is anything else that should be eliminated to make the cards as they were when they were originally drawn, before the astrological and other appendages were added.

96.15 發問者：我已計畫要重新繪製塔羅牌、消去那些 Ra 起初給予的東西之後、附加的無關緊要的東西。我想要快速地、列出在每一張牌中、我意圖刪除的東西，並詢問 Ra 是否還有其他東西應該被刪除，好使這些牌呈現過去未受占星學與其他附加物影響的樣子、即它們起初被繪製的樣子。

I would eliminate all of the letters around the edge of the card with the possible exception of the number of the card— one, two, three, etc. That would be the case for all of the cards, I think— the exterior lettering and numbering.

我會把塔羅牌邊緣的所有字母刪除，除了牌的編號：一、二、三等等。這個動作包括所有的牌。我想想——外圍的字母和(多餘的)數字。

In Card Number One I would eliminate the star at the upper right hand corner; eliminate the wand in the Magician' s hand. I understand that the sphere remains but I am not really sure where it should be. Would Ra comment on that please?

在第一號牌中、我會刪掉右上角的星星、魔法師手上的法杖，我理解要保留該球體，但我不真的確定它應該放在什麼地方。Ra 可願就此評論，請？

Ra: I am Ra. Firstly, the elimination of letters is acceptable. Secondly, the elimination of stars is acceptable in all cases. Thirdly, the elimination of the wand is appropriate. Fourthly, the sphere may be seen to be held by the thumb and index and second finger.

RA：我是 Ra。首先，刪除那些字母是可接受的。第二，刪除那些星星在所有情況中都是可接受的。第三，刪除該法杖是合適的。第四，該球體可以看作被拇指、食指、中指一起握住。

Fifthly, we would note that it is not possible to offer what you may call a pure deck, if you would use this term, of tarot due to the fact that when these images were first drawn there was already distortion in various and sundry ways, mostly cultural.

第五，我們願說明：提供一副你可以稱為的塔羅的純粹牌組[若你願意用這個詞彙]不是可能的，這是因為當這些圖像首先被繪製時、就已經有眾多各式各樣的扭曲在裡頭，大多數是文化上的(扭曲)。

Sixthly, although it is good to view the images without the astrological additions, it is to be noted that the more general positions, phases, and characteristics of each concept complex are those which are significant. The removal of all distortion is unlikely and, to a great extent, unimportant.

第六，雖然觀看沒有占星附加物的圖像是好的，值得注意的是：在每個概念複合體中較為一般的位置、相位、特徵是那些具有顯著意義的項目。去除所有的扭曲是不大可能的，在大部分情況是不重要的。

96.16 ▶

96.16 Questioner: I didn't think we could ever remove all distortion but some of this is very difficult to interpret because of the quality of the drawing, and as we go through these cards we get [a] better idea of what some of these things are and how they should be drawn, and I think that we can improve greatly on the quality of the card and also remove some of the extraneous material that is misleading.

96.16 發問者：我不認為我們可以移除所有的扭曲，但因為圖畫的品質，要詮釋這些(牌)是很困難的。當我們逐一檢驗這些牌之際、我們更佳地了解這些東西的本質、以及應該如何重畫它們、我想我們可以大大地改善這牌的品質、同時去除一些外來的素材、那是容易誤導人的。

On the second card, in addition to removing the letters and stars, I assume we should, at the center of the female form here, where something that looks a little like a crux ansata is, we should change that. Is that correct?

在第二張牌，除了移除字母與星星之外、我假設我們應該—在女性形體的中心有個東西、看起來有點像安卡十字架，我們應該改變它。那是否正確？

Ra: I am Ra. We perceive an incomplete query. Please re-question.

RA：我是 Ra。我們感知到一個不完整的詢問，請重新發問。

96.17 ▶

96.17 Questioner: I think that I should put a crux ansata in place of this thing that looks a little like a crux ansata on the front of the female. Is that correct?

96.17 發問者：我想我應該把一個安卡十字架取代(原來)那個看起來有點像安卡十字架的東西、位於該女性的前面。那是否正確？

Ra: I am Ra. This is correct.

RA：我是 Ra。這是正確的。

96.18 ▶

96.18 Questioner: And as to the thing that she wears on her head, that, I believe, is a bit confusing. What should it be shaped like?

96.18 發問者：關於她頭上戴的東西，我相信有點令人混淆。它的形狀應該像什麼？

Ra: I am Ra. We shall allow the student to ponder this point. We note that although it is an astrologically based addition to the concept complex it is not entirely unacceptable when viewed with a certain feeling. Therefore, we suggest, O student, that you choose whether to remove the crown or to name its meaning in such a way as to enhance the concept complex.

RA：我是 Ra。我們將允許學生衡量這點。我們注意到：雖然對於該概念複合體、它是奠基於占星學的附加物，當以某種特定的感覺觀看，它並不是完全不可接受的。所以，喔、學生，我們建議你選擇是否移除這頂皇冠、或以某種方式命名它的意義好增益該概念複合體。

96.19 ▶

96.19 Questioner: Would Ra please give me any information possible on the ratios of the dimensions, and the dimensions and shape of the crux ansata as it should be made or drawn?

96.19 發問者：可否請 Ra 給予我關於安卡十字架的任何資訊，如尺寸的比例，以及應該以何種形狀與尺寸製作或繪製它？

Ra: I am Ra. No.

RA：我是 Ra。否。

96.20 ▶

96.20 Questioner: Card Number Three. We will remove all of the letters, etc., and the stars and I assume that it would be advisable to remove all these little

cups around the outside of the rays representing the sun. Is that correct?

96.20 發問者：第三號牌，我們將移除所有的字母等等、以及星星。我假設代表太陽的光芒周緣的小杯子應該被移除。那是否正確？

Ra: I am Ra. Yes.

RA: 我是 Ra。是。

96.21 ▶

96.21 Questioner: In Card Number Four we will remove the letters around the outside and all of the stars and it seems that again we have a situation of removing the wand and putting the sphere in the hand. Is that correct?

96.21 發問者：在第四號牌中，我們將移除外圍所有的字母以及所有的星星，並且看起來我們再次有個相同情況，要將法杖移除、接著把球體放在(人像)手中。那是否正確？

Ra: I am Ra. Again, this is a matter of choice. Though astrological in nature, this particular scepter has possibilities of relevancy in the originally intended concept complex.

RA: 我是 Ra。再次地，這是一個選擇上的問題，雖然具有占星特質，這個特殊的權杖與起初計畫的概念複合體有關聯的可能性。

This instrument is experiencing some small lack of that distortion which you call the proper breathing due to the experience of your near past, as you perceive it. Therefore, as this instrument has requested a substantial enough amount of transferred energy to be retained that it might effect a comfortable re-entry, we shall at this time ask for one more query, after noting the following.

這個器皿正經驗到一些小規模的、缺乏你們稱為適當呼吸的變貌、由於你們不久之前[如你的感知]的體驗。所以，這個器皿已經請求保有實質上足夠的轉移能量、好讓它重新進入(身體)時有個舒適的過程。等我們補充以下說明之後，請求接受再一個詢問：

We did not complete our statement upon the dimensions of the crux ansata. It is given in many places. There are decisions to be made as to which drawing of this image is the appropriate one. We may, of course, suggest viewing the so-called Great Pyramid if the puzzle is desired. We do not wish to work this puzzle. It was designed in order that in its own time it be deciphered. In general, of course, this image has the meaning previously stated.

關於安卡十字架的尺寸問題、我們剛才沒有陳述完畢。在許多地方有給出答案。(你)要

決定哪一個圖像的素描是合適的。如果渴望(解開)該謎題，我們當然會建議觀看所謂的大金字塔。我們不想要工作這個謎題。它被設計的目的是在它自己的時機到來後、就會被解開。當然，一般而言，這個圖像的意義如前所述(先前在 92.30、93.24 曾陳述)。

96.22 ▶

96.22 Questioner: Is there anything that we can do to make the instrument more comfortable or improve the contact?

96.22 發問者：有沒有任何我們可以做的事、使該器皿更舒適或改善該通訊？

Ra: I am Ra. Continue in harmony, communication, praise, and thanksgiving.

RA：我是 Ra。在和諧、溝通、讚美、感恩中繼續下去。

We would note that this instrument's distortions would be lessened were it to refrain from the speaking to some extent for a diurnal period or perhaps two if the difficulty remains. We would also recommend against the activity such as running which would cause rapid respiration. This after-effect of the greeting is not necessarily long-lasting. However, as this instrument has some blood vessels in the forward regions of the skull — that is, the integument covering the skull — greatly swollen at this time, and since this instrument has the distortion known as the streptococcal infection, it is best to be full of care for a short period in order that the distortions do not catapult the entity into longer-term after-effects.

我們願說明：如果這個器皿能夠[在某種程度上]避免講話一天會減少它的扭曲，若困難還在，則或許兩天。我們也會勸告器皿不要從事會造成呼吸急促的活動、好比跑步。該致意的後遺症不必然會持續太久。然而，這個器皿在頭骨前方有一些血管——也就是說，(位於)覆蓋頭骨的外皮，在這個時候腫大得蠻厲害的。並且由於這個器皿有一個被知曉為鏈球菌感染的扭曲，最好在短時間內充分照顧器皿，好確保這些扭曲不會將該實體彈射進入更為長期的後遺症。

All is well. We find the alignments satisfactory.

一切都好，我們滿意於目前的各項排列。

I am Ra. I leave you in the love and light of the Infinite One. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我在無限太一的愛與光中離開你們。所以，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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97.0 ▶

97.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

97.0 RA：我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

97.1 ▶

97.1 Questioner: Could you first please give me the condition of the instrument?

97.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. It is as previously stated.

RA：我是 Ra。如前所述。

97.2 ▶

97.2 Questioner: What' s the situation with our fifth-density negative friend?

97.2 發問者：我們的第五密度、負面的朋友目前狀況如何？

Ra: I am Ra. It is as previously stated.

RA：我是 Ra。如前所述。

97.3 ▶

97.3 Questioner: I' ve been doing some consideration of the appearance of the hawk and have made this analysis of the bird in Card Three. The bird is a message from the higher self, and the position of the wings in Card Three, one wing pointing toward the female, indicates that it is a message to the female acting as catalyst for the mind. The position of the downward wing indicates that the message is of a negative or of a nature indicating the inappropriateness of certain mental activity or plan. Would Ra comment on that?

97.3 發問者：關於該鷹隼的出現、我做了一些考量、並且已經分析第三號牌中的鳥：這隻鳥是來自較高自我的一個訊息，還有第三號牌中翅膀的位置，其中一個翅膀指向女性，表示這是一個給女性、做為給心智的催化劑、的訊息。向下的翅膀位置表示該訊息屬於負面特質，或關於特定心理活動或計畫的不恰當狀態。Ra 可願就此評論？

Ra: I am Ra. No.

RA: 我是 Ra。不願。

97.4 ▶

97.4 Questioner: Is the reason for this lack of comment the first distortion?

97.4 發問者：是否由於第一變貌而欠缺評論？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

97.5 ▶

97.5 Questioner: I have analyzed the hawk that I saw immediately after returning from the house in Atlanta as a message, most probably from my higher self, indicating that the plan of moving was not the best; was not too appropriate since, without the hawk, everything would have continued as planned with no added catalyst. This single catalyst of a remarkable nature then, logically, from my point of view, could only mean that there was a message as to the inappropriateness of the plan for some reason yet to be discovered. Would Ra comment on that?

97.5 發問者：就在我們從亞特蘭大的房子返回之際，我立刻看見該鷹隼，我已經分析過，牠是一個訊息，最有可能來自於較高自我、向我指出這個搬遷的計畫並不是最佳的或不大恰當，因為沒有該鷹隼，我們將會在沒有額外催化劑的情況下繼續原訂計畫。那麼，這個驚奇的單一催化劑，從我的邏輯觀點，只能意味該計畫為了某種尚未被發現的理由是不恰當的。Ra 可願就此評論？

Ra: I am Ra. We tread as close as possible to the Law of Confusion in suggesting that not all winged creatures have an archetypical meaning. We might suggest that the noticing of shared subjectively notable phenomena is common when, in another incarnational experience, work significant to the service of increased polarity has been shared. These subjectively interesting shared phenomena then act as a means of communication, the nature of which cannot be discussed by those outside of the shared incarnational experience without the interference with the free will of each entity involved in the complex of subjectively meaningful events.

RA: 我是 Ra。我們盡可能踩在混淆法則的邊界內、建議並非所有長翅膀的生物都有一個原型的意義。我們可以建議：當在另一世的經驗中、有意義工作[增加極性的服務]已經被共享時、注意到共享的主觀顯著現象是常見的。那麼、這些主觀有趣的共享現

象做為一個溝通的手段，這現象的特質無法被那些在共享此生經驗圈之外的實體討論，因為這樣會干擾每一個涉入其中的實體之自由意志、(他們涉入)這些主觀上有意義事件之複合體。

97.6 ▶

97.6 Questioner: Can Ra please tell us the source of the unusual odor in this room this morning?

97.6 發問者：可否請 Ra 告訴我們、今天早上在這個房間內的不尋常氣味？

Ra: I am Ra. There are two components to this odor. One is, as has been surmised, the decomposing physical vehicle of one of your second-density Rodentia. The second is an elemental which is attempting to take up residence within the putrefying remains of this small creature.

RA：我是 Ra。這個氣味有兩個組成部分。一個，如你們已猜測的，你們的第二密度實體、一隻嚙齒動物分解腐爛中的肉體載具(之氣味)。其次，一個元素精靈嘗試在這個小生物的腐敗殘留物中找到住處。

The cleansing of the room and the burning of the incense has discouraged the elemental. The process of decomposition shall, in a short period of your space/time, remove the less than harmonious sensations provided for the nose.

對於該房間的淨化與焚香已經阻止該元素精靈的行動。(生物)分解的過程將在一段你們的空間/時間之後、消除對鼻子比較不和諧的知覺(感受)。

97.7 ▶

97.7 Questioner: I find myself presently in a difficult position of decision, primarily because of the appearance of the aforementioned hawk after our return from Atlanta. The only objective of any value at all is the work that we are doing which includes not only the contact but communication and dissemination of information to those who might request it. Since the move was connected with that, and since the hawk was, to me, obviously a function of that process, I am at present in a quandary with respect to the optimal situation since I have not yet decided definitely on the significance of the hawk or the advantages or efficaciousness of the move and do not want to create a process which is basically irreversible if it is going to result in a lack of our ability to be of service to those who would seek that which we are able to manifest through our efforts here. Would Ra comment on that situation?

97.7 發問者：我發覺自己目前處在一個決定的困難位置，主要是因為前述的鷹隼出現

在我們從亞特蘭大返家之際。唯一有任何價值的目標是我們正在做的工作，不只包括該(Ra)通訊、還有溝通與散布這份資料給那些請求它的人們。既然搬家與這目標有連結，對我來說這隻鷹隼顯然是那個過程的一個機能。我目前處於一個困窘兩難的局面、關於什麼是最理想的情況、因為我尚未明確地決定該鷹隼的顯著意義或搬家的利益或效力，基本上，(我)不想要創造任何不可逆轉的過程、造成我們缺乏能力去服務那些尋求該資訊的人、那是我們透過在此的努力而能夠顯化的資訊。Ra 可願評論那個情況？

Ra: I am Ra. The questioner presumes much, and to comment is an infringement upon its free will. We may suggest the pondering of our previous comments regarding the wingèd creatures of which you speak. We repeat that any place of working, properly prepared by this group, is acceptable to Ra. The discrimination of choice is yours.

RA：我是 Ra。該發問者假定很多，對此評論即是冒犯它的自由意志。我們可以建議衡量我們先前關於你談到的長翅膀的生物之評論。我們重述：任何的工作場所，由這個小組恰當地準備，對 Ra 都是可接受的。辨別的選擇在於你。

97.8 ▶

97.8 Questioner: Are there any items in the first four cards not of Ra' s intention that we could remove to present a less confusing card as we make our new drawings?

97.8 發問者：在前四張牌中，是否有任何細目不屬於 Ra 的意願、我們可以移除的，好讓我們在製作新的圖畫時能呈現一副較少混淆的牌？

Ra: I am Ra. We find much material in this query which would constitute repetition. May we suggest rephrasing the query?

RA：我是 Ra。我們發現在這個詢問中，有許多(回答的)資料會構成重複。容我們建議重新表述該詢問？

97.9 ▶

97.9 Questioner: Possibly I didn' t phrase that the way I meant to, which was: we already have determined the items that should be removed from the first four cards. The question was: have I missed anything that should be removed which were not of Ra' s original intention in the last few sessions of determining what should be removed?

97.9 發問者：可能我沒有講出我真正的意思，也就是：我們早已決定前四張牌有哪些細目應該被移除，我現在的問題是：在先前幾場集會中判定了什麼東西應該被移除，我是否曾錯過任何應該被移除的東西，那些不屬於 Ra 起初意圖的細目？

Ra: I am Ra. We shall repeat our opinion that there are several concepts which, in each image, are astrologically based. However, these concepts are not without merit within the concept complex intended by Ra, given the perception by the student of these concepts in an appropriate manner.

RA: 我是 Ra。我們將重複我們的意見，在每個圖像中、有幾個概念是奠基於占星學，然而，這些概念在 Ra 原先計畫的概念複合體中、並非全無益處，前提是這些概念的學生以一種適當的方式去感知。

We wish not to form that which may be considered by any mind/body/spirit complex to be a complete and infallible series of images. There is a substantial point to be made in this regard. We have been, with the questioner's aid, investigating the concept complexes of the great architecture of the archetypical mind. To more clearly grasp the nature, the process, and the purpose of archetypes, Ra provided a series of concept complexes. In no way whatsoever should we, as humble messengers of the One Infinite Creator, wish to place before the consideration of any mind/body/spirit complex which seeks its evolution the palest tint of the idea that these images are anything but a resource for working in the area of the development of the faith and the will.

我們不希望形成一個被任何心/身/靈複合體認為是完整且絕無錯誤的圖像系列。在這方面，我們聲明一個實質要點。在發問者的協助下，我們(近來)一直在探究原型心智的偉大架構之概念複合體；以更清晰地掌握原型的目的、過程、本質，Ra 提供一系列的概念複合體。做為太一無限造物者的謙卑使者，我們絕不會希望讓任何尋求進化的心/身/靈複合體有一絲絲的想法、認為這些圖像是比一個資源更多的東西；它們只是一個資源：用於在信心與意志的發展領域中的工作。

To put this into perspective we must gaze then at the stunning mystery of the One Infinite Creator. The archetypical mind does not resolve any paradox or bring all into unity. This is not the property of any resource which is of the third density. Therefore, may we ask the student to look up from inward working and behold the glory, the might, the majesty, the mystery, and the peace of oneness. Let no consideration of bird or beast, darkness or light, shape or shadow keep any which seeks from the central consideration of unity. 要全面地看到這點，那麼，我們必須凝視太一無限造物者令人震攝的奧秘。原型心智不會解決任何悖論或把一切帶入合一。第三密度的任何資源都沒有這樣的屬性。所以，容我們要求學生從向內的工作向上看、並留心注視一體性的榮光、氣力、莊嚴、奧秘、和平安。不要讓任何對於小鳥或野獸、黑暗或光明、外形或陰影的考量阻擋任

何實體尋求合一的中心考量。

We are not messengers of the complex. We bring the message of unity. In this perspective only may we affirm the value to the seeker of adeptness of the grasping, articulating, and use of this resource of the deep mind exemplified by the concept complexes of the archetypes.

我們不是複雜體的使者。我們帶來合一的訊息。唯有在這個眼界中，我們才可以肯定具備行家資格的尋求者掌握、闡明、使用這個深邃心智的資源的價值、(該資源)由原型的各個概念複合體示範。

97.10 ▶

97.10 Questioner: Thank you. Card Number Five, the Significator of the Mind, indicates, firstly, as I see it, simply a male within a rectangularly structured form. This suggests to me that the Significator of the Mind in third density is well-bounded within the illusion, as is also suggested by the fact that the base of the male is a rectangular form showing no ability for movement. Would Ra comment on that?

97.10 發問者：謝謝你。第五號牌，心智的形意者，首先，就我所見，指出一個男性位於一個矩形的建築形式之內。這向我暗示第三密度中的心智的形意者被良好地侷限在幻象之中；該男性的底部有個矩形的形體，這個事實也向我暗示、它沒有能力移動。Ra 可願就此評論？

Ra: I am Ra. O student, you have grasped the barest essence of the nature of the Significator' s complete envelopment within the rectangle. Consider for the self, O student, whether your thoughts can walk. The abilities of the most finely honed mentality shall not be known without the use of the physical vehicle which you call the body. Through the mouth the mind may speak. Through the limbs the mind may effect action.

RA：我是 Ra。喔、學生，你已經掌握到該形意者完全被矩形包圍的本質之最赤裸裸的精華。為自我考慮一下，喔、學生，你的思想是否可以走路。(即使)被最精細磨鍊的心理能力、若沒有使用肉體載具、你們稱為身體、它的能力將不會被知曉。透過嘴巴、心智可以說話。透過四肢、心智可以引發行動。

97.11 ▶

97.11 Questioner: The entity looks to the left, indicating that the mind has the tendency to notice more easily the negative catalyst or negative essence of its environment. Would Ra comment on that observation?

97.11 發問者：該實體向左邊看，表示心智有個傾向而更容易注意到負面催化劑、或

其環境中的負面精華。Ra 可願就這個觀察評論？

Ra: I am Ra. This is substantially correct.

RA：我是 Ra。這實質上是正確的。

97.12 ▶

97.12 Questioner: There are two small entities at the bottom of the seat, one black and one white. I would first ask Ra: is this drawing correct in the coloring? Is the black one in the proper position with respect to Ra' s original drawings?

97.12 發問者：在(圖像的)座椅底部有兩個小實體，一個是黑的、一個是白的。我首先要問 Ra：這幅圖畫的著色是否正確？黑色實體是否坐落於適當的位置、符合 Ra 起初的圖畫？

Ra: I am Ra. That which you perceive as black was first red. Other than this difference, the beings in the concept complex are placed correctly.

RA：我是 Ra。你感知為黑色的東西最初是紅色的。除了這個差異、該概念複合體中的存有們被正確地放置。

97.13 ▶

97.13 Questioner: The red coloration is a mystery to me then. We had originally decided that these represented polarization of the mind, either positive or negative, as its significant self would be either significant as one or the other polarity. Would Ra comment on that?

97.13 發問者：紅色的配色對我是一個奧秘，我們原先決議這些(小實體)代表心智的極化，不論是正面或負面，因為它的顯著自我會在其中一個極性是顯著的。Ra 可願就此評論？

Ra: I am Ra. The indications of polarity are as presumed by the questioner. The symbolism of old for the left-hand path was the russet coloration.

RA：我是 Ra。極性的表徵如同發問者所假定，在古代的象徵意義、左手途徑是赤褐色配色。

97.14 ▶

97.14 Questioner: Would—

97.14 發問者：會不—

Ra: We shall pause at this time if the questioner will be patient. There are fairly serious difficulties with the instrument' s throat. We shall attempt to

ameliorate the situation and suggest the re-walking of the Circle of One.

RA 如果發問者願意有些耐心，我們將在此時停頓。該器皿的喉嚨有相當嚴重的困難。我們將嘗試改善該狀況、並建議重新行走太一之圓圈。

[Cough.]

[咳嗽聲]

[Cough.]

[咳嗽聲]

[The Circle of One was re-walked and breath expelled two feet above the instrument' s head.]

[(他們)重新行走太一圓圈，從該器皿的頭部上方兩呎呼出氣息。]

I am Ra. Please continue.

我是 Ra。請繼續。

97.15 ▶

97.15 Questioner: What was the nature of the problem? What caused it?

97.15 發問者：這個困難的本質是什麼？什麼東西導致的？

Ra: I am Ra. The fifth-density entity which greets this instrument affected a previous difficulty distorting the throat and chest area of the instrument. Some fraction of this distortion remained unmentioned by the instrument. It is helpful if the instrument speaks as clearly as possible to the support group of any difficulties that more care may be taken.

RA：我是 Ra。向這個器皿致意的第五密度實體侵襲一個先前扭曲器皿脖子與胸部區域的困難。這個扭曲的一小部分還滯留著、器皿並未提起。如果器皿願意盡可能清晰地對支援小組講述任何困難、這是有幫助的、因為(小組)可給予更多照顧。

However, we find very little distortion left in the chest area of the instrument. However, immediately preceding the working the instrument was offered an extreme activation of what you may call the allergies and the mucous from the flow which this distortion causes began to cause difficulty to the throat. At this juncture the previous potential for the tightening of the throat was somewhat activated by reflex of the yellow-ray, chemical body over which we have only gross control.

無論如何，我們發現該器皿的胸部區域只剩下很少的扭曲。不過，就在此次工作正要

開始之前，該器皿被提供了一個你們可以稱為過敏的極度啟動，並且由這個扭曲所引發流動的粘液開始導致喉嚨的困難。在這個節骨眼，先前喉嚨緊繃的潛能經由黃色光芒、化學身體的反射作用，而被啟動一些；我們對於該身體只有粗略的控制權。

We would appreciate your reminding us to cause this instrument to cough before or after each query for the remainder of this working. Once conscious, this instrument should have no serious difficulty.

我們會感激你提醒我們、促使這個器皿在每次詢問的前頭或後面咳嗽，直到此次工作結束。一旦恢復意識，這個器皿應該不會有嚴重的困難。

97.16 ▶

97.16 Questioner: I was wondering why the dark entity was on the right side of the card as far as the male figure, which is the Significator, is concerned, and the light white entity is on the left. If you could comment on that after making the instrument cough, please?

97.16 發問者：我想知道為什麼在這張牌中，暗色實體位於該男性人物、即是形意者、的右側，以及光亮的白色實體位於左側。你可否在使該器皿咳嗽之後、就此評論？

Ra: [Cough.] The nature of... We pause.

RA[咳嗽]...的特質，我們停頓一下。

[Ten second pause.]

[停頓十秒鐘]

I am Ra. There was a serious pain flare. We may now continue.

我是 Ra。剛才有一個嚴重的痛苦爆發。我們現在可以繼續。

The nature of polarity is interesting in that those experiences offered to the Significator as positive frequently become recorded as productive of biases which may be seen to be negative, whereas the fruit of those experiences apparently negative is frequently found to be helpful in the development of the service-to-others bias. As this is perhaps the guiding characteristic of that which the mind processes and records, these symbols of polarity have thusly been placed.

極性的特質是有趣的，因為那些提供給形意者的正面經驗經常被紀錄為有助於產生可被視為負面的偏向；反之，那些表面上負面的經驗之果實經常被發現有助於發展服務他人的偏向。這或許是心智處理與紀錄過程的導引特徵，因此這些極性的象徵被如此放

置。

You may note that the hands of the central image indicate the appropriate bias for right- and left-hand working; that is, the right hand gestures in service to others, offering its light outward. The left hand attempts to absorb the power of the spirit and point it for its use alone.

你可以注意到中央人像的雙手表示出右手工作與左手工作的適當偏向；也就是說，右手的姿勢為服務他人，向外提供它的光。左手嘗試吸收靈的力量、並且僅僅將它指向自己的用途。

97.17 ▶

97.17 Questioner: The eight cartouches at the bottom would possibly signify the energy centers and the evolution through those centers... possibility for either the positive or negative polarization because of the white and black coloration of the figures. Would Ra comment on that after making the instrument cough?

97.17 發問者：底部的八個橢圓圖案可能意味能量中心、以及可能憑藉正面或負面的極化，透過這些(能量)中心進化、因為這些圖形有白色與黑色的染色。Ra 可願在使器皿咳嗽之後、就此評論？

Ra: [Cough.] I am Ra. The observations of the student are perceptive. It is informative to continue the study of octaves in association with this concept complex. Many are the octaves of a mind/body/spirit complex' s beingness. There is not one that does not profit from being pondered in connection with the considerations of the nature of the development of polarity exemplified by the concept complex of your Card Number Five.

RA[咳嗽]我是 Ra。學生的觀察是敏銳的。繼續研讀與這個概念複合體關聯的八度音程(複數)可以增長知識。一個心/身/靈複合體的存在性的八度音程有許多個。沒有一個不會受益於這點：將它們與你們的第五號牌之概念複合體示範的極性發展之特質連在一起考量。

97.18 ▶

97.18 Questioner: Do the symbols on the face of each of these little cartouches such as the birds and the other symbols have a meaning in this card that is of value in considering the archetype? Would you answer that after making the instrument cough, please?

97.18 發問者：這些小小的橢圓圖案表面上有鳥兒與其他符號，它們在這張牌中是否有意義？在思考該原型的過程中、它們是否有價值？你可否在使器皿咳嗽之後、就此

回答，請？

Ra: [Cough.] I am Ra. These symbols are letters and words much as your language would receive such an entablature. They are, to a great extent, enculturated by a people not of your generation. Let us, in the rough, suggest that the information written upon these cartouches be understood to be such as the phrase, "And you shall be born again to eternal life."

RA[咳嗽]我是 Ra。這些符號是字母與詞彙，就像是你們的語言出現在古典柱廊頂端一般。它們有大部分屬於(古代)文化的人群、不屬於你們的世代。讓我們粗略地建議，寫在這些橢圓圖案上的資訊可以被理解為該片語：「你們將再次誕生，到達永恆的生命」。

97.19 ►

97.19 Questioner: Thank you. I thought that the wings at the top of the card might indicate the protection of the spirit over the process of evolution. Would Ra comment on that after having the instrument cough?

97.19 發問者：謝謝你。我想這張牌頂端的翅膀可能表示靈性的保護在進化過程的上方。Ra 可願在使器皿咳嗽之後、就此評論？

Ra: [Cough.] I am Ra. We shall end this session for we are having considerable difficulty in using the sympathetic nervous system in order to aid the instrument in providing sufficient of your air for its respiration. Therefore, we prematurely suggest ending this session.

RA[咳嗽]我是 Ra。我們將結束這場集會、因為我們有相當多的困難使用其交感神經系統、為了協助該器皿提供足夠的你們的空氣用於其呼吸作用。所以，我們建議提早結束這場集會。

Is there any brief query before we leave this instrument?

在我們離開這個器皿之前、是否有任何簡短的詢問？

97.20 ►

97.20 Questioner: It' s not necessary to answer this if you want to end right now for the instrument' s benefit, but is there anything we can do to improve the contact or make the instrument more comfortable?

97.20 發問者：如果為了器皿的益處，若你想要現在終止、不必回答這個問題，但有沒有任何我們可以做的事、好改善該通訊或使該器皿更舒適？

Ra: I am Ra. All is well. The support group functions well.

RA: 我是 Ra。一切都好，支援小組運作良好。

It is suggested that the instrument be encouraged to take steps to recover completely from the distortion towards the aching of the throat and, to a lesser extent, the chest. There is no way in which we or you may remove that working which has been done. It simply must be removed by physical recovery of the normal distortion. This is not easy due to this instrument' s tendency towards allergy.

我們建議你們鼓勵該器皿採取一些步驟、以完全地從喉嚨疼痛的扭曲中康復，並且從程度較輕的胸部扭曲中康復。我們或你們都沒有辦法去除已經完成的(負面)工作。只能藉由正常變貌中的肉體康復來移除它。由於這個器皿傾向於過敏、這不是容易的。

The alignments are being carefully considered.

各項排列正在被謹慎地考量。

I am Ra. I leave you, my friends, glorying and rejoicing in the love and the light of the Infinite Creator. Go forth, then, in the great dance, empowered by the peace of the One Infinite Creator. Adonai.

我是 Ra。我的朋友，我離開你們、在無限造物者的愛與光中感到榮耀與歡欣。那麼，在那偉大的舞蹈中[由太一無限造物者之和平授與力量]，向前去吧。Adonai。

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98.0 ▶

98.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

98.0 RA：我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

98.1

98.1 Questioner: Could you first please give me the condition of the instrument?

98.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. The physical energy deficit has somewhat increased. The vital energy distortions are somewhat improved.

RA：我是 Ra。肉體能量的短缺程度有些增加。生命能變貌有一些改善。

98.2

98.2 Questioner: We eliminated our meditation prior to the session. Would Ra comment on that?

98.2 發問者：我們剔除了每次集會開始前的冥想，Ra 可願就此評論？

Ra: I am Ra. The purpose of preparation for a working is the purification of each entity involved with the working. The removal of a portion of this preparation has a value determined by the purity of each which takes part in the working has achieved without that particular aid.

RA：我是 Ra。為一次(集會)工作做準備的目的是淨化每個參與工作的實體。將這個準備的一部分移除、其價值取決於每個參與工作的實體不經由該特定的協助而達到的純粹度。

98.3 ▶

98.3 Questioner: I had just taken a wild guess that it was possibly during that meditation prior to the working that was used by our fifth-density, negative friend to create the allergic reactions and other in the instrument. Was I correct on that, or incorrect?

98.3 發問者：我只是隨便瞎猜，有沒有可能在該(集會)工作前的冥想被我們的第五密

度負面朋友使用來創造該器皿身上的過敏反應以及其他反應？我的假設是否正確、或不正確？

Ra: I am Ra. This entity greets the instrument as close to the working in your space/time continuum as is practicable. The elimination of that preparation caused the fifth-density entity to greet this instrument at this juncture of decision not to meditate. The greeting does not take what you would call a noticeable amount of your time.

RA：我是 Ra。在你們的空間/時間連續體中，這個實體在可行的範圍內、盡可能地在靠近該工作(開始)時向該器皿致意。剔除該準備導致該第五密度實體在決定不冥想的銜接時點對這個器皿致意。該致意並不花費可注意到的你們的時間額度。

98.4 ▶

98.4 Questioner: Was the greeting as effective as it would have been if the meditation had been done?

98.4 發問者：如果我們先前完成了冥想，該致意的效果會是相同的？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

98.5 ▶

98.5 Questioner: I have a question from the instrument. She states: "Could Ra tell us what factors are allowing our fifth-density, negative companion to be able to continue greeting the instrument in the throat area as well as with other unusual sensations such as dizziness, smelling of orange blossoms, the feeling of stepping on imaginary creatures, and what can be done to lessen these greetings? And why the greetings occur on walks?"

98.5 發問者：我有一個來自該器皿的問題，她陳述：「Ra 可否告訴我們、什麼因素允許我們的第五密度負面同伴能夠繼續在喉部區域致意該器皿，也包括其他不尋常的知覺，好比暈眩、柑橘花香的味道、感覺踩在想像生物的上頭，可以做什麼以減輕這些致意？還有為什麼這些致意發生在走路中？」

Ra: I am Ra. There are various portions of the query. We shall attempt answer to each. We tread close to the Law of Confusion, saved only by the awareness that given lack of information this instrument would, nonetheless, continue to offer its service.

RA：我是 Ra。該詢問有幾個不同的部份。我們將嘗試回答各個部份。我們幾乎踩到混淆法則(邊界)，只被一種覺察所解救、該覺察是即使沒有這些資訊，這個器皿仍然會

繼續提供它的服務。

The working of your fifth-density companion, which still affects the instrument, was, as we have stated, a potent working. The totality of those biases which offer to the instrument opportunities for increased vital and physical strength, shall we say, were touched by the working. The blue-ray difficulties were not entirely at an end after the first asking. Again, this group experienced blockage rare for the group; that is, the blue-ray blockage of unclear communication. By this means the efficacy of the working was reinforced.

你們第五密度同伴的工作仍然影響該器皿，如我們先前所述，一個有效力的工作。那些偏向的總合提供該器皿增進生命力與肉體氣力的機會，容我們說，被該工作碰觸(影響)。在首次詢問之後、藍色光芒的困難尚未完全到達盡頭。再次地，這個小組經驗的阻礙對該小組是罕見的；也就是說，不清晰通訊造成的藍色光芒阻礙。藉由這個手段、該工作的效力獲得增強。

The potential of this working is significant. The physical exercising, the sacred music, the varieties of experience, and indeed simple social intercourse are jeopardized by a working which attempts to close the throat and the mouth. It is to be noted that there is also the potential for the loss of this contact.

這個工作的潛能是顯著的。肉體運動、神聖音樂、各式各樣的經驗，甚至簡單的社交活動都受到危害，該工作嘗試關閉其喉嚨與嘴巴。值得注意的：也有潛能喪失這個通訊。

We suggest that the instrument's allergies create a continuous means whereby the distortion created by the magical working may be continued. As we have stated, it shall be necessary, in order to remove the working, to completely remove the distortion within the throat area caused by this working. The continuous aggravation of allergic reactions makes this challenging.

我們認為該器皿的過敏創造出一個持續的方法，使得該魔法工作創造的扭曲得以繼續。如我們已經陳述，為了除去該工作(的效應)，必須要完全地移除該工作造成的、喉嚨區域的扭曲。持續惡化的過敏反應使得這點變得很有挑戰性。

The orange blossom is the odor which you may associate with the social memory complex of fifth-density positive which is known to you as sound vibration, Latwii. This entity was with the instrument as requested by the instrument. The odor was perceived due to the quite sensitive nature of the instrument due, again, to its, shall we say, acme in the eighteen-day cycle.

你們可以將柑橘花香的氣味與第五正面密度的社會記憶複合體、你們知曉為聲音振動 Latwii、相關聯，在該器皿的請求下，這個實體與器皿同在。該氣味被感知到是由於該器皿相當敏感的特質，再次地，由於該器皿正位於十八日週期的頂點、容我們說。

The sensation of stepping upon the small animal and killing it was a greeting from your fifth-density, negative companion also made possible by the above circumstance.

關於踩到與殺死小動物的知覺，這是來自你們第五負面密度同伴的致意，也由於上述的情況，該致意變得可能。

As to the removal of the effects of the magical working, we may make two suggestions, one immediate and one general. Firstly, within the body of knowledge which those healers known among your peoples as medical doctors have is the use of harsh chemical substances which you call medicine. These substances almost invariably cause far more changes than are intended in the mind/body/spirit complex. However, in this instance the steroids or, alternately, the antibiotic family might be useful in the complete removal of the difficulty within which the working is still able to thrive. Of course, the allergies would persist after this course of medicine were ended, but the effects of the working would no longer come into play.

關於移除該魔法工作的效應，我們可以給兩個建議，一個是立即的、一個是普遍的建議。首先，在該知識體系中，那些被你們人群知曉為內科醫師的醫者，他們的方式是使用粗糙的化學物質，你們稱之為藥物。這些物質幾乎總是造成比預期的心/身/靈複合體效果遠為更多的改變。無論如何，在此情況下，類固醇或可供替代的抗生素家族可能有益於完整移除該工作其中的困難，該工作仍能夠興旺存活。當然，在這段用藥期間結束之後、過敏會持續存在，但該工作的效應將不再運轉。

The one you call Jerome might well be of aid in this somewhat unorthodox medical situation. As allergies are quite misunderstood by your orthodox healers, it would be inappropriate to subject the instrument to the services of your medical doctors which find the amelioration of allergic effects to be connected with the intake of these same toxins in milder form. This, shall we say, treats, the symptom. However, the changes offered to the body complex are quite inadvisable. The allergy may be seen to be the rejection upon a deep level of the mind complex of the environment of the mind/body/spirit complex. Thus the allergy may be seen in its pure form as the mental/emotional distortion of the deeper self.

你們稱為傑洛米的實體可以很好地協助、使用有些非正統的治療方式。因為你們的正

統醫者相當地誤解過敏(症狀)，將該器皿交給你們的內科醫師服務是不恰當的，他們會把減輕過敏效應與攝取較溫和形式的相同毒素連結在一起。容我們說，這樣治療了症狀。然而，那些提供給身體複合體的改變是相當不妥的。過敏可以被視為心智複合體在很深的水平排斥該心/身/靈複合體所處的環境。是故，過敏在它純粹的形式中，可以被視為較深層自我的心理/情感扭曲。

The more general recommendation lies with one which does not wish to be identified. There is a code name prayer wheel. We suggest ten treatments from this healer and further suggest a clear reading and subsequent following, upon the part of the instrument, of the priorities of allergy, especially to your foodstuffs.

更為一般的推薦在於一位不願被辨識的實體，它有個代號「轉經輪」。我們建議接受這個醫者的十次治療，並且進一步建議清晰的解讀、隨後決定該器皿這方對於過敏的優先順序，特別在你們的食材方面。

Lastly, the effects of the working become apparent upon the walking when the body complex has begun to exert itself to the point of increased respiration. Also a contributing factor is the number of your second-density substances to which this instrument is allergic.

最後，在行走時，身體複合體開始竭盡全力以致於加速呼吸、使得該工作的效應變得明顯。另一個促成的因素是你們的第二密度物質、有好些種類令這個器皿過敏。

98.6 ▶

98.6 Questioner: Thank you. The second question is: "Our oldest cat, Gandalf, has a growth near his spine. Is there any factor that makes the surgical removal of this growth less appropriate than the surgical removal of the growth that we had performed a year ago last April, and would the most appropriate actions on our part to aid his recovery be the visualization of light surrounding him during the surgery and the repeating of ritual phrases at periodical intervals while he is at the veterinarians?"

98.6 發問者：謝謝你，第二個問題是：「我們最老的貓，甘道夫，有一個靠近他脊椎的腫瘤。我們去年四月曾執行一次外科手術移除該腫瘤，有沒有什麼因素使得這次的外科移除腫瘤手術比起上次更不恰當？還有我們這邊最適當的行動，可協助他康復，是不是在手術過程觀想光環繞著他，以及當他位於獸醫(診所)時定期重複儀式措辭？」

Ra: I am Ra. No. There is no greater cause for caution than previously and, yes, the phrases of which you speak shall aid the entity. Although this entity is in body complex old and, therefore, liable to danger from what you call your

anesthetic, its mental, emotional, and spiritual distortions are such that it is strongly motivated to recover that it might once again rejoin the loved one. Keep in mind that this entity is harvestable third density.

RA: 我是 Ra。否，沒有比先前更需要注意的起因。是的，你所說的措辭將協助該實體。雖然這個實體的身體複合體是衰老的，因此在承受你們稱為麻醉劑的過程中，容易陷入危險；它的心理、情感、靈性的變貌強烈地受到激勵朝康復前進、好讓它得以重返它鍾愛的實體。要記住，這個實體是可收割的第三密度(實體)。

98.7 ▶

98.7 Questioner: Would you explain the reason for saying “Keep in mind that this is harvestable third density” and tell me if you have any other specific recommendations with respect to the proposed operation on the growth?

98.7 發問者：你可願解釋為什麼你剛才說：「要記住，這個實體是可收割的第三密度」、並且告訴我關於準備進行的腫瘤手術、你是否有任何其他特定的建議？

Ra: I am Ra. We stated this in order to elucidate our use of the term “spirit complex” as applied to what might be considered a second-density entity. The implications are that this entity shall have far more cause to abide and heal that it may seek the presence of the loved ones.

RA: 我是 Ra。我們陳述這點為了闡釋我們對「靈性複合體」詞彙的使用方式、該詞彙適用於這個可能被認為是第二密度的實體。隱含的意思是這個實體會有遠為更多的理由去忍受並療癒、好使它能夠尋求其鍾愛的實體們的臨在。

98.8 ▶

98.8 Questioner: Is there any additional recommendation that Ra could make with respect to the proposed operation?

98.8 發問者：關於預定的手術、Ra 還有沒有任何額外的建議？

Ra: I am Ra. No.

RA: 我是 Ra。沒有。

98.9 ▶

98.9 Questioner: I was wondering if I was correct in my assumption that the reason for the growths was a state of anger in the cat, Gandalf, because of the introduction of the newer cats into his environment. Was I correct?

98.9 發問者：我不禁想著，我假設貓兒甘道夫有腫瘤的原因是他裡面的憤怒狀態、由於他的環境新增幾隻貓。我是否正確？

Ra: I am Ra. The original cause of what you call cancer was the distortion caused by this event. The proximate cause of this growth is the nature of the distortion of the body cells which you call cancer.

RA: 我是 Ra。這個事件造成的扭曲是你們稱為的癌症之最近起源。這個腫瘤的最近起因是扭曲的身體細胞[你們稱為癌症]的特性。

98.10 ►

98.10 Questioner: Are there any other cancerous growths at this time within the cat Gandalf?

98.10 發問者：在這個時候，貓兒甘道夫體內是否有任何其他罹患癌症的腫瘤？

Ra: I am Ra. Yes.

RA: 我是 Ra。是的。

98.11 ►

98.11 Questioner: Can we alleviate those and, if so, how and where are they?

98.11 發問者：我們能否緩解那些(症狀)，如果可以的話，如何做、它們位於哪邊？

Ra: I am Ra. None can be alleviated at this space/time nexus. One is located within the juncture of the right hip. Another which is very small is near the organ you call the liver. There are also small cell distortions under the, we may call it, arm, to distinguish the upper appendages, on both sides.

RA: 我是 Ra。在這個空間/時間鏈結點，沒有可緩解之處。一個位於右邊的臀部接合點。另一個很小、靠近你們稱為的肝臟器官。還有一些小的細胞扭曲位於兩邊的[我們可以稱為]手臂、以此辨別上側的附肢。

98.12 ►

98.12 Questioner: Is there anything that we can do to alleviate these problems— other than surgical— that would have a good effect to help Gandalf alleviate them?

98.12 發問者：除了外科手術幫助甘道夫之外，有沒有任何我們可以做的、以有效地緩解這些問題？

Ra: I am Ra. Continue in praise and thanksgiving, asking for the removal of these distortions. There are two possible outcomes. Firstly, the entity shall dwell with you in contentment until its physical vehicle holds it no more due to distortions caused by the cancerous cells. Secondly, the life path may become that which allows the healing. We do not infringe upon free will by

examining this life path although we may note the preponderance of life paths which use some distortion such as this to leave the physical body which in this case is the orange-ray body.

RA: 我是 Ra。繼續讚美與感恩，請求移除這些扭曲。有兩個可能的結果：第一，該實體將滿足地與你們居住在一起、直到由於癌症細胞造成的扭曲、(使得)它的肉體載具不能保持下去為止。第二，該生命途徑可能變得允許治癒。我們不會藉由檢驗這條生命途徑而冒犯自由意志、雖然我們可以說明，有多數的生命途徑使用某種扭曲、好比這個(例子)以離開其肉體，在這個例子中是橙色光芒體。

98.13 ▶

98.13 Questioner: Does the cat Fairchild have any of this same type of problem?

98.13 發問者：好小子這隻貓有沒有任何相同類型的問題？

Ra: I am Ra. Not at this space/time nexus.

RA: 我是 Ra。在這個空間/時間鏈結點、沒有。

98.14 ▶

98.14 Questioner: Was it necessary for the cat Gandalf to be a mind/body/spirit complex harvestable third density to have the anger result in cancer?

98.14 發問者：這是必須的嗎？貓兒甘道夫是否需要成為心/身/靈複合體與可收割的第三密度(實體)才會讓憤怒造成癌症？

Ra: I am Ra. No.

RA: 我是 Ra。不是。

98.15 ▶

98.15 Questioner: Then any mind/body complex can develop cancer as a result of anger. Is this correct?

98.15 發問者：那麼任何心/身複合體都會因為憤怒發展出癌症。這是否正確？

Ra: I am Ra. This is correct.

RA: 我是 Ra。這是正確的。

At this time we would break our routine by making an observation. We observe the following coincidence. Firstly, the congestion of this instrument' s throat due to the flow of mucous caused by energized allergic reaction has, at this point, become such that we may safely predict the probability/possibility

vortex approaching certainty that within one-half of an hour we shall need to depart from this working. Secondly, as we noted the above the sound vibration made by one of your sound vibration recording devices was audible to us. If this group desires, it may choose to have sessions which are brought to an ending soon after this sound vibration occurs. This decision would ensure the minimal distortions within the instrument towards the discomfort/comfort within the throat until the effects of the magical working of your fifth-density companion have been removed.

在此時我們要打破我們的慣例提出一個觀察。我們觀察到下列的同時事件：首先，這個器皿的喉嚨有壅塞(現象)，這是由於供能過敏反應造成黏液流動，在這個(時)點已經相當嚴重，我們可以安全地預測、在半個小時以內、或然率/可能性漩渦將靠近確定點，(屆時)我們將需要離開這個工作。其次，如我們先前提到，你們的聲音振動錄音裝置發出該聲音振動、是我們聽得見的。如果這個小組渴望，它可以在這個聲音振動發生之後、很快地選擇結束集會。這個決定會確保該器皿喉嚨內朝向不舒適/舒適的變貌保持在最小的程度、直到你們第五密度同伴的魔法工作之效應已經被移除為止。

98.16 ▶

98.16 Questioner: That is perfectly fine with us. That noise occurs at the forty-five minute time since the tape is forty-five minutes on a side. I would just ask as a final question, then, if the new table that Jim has built for the appurtenances is satisfactory to hold them since it will give us more room to walk around the bed, and if it is better to leave it in its natural condition as it is, or to coat it with linseed oil or varnish or paint?

98.16 發問者：我們完全沒問題。因為這些錄音帶一面的長度為四十五分鐘，所以那個噪音發生在第四十五分鐘。那麼我將只問最後一個問題：吉姆已經建造了新桌子，為了擺放附屬物、是否足以容納它們，因為它將給我們更多空間在臥床的四周行走，還有是否讓它保持自然的狀態，或者以亞麻仁油覆蓋、塗抹或油漆它，哪個方式比較好？

Ra: I am Ra. We view this appurtenance. It sings with joy. The pine vibrates in praise. Much investment of this working in wood has been done. It is acceptable. We may suggest it be left either as it is or rubbed with the oil which also is easily magnetized and holds the proffered vibration to a profound extent.

RA：我是 Ra。我們觀看這附屬物，它懷著喜悅歌唱。松木在讚頌中振動。許多投資放在這個木頭的工作過程中、現在已經完成了。它是可接受的。我們建議它可以維持目前的樣子、或以油摩擦，(因)它也容易被磁化、持守預定接收的振動、到達一個深刻的程度。

98.17 ▶

98.17 Questioner: I was wondering if this would be an appropriate time to end since the tape recorder has clicked some time ago?

98.17 發問者：既然錄音機不久前已經發出喀喀聲，我在想現在會是個適當的結束時機？

Ra: I am Ra. This is a matter for your discrimination. The instrument remains open to our use although, as we have noted, the physical distortions begin to mount.

RA：我是 Ra。這件事由你辨別，雖然該器皿保持敞開給我們使用，雖然如我們先前已說明的，其肉體扭曲開始攀升。

98.18 ▶

98.18 Questioner: Think we had better close to maintain the instrument' s physical energy, and I will ask if there is anything that we can do to improve the contact or make the instrument more comfortable?

98.18 發問者：那麼我們最好結束以維持該器皿的肉體能量。接著我要問是否有任何我們可以做的事、好改善該通訊或使該器皿更舒適？

Ra: I am Ra. All is well. We find your concerns appropriate.

RA：我是 Ra。一切都好。我們發覺你的關切是恰當的。

We leave you in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One. Adonai.

我們在太一無限造物者的愛與光中離開你們。所以，向前去吧，在太一的大能與和平中歡欣慶祝。Adonai。

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99.0 ▶

99.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

99.0 RA：我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

99.1

99.1 Questioner: Would you please give me the condition of the instrument?

99.1 發問者：可否請你給我該器皿的狀態？

Ra: I am Ra. This instrument's physical deficit continues but has the potential for the lessening due to the removal in your probable future of foodstuffs to which the instrument has significant allergy. The vital energy levels are somewhat lessened than the last asking but remain strong. The change in the mental/emotional energy level is towards the distortion of the weakening of this complex.

RA：我是 Ra。這個器皿的肉體(能量)赤字持續、但有潛能減輕、由於在你們很可能的未來、移除掉會造成器皿顯著過敏的食材。生命能水平比起上次詢問時降低一些 但仍保持強健。心理/情感能量水平的改變朝向減弱這個複合體的變貌。

99.2 ▶

99.2 Questioner: What are the foodstuffs that are creating the allergic reaction?

99.2 發問者：造成過敏反應的食材是什麼？

Ra: I am Ra. That which you call the buttermilk, though appropriately used in the healing work undertaken for the throat and chest areas, is the substance to which the entity has allergy.

RA：我是 Ra。你們所稱的脫脂牛奶，在從事治療工作中、雖然使用它在喉嚨與胸膛區域是恰當的、該實體對於該物質過敏。

99.3 ▶

99.3 Questioner: The instrument asks if it will be all right to keep the small gold cross on while she is in one of these sessions. Or will it cause some distortion that is not advisable?

99.3 發問者：該器皿問、她在這些集會過程中，保留小型的黃金十字架是否妥當。或者，這樣會導致某種不適當的扭曲？

Ra: I am Ra. We scan the mental distortions of the instrument. Although the presence of the metallic substance is, in general, not recommended, in this instance, as we find those distortions weakening the mental/emotional complex of the instrument due to its empathic distortions, the figure is specifically recommended for use by this instrument. We would request that should any strengthening be done to the chain, as we find intended by this instrument, the strengthening links which symbolize eternity to this instrument be as high in purity or higher than the remainder of the device.

RA：我是 Ra。我們掃描該器皿的心理變貌，雖然一般而言、並不推薦金屬物質在場。在這個事例中，我們發現那些扭曲正在弱化該器皿的心理/情感複合體 [由於它的感情移入之變貌]，故我們明確地推薦這個器皿使用該外形。我們要求：若將來要對該鏈條進行任何的強化處理，如同我們發現這個器皿所打算的，則該強化的鏈狀物、對這個器皿而言象徵永恆、要在純度上與該裝置的其他部分一樣高、或更高些。

In this nexus that which this device represents to this instrument is a much-needed strengthener of the mental/emotional patterns which have been much disrupted from the usual configuration of distortions.

在這個鏈結中，這個裝置對器皿而言、代表一個十分需要的、對其心理/情感樣式的強化器、這些樣式已經受到許多擾亂而離開這些變貌的通常配置。

99.4 ►

99.4 Questioner: Is there anything further that needs to be done for or by the instrument to remove the magical working, or any of its after-effects, on her throat area by our fifth-density, negative companion?

99.4 發問者：有沒有任何進一步需要被完成的事可以移除該魔法工作或任何的後續效應，即我們的第五密度負面同伴在她的喉嚨區域造成的效應？這事可由該器皿完成、或我們為她完成？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

99.5 ►

99.5 Questioner: Finally, of the preliminary questions, one from Jim stating, "For the last three weeks I have often been at the edge of anger and frustration, have had a nearly constant dull pain at my indigo-ray center, and

have felt quite drained of energy. Would Ra comment on the source of these experiences and any thoughts or actions that might alleviate it?"

99.5 發問者：最後一個預備性問題，來自吉姆，他陳述：「最近三週以來，我經常發現自己處於憤怒與挫折的邊緣，在我的靛藍色光芒中心一帶，幾乎恆常地隱隱作痛，我感覺能量相當程度地流出與枯竭。Ra 可願評論這些經驗的源頭，以及給予任何想法或行動可以緩解它？」

Ra: I am Ra. As in all distortions, the source is the limit of the viewpoint. We may, without serious infringement, suggest three courses of behavior which shall operate upon the distortion expressed.

RA：我是 Ra。如同所有的扭曲、其源頭為觀點的限制。我們可以，在不嚴重侵犯(自由意志)的前提下，建議三種行為方針、可以運作在已表達的扭曲上。

Firstly, it would be well for the scribe to engage, if not daily then as nearly so as possible, in a solitary strenuous activity which brings this entity to the true physical weariness. Further, although any activity may suffice, an activity chosen for its intended service to the harmony of the group would be quite efficacious.

首先，該書寫員盡量做到每天從事獨自的費力繁重之活動，這樣是好的，可以將這個實體帶入真實的肉體疲倦當中。再者，雖然任何活動都可以滿足需求，選擇一個活動可以配合其服務該小組之和諧的意願，這會是相當有功效的。

The second activity is some of your space/time and time/space taken by the entity, directly or as nearly so as possible to the strenuous activity, for solitary contemplation.

第二個活動是：該實體花費一些你們的空間/時間與時間/空間，從事獨自的沉思活動，(其比例)應該與費力繁重之活動直接相等、或盡可能地接近。

Thirdly, the enthusiastic pursuit of the balancing and silent meditations cannot be deleted from the list of helpful activities for this entity.

第三，熱切追求平衡冥想與靜默冥想、(這些)不能從這個實體的有益活動清單中刪除。

We may note that the great forte of the scribe is summed in the inadequate sound vibration complex, power. The flow of power, just as the flow of love or wisdom, is enabled not by the chary conserver of its use but by the constant user. The physical manifestation of power being either constructive or destructive strenuous activity, the power-filled entity must needs exercise that manifestation. This entity experiences a distortion in the direction of an excess

of stored energy. It is well to know the self and to guard and use those attributes which the self has provided for its learning and its service.

我們可以說明 該書寫員的偉大強項可以總括於一個不適當的聲音振動複合體當中、力量。如同愛或智慧的流動，力量的流動並非藉由吝嗇地*保留其用途的實體而致能，而是藉由恆常的使用者致能。力量的物理顯化不管是建設性或毀滅性的費力活動，充滿力量的實體必須運行該顯化。這個實體經驗一個朝向過度儲存能量的扭曲。最好是去知曉自我、以及守衛並使用自我已經為其學習與服務所提供的那些屬性。

{* 在這文脈中，吝嗇的(chary)可以被定義為：小心的、或不情願的。 }

99.6 ▶

99.6 Questioner: We now have an additional set of tarot images. We will refer to them as the Royal Road images, since that' s the name of the book they came from. They are similar to, but in some instances different from the C.C. Zain images. Which of these two sets are closer to Ra' s original intention? And if they are mixed, let me know that.

99.6 發問者：我們現在有額外一組塔羅圖像。我們指稱為皇家道路圖像，因為那是其來源、該書的名稱。它們和 C.C.扎因的圖像很相似，但在某些地方又不同。在這兩組中，哪一組比較接近 Ra 原來的意圖？如果它們是混雜的，讓我知道那情況。

Ra: I am Ra. The principle which moves in accordance with the dynamics of teach/learning with most efficiency is constancy. We could explore the archetypical mind using that set of images produced by the one known as Fathman or we could use those which have been used.

RA：我是 Ra。和教導/學習的動態一致的最有效率原則是持久不變。我們可以探索名為法斯曼的實體製作的那組圖像，或者我們可以使用那些已經在使用的圖像。

In point of fact, those which are being used have some subtleties which enrich the questioning. As we have said, this set of images is not that which we gave. This is not material. We could use any of a multitude of devised tarot sets. Although this must be at the discretion of the questioner, we suggest the maintaining of one and only one set of distorted images to be used for the querying and note that the images you now use are good.

就事實點而言，那些正在使用中的圖像有一些微妙處可以豐富該發問過程。如同我們已經說過的，這組圖像不是我們當初給予的。這點不具關鍵重要性。我們可以使用眾多設計好的塔羅牌中的任何一組。雖然這點必須由發問者自行決定，我們建議維持一組、在詢問過程中只使用一組扭曲的圖像、並且說明：你們現在使用的圖像是好的。

99.7 ▶

99.7 Questioner: The only problem is something that I am sure is quite foreign to Ra' s way of thinking which is called "copyright laws." We have been unable to get copyright privileges from the publishers of the cards that we started with, and we' ll have to circumnavigate that problem some way or another, which could conceivably cause us to use a different set of images as we go along.

99.7 發問者：現在唯一的問題是某個東西，就 Ra 的思考方式、我確定它是相當陌生的，它叫做「著作權法」。關於我們一開始使用的牌組、我們一直無法取得該出版商的著作權，我們將必須以這種或那種方式繞過這個問題，可以想像地、這會造成我們要使用一組不同的圖像繼續討論。

The wings of Card Five, I am guessing, have to do with a protection over the— they' re above the Significator of the Mind, and I am guessing they are a symbol of protection. Is this in any way correct?

第五號牌的翅膀，我正假設它跟一種保護有關，該翅膀位於心智的形意者上方、我在猜測它是一種保護的象徵。這是否有一點點正確？

Ra: I am Ra. Let us say that you are not incorrect but rather less than correct. The Significator owns a covenant with the spirit which it shall in some cases manifest through the thought and action of the adept. If there is protection in a promise, then you have chosen the correct sound vibration, for the outstretched wings of spirit, high above manifestation, yet draw the caged mind onward.

RA：我是 Ra。讓我們說：你並非不正確，毋寧說，小於正確(程度)。該形意者擁有一個跟靈性(簽訂)的聖約，在某些情況中、透過行家的思維與行動顯化。如果(說)在這一個承諾中有保護，那麼你就選對了正確的聲音振動，因為(聖)靈向外伸展之雙翼高高地在(物理)顯化之上(飛翔)，卻又吸引被囚禁的心智向前進。

99.8 ▶

99.8 Questioner: Thank you. Card Number Six I see as the Transformation of the Mind, the male' s crossed arms representing transformation, transformation being possible either toward the left- or the right-hand path, the right-hand path being beckoned or led by the female, the Potentiator. The one on the right having the serpent of wisdom at the brow and being fully clothed, the one on the left having less clothing and indicating that the Matrix or Potentiator would be more concerned and attracted to the physical illusion as the left-hand path is chosen and more concerned and attracted to the

mental as the right-hand path is chosen.

99.8 發問者：謝謝你。第六號牌、我看見心智的蛻變；該男性雙臂交叉、代表蛻變、它可能朝向左手或右手途徑；該女性，賦能者，在右手小徑上招手或引領。右邊那一位在額頭上有象徵智慧的巨蛇標誌並且全身被衣服覆蓋；左邊那位穿的衣服較少、表示在左手途徑被選擇後、母體或賦能者會比較關切或被物質幻象吸引；若右手途徑被選擇、則比較關切心理(層面)或被它吸引。

The creature above points an arrow at the left-hand path indicating that if this path is chosen the chips, shall we say, will fall where they may, the path being unprotected as far as the random activity of catalyst. And the intellectual abilities of the chooser of that path would be the main guardian rather than a designed or built-in protection by the Logos for the right-hand path. The entity firing the arrow being what seems to be a second density entity would indicate that this catalyst could be produced by a lesser-evolved source, you might say. Would Ra comment on these observations of Card Six, the Transformation of the Mind?

上方的生物將弓箭指向左手途徑，表示如果一個實體選擇這條途徑，容我們說，碎屑將不定期掉落在任何可能的地方，就催化劑的隨機活動而言，該途徑是不受保護的。選擇那條途徑的實體的智性能力會是主要的守護者，而非理則為右手途徑設計或內建的保護。該發射弓箭的實體似乎是一個第二密度的實體，表示這種催化劑會被一個進化較少的來源所生產、你可以這麼說。Ra 可願就這些觀察、關於第六號牌[心智的蛻變]、做評論？

Ra: I am Ra. We shall speak upon several aspects seriatim. Firstly, let us examine the crossed arms of the male who is to be transformed. What, O student, do you make of the crossing? What see you in this tangle? There is a creative point to be found in this element which was not discussed overmuch by the questioner.

RA：我是 Ra。我們將分幾個方面、依序*講述。首先，讓我們檢驗該準備被轉變的男性交叉的雙臂。喔、學生，你會怎麼解釋這交叉？你在這個糾結中看見什麼？在這個元素中、有一個創意點等待被發現、這是發問者沒有討論太多的地方。

{* 在這文脈中，依序(*seriatim*)可以被定義為：一點一點地、逐個地。}

Let us now observe the evaluation of the two females. The observation that to the left-hand path moves the roughly physical and to the right-hand path the mental has a shallow correctness. There are deeper observations to be made concerning the relationship of the great sea of the unconscious mind to the conscious mind which may fruitfully be pursued. Remember, O student, that

these images are not literal. They haunt rather than explicate.

現在、讓我們觀察對這兩位女性的評估、(你)觀察到左手途徑粗略地通往物質、右手途徑通往心理、有淺薄的正確性。可以做出更深沉的觀察，關於無意識心智的大海與顯意識心智、兩者的關係，從這裡著手可以多得成效。記住，喔、學生，這些圖像不只是刻板表面的。它們縈繞(腦海)而非闡釋。

Many use the trunk and roots of mind as if that portion of mind were a badly used, prostituted entity. Then this entity gains from this great storehouse that which is rough, prostituted, and without great virtue. Those who turn to the deep mind, seeing it in the guise of the maiden, go forth to court it. The courtship has nothing of plunder in its semblance and may be protracted, yet the treasure gained by such careful courtship is great. The right-hand and left-hand transformations of the mind may be seen to differ by the attitude of the conscious mind towards its own resources as well as the resources of other-selves.

許多實體使用心智(大樹)的根部與樹幹、彷彿心智的那個部分是一個被惡劣地使用、娼妓般的實體。然後這個實體從這個龐大儲藏室中獲取粗糙、賣淫、沒有偉大美德的東西。那些轉向深邃心智的實體，將它視為一個少女的外觀、向前求愛。這種求愛完全沒有掠奪的成分、並且(時間)可能延長，不過，藉由這樣慎重的求愛過程獲得的寶藏是巨大的。心智的右手與左手之蛻變可以視為態度上的不同，取決於顯意識心智對於自己的資源[複數]和其他自我們的資源[複數]的態度。

We now speak of that genie, or elemental, or mythic figure, culturally determined, which sends the arrow to the left-hand transformation. This arrow is not the arrow which kills but rather that which, in its own way, protects. Those who choose separation, that being the quality most indicative of the left-hand path, are protected from other-selves by a strength and sharpness equivalent to the degree of transformation which the mind has experienced in the negative sense. Those upon the right-hand path have no such protection against other-selves for upon that path the doughty seeker shall find many mirrors for reflection in each other-self it encounters.

我們現在說到那靈魔，或元素精靈，或神話人物、由文化來決定適當稱呼，它把箭矢射向左手的蛻變。這支箭矢不是殺戮的箭，毋寧說，以它自己的方式去保護。那些選擇分離、左手途徑中最具指標性的品質、的實體受到保護和其他自我隔離，該保護的力道與銳利度相等於該心智以負面意義經驗到的蛻變程度。那些走在右手途徑上的實體、沒有這類對抗其他自我的保護，因為在那條途徑上，堅定無懼的尋求者將在它遭遇的每個其他自我身上找到許多面反射的鏡子。

99.9 ▶

99.9 Questioner: In the previous session you mentioned the use of the forty-five minute interval of the tape recorder as a signal for ending the session. Is this still the appropriate time?

99.9 發問者：在上次的集會中，你提到使用錄音機的四十五分鐘間隔做為結束集會的信號。這是否仍是個適當的時間？

Ra: I am Ra. This is, of course, at the discretion of the questioner for this instrument has some transferred energy and remains open as it has unfailingly done. However, the fragility of the instrument has been more and more appreciated by us. We, in the initial observations, saw the strength of will and overestimated greatly the recuperative abilities of the physical complex of this entity.

RA：我是 Ra。這當然由發問者自行決定，因為這個器皿還有一些轉移的能量、並且經久不衰地保持敞開。無論如何，我們越來越懂得鑑識該器皿的脆弱性。我們在起初的觀察中，看到意志的氣力、而過於高估這個實體的肉體複合體的恢復能力。

Therefore, we may say that ending a working at approximately this amount of energy expenditure; that is, some point soon following upon the sound vibration of which you speak, would be appropriate and, insofar as we may determine, may well extend the incarnational amount of your space/time which this instrument shall be able to offer to this contact.

所以，我們可以說、在大約這樣的能量支出額之後結束一次工作期間——也就是說，在你說的聲音振動不久之後的某個(時)點——結束是恰當的，在我們能判定的範圍內，這樣做大可延長這個器皿具肉身期間能夠提供給這個通訊、你們的空間/時間額度。

99.10 ▶

99.10 Questioner: In that case I will just ask one additional short question as we terminate for this session. May I ask if the Logos of this system planned for the mating process as possibly depicted in Card Six— I don' t know if this is related— by some type of DNA imprinting as has been studied by our science. In many second-density creatures seem to have some sort of imprinting that creates a lifetime mating relationship and I was wondering if this was designed by the Logos for that particular mechanism and if it was also carried into third density?

99.10 發問者：在那個情況下、我只再問一個短問題、我們就結束這次的集會。容我問，這個(恆星)系統的理則是否對配偶過程有個計畫，可能就像第六張牌所描繪的；我不知道這是否與某種 DNA 銘印系統有關、如我們科學研究的成果。在許多第二密

度生物體內、似乎有某種銘印造成終生的伴侶關係，接著我在想、理則是否設計了這特殊的機制、以及這個銘印是否也被攜入第三密度？

Ra: I am Ra. There are some of your second-density fauna which have instinctually imprinted monogamous mating processes. The third-density physical vehicle which is the basic incarnational tool of manifestation upon your planet arose from entities thusly imprinted, all the aforesaid being designed by the Logos.

RA：我是 Ra。有一些你們的第二密度動物族群、已在本能上銘印一夫一妻的配偶過程。第三密度的肉體載具是在你們地球上顯化的基本投生工具，它源自於這些被銘印的實體們，以上所說的東西皆由理則設計。

The free will of third-density entities is far stronger than the rather mild carryover from second-density DNA encoding and it is not part of the conscious nature of many of your mind/body/spirit complexes to be monogamous due to the exercise of free will. However, as has been noted there are many signposts in the deep mind indicating to the alert adept the more efficient use of catalyst. As we have said, the Logos of your peoples has a bias towards kindness.

第三密度實體的自由意志遠比繼承自第二密度 DNA 編碼的、相當溫和之遺留物要強烈許多；由於行使自由意志，你們許多心/身/靈複合體的顯意識特質並不包括一夫一妻。無論如何，如先前說明過的，在深邃心智中，有許多路標向警醒的行家指出更有效率使用催化劑的方式。如我們說過的，你們人群的理則有一個朝向親切的偏向。

99.11 ►

99.11 Questioner: Thank you. In closing I will just ask if there is anything that we can do to make the instrument more comfortable or improve the contact?

99.11 發問者：謝謝你。在結束之際、我只要問有沒有任何我們可以做的事、可使這器皿更舒適、或改善該通訊？

Ra: I am Ra. We note the relative discomfort of this group at this space/time and offer those previous statements made by Ra as possible aids to the regaining of the extraordinary harmony which this group has the capability of experiencing in a stable manner.

RA：我是 Ra。我們注意到這個小組在這個空間/時間的相對不舒適、並且提供 Ra 先前的陳述為可能的協助，好使這小組重獲非凡的和諧，此為該小組擁有的才能、以穩定的方式經驗和諧。

We find the addition of the swirling waters to be helpful. The appurtenances are conscientiously aligned.

我們發現添加漩渦水池是有幫助的。這些附屬物已被謹慎認真地排列校準。

We encourage the conscious strengthening of those invisible ribbands which fly from the wrists of those who go forward to seek what you may call the Grail. All is well, my friends. We leave you in hopes that each may find true colors to fly in that great metaphysical quest and urge each to urge each other in love, praise, and thanksgiving.

我們鼓勵有意識地強化那些無形的絲帶*、它從那些向前尋求者的手腕飛向你們稱為的聖盃。一切都好，我的朋友們。我們在這些希望中離開你們：願每一位在偉大的形而上探險中、找到真實顏色(旗幟)去飛舞、並且敦促每一位在愛、讚美、感恩之中互相勸勉。

{ 在這文脈中，絲帶(riband)可以被定義為：一個裝飾性的絲帶、在紋章中使用。 }*

I am Ra. We leave you in the love and light of the One Infinite Creator. Go forth rejoicing in the power and in the peace of the One Glorious Infinite Creator. Adonai.

我是 Ra。我們在太一無限造物者的愛與光中離開你們。向前去吧，在太一榮光之無限造物者的大能與和平中歡欣慶祝。Adonai。

第 100 場集會-1982 年十一月 29 日

100.0 ▶

100.0 Ra: I am Ra. I greet you, my friends, in the love and in the light of the One Infinite Creator. We communicate now.

100.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

100.1 ▶

100.1 Questioner: Could you first please give me the condition of the instrument?

100.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. It is as previously stated with the exception of the vital energy distortion which leans more towards strength/weakness than the last asking.

RA: 我是 Ra。如前所述，除了生命能變貌比起上次詢問時、更加傾斜朝向氣力/虛弱。

100.2 ▶

100.2 Questioner: Thank you. The instrument asks if there is some problem with the swirling waters since she feels very dizzy after each application. Could Ra comment on that, please?

100.2 發問者：謝謝你。該器皿問漩渦水池是不是有某個問題、因為她在每次使用之後都感覺非常暈眩。Ra 可否就此評論，請？

Ra: I am Ra. Yes.

RA: 我是 Ra。可以。

100.3 ▶

100.3 Questioner: Would Ra please comment?

100.3 發問者：請 Ra 開始評論？

Ra: I am Ra. As has been previously noted, the instrument has the propensity for attempting to exceed its limits. If one considers the metaphysical or time/space aspect of an incarnation, this is a fortunate and efficient use of catalyst as the will is constantly being strengthened and, further, if the

limitations are exceeded in the service of others the polarization is also most efficient.

RA: 我是 Ra。如同先前指出的，該器皿擁有一個嘗試超越其極限的習性。如果一個實體考量這一輩子的形而上或時間/空間層面，這是一個幸運且有效率的使用催化劑的方式，因為其意志恆常地受到強化。再者，如果這些服務他人(方面)的極限被超越了、極化也是最有效率的。

However, we perceive the query to speak to the space/time portion of incarnational experience and in that framework would again ask the instrument to consider the value of martyrdom. The instrument may examine its range of reactions to the swirling waters. It will discover a correlation between it and other activity. When the so-called aerobic exercise is pursued no less than three of your hours, and preferably five of your hours, should pass betwixt it and the swirling waters. When the walking has been accomplished a period of no less than, we believe, forty of your minutes must needs transpire before the swirling waters and preferably twice that amount of your space/time.

無論如何，我們感知該詢問談論的是此生經驗的空間/時間部份，在這個架構中、我們會再次請求該器皿考量殉道的價值。該器皿可以檢驗它對這個漩渦水池的反應範圍。它將發現該範圍與其他活動的關聯。當從事所謂的有氧運動之後、需要不少於你們的三個小時，最好是你們的五個小時，然後(進入)漩渦水池。當散步完成之後，我們相信，在(進入)漩渦水池之前、必須有不少於你們的四十分鐘已蒸發，最好是你們的空間/時間的兩倍數額。

It is true that some greeting has encouraged the dizziness felt by the instrument. However, its source is largely the determination of the instrument to remain immersed in the swirling waters past the period of space/time it may abide therein without exceeding its physical limits.

這是真的：有些致意曾鼓勵該器皿感覺暈眩。然而，它的源頭大部分是該器皿的決定、浸泡在漩渦水池中超過它可以逗留在裡頭[而不會超過其肉體極限]的空間/時間週期。

100.4 ►

100.4 Questioner: Thank you. I feel obligated to ask the next, somewhat transient, question because of a request from Colonel Stevens. I also, for my own edification, [would like to] better understand the effect of the quarantine and first distortion. Would Ra comment on the purpose of the so-called Pleiades contact in Switzerland with Billy Meier— an entity known as Semjase

and others.

100.4 發問者：謝謝你。我感到有義務問下一個、有些短暫(性質)的問題、由於來自史蒂文斯上校的要求。也為了我自己的啟迪，想要更好地理解隔離的效應和第一變貌。Ra 可願評論，關於在瑞士境內與比利·邁爾進行的所謂昴宿星接觸的目的、藉由名為 Semjase 的實體和其他實體？

Ra: I am Ra. It is not our practice to judge the value of a contact of metaphysical origin. We cannot confirm the contact referred to by the questioner as pure Confederation contact. However, we might suggest that there is some positive material within the recorded transcript of converse during this contact. As we have spoken previously to the various characteristics of so-called mixed contact, we shall not repeat, but note that all communication is of the One Infinite Creator in its infinite distortions.

RA：我是 Ra。去判斷一個形而上起源的接觸之價值不是我們的慣例、我們無法確認發問者提到的這個接觸為一個純粹的邦聯接觸。然而，我們可以暗示：在該接觸期間被記錄的對話抄本中有些正面的資料。如我們已經在先前說過的，對於所謂的混雜接觸*的多方面特徵，我們將不會重複、但提示所有通訊都屬於太一無限造物者、在祂無限(眾多)的變貌之中。

{* 先前在許多段落廣泛地涵蓋了。參看索引中的「混雜接觸」(MixedContacts)以得到一份完整的列表。}

100.5 ▶

100.5 Questioner: Is it all right for Colonel Stevens to receive the information that Ra just gave to us?

100.5 發問者：讓史蒂文斯上校收到這些 Ra 剛才給予我們的資訊、是否沒問題？

Ra: I am Ra. We find this information to be confirmation of already perceived ideas. Therefore, permission is freely given.

RA：我是 Ra。我們發現該資訊是早已被領會的構想之確認。因此，自由地給予許可。

100.6 ▶

100.6 Questioner: Thank you. To continue with the tarot, I would like to make the additional observation with respect to Card Six that the male' s arms being crossed, if the female to his right pulls on his left hand it would cant, in effect turn him, his entire body, toward the right and the same is true for the female on the left: pulling on his right hand she will turn his entire body to her side. Which is my interpretation of what' s meant by the tangle of the arms.

That the transformation occurs by pull which attempts to turn the entity toward the left or the right-hand path. Would Ra comment on that observation?

100.6 發問者：謝謝你。繼續塔羅(主題)，關於第六號牌、我想要做些額外的觀察，該男性的雙臂是交叉的，如果在他右邊的女性、拉他的左手，他會傾斜*，事實上、轉動他整個身體朝向右邊。相同的、在他左邊的女性從另一邊拉他的右手，她將轉動他整個身體朝向她那邊。以上是我對於雙臂交纏的意義的詮釋。當拉力傾向轉動實體朝向左手或右手的途徑、蛻變便發生了。Ra 可願就這個觀察評論？

{* 在這文脈中，傾斜(cant)可以被定義為：被推到一個傾斜位置、或使傾斜。}

Ra: I am Ra. We shall. The concept of the pull towards mental polarity may well be examined in the light of what the student has already accreted concerning the nature of the conscious, exemplified by the male, and the unconscious, exemplified by the female. Indeed, both the prostituted and the virginal of deep mind invite and await the reaching.

RA：我是 Ra。我們將要(評論)。朝向心智極性的拉力概念可以被良好地檢驗、有此光照的前提是學生已經聚合了這些：關於顯意識的本質、由該男性所示範，無意識的特質由女性示範。的確，深邃心智的賣淫(部分)與處女(部分)都邀請並等待追求。

In this image of Transformation of Mind, then, each of the females points the way it would go, but is not able to move, nor are the two female entities striving to do so. They are at rest. The conscious entity holds both and will turn itself one way or the other or, potentially, backwards and forwards, rocking first one way then the other and not achieving the transformation. In order for the Transformation of Mind to occur, one principle governing the use of the deep mind must be abandoned.

那麼，在心智的蛻變這圖像中，每位女性指向一條它願意走的道路，但不能夠移動；這兩個女性實體也沒有努力要這麼做。她們處於歇息的狀態。該有意識的實體手握兩者、將把它自身轉動到一條道路或另一條，或者有潛能前後擺動，先搖晃到一條路、然後另一條，而無法達成蛻變。為了讓心智的蛻變發生，(其中)一個主宰深邃心智用途的原則必須被放棄。

It is to be noted that the triangular shape formed by the shoulders and crossed elbows of consciousness is a shape to be associated with transformation. Indeed, you may see this shape echoed twice more in the image, each echo having its own riches to add to the impact of this complex of concepts.

值得注意的是：意識的雙肩與交叉的手肘形成一個三角形，這個形狀跟蛻變有關聯。

的確，你可以看到這個形狀在該圖像中有兩個迴響，每個迴響都有它自己的豐富、加入這個概念複合體的衝擊。

100.7 ▶

100.7 Questioner: Thank you. We will probably return to this card next session for more of an observation after we study Ra' s comments. To conserve and efficiently use the time at this time I will make some notes with respect to Card Seven.

100.7 發問者：謝謝你。我們很可能在下次集會、在研讀 Ra 的評論之後，以更多的觀察重回這張牌。為了在此時節約並有效率地使用時間、我將對第七號牌做一些註記。

First, the veil between the conscious and the unconscious mind has been removed. The veil is the curtain, I would assume, at the top which is lifted. Even though this veil has been removed perception of intelligent infinity is still distorted according to the seeker' s beliefs and means of seeking. Would Ra comment on that?

首先，橫亙在顯意識與無意識心智之間的罩紗已經被移除了。我會假設、該罩紗即是頂端被掀開的帷幕。雖然這個罩紗被移除，智能無限的感知仍然受到扭曲，依照該尋求者的信仰與尋求方式。Ra 可願就此評論？

Ra: I am Ra. As one observes the veil of the image of the Great Way of Mind it may be helpful to ideate using the framework of environment. The Great Way of Mind, Body, or Spirit is intended to limn the milieu within which the work of mind, body, or spirit shall be placed.

RA：我是 Ra。當一個實體觀察這罩紗：屬於心智的大道之圖像、使用環境的架構去構築概念是有幫助的。心智、身體、或靈性的大道、意圖去描繪一個周遭環境*，心智、身體、或靈性的工作在其中得到安置。

{ 在這文脈中，描繪(limn)可以被定義為：描畫或描述；而周遭環境(milieu)可被定義為：環境，或某件發生的事所在的設定。}*

Thusly, the veil is shown both somewhat lifted and still present, since the work of mind and its transformation involves progressive lifting of the great veil betwixt conscious and deep minds. The complete success of this attempt is not properly a portion of third-density work and, more especially, third-density mental processes.

是故，這裡顯示的罩紗有些被掀起、仍然存在，因為心智的工作及其蛻變牽涉到漸進式的掀開偉大的罩紗、它橫亙於顯意識心智與深邃心智之間。這個嘗試的完全成功並不是第三密度工作的適當部分，尤其是(涉及)第三密度的心智過程的時候。

100.8 ▶

100.8 Questioner: The fact that the veil is raised higher on the right-hand side than on the left indicates to me that the adept choosing the positive polarity will have greater success in penetrating the veil. Would Ra comment?

100.8 發問者：罩紗在右手邊比左手邊掀得高一些、這事實向我指出：選擇正面極性的行家，在穿透罩紗的過程中，將擁有較大的成功。Ra 可願評論？

Ra: I am Ra. This is a true statement if it is realized that the questioner speaks of potential success. Indeed, your third-density experience is distorted or skewed so that the positive orientation has more aid than the so-called negative.

RA：我是 Ra。如果了解到發問者說的是潛在的成功(率)、這是一個真實的陳述。確實，你們的第三密度經驗被扭曲或被傾斜，好讓正面定向要比所謂的負面(定向)擁有更多協助。

100.9 ▶

100.9 Questioner: It would also seem to me that, since Ra stated in the last session the limit of the viewpoint is the source of all distortions, that the very nature of the service-to-self distortions that create the left-hand path are a function of the veil [and] therefore are dependent, you might say, to some degree, on at least a partial continued veiling. Does this make any sense?

100.9 發問者：由於 Ra 在上次集會陳述：觀點的限制是所有扭曲的源頭，在我看來，那創造左手途徑的服務自我變貌的真正本質是罩紗的一個機能，所以，你可以說，它們在某種程度仰賴至少部份持續的罩紗過程。這是否有任何意義？

Ra: I am Ra. There is the thread of logic in what you suppose.

RA：我是 Ra。你所推測的內容中，有條邏輯的絲線。

The polarities are both dependent upon a limited viewpoint. However, the negative polarity depends more heavily upon the illusory separation betwixt the self and all other mind/body/spirit complexes. The positive polarity attempts to see through the illusion to the Creator in each mind/body/spirit complex, but for the greater part is concerned with behaviors and thoughts directed towards other-selves in order to be of service. This attitude in itself is full of the stuff of your third-density illusion.

兩種極性都仰賴一個受限的觀點。無論如何，負面極性更重度地仰賴橫互在自我與所有其他心/身/靈複合體之間的虛幻分離。正面極性嘗試去看穿幻象、看見每個心/身/靈

複合體之中的造物者，但更大部分仍是關切那些導向其他自我的行為與思維、好有所服務。這個態度自身即是充滿你們第三密度幻象的素質。

100.10 ▶

100.10 Questioner: The crown of three stars, we are guessing, indicates mastery and balancing of the mind, body, and spirit. Is this in any way correct?

100.10 發問者：我們在猜測，三顆星星的皇冠象徵統馭與平衡了心智、身體、靈性。這是否有一點點正確？

Ra: I am Ra. This device is astrological in origin and the interpretation given somewhat confusing. We deal, in this image, with the environment of mind. It is perhaps appropriate to release the starry crown from its stricture.

RA：我是 Ra。這個裝置的起源來自占星學、而且你們給予的詮釋有些混淆。我們在這張圖像要處理的是心智的環境。或許釋放這個狹窄的限制[星星點綴的皇冠]是恰當的。

100.11 ▶

100.11 Questioner: The entities— the small black— or russet— and white entities have been now changed so that they appear to be sphinxes which we are assuming mean that the catalyst has been mastered. I am also assuming that they act as the power that moves the chariot depicted here so as this mastery enables the mind in its transformation to become mobile unlike it was prior to this mastery, locked within the illusion. Would Ra comment on that?

100.11 發問者：那些小隻的黑色或赤褐色，以及白色實體已經改變了，它們現在的外觀是獅身人面像，我們目前假設這意味(尋求者)已經主宰催化劑。我也在假設它們的角色是移動[在此描繪的]雙輪戰車的動力，於是這個主宰致使心智在其蛻變過程中變得機動，不像在獲得此主宰之前，被閉鎖在幻象之內。Ra 可願就此評論？

Ra: I am Ra. Firstly, we ask that the student consider the Great Way not as the culmination of a series of seven activities or functions but as a far more clearly delineated image of the environment within which the mind, body, or spirit shall function. Therefore, the culturally determined creatures called sphinxes do not indicate mastery over catalyst.

RA：我是 Ra。首先，我們要求學生考量大道並不是七個活動或機能之系列的頂點，而是一個對於該環境[心智、身體、或靈性在其中運作]的一個遠為清晰的描繪圖像。所以，由文化決定的生物，獅身人面像，並不表示主宰了催化劑。

The second supposition, that of placing the creatures as the movers of the

chariot of mind, has far more virtue. You may connote the concept of time to the image of the sphinx. The mental and mental/emotional complex ripens and moves and is transformed in time.

第二個假定，也就是把這些生物視為心智之雙輪戰車的移動者，這遠遠有更多的優點。你可以間接地把獅身人面像的形象與時間的概念關聯起來。心智與心理/情感複合體在時間中成熟與移動、接著獲得蛻變。

100.12 ▶

100.12 Questioner: There is the forty-five minute signal. Does Ra suggest a termination of this session, taking into consideration the instrument' s condition and all the other conditions that we have placed on this?

100.12 發問者：四十五分鐘的信號來了，考慮該器皿的狀況、以及所有其他我們已放置的狀況。Ra 是否建議結束這場集會？

Ra: I am Ra. Information pertinent to this query has been previously covered. The choice of termination time, as you call it, is solely that of the questioner until the point at which we perceive the instrument beginning to use its vital resources due to the absence of transferred or native physical energy. The instrument remains open, as always.

RA：我是 Ra。有關這個詢問的資訊先前已經被涵蓋*。結束時間[以你的稱呼]的選擇完全屬於發問者、直到我們察覺到器皿由於缺乏已轉移或本來的肉體能量、而開始用到它的生命能資源為止。一如往常，該器皿保持敞開。

{* 先前在 98.15-16 以及 99.9 曾涵蓋}

100.13 ▶

100.13 Questioner: In that case I will ask only one more question and that will be having to do with the sword and the scepter. It would seem that the sword would be the power of the negative adept indicating control over other-selves and the scepter would indicate the power of the positive adept with unity in mind, body, and spirit. However, they seem to be in opposite hands than I would have guessed. Would Ra comment on that?

100.13 發問者：在那個情況下，我將只再問一個問題、跟長劍與權杖有關。長劍似乎代表負面行家控制凌駕其他自我的權力，而權杖表示正面行家的力量、帶著心智、身體、靈之中的合一。然而，它們似乎放在相反的手中、跟我的猜測不同。Ra 可願就此評論？

Ra: I am Ra. These symbols are astrological in origin. The shapes, therefore, may be released from their stricture.

RA: 我是 Ra。這些符號的起源來自占星學，因此可以釋放這些受限的圖形。

We may note that there is an overriding spiritual environment and protection for the environment of the mind. We may further note that the negatively polarized adept will attempt to fashion that covenant for its own use whereas the positively polarized entity may hold forth that which is exemplified by the astrological sword; that is, light and truth.

我們可以說明:針對心智的環境，有一個最優先的靈性環境與保護。我們可以進一步說明: 負面極化行家將嘗試塑造這個聖約為己所用，相對地、正面極化行家向前舉起[占星學的]長劍所示現的涵義；那就是：光與真理。

100.14 ▶

100.14 Questioner: Would there be two more appropriate objects or symbols to have the entity in Card Seven holding in its hands, other than the ones shown?

100.14 發問者：在第七號牌中、該實體的雙手是否可以握住兩個更恰當的物體或象徵、除了目前顯示的物體？

Ra: I am Ra. We leave this consideration to you, O student, and shall comment upon any observation which you may make.

RA: 我是 Ra。我們將這個考量留給你，喔、學生，接著(我們)將評論你可能做的任何觀察。

100.15 ▶

100.15 Questioner: I will save that for next session and I will ask if there is anything we can do to make the instrument more comfortable or improve the contact?

100.15 發問者：我將保留那題到下次集會，接著我要問，有沒有任何我們可以做的事、可使該器皿更舒適或改善該通訊？

Ra: I am Ra. All is well. The appurtenances are most conscientiously placed. We thank this diligent group. There is much greater distortion towards harmony at this asking and we join you in praise and thanksgiving. This is always the greatest boon to improvement of the contact, for it is the harmony of the group which supports this contact.

RA: 我是 Ra。一切都好，這些附屬物被至為謹慎地放置。我們感謝這個勤勉的小組。在這個詢問的時機、有更多更多朝向和諧的變貌，我們加入你們一起讚美與感恩。這點總是改善該通訊的最大恩賜，因為正是該小組的和諧在支撐這個通訊。

I am Ra. I leave you in the love and the light of the One. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。我在太一的愛與光中離開你們。所以，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

第 101 場集會-1982 年十二月 21 日

101.0 ▶

101.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

101.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

101.1 ▶

101.1 Questioner: Could you first please give me the condition of the instrument?

101.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. All energy levels of the instrument are somewhat diminished due to the distortions of physical pain and recent mental/emotional catalyst. However, the energy levels appear to be very liable to be improved in what you call your immediate future.

RA：我是 Ra。該器皿的所有能量水平都有些降低、由於肉體疼痛的扭曲、以及最近心理/情感的催化劑。無論如何，這些能量水平目前看起來很容易在你稱為的、立即的未來得到改善。

101.2 ▶

101.2 Questioner: Thank you. What has caused the swelling in Jim' s body, and what can be done to heal it?

101.2 發問者：謝謝你。什麼東西已造成吉姆身體的腫脹、我們能做什麼以醫治它？

Ra: I am Ra. For the answer to this query we must begin with the consideration of the serpent, signifying wisdom. This symbol has the value of the ease of viewing the two faces of the one who is wise. Positive wisdom adorns the brow indicating indigo-ray work. Negative wisdom, by which we intend to signify expressions which effectually separate the self from the other-self, may be symbolized by the poison of the fangs. To use that which a mind/body/spirit complex has gained of wisdom for the uses of separation is to invite the fatal bite of that wisdom' s darker side.

RA：我是 Ra。為了回答這個詢問，我們必須從考量該意味著智慧的毒蛇開始。這個標誌的價值是易於觀看一個睿智實體的兩種面容。配戴於額頭的正面智慧表示靛藍色

光芒工作。負面智慧，我們意指某些表達、有效地將自我與其他自我分離，以蛇牙之毒液為象徵。一個心/身/靈複合體將它獲得的智慧用在分離上即是邀請致命的蛇咬、屬於智慧的較暗黑的一面。

The entity has a mental/emotional tendency, which has been lessening in distortion for some of your space/time, towards negative wisdom. The entity being already aware of this causes us not to dwell upon this point but merely to specifically draw the boundaries of the metaphysical background for the energizing of a series of bites from one of your second-density species. In this case the bite was no more than that of one of the arachnids, sometimes called the wood spider. However, it is possible that were enough work done to test the origin of the pathology of the entity, it is within possibility/probability limits that the testing would show the bite of the cottonmouth rather than the bite of the common wood spider.

該實體有一個心理/情感傾向、靠近負面智慧、其扭曲已經減少，維持好些你們的空間/時間了。該實體早已覺察這點，使得我們不必詳述這一點、只是明確地畫出形而上背景之邊界、說明來自你們第二密度生物的一連串咬傷的供能(效應)。在這個案例中該咬傷(表面上)只不過是一種蜘蛛類生物造成的，有些時候、被稱為大木林蜘蛛。然而，如果有足夠的工作去測試該實體的病理之源頭，在可能性/或然率的範圍內、測試結果會顯示為蝮蛇、而非一般大木林蜘蛛咬傷的。

The energizing took its place within the lymphatic system of the entity' s yellow-ray, physical body. Therefore, the working continues. There is increasing strain upon the spleen, the supra-renal glands, the renal complex, and some possibility/probability of difficulty with the liver. Further, the lymphatic difficulties have begun to strain the entity' s bronchial system. This is some general information upon what is to be noted as a somewhat efficient working.

供能(作用)發生在該實體的黃色光芒肉體的淋巴腺系統之內。因此，該工作繼續著。該實體的脾臟、腎上腺、腎臟複合體的壓力加劇，並且肝臟方面有一些困難的可能性/或然率。再者，淋巴腺的困難開始加重該實體支氣管系統的負擔。這是一般資訊：關於這個頗有效率的工作、值得注意的地方。

The removal of these distortions has several portions. Firstly, it is well to seek the good offices of the one known as Stuart so that harsh chemical means may be taken to reawaken the histaminic reflexes of the entity and to aid in the removal of edema.

移除這些扭曲有幾個部分：首先，最好尋求名為司徒亞特的實體的良好協助，好讓該

實體採取粗糙的化學手段、以重新喚醒該實體的組織胺反射作用、接著協助去除水腫症狀。

Secondly, we suggest that which has already begun; that is, the request of the one known now to this group as Bob that this entity may focus its aid upon the metaphysical connections with the yellow-ray body.

其次，我們建議一個早已開始的事項；也就是說，這個小組認識的鮑勃實體、好讓這個實體得以聚焦其協助在跟黃色光芒體的形而上連結(那兒)。

Thirdly, the entity must take note of its physical vehicle' s need for potassium. The ingesting of the fruit of the banana palm is recommended.

第三，該實體必須注意其肉體載具需要鉀(元素)。我們推薦攝取香蕉棕櫚科植物的果實。

Fourthly, the links between the swelling of contumely and the apparent present situation is helpful. As always the support of the harmonious group is an aid, as is meditation. It is to be noted that this entity requires some discipline in the meditation which the others of the group do not find necessary in the same manner. Therefore, the entity may continue with its forms of meditation knowing that each in the group supports it entirely although the instinct to share in the discipline is not always present. Each entity has its ways of viewing and learning from the illusion, and each processes catalyst using unique circuitry. Thus all need not be the same to be equal in will and faith.

第四，連結傲慢*的膨脹與顯而易見的現況之關係是有幫助的。一如往常，該和諧小組的支持是一個協助，冥想也是。值得注意的：這個實體需要冥想中的某個修練，該小組的其他則不需要以相同的方式進行。因此，該實體可以繼續它的冥想形式、知曉該小組的每位都完全地支持它，雖然分享修練的本能並不總是存在。每個實體有它(自己)從該幻象觀看與學習的方式，並且每個實體使用獨特的電路處理催化劑。因此、不是所有實體都需要變得相同、才能具有同等的意志與信心。

{* 在這文脈中，傲慢(contumely)可以被定義為：自大、輕蔑的傲慢，或粗魯無禮。}

101.3 ►

101.3 Questioner: Thank you. I will make a statement as to the way I see the action and I would request Ra' s comment. I see the present position as the Creator knowing Itself presently using the concept of polarization. We seem to accentuate or to produce catalyst to increase the desired polarization whether the mechanism be random, through what we call the higher self, or through

the services of an oppositely polarized entity acting upon us with catalyst. All of these seem to produce the same effect which is more intense polarization in the desired direction once that direction has been definitely chosen. I see catalyst of the second-density insect bite being a function of either or of any of the sources [of which] I have spoken, from random to augmented through the higher self or through the oppositely polarized services of those who monitor our activities, all of which have roughly the same ultimate effect. Would Ra comment on my observation?

101.3 發問者：謝謝你。我將做一個聲明、關於我看見的行動，我請求 Ra 的評論。我看見目前的狀況為造物者使用極化的概念來知曉祂自己。我們似乎強調或製造催化劑以增加渴望的極化，不管這個機制是隨機的，透過我們稱為的較高自我(產生)，或透過利用一個相反極化實體帶著催化劑對我們起作用的服務。一旦該方向已經被明確地選擇，所有這些東西似乎製造相同的效應、即是更強烈的極化、朝渴望的方向。我看見第二密度昆蟲咬傷的催化劑即是我剛才說的來源之一的功能，從隨機到透過較高自我增強，或透過監督我們行動的負面實體之極化服務，所有這些(來源)大致上都造成相同的終極效應。Ra 可願評論我的觀察？

Ra: I am Ra. We find your observations unexceptional and, in the large, correct.
RA: 我是 Ra。我們發現你的觀察並不特別，大致上是正確的。

101.4 ►

101.4 Questioner: In this particular case, which avenue was the one that produced the catalyst of the bite?

101.4 發問者：在這個特殊的例子中，哪一個通道產出該咬傷的催化劑？

Ra: I am Ra. The nature of catalyst is such that there is only one source, for the catalyst and experience are further attempts at specificity in dealing with the architecture of the unconscious mind of the self. Therefore, in an incarnational experience the self as Creator, especially the higher self, is the base from which catalyst stands to offer its service to the mind, body, or spirit.

RA: 我是 Ra。催化劑的本質是這樣的：只有一個源頭，因為在處理自我的無意識心智架構(的過程)中，催化劑與經驗是進一步針對明確性的嘗試。所以，在一次的肉身經驗中、自我做為造物者，尤其是較高自我，是一個基底、催化劑從那兒站立、提供其服務給該心智、身體、或靈性。

In the sense which we feel you intend, the source was the fifth-density, negative friend which had noted the gradual falling away of the inharmonious patterns of the distortion called anger/frustration in the entity. The insect was

easily led to an attack, and the physical vehicle, which had long-standing allergies and sensitivities, was also easily led into the mechanisms of the failure of lymphatic function and the greatly diminished ability of the immune system to remove from the yellow-ray body that which distorted it.

就我們感覺你打算(問)的意思而言，該來源是第五度的負面密朋友，它已經注意到該實體的不和諧模式[屬於被稱為憤怒/挫折的變貌]正逐漸消失。昆蟲很容易被引導進行一場攻擊，並且該肉體載具存在已久的過敏與敏感也很容易被引導進入淋巴腺機能失效的機制，以及免疫系統的能力大幅減損、以致於難以移除那扭曲黃色光芒體的東西。

101.5 ▶

101.5 Questioner: Something occurred to me. I am going to make a guess that my illness over the past week was a function of some action by my higher self to eliminate the possibility of a residence in the proximity of the large number of bees that I observed. Would Ra comment on my statement?

101.5 發問者：我突然想到一件事。我做一個猜測、那就是我過去一周來的疾病症狀為較高自我的一個行動之作用、以消除居住在我觀察到的一大群蜜蜂附近的可能性。Ra 可願評論我的陳述？

Ra: I am Ra. We can comment, not upon the questioner' s physical distortions but upon the indubitable truth of second-density hive creatures; that is, that a hive mentality as a whole can be influenced by one strong metaphysical impulse. Both the instrument and the scribe have the capacity for great distortions toward nonviability, given such an attack by a great number of the stinging insects.

RA：我是 Ra。我們可以評論，不是講述發問者的肉體扭曲、而是關於第二密度蜂巢生物的一個無可置疑的實情；那就是，一個蜂群的心智能力如同一個整體、可以被一個強勁的形而上脈衝影響。該器皿與書記員都有這種能力、(接收)大量的朝向無法存活之扭曲，前提是大量的刺螫昆蟲展開一場攻擊。

101.6 ▶

101.6 Questioner: Are the thought-form parameters and other general parameters of the 893 Oakdale Road address in Atlanta such that no cleansing would be necessary, if Ra has this information?

101.6 發問者：亞特蘭大、奧克得路 893 號，這個地址上頭的思想形態與其他一般參數是否正常而無須淨化，Ra 有這個資訊嗎？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

101.7 ▶

101.7 Questioner: Would cleansing of the nature suggested for the other house just south of the airport in Atlanta be advisable for the 893 Oakdale Road address?

101.7 發問者：你曾建議為亞特蘭大機場正南方那棟屋子舉行的淨化(儀式)，將它運用在奧克得路 893 號上頭是否得當？

Ra: I am Ra. We note that any residence, whether previously benign, as is the one of which you speak, or previously of malignant character, needs the basic cleansing of the salt, water, and broom. The benign nature of the aforementioned domicile is such that the cleansing could be done in two portions; that is, no egress or entrance through any but one opening for one cleansing. Then egress and entrance from all other places while the remaining portal is properly sealed. The placing of salt may be done at the place which is not being sealed the first of the cleansings, and the salt may be requested to act as seal and yet allow the passage of gentle spirits such as yourselves. We suggest that you speak to this substance and name each entity for which permission is needed in order to pass. Let no person pass without permission being asked of the salt. This is the case in the residence of which you speak.

RA：我是 Ra。我們指出任何的住宅，不管先前是良性的[如你說的那棟屋子]、或先前屬於惡性的特徵，都需要基本的鹽、水、掃帚的淨化。先前提到的良性住所，它的淨化過程以兩部分完成：也就是說，沒有其他的出口或入口、只保留一個開口為了一次的淨化。所有其他地方的出口和入口都被適當地封印，留下一個門戶。在第一次淨化沒有封印的地方、可以在此置放鹽巴，接著你們可以請求鹽巴做為一道封印、不過允許溫和的靈通過，好比你們自己。我們建議你對這種物質說話、並且說出需要許可通過(該門戶)的每個實體之名字。不要讓任何人沒有請求鹽巴的許可就通過。在你現在說的這個住宅、情況就是這樣。

101.8 ▶

101.8 Questioner: Thank you. Could Ra give information on any way that we could give information to Greta Woodrew as to how to alleviate her present condition of swelling?

101.8 發問者：謝謝你。Ra 能否以任何方式把資訊給葛蕾塔·伍德魯、關於如何緩解她目前的腫脹狀態，然後我們能夠將這些資訊傳給她？

Ra: I am Ra. We may only suggest that the honor of propinquity to light carries with it the Law of Responsibility. The duty to refrain from contumely, discord,

and all things which, when unresolved within, make way for workings lies before the instrument of which you speak. This entity may, if it is desired by the scribe, share our comments upon the working of the latter entity.

RA：我是 Ra。我們只能建議靠近*光的榮耀承載著責任的法則。該義務存在於你所說的器皿的眼前，即避免傲慢、不調和以及所有當它於內在尚未被解決就讓路該工作的東西。這個實體可以，如果該書記員渴望，分享我們對作用於後面實體的工作之評論。

{* 在這文脈中，靠近(propinquity)可以被定義為：靠近的、或接近的。 }

The entity which is given constant and unremitting approval by those surrounding it suffers from the loss of the mirroring effect of those which reflect truthfully rather than unquestioningly. This is not a suggestion to reinstate judgment but merely a suggestion for all those supporting instruments; that is, support, be harmonious, share in love, joy, and thanksgiving, but find love within truth, for each instrument benefits from this support more than from the total admiration which overcomes discrimination. 該實體週遭的存有恆常地且不間斷地給予它贊同，失去那些真實反射的鏡子效應，只剩下毫不質疑的(反射)，該實體為此受苦。這不是建議恢復批判，而只是建議所有支援器皿們的實體們，那就是，和諧地支持，在愛、喜悅、感恩中分享，但要在真理中找到愛，因為每個器皿從這種支持中受益，超過壓倒辨別力的完全欽佩。

101.9 ▶

101.9 Questioner: Thank you. I see that the forty-five minute timer window has passed, so I will ask if there is anything we can do to make the instrument more comfortable or improve the contact?

101.9 發問者：謝謝你，我看見四十五分鐘的計時之窗已經溜走了，所以我要問有沒有任何我們可以做的事，可使該器皿更舒適或改善該通訊？

Ra: I am Ra. We find that this instrument has used all the transferred energy and has been speaking using its vital energy reserve. We do suggest using the transferred sexual energy to the total exclusion of vital reserves if possible.

RA：我是 Ra。我們發現這個器皿已經用掉所有的轉移能量、並且已經開始使用它的生命能存量在講話。我們強烈建議，如果可能的話、盡量使用轉移的性能量、以完全排除使用生命能存量。

The alignments are as they must be for all to continue well. We are grateful for the conscientiousness of the support group.

為了讓一切良好地繼續運行，各項排列即是它們必須是的樣子。我們感激這個支援小

組的謹慎認真。

I am Ra. I leave this group glorying in the love and in the light of the One Infinite Creator. Go forth rejoicing, therefore, in the power and in the peace of the Creator. Adonai.

我是 Ra。在太一無限造物者的愛與光中感到光榮、我離開這個小組。所以，向前去吧，在造物者的大能與和平中歡慶。Adonai。

第 102 場集會-1983 年三月 22 日

102.0 ▶

102.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

102.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

102.1 ▶

102.1 Questioner: Would you first please give me the condition of the instrument?

102.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. The physical energy deficit of this entity is the most substantial across which we have come. The mental and mental/emotional distortions are near to balance and the vital energy of the instrument, as a whole, is distorted towards health or strength/weakness due to the will of the instrument.

RA: 我是 Ra。這個實體的肉體能量短缺是我們已遭逢的狀況中、最可觀的(短缺)。其心智與心理/情感變貌接近平衡，整體而言，由於該器皿的意志，該實體的生命能量被扭轉朝向健康或氣力/虛弱。

102.2 ▶

102.2 Questioner: Will Ra please tell us what caused the pain and cramping in the instrument' s stomach, and what could be done to heal it?

102.2 發問者：可否請 Ra 告訴我們、什麼東西造成該器皿的胃部疼痛與絞痛，以及我們可以做什麼以醫治它？

Ra: In order to observe the cause of physical distortions toward illness one must look to the energy center which is blocked. In this situation, the blockage being yellow-ray, the experience has had the characteristics of that region of the chemical body. The so-called lacuna in the wind-written armor of light and love was closed and not only repaired but much improved. However, the distortions energized during this momentary lapse from free energy flow are serious and shall be continuing for, in all possibility/probability vortices, some of your space/time, for a predisposition to spasticity in the transverse colon has been energized. There is also pre-existing weakness in pancreatic function,

especially that linked with the hypothalamus. There is also the pre-existing damage to portions of the liver. These lacks or distortions manifest in that portion of the system directly proceeding from the jejunum. Further, there is some irritation closer to the duodenum which causes the instrument to fail in assimilating foodstuffs. This is an allopathically caused irritation.

RA: 為了觀察朝向疾病的肉體扭曲之起因，一個實體必須注視那阻塞的能量中心。在這次的情況，阻塞是黃色光芒，該經驗已擁有化學身體對應區域的特徵。在以風寫成的光與愛之盔甲之中、所謂的空隙*已被關閉，接著(它)不只已修復，而且得到許多改良。然而，在這段短暫的偏離自由能量流動期間，某些扭曲獲得更多能量而變得嚴重，(綜觀)所有的可能性/或然率漩渦，這情況將持續一些你們的空間/時間，因為一個容易引發橫結腸痙攣的傾向已被供給能量。還有胰腺機能早已存在的弱點，特別是那條與下視丘的連結。肝的部分也有早已存在的傷害。這些缺乏或扭曲顯化在該系統中直接起自空腸的那個部分。再者，有一些不舒服的刺激靠近十二指腸，造成該器皿無法消化食材，這是一個對抗療法造成的刺激物。

{* 在這文脈中，空隙(lacuna)可被定義為：一個未被填滿的空間或裂口。}

The diet is of central import. We can go no further in observing the system of the entity as a full discussion of those distortions towards various weakness/strengths which contribute to the present difficulty begin with the lips and end with the anus. We may note that the instrument has remained centered upon the Creator at a percentage exceeding ninety. This is the key. Continue in thanksgiving and gratitude for all things.

飲食具有中心的重要性。我們不能再進一步觀察該實體的系統，因為一個完整討論、關於這些朝向各式各樣虛弱/氣力的扭曲、促成器皿目前的困難、要從嘴唇開始到肛門結束。我們可以說明：該器皿一直集中心神在造物者上頭、百分比超過九十。這即是鑰匙。繼續在所有事上(保持)感恩與感激。

There are stronger anti-spasmodic drugs which the one not known to this instrument, but known as Arthur, may aid by the offering. The recommendation to do this, being as it is that which does not retain or remove life and does further remove from the instrument its opportunities for study in this situation, needs must be withheld. We are not in a position to recommend treatment at this space/time beyond the watching of the types of foodstuffs ingested.

有一些更強效的抗抽筋藥物，這個器皿不知道該醫生，但這位名為亞瑟的實體可以提供(該藥物)而有所協助。由於該藥物並不保有或去除生命，並且進一步去除該器皿研讀這個狀況的機會，因此(我們)必須保留這個需要：推薦這個做法。在這個空間/時間(點)，除了看守其攝取的食材種類，我們沒有立場去推薦治療方法。

102.3 ▶

102.3 Questioner: I' m not quite sure I understood everything you said. Can you give me the last name of this Arthur, and where he is located?

102.3 發問者：我不大確定我理解你說的每件事。你能否給我這位亞瑟的姓氏，以及他定居何處？

Ra: I am Ra. We can.

RA：我是 Ra。我們可以。

102.4 ▶

102.4 Questioner: Will you please do that?

102.4 發問者：請你那麼做吧？

Ra: I am Ra. The entity, sound vibration Arthur, has a surname Schoen, and is of your locality.

RA：我是 Ra。該實體，聲音振動亞瑟，其姓氏為蕭恩，並且位於你家的附近。

102.5 ▶

102.5 Questioner: What foods should the instrument eliminate from her diet in order to alleviate these painful attacks?

102.5 發問者：該器皿的日常飲食應該去除什麼食物、好減輕這些引起痛苦的攻擊？

Ra: I am Ra. The information gained from the one known as Bob is that which is to be recommended. Further, all foodstuffs are to be cooked so that those things which are ingested be soft and easily macerated. There is a complex addiction, due to long-standing eating habits, to your sugars. It is to be recommended that, therefore, this sugar be given in its more concentrated form in your time of late afternoon, as you term it, with the ingestion of the sugared libation approximately one to two of your hours after the evening meal. It is further suggested that, since this instrument has been using sugars for carbohydrates, that a small amount of carbohydrate, low in sugar, be ingested approximately one to two of your hours before the sleeping period.

RA：我是 Ra。從鮑勃實體那兒獲得的資訊是值得推薦的。此外，所有食材都要烹煮、好讓它們變成柔軟而且容易在水中分解。由於(器皿)長期的飲食習慣、對於你們的糖類有一種複雜的癮頭。所以，(我們)推薦在傍晚的時候[以你們的用語]，以更濃縮的形式給予糖分，接著在晚餐後大約一到兩小時內、伴隨甜酒的攝取。由於這個器皿一直使用糖類取代碳水化合物，(我們)進一步推薦，大約在睡前的一到兩個小時之間、攝

取低糖分的少量碳水化合物。

102.6 ▶

102.6 Questioner: As I understand what you say, the instrument is to have no sugar until late in the afternoon. Is that correct?

102.6 發問者：就我對你的話語的理解，該器皿不應該吃糖、直到傍晚為止。那是否正確？

Ra: I am Ra. No.

RA：我是 Ra。否。

102.7 ▶

102.7 Questioner: I didn' t fully understand what you meant about when she should have the sugar. Could you clear that up, please?

102.7 發問者：我不充分地理解你的意思、她何時應該攝取糖類。你可否澄清一下，請？

Ra: I am Ra. The concentrated sugar; that is, the dessert, the ice cream, the cookie, should be ingested at that time. Small amounts of the fructose, maple, or raw honey may be ingested periodically for, as we have said, the chemistry of this yellow-ray body is such that the sugar is being used by blood enzymes as would carbohydrates in a less distorted yellow-ray, physical vehicle.

RA：我是 Ra。濃縮的糖類；也就是說，點心、冰淇淋、餅乾等，應該在那個時候攝取。如我們先前所說，(她)以定期攝取小量的果糖、楓糖、或天然蜂蜜，這個黃色光芒體的化學反應是這樣的：糖分不斷被血酵素使用，若在一個較少扭曲的黃色光芒體、肉體載具之中，它會使用碳水化合物。

102.8 ▶

102.8 Questioner: I' m sorry that I am so slow at picking up precisely what we' re getting at here, but I want to be sure we get this right, so I' ll probably ask a few more stupid questions. Was the spasm that caused the extreme pain a spasm of the ileum?

102.8 發問者：我很抱歉、在精確拾起我們討論主題這方面、我是如此緩慢，但我要確定我們正確地懂它，所以我八成要再問幾個愚蠢的問題。那引起極度痛苦的痙攣是否為迴腸的痙攣？

Ra: I am Ra. Partially. The transverse colon also spasmed, as did the ducts to the liver in its lower portion. There were also muscle spasms from the

bronchial coverings down through the pelvis and from shoulder blades to hips. These sympathetic spasms are a symptom of the exhaustion of the entity's physical vehicle.

RA: 我是 Ra。有部分是。橫結腸也有痙攣，以及肝的較低部分的導管。另外、從支氣管覆蓋層往下通過骨盆有肌肉痙攣、從兩側肩胛骨下達臀部也有。這些交感神經的痙攣是該實體肉體載具耗竭的一個症狀。

102.9 ▶

102.9 Questioner: Then these spasms, of course, were originally— the opening was made by yellow-ray blockage but these spasms then are triggered, I am assuming, by the foodstuff which has to do with the ingestion of sugar, as I understand it. Am I correct?

102.9 發問者：那麼這些痙攣、當然、起初的入口是黃色光芒阻塞造成的，但我正假設、藉由攝取糖分[食材]的動作、觸發這些痙攣，就我的理解。我是否正確？

Ra: I am Ra. You are partially correct.

RA: 我是 Ra。你有部分是正確的。

102.10 ▶

102.10 Questioner: Then what else causes the spasm?

102.10 發問者：那麼、還有別的什麼造成痙攣？

Ra: I am Ra. We speak of two types of cause. The first or proximate cause was a meal with too much oil and too large a burden of undercooked vegetable material. The sugar of the dessert and the few sips of your coffee mixture also were not helpful. The second cause— and this shall be stated clearly— is the energizing of any pre-existing condition in order to keep this group from functioning by means of removing the instrument from the ranks of those able to work with those of Ra.

RA: 我是 Ra。我們講述兩個類型的起因：首先或最近的起因是太多油的肉類、以及沒煮熟的蔬菜材料的太大負擔。甜點中的糖分和你們的幾口咖啡混合在一塊兒、也不是有幫助的。第二個起因—這點應該被清楚地陳述—那就是(持續)供能給任何早已存在的狀況、好阻礙這個小組的運作，手段是移除該器皿、離開那些能夠和 Ra 群體共同工作的實體之行列。

102.11 ▶

102.11 Questioner: Now, is there— the two areas then that the instrument can look to for curing this problem... I understand that the yellow-ray blockage

problem has completely repaired, shall I say. If this is not correct, could you make suggestions on that, please?

102.11 發問者：現在，有沒有一該器皿有兩個領域可以注意、以治療這個問題...我理解黃色光芒阻塞的問題已經被完全修復，容我說。如果不正確的話，你能否在那點上做些建議，請？

Ra: I am Ra. Each entity must, in order to completely unblock yellow ray, love all which are in relationship to it, with hope only of the other-selves' joy, peace, and comfort.

RA：我是 Ra。每個實體為了完全解開黃色光芒的阻礙，必定要愛所有跟它有關係的實體，只希望這些其他自我：喜悅、平安、舒適。

102.12 ▶

102.12 Questioner: The second thing that the instrument must do to effect this cure is to be careful of diet which includes all that Ra has just stated and what Bob recommends from his readings. There seem to be so many different things that could cause this spasm. I was just wondering if there is a general approach to foods. Could Ra recommend, say, those foods the instrument could eat that would have no chance of creating the problem that caused the spasm. Could Ra do that, please?

102.12 發問者：該器皿必須做第二件事以產生這個療效、就是要對飲食謹慎、包括 Ra 剛才說的所有事項、以及鮑勃從他的解讀中所推薦的東西。似乎有這麼多不同的東西能引起這個痙攣。我不禁在想、是否有個一般的食物準則？Ra 能否推薦一些該器皿能夠吃的食物、而完全沒機會造成痙攣的問題。Ra 可以回答嗎，請？

Ra: I am Ra. No.

RA：我是 Ra。不。

102.13 ▶

102.13 Questioner: Is this because of the first distortion?

102.13 發問者：是不是因為第一變貌之故？

Ra: I am Ra. No.

RA：我是 Ra。不是。

102.14 ▶

102.14 Questioner: Why cannot Ra do that?

102.14 發問者：為什麼 Ra 不能回答那題？

Ra: I am Ra. There are no foods which this instrument can take with total confidence that no spasm shall occur. The spasming portions of the vehicle have become sensitized through great distortions towards that which you call pain.

RA: 我是 Ra。沒有(一組)食物是這個器皿可以帶著完全自信吃下去、卻不會發生痙攣的。該載具的痙攣部分經歷大量的、你稱為痛苦的變貌、已經變得敏感。

102.15 ▶

102.15 Questioner: Is there a group of foods which is most likely not to cause the spasming condition or any foods that Ra could mention that are highly probable not to cause spasm?

102.15 發問者：有沒有一組食物最不容易引發痙攣狀態，或 Ra 可以提出任何高度不大可能引起痙攣的食物？

Ra: I am Ra. Yes.

RA: 我是 Ra。有。

102.16 ▶

102.16 Questioner: Would Ra please mention which foods are highly probable in not causing any spasming in the instrument' s digestive system?

102.16 發問者：可否請 Ra 提出這些食物：高度可能不會導致該器皿消化系統中的痙攣？

Ra: I am Ra. The liquids not containing carbonation, the well-cooked vegetable which is most light and soft, the well-cooked grains, the non-fatted meat such as the fish. You may note that some recommended foodstuffs overlap allergies and sensitivities due to the juvenile rheumatoid arthritic distortions. Further, although sugar such as is in your sweetened desserts represents a potential, we may suggest that it be included at this period for aforementioned reasons.

RA: 我是 Ra。不包含碳酸的液體，煮熟的蔬菜、那是最輕盈與柔軟的，煮熟的穀物，無脂肪的肉類好比魚肉。你可以注意到：有些推薦的食材與過敏、敏感(症狀)重疊，由於幼年型類風濕性關節炎的變貌。再者，雖然糖類，好比你們的甜點代表一種潛能，由於前述的原因，我們建議在這個時期把它納入(清單)。

102.17 ▶

102.17 Questioner: Would Ra please estimate the length of time in our time periods for the probability of this problem, if we follow these curative

measures, for the probability of this problem to continue in any extreme severity?

102.17 發問者：可否請 Ra 評估這個問題可能存在的時間長度[以我們的時間週期]，如果我們遵循這些治療措施，(評估)這個問題維持任何極度嚴重(狀態)的或然率？

Ra: I am Ra. One of your moon' s revolutions has a good possibility/probability vortex of seeing either the worsening of the spastic condition so that surgery becomes indicated or the bettering of the situation so that the diet continues to be watched but the spasms be removed. The housing of the working is within the infection within the duodenum, the stomach, the jejunum, the ileum, the transverse colon, and portions of the liver. This shall be somewhat difficult to remove and constitutes perhaps the most efficient working to date. We may suggest, again, that the one known as Bob may be of aid. The one known as Stuart could, if it wished, discover the infection which is only marginally detectable but may prefer not to do so. In this case it would be well to request physical aid from an allopathic specialist such as that which has been mentioned.

RA：我是 Ra。你們月亮的一次公轉之後、(你們)會有一個適當的可能性/或然率漩渦，(然後)不是看見情況惡化、於是指出(需要)外科手術；或者情況改善，持續看守飲食，但移除痙攣狀況。該運作的藏匿處位於(多處)感染：位於十二指腸、胃部、空腸、迴腸、橫結腸，以及部分的肝臟之內。這將有些難以移除、或許構成迄今最有效率的運作。再次地，我們建議鮑勃實體可以有所協助。如果史都華實體願意的話，它可以發現那僅能在邊緣上偵測到的感染，但它可能寧願不那麼做。在這個情況下，最好請求一位對抗療法的專家的物理協助，好比剛才提到的那位。

102.18 ▶

102.18 Questioner: Do you mean by that Arthur Schoen?

102.18 發問者：你是否意指亞瑟·蕭恩？

Ra: I am Ra. That is correct.

RA：我是 Ra。那是正確的。

102.19 ▶

102.19 Questioner: You mentioned the possibility of surgery. What would be the surgery to be done, specifically?

102.19 發問者：你提到外科手術的可能性。具體而言，這個手術可以完成什麼？

Ra: I am Ra. The body cannot long bear the extreme acidity which is the

environment of such spasms and will develop the holes or ulcerations which then do appear upon the allopathic testings and suggest to the surgeon that which is to be excised.

RA: 我是 Ra。當身體再也無法承受極度酸性、這類痙攣發生的環境，接著將發展出一些破洞或潰爛，然後確實地顯現在對抗醫學的測試上，接著向外科醫生*建議應該切除的部位。

{* 在這文脈中，外科醫生(chirurgeon)單純地就是外科醫生的古體字彙。}

102.20 ▶

102.20 Questioner: In other words, the removal of ulcers. Would this be a duodenic ulcer? Would this be the type of operation that you would perform for a duodenic ulcer?

102.20 發問者：換句話說，移除潰瘍。這會是十二指腸潰瘍？這是你會為了十二指腸潰瘍而舉行的這種手術？

Ra: I am Ra. If the ulceration occurs, it shall be past the jejunum, and most likely include the ileum and upper portions of the transverse colon.

RA: 我是 Ra。如果發生潰瘍，它將超過空腸的位置，最有可能包括迴腸，以及橫結腸的上方部位。

May we ask for one more query of normal length as this entity, though filled with enough transferred energy, has the most fragile framework through which we may channel this and our energies.

容我們再接受一個正常長度的詢問，因為這個實體雖然充滿足夠的轉移能量，(它)擁有一個至為脆弱的架構，我們透過該架構來傳導這(資料)與我們的能量。

102.21 ▶

102.21 Questioner: Obviously we would very much like to not get to the point of surgery, and the only other alternative that comes to mind other than the diet and the instrument' s personal mental work is healing through a healer, and I would like Ra' s recommendation with respect to a non-allopathic type healer and any recommendations Ra could make for either Jim or myself to act in that capacity or anyone else Ra could recommend so that we wouldn' t have to go through this surgical operation if it seems to become necessary and if we could start working on one of these other approaches right away I think it might be highly recommended. Would Ra comment on that, please?

102.21 發問者：明顯地，我們非常不想要走到外科手術的地步。並且除了飲食與該器皿個人的心智工作，我想到的唯一另類方法是透過一位醫者來治療。我想要 Ra 推薦一

位非對抗療法的醫者，以及 Ra 是否有任何忠告、可以使得吉姆或我自己可以使得上力，或 Ra 可以推薦任何其他一位，好讓我們不必經歷一次外科手術[如果它似乎變得必須]。以及如果我們能夠立即開始工作任一種其他的措施，我會高度地歡迎。Ra 可願就此評論，請？

Ra: I am Ra. We salute the opening of compassion circuitry in the questioner but note that that which is being experienced by this group is being experienced within an healing atmosphere. The healing hands of each have limited use when the distortion has so many metaphysical layers and mixtures. Therefore, look not to a healing but to the joy of companionship, for each is strong and has its feet set upon the way. The moon casts its shadows. What shall you see? Link hands and walk towards the sun. In this instance this is the greatest healing. For the physical vehicle we can suggest far less than you had hoped.

RA：我是 Ra。我們對發問者打開內在的悲憫電路致敬、但也注意到這個小組正在經驗的地方位於治療的氛圍中。當這些扭曲有如此多的形而上層次與混合狀態時，每個成員的治療雙手的用途都是有限的。所以，不要關注一次的治療、而要注視同伴關係的喜悅，因為每個成員是強壯的、並且將雙腳堅定地放在道路上。月亮灑下其陰影。你將看見什麼？連結(彼此的)手、接著走向太陽。在這個案例中、這是最大的治療。針對這個肉體載具，我們能建議的(方法)遠比你已經希望的少很多。

102.22 ▶

102.22 Questioner: I' ll just ask then if there' s anything we can do to make the instrument more comfortable or improve the contact?

102.22 發問者：那麼我只問，有沒有任何我們可以做的事、可使該器皿更舒適或改善該通訊？

Ra: I am Ra. All is well. Find love and thanksgiving together, and each shall support each. The alignments are conscientious.

RA：我是 Ra。一切都好。一起找到愛與感恩，並且每個成員彼此支持。各項排列是謹慎細心的。

We are known to you as Ra. We leave you in the love and in the light of the One Infinite Creator. Go forth, then, merry and glad in His power and peace. Adonai.

我們是你們認識的 Ra。我們在太一無限造物者的愛與光中離開你們。那麼，向前去吧，在祂的大能與和平中歡樂與欣喜。Adonai。

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103.0 ▶

103.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

103.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

103.1 ▶

103.1 Questioner: Could you first please give me the condition of the instrument?

103.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. The physical distortions of the instrument remain serious. Further, the vital energies of this mind/body/spirit complex are much diminished, although acceptable for the needs of this working. This is to be noted as the lowest or most distorted vital reading of this all-important energy. The mental and mental/emotional distortions are as last seen.

RA: 我是 Ra。該器皿的肉體扭曲依舊嚴重。再者，這個心/身/靈複合體的生命能減少許多，雖然針對此次工作的需求是可接受的。值得注意的是：關於這個全然重要的能量，(此次)生命能讀數是最低的或最為扭曲的。心理與心理/情感扭曲如同上次所見。

We find the will of the instrument, having been unwisely used, to have encouraged the distortions of vital energy. It is well that the instrument ponder this.

我們發現該器皿的意志已被不明智地使用而助長了生命能的扭曲。該器皿最好思量這一點。

103.2 ▶

103.2 Questioner: What is the situation with respect— and condition with respect— to the physical problems with the digestive portions of the body that the instrument had previously?

103.2 發問者：關於該情況，關於肉體問題的狀態，該器皿先前在身體的消化部位、具體問題是？

Ra: The yellow-ray— We must correct ourselves. I am Ra. Please expel breath across this instrument' s chest area.

RA：黃色光芒—我們必須更正自己。我是 Ra。請將氣息吐出、橫跨這個器皿的胸部區域。

[This was done as directed.]

[依照指示、完成這個步驟]

103.3 ►

103.3 Ra: I am Ra. The channel is now satisfactory. We find the yellow-ray, chemical body of the instrument to be exhausted, but to be attempting the improvement by action such as exercise and diet. We may state that the infection has not completely left the body complex, although it is far less virulent.

103.3 RA：我是 Ra。該管道目前狀況令人滿意。我們發現該器皿的黃色光芒、化學身體即將耗竭，但嘗試藉由運動或飲食等行動來改善。我們可以陳述：該感染尚未完全離開身體複合體，雖然它的毒性已經少很多了。

103.4 ►

103.4 Questioner: The instrument asks the question why she lost her joy in the recent past? Would Ra comment, please?

103.4 發問者：該器皿詢問為什麼她最近失去她的喜悅？ Ra 可願評論，請？

Ra: I am Ra. The instrument made a free-will decision not to address the physical catalyst causing great pain by means of the allopathically prescribed chemical compound which the instrument was sure would be efficacious due to its reliance upon the suggestions of Ra. Thus the catalyst was given in a more complete form. The outer service to others became nearly impossible, causing the entity to experience once again the choice of the martyr; that is, to put value in a fatal action and die or to put value on consciousness of the creation and of the One Creator and, thereby, live. The instrument, through will, chose the latter path. However, the mind and mental/emotional distortions did not give the support to this decision necessary to maintain a state of unity which this entity normally experiences and has experienced since its incarnation' s beginnings.

RA：我是 Ra。該器皿(先前)做了一個自由意志決定，不藉由對抗療法處方的化學複方去處理造成巨大痛苦的肉體催化劑；由於該器皿信賴 Ra 的建議、它確信這樣做是有效用的。於是該催化劑以更完整的形式給予(該器皿)。外在的服務他人變得幾乎不可能，

導致該實體再次經驗殉道者的選擇；那就是，將價值放在一個致命行動當中、接著死亡，或者將價值放在(宇宙)造物與太一造物者的意識上、從而活著。該器皿透過意志，選擇後者的途徑。無論如何，其心智與心理/情感變貌並未給予這個決定並要的支持，以維持合一的狀態：這是該實體通常經驗的狀態、並且從此生的一開始就經驗著。

Since this catalyst has been accepted, the work begun to remove distortions blocking the indigo ray might well be continued apace.

既然這個催化劑已經被接納，移除靛藍色光芒阻塞的工作得以急速地繼續進行下去。

103.5 ▶

103.5 Questioner: Could Ra recommend work appropriate for removing indigo-ray blockage?

103.5 發問者：Ra 能否推薦移除靛藍色光芒阻塞的適當工作？

Ra: I am Ra. We cannot recommend for the general situation for in each case the distortional vortex is unique. In this particular nexus, the more appropriate working is in the mental and mental/emotional powers of analysis and observation. When the strongest and least distorted complex is set in support, then the less strong portions of the complex shall be strengthened. This entity has long worked with this catalyst. However, this is the first occasion wherein the drugs to dull the pain that sharpens the catalyst have been refused.

RA：我是 Ra。我們無法為一般情況做推薦，因為在每個案例中，其扭曲的漩渦都是獨特的。在這個特殊的鏈結中，比較恰當的工作在於分析與觀察的心智與心理/情感力量。當最強壯與最少扭曲的複合體參予支持，那麼複合體中較不強壯的部份將獲得強化。這個實體長期地工作這個催化劑。然而，這是第一次、(該實體)拒絕接受那鈍化痛苦的藥物、而痛苦可銳化該催化劑。

103.6 ▶

103.6 Questioner: What is the present situation with respect to our fifth-density, service-to-self oriented companion?

103.6 發問者：我們的第五密度、服務自我導向的同伴、目前狀況如何？

Ra: I am Ra. This entity has, for some period of your space/time, been at rest. However, it has been alerted to the workings taking place and is soon to be your companion once again.

RA：我是 Ra。這個實體有一段時期[屬於你們的空間/時間]在休息中。無論如何，它已經收到警報、關於進行中的這些工作、很快就要再一次成為你們的同伴。

103.7 ▶

103.7 Questioner: Can Ra recommend anything that the instrument can do, or that we can do, to improve any of the energies of the instrument?

103.7 發問者：Ra 能不能推薦任何該器皿可以做的事、或我們可以做的事，以改善該器皿的任何能量？

Ra: I am Ra. This is previously covered material. We have outlined the path the instrument may take in thought.

RA：我是 Ra。這個題材先前已經涵蓋。我們已經勾勒出該途徑、該器皿可以帶入思考。

103.8 ▶

103.8 Questioner: I didn' t mean to cover previously covered material. I meant to add any of this to specifically focus on at this time, the best possible thing that we or the instrument could do to improve these energies, the salient activity.

103.8 發問者：我無意去談論先前涵蓋過的題材。我的意思是加添任何我們可以做的、在這個時機清楚地聚焦在我們或該器皿可以做的最佳可能事務、以改善這些能量、突出的活動。

Ra: I am Ra. Before responding we ask your vigilance during pain flares as the channel is acceptable but is being distorted periodically by the severe physical distortions of the yellow-ray, chemical body of the instrument.

RA：我是 Ra。在回應之前、我們要求你們在其痛苦爆發期間保持警戒、因為管道處於可接受的(水平)，但被周期性地扭曲、藉由該器皿的黃色光芒、化學身體嚴重的肉體扭曲。

Those salient items for the support group are praise and thanksgiving in harmony. These the group has accomplished with such a degree of acceptability that we cavil not at the harmony of the group.

該支持小組的突出項目是在和諧中讚美與感恩。該小組已經如此令人滿意地達成這些(目標)、以致於我們不會苛責*該小組的和諧。

{* 在這文脈中，苛責(cavil)可以被定義為：做出瑣碎的、或不必要的反對。}

As to the instrument, the journey from worth in action to worth in esse is arduous. The entity has denied itself in order to be free from that which it calls addiction. This sort of martyrdom, and here we speak of the small but symbolically great sacrifice of the clothing, causes the entity to frame a

selfhood in poorness which feeds unworthiness unless the poverty is seen to be true richness. In other words, good works for the wrong reasons cause confusion and distortion. We encourage the instrument to value itself and to see that its true requirements are valued by the self. We suggest contemplation of true richness of being.

至於該器皿，從行動的價值旅行到存在的*價值之過程是艱辛的，該實體已否認自我，好從它稱呼的上癮**中解脫。這種受難，我們這裡說的是小事、但衣服象徵一個大犧牲，造成該實體把自我性框架在貧窮中、進而餵養不值得之狀態，除非貧窮被視為真實的富裕。換句話說，良好的努力用在錯誤的原因上、導致困惑與扭曲。我們鼓勵該器皿珍惜它自己、並看見它真實的需求是被自我珍視的。我們建議沉思存在的真實富裕性。

{ 存在的(inesse)可以被定義為：在存有中。或如卡拉在多年後定義了：單就你自己而言；只因為你存在、你就是有價值的。}*

*{** 卡拉在新年期間、已決心放棄給她自己買衣服，為期一年。}*

103.9 ►

103.9 Questioner: Is there anything else that either we or the instrument can do that would specifically work on the vital energy to increase it of the instrument?

103.9 發問者：是否有任何其他事情，不管是我們或該器皿可以做的，可以具體地工作該器皿的生命能、使其增加？

Ra: I am Ra. We have come up against the full stop of free will.

RA：我是 Ra。我們已經遭遇自由意志完全停止(的狀況)。

103.10 ►

103.10 Questioner: In that case I have a few questions on Card Seven in order to finish off our first run-through of the archetypes of the mind. There is a T with two right angles above it on the chest of the entity in Card Seven. We have guessed that the lower T has to do with the possibility of choosing either path in the transformation and the upper two angles representing the great way of the left or the right-hand path in a mental transformation that makes the change from space/time into time/space, you might say. This is difficult to express. Is there anything correct [chuckle] in this guess?

103.10 發問者：在那個情況下、我有幾個針對第七號牌的問題、好結束我們探討心智原型的第一輪。在第七張牌上的實體、胸部有一個 T(記號)，上頭有兩個直角。我們已猜測較低位置的 T 跟在蛻變中選擇任一途徑有關、較上方的兩個直角代表在心智蛻變

過程中、左手或右手途徑的大道、造成一個改變、從空間/時間進入時間/空間，你可以這麼說。這是難以表達的。這個猜測是否有任何正確[輕笑聲]之處？

Ra: I am Ra. Yes.

RA: 我是 Ra。有的。

103.11 ►

103.11 Questioner: Would Ra comment on that?

103.11 發問者：Ra 可願就此評論？

Ra: I am Ra. The use of the tau and the architect' s square is indeed intended to suggest the proximity of the space/time of the Great Way' s environment to time/space. We find this observation most perceptive.

RA: 我是 Ra。忒*的使用以及建築師的 L 形尺，的確有意暗示大道之環境的空間/時間到時間/空間的鄰近(關係)。我們發現這個觀察至為敏銳。

{ 忒(tau)是希臘字母的第 19 號，在在文脈中代表「忒十字」，一種類似大寫 T 的外型。另外，在紋章學中代表一種十字架，被稱為「忒十字」。}*

The entire mood, shall we say, of the Great Way is indeed dependent upon its notable difference from the Significator. The Significator is the significant self, to a great extent but not entirely influenced by the lowering of the veil.

容我們說，大道的整個基調確實取決於它與形意者顯著的差別。形意者是顯著意義的自我，有大部分受到罩紗降下的影響，但並非完全地被影響。

The Great Way of the Mind, the Body, or the Spirit draws the environment which has been the new architecture caused by the veiling process and, thusly, dipped in the great, limitless current of time/space.

心智、身體、或靈性的大道、在罩紗過程的肇因下，繪製出一個已成為新架構的環境，並因此沉浸在時間/空間之廣大、無限制的洋流中。

103.12 ►

103.12 Questioner: I am guessing that the wheels on this chariot indicate the ability of the mind to be able now to move in time/space. Is this correct?

103.12 發問者：我正猜想這雙輪戰車的輪子表示：心智現在有能力在時間/空間中能夠移動。這是否正確？

Ra: I am Ra. We cannot say that the observation is totally incorrect, for there is as much work in time/space as the individual who evokes this complex of

concepts has assimilated.

RA: 我是 Ra。我們不能說這個觀察完全不對，因為對於一個喚起該概念複合體並加以消化的個體來說，有一樣多的時間/空間中的工作。

However, it would be more appropriate to draw the attention to the fact that although the chariot is wheeled, it is not harnessed to that which draws it by a physical or visible harness. What then, O Student, links and harnesses the chariot' s power of movement to the chariot?

然而，更適當的觀察會是將注意力集中在一個事實：雖然雙輪戰車有裝輪子，它卻沒有被物理的或可見的馬具套在那拉動它的東西上。那麼，喔、學生，什麼東西將雙輪戰車的移動力量連結並套在該雙輪戰車上？

103.13 ▶

103.13 Questioner: I' ll have to think about that one. Unless... I' ll come back to that.

103.13 發問者：我得想想那一題。除非...我以後會再回到那(主題)。

We were thinking of replacing the sword in the right hand with the magical sphere and a downward scepter in the left hand, similar to Card Five, the Significator, as more appropriate for this card. Would Ra comment on that, please?

我們想用魔法球體置換(人像)右手中的劍、並且把一把指向下方的權杖放在左手中[類似於第五張牌，形意者]，更適合這張牌。Ra 可願就此評論，請？

Ra: I am Ra. This is quite acceptable, especially if the sphere may be imaged as spherical and effulgent.

RA: 我是 Ra。這是相當可以接受的，尤其是如果球體可以被描繪為燦爛光輝的球面。

103.14 ▶

103.14 Questioner: The bent left leg of the two sphinxes indicate[s] a transformation that occurs on the left that doesn' t on the right, possibly an inability in that position to move. Does this have any merit?

103.14 發問者：兩個獅身人面彎曲的左腿暗示發生在左邊的蛻變不會發生在右邊，可能在那樣的位置中無力移動。這個觀察是否有任何優點？

Ra: I am Ra. The observation has merit in that it may serve as the obverse of the connotation intended. The position is intended to show two items, one of

which is the dual possibilities of the time-full characters there drawn.

RA：我是 Ra。這個觀察有其優點、因為它可以做為(我們)意圖表現的言外之意、較明顯的一面。該姿態意圖展示兩個項目，一個是被繪製在那裡的、充滿時間的角色的雙重可能性。

The resting is possible in time, as is the progress. If a mixture is attempted, the upright, moving leg will be greatly hampered by the leg that is bent. The other meaning has to do with the same right angle, with its architectural squareness, as the device upon the breast of the actor.

在時間中，休息是可能的，進展也是可能的。如果嘗試混合這兩者，筆直、移動的那隻腳將大大地受到彎曲之腳的妨礙。另一個意義跟該相同的直角有關，具有建築學的方形，如同行動者胸口的圖案。

Time/space is close in this concept complex, brought close due to the veiling process and its efficaciousness in producing actors who wish to use the resources of the mind in order to evolve.

時間/空間在這個概念複合體中是靠近的，被拉近是由於罩紗過程、以及在產生行動者們之過程中的有效性、他們為了進化而想要使用心智的資源。

103.15 ▶

103.15 Questioner: I am assuming that the skirt is skewed to the left for the same reason that it is in Card Number Four, indicating the distance service-to-self polarized entities keep from others, and I am also assuming that the face is turned to the left for the same reason that it is in Card Number Five, because of the nature of catalyst. Is this roughly correct?

103.15 發問者：我假設裙子向左歪斜的原因跟第四號牌的呈現一樣，暗示服務自我極化的實體和他人保持距離，我也假設臉部朝向左邊的原因跟第五號牌的呈現一樣，因為催化劑的特質。這是否粗略地正確？

Ra: I am Ra. Please expel breath over the breast of the instrument from right to left.

RA：我是 Ra。請將氣息吐出、橫跨這個器皿的胸部區域、從右方到左方。

[This was done as directed.]

[依照指示完成這個步驟]

I am Ra. That is well.

我是 Ra。那是好的。

Your previous supposition is indeed roughly correct. We might also note that we, in forming the original images for your peoples, were using the cultural commonplaces of artistic expression of those in Egypt. The face is drawn to the side most often, as are the feet turned. We made use of this and, thus, wish to soften the significance of the side-long look. In no case thus far in these deliberations, however, has any misinterpretation or unsuitable interpretation been drawn.

的確，你先前的假定是粗略正確的。我們還可以說明，在形成這些起初圖像給你們人羣的過程中，我們使用埃及文化在藝術表達上常見的東西，在其繪畫中、臉部朝向一邊，以及雙腳轉向(一邊)，這些都很常見。我們利用這點，並想望柔化側面外觀的重要意義。無論如何，迄今、這些慎重的考量都沒有被錯誤詮釋或繪製出不合適的詮釋。

103.16 ▶

103.16 Questioner: Our appropriate time for working right now, I believe, is close to a close, and I would like to ask, that is, the two times we had to expel breath— what is the problem, or what is— Why in this session do we have to do that, when we didn' t in most others?

103.16 發問者：我相信，我們這次工作的恰當時間正接近結束，接著我想問...那就是，我們兩次必須吐氣...這個問題是什麼—為什麼我們在這場集會中必得那麼做，而我們以往在大多數的其他(集會)中、都不用那麼做？

Ra: I am Ra. This instrument is unaware of the method used to contact Ra. However, its desire was particularly strong, at the outset of this working, for this working to transpire. Thus it inadvertently was somewhat premature in its leaving of the yellow-ray, physical body.

RA：我是 Ra。這個器皿並未覺察用來接觸 Ra 的方式。然而，為了使此次工作發生、在此次工作開始之初、它的渴望特別地強烈。因此，它不小心地有點提早離開它的黃色光芒、肉體。

In this state the object was dropped upon the instrument which you call the tie-pin microphone. The unexpected contact caused injury of the chest muscles and we would advise some care depending from this working to avoid stress so that this injury may heal. There is a metaphysical component to this injury and, therefore, we wished to be quite sure that all portions of the environment were cleansed. Since this place of working has not its usual level of protection we used your breath to so cleanse the environment, which was at risk.

在這個狀態下，一個你們稱為別針麥克風的物體、掉在器皿身上。該意外的接觸導致其胸部肌肉受傷，接著我們要指點一些由此次工作決定的照顧方式、以避免(過度)壓力、好讓傷害可以療癒。這個傷害的構成有形而上的構成要素，所以，我們想望相當確定該環境的所有部份都被淨化過。因為這個工作場所並沒有它尋常的保護水平，我們使用你們的氣息好淨化這個處於危險中的環境。

103.17 ▶

103.17 Questioner: Is the reason for the lack of usual level of protection the fact that it has been a considerable time since we have worked in here?

103.17 發問者：缺乏尋常水平的保護之原因是不是這個事實：即距離我們(上次)在這裡工作到現在已經有好些時間了？

Ra: I am Ra. No.

RA：我是 Ra。不是。

103.18 ▶

103.18 Questioner: What is the reason?

103.18 發問者：原因是什麼？

Ra: I am Ra. The lack of regular repetition of the so-called Banishing Ritual is the lack of which we spoke.

RA：我是 Ra。缺乏定期重複所謂的驅逐儀式、就是我們所說的缺乏(原因)。

103.19 ▶

103.19 Questioner: From this I assume that it would be most appropriate to daily perform the Banishing Ritual in this room. Is this correct?

103.19 發問者：從這點、我假設最恰當的做法是：每天在這個房間中舉行驅逐儀式。這是否正確？

Ra: I am Ra. That is acceptable.

RA：我是 Ra。那是可接受的。

103.20 ▶

103.20 Questioner: I don' t want to overtire the instrument. We' re running close to time. I will just ask if there is anything we can do to improve the contact or make the instrument more comfortable, or if there is anything else that Ra could state at this time that would aid us?

103.20 發問者：我不想要使該器皿過度疲勞。我們已經逼近時間(限制)了。我就只問、有沒有任何我們可以做的事、可改善該通訊或使該器皿更舒適，或者有沒有任何可以在此時協助我們的事，是 Ra 可以陳述的？

Ra: I am Ra. We find the alignments quite fastidiously observed. You are conscientious. Continue in support, one for the other, and find the praise and thanksgiving that harmony produces. Rest your cares and be merry.

RA：我是 Ra。我們發現各項排列被嚴謹地觀察著。你們是謹慎認真的。繼續彼此互相支援，並且找到那和諧所生產的讚美與感恩。讓你們的憂慮休息、保持快活。

I am Ra. I leave you, glorying in the love and in the light of the One Infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the One Infinite Creator. Adonai.

我是 Ra。在太一無限造物者的愛與光中引以自豪、我離開你們。所以，向前去吧，在太一無限造物者的大能與和平中歡欣慶祝。Adonai。

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104.0 ▶

104.0 Ra: I am Ra. We greet you in the love and in the light of the One Infinite Creator. We communicate now.

104.0 RA: 我是 Ra。我們向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

104.1 ▶

104.1 Questioner: Could you first please give me the condition of the instrument?

104.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. The readings are somewhat less distorted towards physical bankruptcy and vital [energy] loss than at the previous asking. There is still considerable bias in these readings.

RA: 我是 Ra。與上次詢問相較、這些讀數顯得稍微減少朝向肉體破產與生命能損失的扭曲。在這些讀數中、仍然有可觀的偏差。

104.2 ▶

104.2 Questioner: The instrument would like to know what' s the optimum amount of aerobics, walking, and whirlpool exercises for the best condition at this time?

104.2 發問者：該器皿想要知道在這段時間，有氧運動、散步、漩渦池等運動的最適宜的數量，以達到最佳狀態？

Ra: I am Ra. We shall answer in two ways. Firstly, to speak to the general case which pertains to this instrument in varying degree, each form of exercise is well accomplished approximately three to four times per your week. The amount of exercise, all quantified as one sum, is approximately one hour per diurnal period.

RA: 我是 Ra。我們將以兩種方式來回答：首先，講述一般情況，程度不一地與這個器皿相關。每一種運動形式都是好的，在你們的每週期間、大約執行三到四次。運動數量，全部量化為一個總數，大約是每個白晝時期、一個小時。

We now answer in a second way, distorted in this response to the duple

conditions of yellow-ray, physical difficulty and mind complex distortion. The swirling waters then must needs be viewed as being appropriate four to five of your times per week. The walking and the exercising as much as is desired by the entity. The total of all these should in no case exceed ninety minutes per diurnal period.

我們現在以第二種方式回答，在這個回應中、(內容)扭曲朝向成對的狀態：黃色光芒肉體的困難與心智複合體的扭曲。那麼、每週進入漩渦水池四到五次必得被視為恰當的。依照該實體的渴望、盡量去散步與運動。所有這些(活動)的總和在任何情況都不應該超過每日九十分鐘。

The yellow-ray, physical body has been experiencing that which is called lupoid changes in much tissue of muscle and some of the organs as well. The exercise regains the wasting physical muscular strength. In some ways the walking is the more appropriate exercise due to the proximity of the entity to second-density creatures, particularly your trees. However, the habitation you enjoy does not offer such opportunity and instead offers the proximity to creations of mind/body/spirit complexes. This does not feed the mental/emotional needs of this entity although it produces the same physical result. The exercise fulfills more of the mental/emotional need due to the entity' s fondness for rhythmic expressions of the body such as those found in athletic endeavors derivative of the artifact system which is known among your peoples as the dance.

該黃色光芒肉體一直在體驗那被稱為狼瘡狀的改變、(發生)在肌肉的許多纖維中以及某些器官。運動(可)重新獲得耗費掉的肉體之肌肉氣力。在某些方面、散步是比較恰當的運動、由於該實體親近第二密度的生物，特別是你們的樹木。然而你們享有的居住地並未提供這類機會，反而提供與心/身/靈複合體的創造物親近(的環境)。這無法餵養這個實體的心理/情感需求、雖然它製造相同的物理結果。該運動更多地滿足其心理/情感的需要，這是由於該實體喜歡身體的各種韻律表達，好比在一個人為系統中進行的運動努力之衍生物，你們人群知曉為舞蹈*。

{* Ra 花了 26 個字要說的就是：卡拉熱愛舞蹈。 }

We suggest the support group encourage any exercise except that which exceeds the time limit which is already far beyond the physical limitations of this body complex. It is the way of distortion that in order to balance a distortion one must accentuate it. Thusly, the over-wearing of the body may, if correctly motivated, produce a lack of deficit at which juncture the lesser exercise limitations should be put into practice.

我們建議支援小組鼓勵任何運動、除非它超過時限、遠遠超過這個身體複合體的肉體

限制。扭曲之道是這樣的：為了平衡一個扭曲、一個實體必得專注強調它。從而，如果正確地激勵，身體的過度疲累可製造出一個(結果)，即在某個時機、(身體)赤字消失，在這關鍵時刻、應該實行更少的運動限制。

104.3 ▶

104.3 Questioner: The instrument has determined that the unwise use of her will is its use without the joy and faith components and constitutes martyrdom. Would Ra comment on that, please?

104.3 發問者：該器皿已經判定：不睿智地使用她的意志是指她不帶喜悅與信心成份去使用它、接著構成殉難。Ra 可願就此評論，請？

Ra: I am Ra. We are pleased that the entity has pondered that which has been given. We would comment as follows. It is salubrious for the instrument to have knowledge which is less distorted towards martyrdom and which is rich in promise. The entity which is strong to think shall either be strong to act or that which it has shall be removed. Thus manifestation of knowledge is an area to be examined by the instrument.

RA：我是 Ra。我們很高興、該實體已經衡量(我們)已給予的資料。我們願評論如下：擁有特定的知識，即較少扭曲朝向殉道且富含應許之知識，對於該器皿是有益健康的*。該實體在思考上是強壯的、它在行動上也應該是強壯的、否則它擁有的東西將被移除。因此知識的顯化是該器皿要去檢驗的一個領域。

{* 在這文脈中，有益健康的(salubrious)可被定義為：對於健康或安康是有利的。}

We would further note that balancing which, in this entity' s case, is best accomplished in analysis and manifestation seated with the contemplation of silence, may be strengthened by manifested silence and lack of routine activity. We may go no further than this recommendation of regularized leisure, and desire that the entity discover the fundamental truths of these distortions as it will.

我們願進一步說明：在這個實體的情況中，平衡(工作)在分析與[藉由沉思靜默來安置的]顯化中被最佳地達成，可以透過顯化的靜默與缺少例行活動而得到強化。我們不能繼續(說)下去、除了推薦規律化的休閒，以及渴望該實體以它的意願去發現這些變貌的根本真理。

104.4 ▶

104.4 Questioner: Is there anything further that we can do to help the instrument' s stomach and back spasming problem?

104.4 發問者：有沒有任何進一步的、我們能做的事、好幫助(解決)她的胃部與背部痙

攣問題？

Ra: I am Ra. The greatest aid is already being given to the fullest. The encouragement of the instrument to refrain from the oil-fried nature of foodstuffs in its intake is helpful. Cheerful harmony is helpful. The spasms must subside as a function of the entity' s indigo-ray work and, to some extent, the recommendations made in response to a previous query. The definitive refraining from over-stepping the already swollen boundaries of physical limitation is recommended. The infection remains and the symptoms are now far less medicable, the entity having chosen the catalyst.

RA：我是 Ra。最大的協助早已被充分地給予了。鼓勵該器皿避免攝取油炸類食材是有幫助的。歡樂的和諧是有幫助的。痙攣必得通過以下事項來消退：即該實體的靛藍色光芒工作的一種機能、以及在某種程度上、我們在回應上一個詢問時所做的推薦。(我們)推薦、明確地避免越過早已膨脹的肉體限制邊界。感染仍然存在，症狀現在遠為難以治療，該實體已經選擇這個催化劑。

104.5 ▶

104.5 Questioner: Can you tell us what is wrong with our cat Gandalf' s eyes?

104.5 發問者：你能否告訴我們、甘道夫、我們的貓、的雙眼出了什麼差錯？

Ra: I am Ra. The one known as Gandalf nears the end of its incarnation. Its eyesight dims and the aqueous membrane becomes tough. This is not a comfortable circumstance, but is one which causes the entity no true discomfort.

RA：我是 Ra。名為甘道夫的實體接近它此生的盡頭。它的眼力黯淡，含水薄膜變得堅硬。這不是一個舒適的情況，但這一個狀況不會導致該實體真正的不舒適。

104.6 ▶

104.6 Questioner: Is there anything that we can do to alleviate this situation?

104.6 發問者：有沒有任何我們可以做的事、以減輕這個狀況？

Ra: I am Ra. There is a course of therapy which would aid the situation. However, we do not recommend it as the condition is more benign than the treatment.

RA：我是 Ra。有一條治療路線可以協助該狀況。然而，我們不推薦、因為(目前)狀況要比治療更有益。

104.7 ▶

104.7 Questioner: I don' t understand. Could you explain what you meant?

104.7 發問者：我不理解。你能否解釋你的意思？

Ra: I am Ra. A doctor of the allopathic tradition would give you the drops for the eyes. The cat would find the experience of being confined while the drops were given more distorted than the discomfort it now feels but is able to largely ignore.

RA：我是 Ra。一個屬於對抗療法傳統的醫生會給你眼藥水。這隻貓會發覺接受滴劑之際、受侷限的經驗變得更為扭曲，超過它現在感覺的不舒服、但大部份能夠忽略。

104.8 ▶

104.8 Questioner: Can the cat see at all?

104.8 發問者：這隻貓還能不能看得見？

Ra: I am Ra. Yes.

RA：我是 Ra。可以。

104.9 ▶

104.9 Questioner: Well, does it seem that the cat will lose all of its vision in the near future, or is the cat very near death?

104.9 發問者：嗯，在最近的未來、這隻貓是否將會失去它所有的視覺，或非常接近死亡？

Ra: I am Ra. The one known as Gandalf will not lose eyesight or life on most possibility/probability vortices for three of your seasons, approximately.

RA：我是 Ra。大多數的可能性/或然率漩渦顯示大約在你們的三個季節之內，名為甘道夫的實體將不會失去視力或生命。

104.10 ▶

104.10 Questioner: I feel very bad about the condition of the cat and really would like to help it. Can Ra suggest anything that we can do to help out Gandalf?

104.10 發問者：我感覺很糟、關於這隻貓的狀況、真的想要幫助它。Ra 能否建議任何我們能做的事、以幫助甘道夫？

Ra: I am Ra. Yes.

RA: 我是 Ra。可以。

104.11 ▶

104.11 Questioner: What would that be?

104.11 發問者：那會是什麼？

Ra: I am Ra. Firstly, we would suggest that possibility/probability vortices include those in which the entity known as Gandalf has a lengthier incarnation. Secondly, we would suggest that this entity goes to a graduation if it desires. Otherwise, it may choose to reincarnate to be with those companions it has loved. Thirdly, the entity known to you as Betty has the means of making the entity more distorted towards comfort/discomfort.

RA: 我是 Ra。首先、我們願暗示這些可能性/或然率漩渦包括一些漩渦、在其中被名為甘道夫的實體擁有一個較長的一生。其次、我們認為如果這個實體渴望，它可以前往畢業典禮。否則，它可以選擇重新投生，跟它已深愛的那些同伴在一起。第三、你們知曉的貝蒂實體有一些方法使得該實體更多地扭轉朝向舒適/不舒適。

104.12 ▶

104.12 Questioner: Do you want to tell me who you mean by Betty? I' m not sure who that is. And what Betty would do?

104.12 發問者：你想要告訴我、誰是你所指的貝蒂？我不確定誰是你所指的貝蒂。以及貝蒂會做什麼？

Ra: I am Ra. The one known as Carla has this information.

RA: 我是 Ra。名為卡拉的實體擁有這個資訊。

104.13 ▶

104.13 Questioner: Well, I was concerned about [the] possibility of moving. If we did move, this would make it very difficult for Gandalf to find his way around a new place if he can' t see. Does he see enough to be able to find his way around a new environment?

104.13 發問者：嗯，我擔心搬遷的可能性。如果我們真的搬遷，如果甘道夫無法看見、這會使得他很難在新的地方找到他的通道。他是否有足夠視力、能夠在新的環境找到他的通道？

Ra: I am Ra. The vision is less than adequate but is nearly accommodated by a keen sense of smell and of hearing. The companions and the furnishings being familiar, a new milieu would be reasonably expected to be satisfactorily

acceptable within a short period of your space/time.

RA: 我是 Ra。其視覺比適當的水平低，但幾乎被敏銳的嗅覺與聽覺所調節。同伴與家具陳設都是熟悉的。(我們)可以期待短期[屬於你們的空間/時間]之後，新的環境狀態可達到令他滿足的可接受水平。

104.14 ▶

104.14 Questioner: Could we administer the drops you spoke of that would help his eyesight so that he wouldn't find the... so that he wouldn't be confined? Is there any way that we could do that?

104.14 發問者：我們能否施予你剛才說的滴劑、以幫助他的眼力，好使他不發覺...好使他不發覺受限？有沒有任何方法讓我們能夠做那件事？

Ra: I am Ra. It is unlikely.

RA: 我是 Ra。不大可能。

104.15 ▶

104.15 Questioner: There's nothing that we can do to— Is there any other possibility of using any techniques to help his eyesight?

104.15 發問者：沒有任何我們能做的事...有沒有任何其他可能性、使用任何技巧以幫助他的眼力？

Ra: I am Ra. No.

RA: 我是 Ra。沒有。

104.16 ▶

104.16 Questioner: Is this loss of eyesight... What is the metaphysical reason for the loss of the eyesight? What brought it about?

104.16 發問者：這次的遺失眼力...遺失眼力的形而上原因是什麼？什麼因素帶來的結果？

Ra: I am Ra. In this case the metaphysical component is tiny. This is the condign catalyst of old age.

RA: 我是 Ra。在這個案例中形而上的成分很微小。這是年老(過程)的適當*催化劑。
{* 在這文脈中，適當的(condign)可被定義為：適切的、值得的。}

104.17 ▶

104.17 Questioner: Would the drops that you spoke of that would aid the

eyesight... How much would they aid the eyesight if they were to be administered?

104.17 發問者：你說的那些可以協助眼力的滴劑、會不會...如果採用的話、它們可協助眼力提升多少？

Ra: I am Ra. Over a period of applications the eyesight would improve somewhat, perhaps 20, perhaps 30%. The eye region would feel less tight. Balanced against this is rapidly increasing stiffness of motion so that the holding in a still position is necessarily quite uncomfortable.

RA：我是 Ra。經過一段應用時期、眼力可改善一些，或許 20%，或許 30%，眼睛區域會感覺比較不緊繃。平衡這點的是運動的僵硬程度快速地增加，以致於保持在一個靜止位置必然變得相當不舒服。

104.18 ▶

104.18 Questioner: Then Ra thinks that the benefit derived from the drops would not be worth [the] cat' s discomfort. This would probably... Is there any way that the cat could be given anesthetic and drops put in the eyes so that the cat was not aware of getting the drops?

104.18 發問者：那麼，Ra 以為從這些滴劑獲得的利益不值得(使)貓兒不舒服。這大概...是否有任何方法可給予貓兒麻醉劑，接著將滴劑置入其雙眼，如此貓兒不會覺察到這些滴劑？

Ra: I am Ra. The harm done by putting the allopathic anesthetic into the body complex of this harvestable entity far overshadows the stillness accruing therefrom which would allow administration of medicaments.

RA：我是 Ra。對抗療法的麻醉劑進入這個可收割實體的身體複合體、所造成的傷害遠遠超過藉此獲得的靜止狀態、以允許施行藥物。

104.19 ▶

104.19 Questioner: I' m sorry to belabor this subject so much, but I was really hoping to come up with some way of helping Gandalf. I assume then that Ra has suggested that we just leave things as they are. How many applications of drops would be necessary to get some help for the eyes, roughly?

104.19 發問者：我很抱歉、在這個主題上嘮叨這麼多，但我真的希望出現什麼可以幫助甘道夫的方法。那麼我假設 Ra 已經建議我們保持事物的現況。粗略而言，必需運用多少滴可以使雙眼得到一些幫助？

Ra: Approximately 40 to 60.

RA 大約 40 到 60(滴)。

104.20 ▶

104.20 Questioner: Forty to six— what, each day, once a day, or something like that?

104.20 發問者：四十到六...什麼，每天一次，或是若干時期？

Ra: I am Ra. Please expel breath over this instrument' s breast.

RA：我是 Ra。請呼氣橫跨這個器皿的胸口。

[This was done as directed.]

[這個動作照指示完成了]

104.21 ▶

104.21 Questioner: Is that satisfactory?

104.21 發問者：那樣是否令人滿意？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

104.22 ▶

104.22 Questioner: I had asked if the drops should be administered once per diurnal period. Is that correct?

104.22 發問者：我剛才問、是否應該一天用一次這些滴劑。那是否正確？

Ra: I am Ra. This depends upon the allopathic physician from whom you receive them.

RA：我是 Ra。這端看你從哪個對抗療法的內科醫生接收到它們。

104.23 ▶

104.23 Questioner: What is the name of the drops?

104.23 發問者：這些滴劑的名字是什麼？

Ra: I am Ra. We have a difficulty. Therefore, we shall refrain from answering this query.

RA：我是 Ra。我們有個困難。因此，我們將避免回答這個詢問。

104.24 ▶

104.24 Questioner: I am sorry to belabor this point. I am very concerned about the cat, and I understand that Ra recommend we don't use it, I just— use the drops and we won't. I just wanted to know what it was we weren't doing that would help the eyesight. I apologize for belaboring this point. I'll close just by asking Ra if you have any further recommendation that you could make with respect to this animal... this cat?

104.24 發問者：我很抱歉、反覆嘮叨這點。我很關心這隻貓，我理解 Ra 推薦我們不使用滴液，我只是...我們就不用。我只想要知道有什麼事可以幫助其視力、卻是我們還沒去做的。我為反覆嘮叨這點道歉。我將收尾，只問 Ra 是否有任何進一步的推薦事項，關於這隻動物...這隻貓？

Ra: I am Ra. Rejoice in its companionship.

RA：我是 Ra。歡慶它的陪伴。

104.25 ▶

104.25 Questioner: [Sigh.] When we got our introduction back from our publisher to the book which was originally called The Law Of One, in the introduction Carla had been speaking of reincarnation and there was a sentence added. It said, "For although originally part of Jesus' teachings they were censored from all subsequent editions by the Empress." Would Ra please comment on [the] source of that being placed in our introduction?

104.25 發問者：[嘆氣聲]當我們將原本叫做一的法則*的書本介紹從出版商拿回來，在該介紹中，卡拉曾說到輪迴轉世的主題，中間被加上了這句話：「雖然起初是耶穌教導的一部分，它們的後續版本都被女皇所審查刪除」。可否請 Ra 評論、放在我們介紹中那句話的來源？

{ 請見 84.6 的腳註，以獲得關於原來書籍的資訊。 }*

Ra: I am Ra. This follows the way of subjectively interesting happenings, conditions, circumstances, or coincidences.

RA：我是 Ra。這遵循主觀的有趣事件、狀態、環境、或巧合之道。

We would suggest one more full query at this time.

此時、我們建議再一個完整的詢問。

104.26 ▶

104.26 Questioner: Prior to the veiling process there was, I am assuming, no archetypical plan for the evolutionary process. It was totally left up to the free

will of the mind/body/spirits to evolve in any way that they desired. Is this correct?

104.26 發問者：在罩紗過程存在之前，我正假設進化的過程沒有原型的計畫。完全由心/身/靈以任何他們渴望的方式進化。這是否正確？

Ra: I am Ra. No.

RA：我是 Ra。否。

I am Ra. We leave you in appreciation of the circumstances of the great illusion in which you now choose to play the pipe and timbrel and move in rhythm. We are also players upon a stage. The stage changes. The acts ring down. The lights come up once again. And throughout the grand illusion and the following and the following there is the undergirding majesty of the One Infinite Creator. All is well. Nothing is lost. Go forth rejoicing in the love and the light, the peace and the power of the One Infinite Creator. I am Ra. Adonai.
我是 Ra。我們在欣賞這偉大幻象的環境中離開你們、你們選擇在其中彈奏管樂器與鈴鼓、並在韻律中移動。我們也是一個舞台上的演員。舞台改變。戲幕拉下。燈光再一次升起。遍及這整個宏偉的幻象，下一個、再下一個(幻象)，在底層支撐這一切的是太一無限造物者的莊嚴。一切都好。沒有失落任何東西。向前去吧，在太一無限造物者的愛與光、大能與和平中歡欣慶祝。我是 Ra。Adonai。

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105.0 ▶

105.0 Ra: [I am] Ra. I greet you, my friends, in the love and in the light of the One Infinite Creator. We communicate now.

105.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

105.1 ▶

105.1 Questioner: Could you first please give me the condition of the instrument?

105.1 發問者：可否請你先給我該器皿的狀態？

Ra: I am Ra. The vital energies of this instrument are in a much more biased state than the previous asking, with the faculties of will and faith having regained their prominent place in this entity' s existence and balance. The physical deficit continues.

RA：我是 Ra。跟上次詢問時相比、這個器皿的生命能處於一個更加偏向許多的狀態，意志與信心的機制重新獲得它們在這個實體的存在與平衡當中的突出顯眼之位置。肉體赤字持續(存在)。

105.2 ▶

105.2 Questioner: Sorry that we have to ask so many maintenance questions. We seem to be in a confused condition now with respect to our abilities to continue in the direction we wish to with questioning on the archetypical mind.

105.2 發問者：抱歉、我們必須問這麼多維護方面的問題。我們現在似乎處在一個困惑的狀態，關於我們繼續朝著想要的方向[詢問原型心智]前進的能力。

I feel it necessary to ask what the cause of the symmetrical welts on the instrument' s back [is], and is there anything further that we can do to heal the instrument of any conditions, including these welts or their cause?

我感覺必須問：什麼起因導致該器皿的背部出現左右對稱的條狀傷痕，以及我們能進一步做些什麼，以治療該器皿和她的狀態，包括這些條狀傷痕或它們的起因？

Ra: I am Ra. The welting is a symptom of that which has been a prolonged psychic greeting. The opportunity for this entity to experience massive allergic

reaction from streptococcal and staphylococcal viruses has been offered in hopes that this entity would wish to leave the incarnation. The previous occurrence of this state of the mind complex occurring upon, in your time-numbering system, the ninth month, the twelfth day, of your present planetary solar revolution caught your fifth-density companion unprepared. The entity is now prepared.

RA：我是 Ra。條狀傷痕是一場延長之超心靈致意的一個症狀。讓這個實體有機會藉由鏈球菌與葡萄球菌病毒*、去經驗大規模的過敏反應，(該同伴)提供這個機會是希望這個實體會想要離開此生。上一次發生這個心智複合體的狀態的時候[以你們的時間計算系統]是你們目前行星繞太陽公轉(的年份)，第九個月，第十二天，這突然的事件使你們的第五密度同伴措手不及。現在該實體已經準備好了。

{* 這些實際上是細菌。 }

There have been two instances wherein this entity could have started the reaction since the first opportunity was missed. Firstly, the opportunity to separate self from other-self in connection with the choosing of an house. Secondly, the possible vision of self separated from other-self in regard to the dissolving of mundane bonds concerning the leaving of this dwelling. Both opportunities were met by this entity with a refusal to separate self from other-self with further work also upon the indigo-ray level concerning the avoidance of martyrdom while maintaining unity in love.

自從錯失第一次機會之後，這個實體在兩個場合有可能起(相同)反應：首先、在選擇一棟房子的關聯上，有機會將自我與其他自我分離。第二、關於離開這棟建物，在解除世俗契約的過程中，可能看見自我與其他自我分離。這個實體面對兩個機會的態度都是拒絕將自我與其他自我分離，同時加上靛藍色光芒水平的進一步工作，關乎避免殉道、同時在愛中維持合一。

Thusly, this instrument has had its immunal defenses breached and its lymphatic system involved in the invasion of these viri. You may see some merit in a purging of the instrument' s yellow-ray, chemical body in order to more quickly aid the weakened body complex in its attempt to remove these substances. Techniques include therapeutic enemas or colonics, the sauna once or twice in a day, and the use of vigorous rubbing of the integument for the period of approximately seven of your diurnal periods.

是故，在這些病毒的侵略過程中，這個器皿已經使它的免疫防禦(系統)與淋巴腺系統受到侵害。這個虛弱的身體複合體正在嘗試移除這些物質，為了更快速地協助該複合體，你可以看見一個清瀉該器皿之黃色光芒化學身體的方法有些好處。一些技術包括治療用灌腸劑或結腸水療，每天一次或兩次的三溫暖，以及用力地摩擦其外皮、大約

為時你們的七個白晝期間。

We speak not of diet, not because it might not aid, but because this entity ingests small quantities of any substance and is already avoiding certain substances, notably fresh milk and oil.

我們不講飲食，不是因為它沒有協助，而是因為這個實體對任何物質都攝取很少量、並且早已避免特定的物質，尤其是新鮮牛奶與油脂。

105.3 ▶

105.3 Questioner: Is there any particular place the integument should be vigorously rubbed?

105.3 發問者：其外皮是否有任何特別的地方需要用力摩擦？

Ra: I am Ra. No.

RA：我是 Ra。沒有。

105.4 ▶

105.4 Questioner: Could you please tell me what caused Jim' s kidney problem to return, and what could be done to heal it?

105.4 發問者：可否請你告訴我、什麼東西導致吉姆的腎臟問題復發，以及我們能做什麼來治療它？

Ra: I am Ra. The entity, Jim, determined that it would cleanse itself and thus would spend time/space and space/time in pursuit and contemplation of perfection. The dedication to this working was intensified until the mind/body/spirit complex rang in harmony with this intention. The entity did not grasp the literal way in which metaphysical intentions are translated by the body complex of one working in utter unity of purpose. The entity began the period of prayer, fasting, penitence, and rejoicing. The body complex, which was not yet fully recovered from the nephrotic syndrome, began to systematically cleanse each organ, sending all the detritus that was not perfect through kidneys which were not given enough liquid to dilute the toxins being released. The toxins stayed with the body complex and reactivated a purely physical illness. There is no metaphysical portion in this relapse.

RA：我是 Ra。該實體吉姆、決定它意願淨化自己、因此願意花時間/空間與空間/時間去追尋與沉思完美。這個工作的奉獻度獲得強化、直到心/身/靈複合體與這個意圖和諧共鳴為止。該實體並未掌握與目標全然合一的工作之如實方式，在其中，形而上的意圖由身體複合體所轉譯。該實體開始祈禱、禁食、懺悔、歡慶的時期。尚未從腎病

變之症狀完全康復的身體複合體、開始系統性地淨化各個器官，將所有不完美的碎石透過腎臟送出去、卻沒有獲得足夠的液體去稀釋持續釋放的毒素。這些毒素停留在身體複合體中，重新啟動純粹的肉體疾病。在這次的舊疾復發中、沒有形而上的部分。

The healing is taking place in manifestation of an affirmation of body complex health which, barring untoward circumstance, shall be completely efficacious. 在顯化對身體複合體健康的肯定中，治療正在發生、(該肯定)正屏除不合宜的狀況，這將是完全有效用的。

105.5 ▶

105.5 Questioner: Is any consideration of the appropriateness of the house at Lake Lanier which we intend to move to or special preparation other than that planned advisable?

105.5 發問者：關於拉尼爾湖畔的房子、我們打算搬遷至此，是否有任何對於其合適性的考量，或者除了已經計畫的工作、是否有其他值得採行的特別準備？

Ra: I am Ra. We believe you have queried obliquely. Please re-query.

RA：我是 Ra。我們相信你的詢問是迂迴間接的。請重新詢問。

105.6 ▶

105.6 Questioner: We planned to cleanse the property at [the] Lake Lanier location using the techniques prescribed by Ra in earlier sessions having to do with salt 36 hours, etc. I would like to know if this is sufficient or if there is any salient problem with respect to moving to that house that Ra could advise upon at this time, please.

105.6 發問者：我們計畫淨化拉尼爾湖畔的不動產，使用 Ra 在稍早集會中指示的技巧，包括撒鹽 36 小時等等。我想知道這樣是否足夠，或者在這個時候、我們即將搬遷到那棟房子、Ra 可否在此時就任何顯著的問題提出忠告，請。

Ra: I am Ra. The cleansing of the dwelling of which you speak need be only three nights and two days. This dwelling is benign. The techniques are acceptable. We find three areas in which the use of garlic as previously described would be beneficial. Firstly, the bunk bed room, below the top sleeping pallet. Secondly, the exterior of the dwelling facing the road and centering about the small rocks approximately two-thirds of the length of the dwelling from the driveway side.

RA：我是 Ra。你所說的淨化住處的技巧只需要三夜兩天。這個住處是良好的。這些技巧是可接受的。我們發現有三個區域使用先前描述的大蒜是有益的：首先、雙層床

臥室，上鋪的睡眠草蓆的下方。第二、面對道路的住處外圍，中心在一堆小石頭周圍，從車道算起大約是住宅長度的三分之二。

Thirdly, there is the matter of the boathouse. We suggest weekly cleansings of that area with garlic, the cut onion, and the walking of a light-filled perimeter. The garlic and onion, renewed weekly, should remain permanently hung, suspended from string or wire between workings.

第三、船庫的問題。我們建議每週以大蒜、切片洋蔥，以及行走出一個充滿光的圓周來淨化那個區域。大蒜與洋蔥每週更新，並且應該保持永久懸掛狀態，在各個工作之間，以繩子或鐵絲吊掛。

105.7 ▶

105.7 Questioner: Just so I don' t make a mistake in interpreting your directions with respect to the second area outside the house, could you give me a distance and magnetic compass heading from, say, the exact center of the dwelling to that position?

105.7 發問者：只為了讓我不會錯誤詮釋你在房子外頭、第二個區域給的方向，你能否給我一個距離以及磁性羅盤的方位，好比說，從住宅的精確中心起算，直到那個位置？

Ra: I am Ra. We may only be approximate but would suggest a distance of 37 feet, a magnetic heading of 84 to 92 degrees.

RA：我是 Ra。我們只能大約估計、但會認為距離為 37 英尺，磁性方位為 84 到 92 度之間。

105.8 ▶

105.8 Questioner: I know it' s unimportant for our purposes, but from a philosophical point of view I don' t want to do anything to upset the Law of Confusion, so don' t feel that it is necessary to answer this, but I was wondering what the condition was that created the necessity for such continual cleansing of the boathouse?

105.8 發問者：我知道這對於我們的目標來說並不重要，但從一個哲學的觀點，我不想要做任何破壞混淆法則的事情，所以無需覺得必須回答這問題，但我想知道是什麼狀態造成必須持續淨化該船庫？

Ra: I am Ra. The intent is to create a perimeter within which the apiary denizens will not find it necessary to sting and indeed will not find it promising to inhabit.

RA: 我是 Ra。該意圖是創造一個周邊，在其中、蜂房的(昆蟲)居民不會發覺有需要去叮咬，確實，不會發現在該處居住是有前景的。

105.9 ▶

105.9 Questioner: Are you speaking of bees or wasps or creatures of that type?

105.9 發問者：你說的是蜜蜂或黃蜂、或那類的生物？

Ra: I am Ra. That is so.

RA: 我是 Ra。確實如此。

105.10 ▶

105.10 Questioner: Are Jim' s plans and ritual for deconsecrating this dwelling sufficient, or should something be added or changed?

105.10 發問者：吉姆對於除聖這棟住宅的計畫與儀式是否足夠，或者應該增加或改變什麼東西？

Ra: I am Ra. No change is necessary. The points necessary to be included in consecration or deconsecration of a place are covered. We may suggest that each second-density, woody plant which you have invested during your tenancy within this dwelling be thanked and blessed.

RA: 我是 Ra。沒有改變是必須的。祝聖或除聖一個地方的必須要點(先前)涵蓋了。我們建議感謝與祝福每一株在你們租賃這棟住宅期間、你們曾關注過的木質植物。

105.11 ▶

105.11 Questioner: Is there any other suggestion that Ra could make with respect to any part of this move that is planned, and will we have any problems at all in contacting Ra in the new dwelling, and if so, would Ra tell us about those and what we could do to alleviate any problems in contacting Ra in the new [location]?

105.11 發問者：關於這次已計畫的搬遷的任何部分，Ra 是否有任何其他的建議？我們在該新的住宅中通訊 Ra 是否會有任何問題？如果有，Ra 可願告訴我們那些問題，以及我們能在新的位置中做什麼以減輕任何通訊 Ra 方面的問題？

Ra: I am Ra. We weigh this answer carefully, for it comes close to abrogation of free will, but find the proximity acceptable due to this instrument' s determination to be of service to the One Infinite Creator regardless of personal circumstance.

RA: 我是 Ra。我們小心地權衡這個答案，因為它幾乎要廢除自由意志，但發現可接

受的界線、由於該器皿決心對太一無限造物者有所服務、不管個人的境況為何。

Any physical aid upon the part of the instrument in the packing and unpacking will activate those allergic reactions lying dormant for the most part at this time. This entity is allergic to those items which are unavoidable in transitions within your third-density illusion that is, dust, mildew, etc. The one known as Bob will be of aid in this regard. The scribe should take care also to imbibe a doubled quantity of liquids in order that any allergically caused toxins may be flushed from the body complex.

該器皿這邊以任何物理方式協助打包與解開行李過程都將啟動那些在此時大部分沉睡的過敏反應。這個實體對於一些小東西過敏，它們在你們第三密度幻象的運送過程中是無可避免的，也就是塵埃、霉菌等等。名為鮑勃的實體可以在這方面有所協助。該書記員應該飲用雙倍的液體以照顧(自己)，確保任何過敏引起的毒素得以從身體複合體中被沖洗掉。

There is no difficulty in resuming contact through this tuned instrument with the social memory complex, Ra, in the chosen dwelling, or, indeed, in any place whatsoever once physical and metaphysical cleansing has been accomplished.

在這個選定的住宅中，透過這個已調頻的器皿恢復與社會記憶複合體 Ra 通訊沒有困難，或者說，不管在任何地方都可以，只要完成物理與形而上的淨化(工作)。

105.12 ▶

105.12 Questioner: I have come to the conclusion that the meaning of the hawk that we had about a year ago when we started to move the first time had to do with the non-benign nature, in the metaphysical sense, of the house which I had picked for the move. If it isn't a problem with the Law of Confusion I think that it'd be philosophically interesting to know if I am correct with respect to that.

105.12 發問者：關於我們大約在一年前碰到的鷹隼、當時我們開始第一次搬家，我獲得的結論是鷹隼的意義與該房屋的[就形而上意義而言]非良性特質有關、即我曾挑選的那棟房子。如果不會造成混淆法則的問題，我想知道我在那方面是否正確，這在哲學層面上會是有趣的。

Ra: I am Ra. What bird comes to affirm for Ra? What bird would be chosen to warn? We ask the questioner to ponder these queries.

RA：我是 Ra。什麼鳥兒來到肯定 Ra？怎樣的鳥會被選擇來示警？我們請求發問者衡量這些詢問。

105.13 ▶

105.13 Questioner: We have been, you might say, experimentally determining a lot of things about the body, the next portion of the tarot, and have been experiencing some of the feedback effects, I might say, between the mind and the body. I sense from everything that we have done so far with respect to these effects that the great value of the third-density, yellow-ray body at this time is as a device that feeds back catalyst to a mind to create the polarization. I would say that this is the major value of the third-density body here and would ask Ra if initially when the mind/body/spirit— not the mind/body/spirit complex, but the mind/body/spirit— was designed for third-density experience if this was the major use of the yellow-ray body and if not, what was the purpose of the yellow-ray body?

105.13 發問者：你可以說，我們已經實驗性地確立許多事：關於身體、塔羅的下一個部分，並且已經驗一些回饋效應，我可以說，位於心智與身體之間。迄今，從我們所做的每一件與這些效應有關的事來看，我發覺該第三密度、黃色光芒身體的偉大價值在此時如同一個裝置，將催化劑回饋給心智以創造極化。我會說：這是第三密度身體在這裡的主要價值，接著要問 Ra，最初，當心/身/靈，不是心/身/靈複合體，而是心/身/靈，被設計用於第三密度的經驗，這就是黃色光芒身體的主要用途，如果不是，該黃色光芒身體的目的是什麼？

Ra: I am Ra. The description which began your query is suitable for the function of the mind/body/spirit or the mind/body/spirit complex. The position in creation of physical manifestation changed not one whit when the veil of forgetting was dropped.

RA：我是 Ra。你用以詢問的敘述適用於心/身/靈或心/身/靈複合體的機能。肉體顯化在造物中的位置，(即使)在遺忘罩紗被丟下的時期，也沒有絲毫改變。

105.14 ▶

105.14 Questioner: Then the yellow-ray body, from the very beginning, was designed as what Ra has called an athanor for the mind, a device, you might say, to accelerate the evolution of the mind. Is this correct?

105.14 發問者：那麼，黃色光芒體打從一開始被設計的目的即是 Ra 所稱的心智的鍊金爐，一個裝置、你可以說，以加速心智的進化。這是否正確？

Ra: I am Ra. It is perhaps more accurate to note that the yellow-ray, physical vehicle is a necessity without which the mind/body/spirit complex cannot pursue evolution at any pace.

RA: 我是 Ra。或許更準確的說明是：黃色光芒、肉體載具是必須品、沒有它、心/身/靈複合體無法以任何步伐追求進化。

105.15 ▶

105.15 Questioner: Then you are saying that the evolution of that portion of the individual that is not yellow-ray is not possible without the clothing, at intervals, in the yellow-ray body. Is this correct?

105.15 發問者：那麼你是說，若沒有每隔一段時間穿上黃色光芒體的衣服，該個體不是黃色光芒那部份的進化是不可能的。這是否正確？

Ra: I am Ra. No.

RA: 我是 Ra。否。

105.16 ▶

105.16 Questioner: Would you clear up my thinking on that? I didn' t quite understand your statement.

105.16 發問者：你可願澄清我對此的想法？我不大理解你的陳述。

Ra: I am Ra. Each mind/body/spirit or mind/body/spirit complex has an existence simultaneous with that of creation. It is not dependent upon any physical vehicle. However, in order to evolve, change, learn, and manifest the Creator the physical vehicles appropriate to each density are necessary. Your query implied that physical vehicles accelerated growth. The more accurate description is that they permit growth.

RA: 我是 Ra。每個心/身/靈或心/身/靈複合體都有一個存在、和(宇宙)造物同時發生。它不依賴任何的肉體(物理)載具。無論如何，為了去進化、改變、學習、顯化造物者，適合於每個密度的物理載具是必須的。你的詢問暗示物理載具加速成長。更準確的敘述是：它們允許成長。

105.17 ▶

105.17 Questioner: Now, as an example I would like to take the distortion of a disease or bodily malfunction prior to [the] veil and compare it to that after the veil. Let us assume that the conditions that Jim, for instance, experienced with respect to his kidney malfunction had been an experience that occurred prior to the veil. Would this experience have occurred prior to the veil? Would it have been different? And if so, how?

105.17 發問者：現在，做為一個例子，我想要比較(產生)罩紗前的身體機能故障或疾病變貌與罩紗後的(狀況)。讓我們假設吉姆體驗的狀況，關於他的腎臟機能失調、成為

罩紗前的一個經驗。這個經驗會不會發生在罩紗前(時期)? 它是否會變得不同? 如果會, 如何不同?

Ra: I am Ra. The anger of separation is impossible without the veil. The lack of awareness of the body's need for liquid is unlikely without the veil. The decision to contemplate perfection in discipline is quite improbable without the veil.

RA: 我是 Ra。分離的憤怒在沒有罩紗時是不可能的。缺乏覺察身體需要液體、在沒有罩紗時是不太可能的。沒有罩紗時、相當不可能發生該決定: 在鍛鍊中沉思完美。

105.18 ▶

105.18 Questioner: Now, I would like to, then, examine a sample, shall we say, bodily distortion prior to the veil and how it would affect the mind. Could Ra give an example of that, please?

105.18 發問者: 現在, 我想要檢驗一個樣本、容我們說, 罩紗前的身體扭曲、以及它如何影響心智。Ra 能否給予這樣一個例子, 請?

Ra: I am Ra. This general area has been covered. We shall recapitulate here.

RA: 我是 Ra。(我們)已經涵蓋一般的領域*, 我們將在此扼要重述。

{* 先前在 83.3-5, 83.20, 和 105.17 已涵蓋。 }

The patterns of illness, disease, and death are a benignant demesne within the plan of incarnational experience. As such, some healing would occur by decision of mind/body/spirits, and incarnations were experienced with the normal ending of illness to death, accepted as such since without the veil it is clear that the mind/body/spirit continues. Thusly, the experiences, both good and bad, or joyful and sad, of the mind/body/spirit before veiling would be pale, without vibrancy or the keen edge of interest that such brings in the post-veiling mind/body/spirit complex.

疾病、傳染病與死亡的模式是肉身經驗的計畫中的一個良性領地*。如此, 一些治療藉由心/身/靈的決定而發生, 並且每一世都伴隨著疾病到死亡[正常的結尾]一起被經驗, 心/身/靈接受這些事情如是, 因為沒有罩紗時, (大家)很清楚心/身/靈繼續下去。是故, 罩紗(產生)前, 心/身/靈的種種經驗, 好與壞, 或喜悅與憂傷, 都是蒼白的, 沒有活力或關注的銳利刀鋒, 這樣的情況帶入後罩紗時期的心/身/靈複合體。

{* 在這文脈中, 領地(demesne)可被定義為: 可行使主權的區域。它是領土的古體同義字。 }

105.19 ▶

105.19 Questioner: At the end of an incarnation, before veiling, did the entity appear physically to have aged, say like entities at the normal end of incarnation in our present illusion— did they, were they wrinkled and old, did they... Did the Significator look like that?

105.19 發問者：在罩紗前、某一世的盡頭，一個實體的肉體外貌是否會老化，比方說，如同我們目前幻象中、實體來到此生正常盡頭的樣子？(當時)他們是否會起皺紋與變老？他們會不會...(罩紗前)形意者是否看起來像那樣？

Ra: I am Ra. The Significator of Mind, Body, or Spirit is a portion of the archetypical mind and looks as each envisions such to appear. The body of a mind/body/spirit before veiling showed all the signs of aging which acquaint you now with the process leading to the removal from third-density incarnation of the mind/body/spirit complex. It is well to recall that the difference betwixt mind/body/spirits and mind/body/spirit complexes is a forgetting within the deeper mind. Physical appearances and surface and instinctual activities are much the same.

RA：我是 Ra。心智、身體、或靈的形意者是原型心智的一部分，它的外觀為每個實體觀想(設想)的樣子。在罩紗前，心/身/靈的身體顯現所有老化的記號，都是你們現在熟悉的，即一個心/身/靈複合體通往移除第三密度肉身的過程。最好想起心/身/靈與心/身/靈複合體的差異在於深邃心智內在的遺忘。肉體外貌、以及表面與本能的活動大多相同。

105.20 ▶

105.20 Questioner: Then I was wondering the root reason for the change in appearance that we see as the aging process? I am trying to uncover a basic philosophical premise here that I may be shooting in the dark at and not questioning on correctly, but I am trying to get at the reason behind the design of this change in appearance when it seems to me that it was just as possible for the mind/body/spirit or mind/body/spirit complex just to simply look the same throughout an incarnation. Could Ra explain the reason for this change?

105.20 發問者：那麼我不禁想問，我們現在看見的老化過程、外貌的改變，其根源原因是什麼？我正在嘗試揭開這裡的基本哲學前提，我可能在黑暗中射擊而沒有正確地詢問。但我正嘗試抓到這外貌改變背後的理由，在我看來，心/身/靈或心/身/靈複合體單純地看起來一樣，持續一生，也是可能的。Ra 能否解釋這個改變的原因？

Ra: I am Ra. When the discipline of the personality has led the

mind/body/spirit complex into the fifth and especially the sixth level of study it is no longer necessary to build destruction of the physical vehicle into its design, for the spirit complex is so experienced as a shuttle that it is aware when the appropriate degree of intensity of learning and increment of lesson has been achieved. Within third density, not to build into the physical vehicle its ending would be counterproductive to the mind/body/spirit complexes therein residing, for within the illusion it seems more lovely to be within the illusion than to drop the garment which has carried the mind/body/spirit complex and move on.

RA：我是 Ra。當人格的修練已引導該心/身/靈複合體進入第五，特別是第六層級的研讀，就不再需要將肉體載具的毀滅、建構在它的設計之中，因為該靈性複合體是經驗如此豐富的穿梭載具、以致於它可覺察何時已經達成適當程度的學習強度與課程的進度。在第三密度之內，沒有為肉體載具建構一個結局，對於居住其中的心/身/靈複合體會產生反效果；因為在該幻象中，待在該幻象之內跟丟下這件衣服[承載該心/身/靈複合體]、繼續前行相比，似乎前者比較可愛。

105.21 ▶

105.21 Questioner: I see, then, that it is, shall we say, when an individual reaches a very old age, then, it becomes apparent to him in third density that he' s worn out. Therefore, he' s not attached to this vehicle as firmly with a desire to stay in it as he would be with a good-looking, well-functioning one.

105.21 發問者：那麼我懂了，那就是[容我們說]當一個人來到很老的年紀，然後他在第三密度中明顯地看見他已經磨損不堪了。於是，他對於這個載具不再堅定地依戀，如果他擁有一個外觀好看、運作良好的載具，就會渴望停留在其中。

Now, after the veil, the body is definitely an athanor for the mind. Prior to the veiling, did the body serve as an athanor for the mind at all?

目前，在罩紗(過程)之後，身體肯定是心智的鍊金爐。在罩紗過程前，身體是否(同樣)做為心智的鍊金爐？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

You may ask one more full query.

你可以再問一個完整的詢問。

105.22 ▶

105.22 Questioner: I believe that I should ask at this time... Is there anything

that we can do to make the instrument more comfortable or improve the contact? (Since last session I wasn't able to get that in and I think it's important.)

105.22 發問者：我相信我應該在這個時候問...是否有任何我們能做的事情、好使該器皿更舒適、或改善該通訊？因為在上次的集會、我不能夠塞入這個問題，而我想它是重要的。

Ra: I am Ra. We find the weariness of the group well-balanced by its harmony. That weariness shall continue in any future circumstance during your incarnations. Therefore look you to your love and thanksgiving for each other and join always in fellowship, correcting each broken strand of that affection with patience, comfort, and quietness. We find all meticulously observed in the alignments and give you these words only as reminder. All that can be done for the instrument seems done with an whole heart, and the instrument itself is working in the indigo ray with perseverance.

RA：我是 Ra。我們發覺該小組的疲憊藉由它的和諧獲得良好的平衡。那疲倦將在你們此生期間、任何的未來狀況中持續下去。因此，以你們對彼此的愛與感恩看顧對方，總是在夥伴關係中聯合在一起，懷著耐心、安慰、平靜去更正每一條(夥伴)情感破損的絞線。我們發現所有這些都在排列校準過程中被無微不至地遵守，給予你們這些話語只是做為提醒。所有能為該器皿做的事情看來都已經被全心地完成，該器皿自身正堅忍不拔地、在靛藍色光芒中工作。

We have previously mentioned some temporary measures for the instrument. If these are adopted, additional liquids shall be imbibed by the instrument and by the questioner, whose bond with the instrument is such that each difficulty for one is the same in sympathy for the other.

我們先前提到適用該器皿的一些暫時措施。如果(你們)採用這些措施，該器皿與發問者都應該吸收額外的液體，他和該器皿的繫結是這樣的：一方(遭受)的每一個困難都會相同地、交感共鳴發生在另一方。

I am Ra. I leave you rejoicing merrily in the love and the light, the power and the peace of the One Infinite Creator. Adonai.

我是 Ra。我離開你們，在太一無限造物者的愛與光、大能、和平中愉快地歡慶吧。Adonai。

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106.0 ▶

106.0 Ra: I am Ra. I greet you in the love and in the light of the One Infinite Creator. We communicate now.

106.0 RA: 我是 Ra。我向你們致意、在太一無限造物者的愛與光之中。我們現在開始通訊。

106.1 ▶

106.1 Questioner: Could you first please give me the condition of the instrument?

106.1 發問者：可否請你先告訴我該器皿的狀態？

Ra: I am Ra. The parameters of this instrument are marginal, both physically and mental/emotionally. The vital energy of this entity is biased towards strength/weakness.

RA: 我是 Ra。這個器皿在肉體與心理/情感兩方面的參數都處於最低限度。這個實體的生命能正偏向氣力/弱點。

106.2 ▶

106.2 Questioner: By "marginal," do you mean that... Well, let me put it this way. What would the instrument do to make the marginal condition much better?

106.2 發問者：你說的「最低限度」是什麼意思...嗯，讓我這麼說吧。該器皿會要做什麼、以大幅改善其最低限度的狀態？

Ra: I am Ra. The instrument is proceeding through a portion of the incarnational experience during which the potential for mortal distortion of the left renal system is great. Less important, but adding to the marginality of distortion towards viability, are severe allergic reactions and the energizing of this and other distortions towards weakness/strength. The mental/emotional complex is engaged in what may best be termed inappropriate compassion.

RA: 我是 Ra。該器皿正在通過一部分的人生經驗，在此期間、左邊腎臟系統的致命扭曲的潛能是巨大的。比較不重要的(部分)，但正在增添朝向存活的扭曲的最低限度，它們是嚴重的過敏反應，以及供能給這個和其他朝向虛弱/強壯變貌的過程。心理/情感複合體正在忙著從事[可被最佳地稱為]不恰當的悲憫。

106.3 ▶

106.3 Questioner: Would Ra please recommend the steps we should take to alleviate or reverse the conditions of which you just spoke?

106.3 發問者：可否請 Ra 推薦一些我們應該採行的步驟、以減輕或反轉你剛才說的這些狀況？

Ra: I am Ra. We can do this. The renal distortions are subject to affirmations. The entity, at present, beginning what may be called initiation, is releasing toxins and, therefore, larger amounts of liquid to aid in the dilution of these toxins is helpful. The allergies are already being largely controlled by affirmation and the near-constant aid of the healer known as Bob. Further aid may be achieved by the relocation of dwelling and future vigilance against humidity exceeding the healthful amount in the atmosphere breathed.

RA：我是 Ra。我們可以這麼做。腎臟的扭曲易受到肯定舉動的影響。這個實體，目前，正開始入門[可以這麼稱呼]的過程，正在釋放毒素，因此更大量的液體可協助稀釋這些毒素、這是有幫助的。藉由肯定舉動與鮑勃醫者近乎恆常的協助，過敏現象大多早已獲得控制。進一步的協助可以透過重新安排住處以及在未來，警戒大氣中的溼度超過健康的吸入量。

The mental/emotional distortions are somewhat less easily lessened. However, the questioner and instrument together shall find it possible to do such a working.

心理/情感複合體的一些扭曲有些不容易減少。無論如何，發問者與該器皿將一起發現、做這類工作是可能的。

106.4 ▶

106.4 Questioner: How serious and critical is this renal problem? Is drinking liquids (I assume water is the best) the only thing we can do for that, or is there something else?

106.4 發問者：這個腎臟問題有多嚴重與危急？飲用液體、我假設水是最好的、是否為我們唯一能做的事，或者還有別件事？

Ra: I am Ra. Note the interrelationship of mind and body complexes. This is one example of such interweaving of the design of catalyst and experience. The period of renal delicacy is serious, but only potentially. Should the instrument desire to leave this incarnational experience the natural and non-energized opportunity to do so has been in-built just as the period during

which the same entity did, in fact, leave the incarnational experience and then return by choice was inlaid.

RA: 我是 Ra。注意心智與身體複合體的交互關係。這一個例子說明催化劑與經驗的設計是如此地交織在一起。腎臟的虛弱時期是嚴重的，但只在潛伏狀態。萬一該實體渴望離開這個肉身經驗，天然的與非供能的、做這件事的機會已經內建在裡頭；正如相同的該實體事實上的確曾在某個時期離開肉身的經驗、然後憑藉選擇返回，(這機會)是內嵌的*。

{* 吉姆寫道：「Ra 引用了卡拉在 13 歲的一次瀕死體驗。卡拉是一位神童、帶著許多獨特的才能。她的雙親決定：發展她的天賦的最佳方式就是絕不要讚美她、而只提供建設性的批評。卡拉終其一生不要別的、只想要服務。但是、因為她恆常地得到父母親的嚴厲回饋，她在 13 歲覺得自己是個失敗者、不能提供服務給任何人。所以她祈禱死去。

六個月後、她的腎臟衰竭。在醫院裡、醫護人員預期她會死去，她當時真死了。在那個時刻，卡拉不再感知自己在醫院的床上。她發覺自己處在一個美麗的青草地、被樹林環繞。最後從痛苦解脫，她歡欣快樂。但一個聲音對她說，告訴她還不到她走的時間。她獲得一個選擇：分出一些她的功課到另一世，或繼續她目前的人生。她決定返回完成她的功課、完成她的(人生)旅程。

立即地、她回到那充滿痛苦的身體、在醫院中、被醫師與護士圍繞著、他們盡力工作要把她帶回人間。從那時起、她帶著一種服務感繼續生活、知道自己有工作要做，甚至有一個使命要實踐。」}

However, the desire to leave and be no more a portion of this particular experiential nexus can and has been energized. This is a point for the instrument to ponder and an appropriate point for the support group to be watchful in regards to care for the instrument. So are mind and body plaited up as the tresses of hair of a maiden.

無論如何，(器皿)渴望離開並不再成為這個特殊經驗鏈結的一部分，該渴望能夠也已經被增強能量。這一個要點值得該器皿去衡量，對於支援小組則是一個適當的重點，保持警戒以照顧該器皿。所以心智與身體如同少女的兩股髮辮，交纏在一起。

The nature of this entity is gay and sociable so that it is fed by those things we have mentioned previously: the varieties of experience with other-selves and other locations and events being helpful, as well as the experience of worship and the singing, especially of sacred music. This entity chose to enter a worshipful situation with a martyr' s role when first in this geographical location. Therefore, the feeding by worship has taken place only partially. Similarly the musical activities, though enjoyable and therefore of a feeding nature, have not included the aspect of praise to the Creator.

這個實體的特質是快活與社交的，所以它被我們先前提過的那些東西餵養：和其他自我、其他位置與事件(產生)的形形色色經驗是有幫助的，以及崇敬與唱歌經驗，尤其是神聖音樂。當這個實體首先進入這個地理位置，它選擇以殉道者角色進入一個充滿崇敬的狀況。因此崇敬的餵養只有部分生效。在音樂活動上也是類似的，雖然令人愉快，因此具有餵養的特質，卻尚未包括讚美造物者的層面。

The instrument is in a state of relative hunger for those spiritual homes which it gave up when it felt a call to martyrdom and turned from the planned worship at the location you call the Cathedral of St. Philip. This too shall be healed gradually due to the proposed alteration in location of this group. 該器皿處於一種相對飢餓的狀態，渴求那些它過去放棄的靈性之家；那時、它感覺到殉道的呼喚，並且轉離預定的禮拜地點、你們稱為聖菲利浦大教堂。由於這個小組已提議改變地點，這(症狀)也將逐漸獲得療癒。

106.5 ▶

106.5 Questioner: Then as I understand it, the best thing for us to do is advise the instrument to drink much more liquid. And I would imagine the spring water would be best. And we will, of course, move. We could move her out of here immediately, tomorrow, say, if necessary. Would this be considerably better than waiting two to three weeks for the allergies and everything else?

106.5 發問者：那麼，就我的理解，我們能做的最佳事情就是勸告該器皿喝更多更多的液體。我會想像泉水是最好的。當然，接著我們將搬家。我們能夠立即將她移出這裡，如果需要的話，明天就開始。比起為了過敏與所有其他事等兩三週、這樣會不會好很多？

Ra: I am Ra. Such decisions are a matter for free-will choice. Be aware of the strength of the group harmony.

RA：我是 Ra。這樣的決定是自由意志選擇的事項。要覺察該小組和諧的力道。

106.6 ▶

106.6 Questioner: Is there anything with respect to the present spiritual or metaphysical condition or physical condition of this [address redacted] house that we're contemplating that Ra could tell us about that would be deleterious to the instrument's health?

106.6 發問者：這棟位於[地址保留]路上的房屋，關於它目前的靈性或形而上或物理的狀態，Ra 能否告訴我們其中有害該器皿健康的任何東西？

Ra: I am Ra. We may speak to this subject only to note that there are

mechanical electrical devices which control humidity. The basement level is one location, the nature of which is much like that which you have experienced at the basement level of your previous domicile. Less humid conditions would remove the opportunity for the growth of those spores to which the instrument has sensitivity. The upper portions of the domicile are almost, in every case, at acceptable levels of humidity.

RA：我是 Ra。我們對於這個主題只可指明：那裡有些控制溼度的機械電子裝置。地下室水平是一個位置，它的特性就很像你們在前一個住處的地下室水平經驗的東西。較不潮濕的狀態會移除那些孢子成長的機會，該器皿對它們過敏。住處上層的各個部分，幾乎在每個實例中，都在可接受的溼度水平。

106.7 ▶

106.7 Questioner: How about the metaphysical quality of the house? Could Ra appraise that please?

106.7 發問者：這棟房屋的形而上品質如何？Ra 可否評估一下，請？

Ra: I am Ra. This location is greatly distorted. We find an acceptable description of this location' s quality to elude us without recourse to hackneyed words. Forgive our limitations of expression. The domicile and its rear aspect, especially, is blessed and angelic presences have been invoked for some of your time past.

RA：我是 Ra。這個位置受到大大地扭曲。我們發現關於這個位置的品質的可接受之描述逃離我們、不得不訴諸陳腔濫調的字眼。原諒我們表達上的限制。該住處，特別是它背後的方位是蒙福的，並且在你們過去的某些時間，天使們的臨在已被祈請。

106.8 ▶

106.8 Questioner: I' m not sure that I understand what Ra means by that.

I' m not sure that I understand whether the place is metaphysically extremely good or extremely negative. Could Ra clear that up, please?

106.8 發問者：我不確定我理解 Ra 的意思，我不確定這個地方就形而上而言是極端地良好或極端地負面。Ra 可否澄清這點，請？

Ra: I am Ra. We intended to stress the metaphysical excellence of the proposed location. The emblems of such preparation may well be appreciated by this group.

RA：我是 Ra。我們意圖強調這個預定地點的形而上之傑出之處。這個小組可以好好地欣賞這類準備後的各項收成。

106.9 ▶

106.9 Questioner: Would the cleansing by salt and water then be necessary for this property? Or would it be recommended, shall I say?

106.9 發問者：那麼是否需要藉由鹽與水淨化這個房產？或是否推薦，容我說？

Ra: I am Ra. There is the recommended metaphysical cleansing as in any relocation. No matter how fine the instrument, the tuning still is recommended between each concert or working.

RA：我是 Ra。如同任何改變位置的過程，(我們)都推薦形而上的淨化。不管一件樂器狀態有多傑出，在兩次的音樂會或工作之間，仍然推薦調音(過程)。

106.10 ▶

106.10 Questioner: OK. And if the instrument stays out of the basement, do you think the humidity and physical conditions would be good for the instrument then, is that correct?

106.10 發問者：OK。如果該器皿避開地下室，那麼你是否認為該溼度與物理狀態對該器皿會是好的？那是否正確？

Ra: I am Ra. No.

RA：我是 Ra。否。

106.11 ▶

106.11 Questioner: The humidity... we must do something about the humidity in the whole house then to make it good for the instrument. Is that correct?

106.11 發問者：這溼度...關於整個房子的溼度、我們必須做點什麼，然後使得它對該器皿是好的。那是否正確？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

106.12 ▶

106.12 Questioner: I' m going to come back to a couple of points here, but I have to get in a question here about myself. It' d seem to be critical at this point. Can Ra tell me what is physically wrong with me, and what' s causing it, and what I could do to alleviate it?

106.12 發問者：在此，我正要返回幾個要點，但我想要插入一個關於我自己的問題。它在這個(時)點似乎是危急的。Ra 能否告訴我的肉體哪裡出錯，是什麼引起的，以及

我能做什麼以減輕症狀？

Ra: I am Ra. The questioner is one also in the midst of further initiation. During this space/time the possibility for mental/emotional distortion approaching that which causes the entity to become dysfunctional is marked. Further, the yellow-ray, chemical vehicle of the questioner is aging and has more difficulty in the absorption of needed minerals such as iron and other substances such as papain, potassium, and calcium.

RA：我是 Ra。該發問者也正處於進一步入門(的過程)當中。在這段空間/時間中，心理/情感變貌接近導致該實體機能失常的可能性是顯著的。再者，發問者的黃色光芒、化學載具正在老化，接著在吸收必要礦物質上有更多困難，好比鐵與其他物質、好比木瓜蛋白酶、鉀、鈣。

At the same time the body of yellow ray begins to have more difficulty eliminating trace elements such as aluminum. The energizing effect has occurred in the colon of the questioner and the distortions in that area are increasingly substantial. Lastly, there is a small area of infection in the mouth of the questioner which needs attention.

在相同的時間，黃色光芒的身體開始有更多困難消除微量元素，好比鋁。供能效應已發生在發問者的結腸中，並且在那個區域的扭曲日益結實。最後，在發問者的嘴巴中有一小塊感染區，需要關照。

106.13 ▶

106.13 Questioner: Could Ra recommend what I should do to improve my state of health?

106.13 發問者：Ra 能否推薦我應該做什麼以改善我的健康狀態？

Ra: I am Ra. We tread most close to the Law of Confusion in this instance but feel the appropriateness of speaking due to potentially fatal results to the instrument. We pause to give the questioner and the scribe a few moments of space/time to aid us by stepping away from those distortions which cause us to invoke the Law of Confusion. This would be helpful.

RA：我是 Ra。我們在這個情況中，至為靠近地腳踏到混淆法則(邊界)，但感覺談論的恰當性，由於它對於該器皿潛在的致命結果。我們停頓下來，給予發問者與書記員一些空間/時間的片刻來協助我們，藉由走遠一點，離開這些導致我們祈請混淆法則的扭曲。這會是有幫助的。

[A few moments pause.]

[停頓約 12 秒]

I am Ra. We appreciate your attempts. Even [confusion on your behalves is helpful. The questioner has, in the recent past, allowed a complete transfer] of mental/emotional pain from the questioner to the instrument. The key to this deleterious working was when the instrument said words to the effect of the meaning that it would be the questioner and be the strong one. The questioner could be as the instrument, small and foolish. The questioner, in full ignorance of the firm intent of the instrument and not grasping the possibility of any such energy transfer, agreed.

我是 Ra。我們感激你們的嘗試。即使你們在行為上的困惑(也)是有幫助的。該發問者在最近允許一個心理/情感的痛苦完整地從發問者轉移到該器皿。這個有害的工作之關鍵是一個時機：該器皿說了一些話語，大意是它願意成為該發問者，成為那強壯的實體；發問者可以成為該器皿，弱小與愚蠢的。該發問者，全然無知於該器皿的堅定意圖，也沒有領會任何這類能量轉移的可能性，同意了。

These two entities have been as one for a timeless period and have manifested this in your space/time. Thusly, the deleterious working occurred. By agreement in care and caution it may be undone. We urge the attention to thanksgiving and harmony on the part of the questioner. We may affirm the previous recommendation in general of the skills and the purity of intention of the one known as Bob, and may note the sympathetic illness which has occurred due to the instrument' s sensitivities.

這兩個實體是一體、持續一個永恆的時期，並已將這點顯化在你們的空間/時間中。從而，發生該有害的運作方式。藉由在照顧中的協議，它(的傷害)可以被取消。我們敦促發問者這邊注意感恩與和諧。我們可以肯定先前的推薦，即名為鮑勃的實體，一般而言，它的技巧與意圖的純度都值得推薦，並且可以指出那已發生的交感神經的疾病是由於該器皿的敏感度。

Lastly, we may note that to the one known as Peter several aspects of the distortions experienced by the questioner, the instrument, and the scribe may be quite apparent and rather simply traduced to lesser distortions.

最後，我們可以指出，對於名為彼得的實體而言，該發問者、器皿、書記員經驗的扭曲的幾個面向是相當明顯的，於是相當簡單地轉化為較小的扭曲。

106.14 ▶

106.14 Questioner: What is Peter' s last name? I am not familiar with who he is.

106.14 發問者：彼得的姓氏為何？我不大熟悉他是誰。

Ra: I am Ra. The name by which this entity chooses to be known is Inman.

RA：我是 Ra。這個實體選擇被認識的姓名是英曼。

106.15 ▶

106.15 Questioner: Would Ra recommend... Let me put it this way: Would Ra think that surgery in my case would be of any help?

106.15 發問者：Ra 會不會推薦...讓我這麼說吧：Ra 會不會以為在我的案例中、外科手術會有任何幫助？

Ra: I am Ra. We assume you speak of the colonic indisposition and its potential aid by your surgeons. Is this correct?

RA：我是 Ra。我們假設你說的是結腸的微恙、以及你們外科醫生帶來的潛在協助？這是否正確？

106.16 ▶

106.16 Questioner: Yes.

106.16 發問者：是的。

Ra: Again, I am Ra. Please blow across the face and heart of the instrument.

RA 再次地，我是 Ra。請吹氣、掠過該器皿的臉龐與心的上方。

[This was done as directed.]

[完成上述指示]

I am Ra. We shall continue. The atmosphere has been meticulously prepared. However, there are those elements which cause difficulty to the instrument, the neurasthenia of the right side of the face being added to other arthritically energized pain flares.

我是 Ra。我們將繼續。(你們)已經十分細心地準備空氣環境，然而，有一些元素造成該器皿的困難，臉龐右側的神經衰弱症增添到其他關節炎供能的痛苦紅腫(爆發)。

Such an operation would be of aid in the event that the entity chose this physical cleansing as an event which collaborated with changes in the mental, mental/emotional, and physical orientations of the entity. Without the latter choice, the distortion would recur.

這樣一個手術對於該事件會有所協助，在於該實體選擇這個肉體淨化做為一個同心協

力的事件，伴隨著心理、心理/情感與肉體定向之改變。沒有後者的選擇，該扭曲會再出現。

106.17 ▶

106.17 Questioner: Now, summarizing what we can do for the instrument: through praise and thanksgiving and harmony we can... Is that all that we can do other than advising her to drink a considerable amount of liquid and moving her into a better atmosphere. Am I correct on that?

106.17 發問者：現在，總結地說，我們能為該器皿做的：透過讚美與感恩與和諧，我們能夠...除了勸告她喝可觀容量的液體，以及移動她進入一個較佳的空氣環境中，這就是我們能做的全部了？我說的那些是否正確？

Ra: I am Ra. We examine the statement and find two items missing, one important relative to the other. The chief addition is the grasping of the entity' s nature. The less important is, for little it may seem to be, perhaps helpful; that is, the entity absorbs much medication and finds it useful to feed itself when these substances are ingested. The substitution of substances such as fruit juice for the cookie is recommended, and, further, the ingestion of substances containing sucrose which are not liquid is not recommended within four of your hours before the sleeping period.

RA：我是 Ra。我們檢驗該陳述，發現少了兩個項目，其中一個比另一個相對重要。主要的增加項目是領會該實體的本質。比較不重要的是，雖然似乎只是很小的事，或許是有幫助的；那就是，該實體吸收許多藥物，並且在攝取這些物質之後發現餵食自己是有益的。(我們)推薦替換一些物質，好比果汁取代小點心，再者，在睡眠前的、你們的四小時期間，不推薦攝取包含蔗糖的非液體物質。

106.18 ▶

106.18 Questioner: My experience with dehumidifiers indicates to me that it will probably be impossible to lower the humidity in that house much with a dehumidifier, although we can try that, and probably if we do move in there, we' ll have to move out very shortly.

106.18 發問者：就我對除濕機的經驗，我想一台除濕機大概不可能降低那棟房屋的溼度許多，雖然我們可以嘗試。如果我們真的搬進去，我們八成在很短的時間必須搬出去。

Is there anything further that need be done to complete the healing of Jim' s kidney problem?

我們還有沒有其他事可做，以完成吉姆的腎臟問題的治療過程。

Ra: I am Ra. If it be realized that the condition shall linger in potential for some months after the surcease of all medication, then care will be taken and all will continue well.

RA：我是 Ra。如果(你們)了解到、終止所有藥物治療之後、潛伏的狀況將延宕幾個月，那麼照顧將被採取，並且一切將會良好地繼續進行。

We may note that, for the purposes you intend, the location, [address redacted], whether humid or arid, is uncharacteristically well-suited. The aggravated present distortions of the instrument having abated due to lack of acute catalyst, the condition of the location about which the assumption was made is extremely beneficial.

關於你意指的目標，[地址保留]路上的一個位置，我們可以指出，不管潮濕或乾燥，它都是非比尋常地適當與便利。由於缺乏急性的催化劑，該器皿目前加劇的扭曲得到減輕；這個位置的狀況[我們對它做出該假定]是極度有益的。

106.19 ▶

106.19 Questioner: Then the effect of the— you were saying the effect of the humidity— we will try to get it as low as possible, but you are saying the effect of the humidity is a relatively minor consideration when all the other beneficial factors are taken in with respect to the [address redacted] address? Is this correct?

106.19 發問者：那麼你是說溼度的效應...我們將嘗試盡可能地降低它...但你是說溼度因素變成一個相對次要的考量、在我們考量路易維耳市的這個地址的所有其他有益因素之後。這是否正確？

Ra: I am Ra. Yes.

RA：我是 Ra。是的。

106.20 ▶

106.20 Questioner: I am quite concerned about the instrument' s health at this point and must ask if there is anything I failed to consider with respect to the health of the instrument? Anything at all that we could do for her to improve her condition other than that which has already been recommended?

106.20 發問者：在這個(時)點，我相當關切該器皿的健康。關於該器皿的健康、我必須問是否有任何事是我疏於考量的？除了早已推薦的事項，我們是否還能為她做任何事以改善她的狀況？

Ra: I am Ra. All is most whole-heartedly oriented for support here. Perceive the group as here, a location in time/space. Within this true home, keep the light touch. Laugh together, and find joy in and with each other. All else is most fully accomplished or planned for accomplishment.

RA：我是 Ra。所有(成員)都在此至為全心全意地導向支持(器皿)。感知該小組為這裡，一個在時間/空間中的位置。在這個真實家鄉之內，保持輕快的作風。一起歡笑，在彼此之間找到喜悅。所有其他事項都被至為完整地達成，或被計畫去成就。

106.21 ▶

106.21 Questioner: Is it as efficacious to cleanse the house with salt and water after we move in as it is to do it prior to... we move in?

106.21 發問者：以鹽與水淨化這棟屋子，在我們搬入之後或搬遷之前...做這件事，是否同樣有效？

Ra: I am Ra. In this case it is not an urgent metaphysical concern as timing would be in a less benign and happy atmosphere. One notes the relative simplicity of accomplishing such prior to occupancy. This is unimportant except as regards the catalyst with which you wish to deal.

RA：我是 Ra。在這個實例中，它不是一個緊急的形而上考量，若處於一個比較不利與不開心的氛圍中，時機就會是(緊急的)。一個實體注意到、在居住之前達成這件事具有相對的簡單狀態。這點是不重要的，除非關乎你想要處理的催化劑。

106.22 ▶

106.22 Questioner: Can you tell me what the instrument's difficulty was with her last whirlpool?

106.22 發問者：你能否告訴我，該器皿上次浸泡漩渦池時，她遭遇的困難是什麼？

Ra: I am Ra. The instrument took on the mental/emotional nature and distortion complex of the questioner as we have previously noted. The instrument has been taking the swirling waters at temperatures which are too hot and at rates of vibration which, when compounded by the heat of the swirling waters, bring about the state of light shock as you would call the distortion. The mind complex has inadequate oxygen in this distorted state and is weakened.

RA：我是 Ra。該器皿承擔發問者的心理/情感特質與扭曲複合體，如我們先前提到的。該器皿使用的漩渦水池溫度太熱，接著(快速)振動的速率混合漩渦水池的熱度，導致輕微的休克狀態[你們對這個扭曲的稱呼]。心智複合體在這個扭曲的狀態沒有充分的氧氣、接著變得虛弱。

In this state the instrument, having the questioner' s distortion without the questioner' s strength of the distortion one might liken to the wearing of armor, began to enter into an acute psychotic episode. When the state of shock was past the symptoms disappeared. The potential remains as the empathic identity has not been relinquished, and both the questioner and the instrument live as entities in a portion of the mental/emotional complex of the instrument.

在這個狀態中，該器皿擁有發問者的變貌，卻沒有發問者的變貌的氣力、一個實體可以把它比擬為穿戴著盔甲，開始進入一個劇烈的精神異常的插曲。當休克狀態過去之後，各種症狀消失了。該潛能逗留著，因為(器皿)尚未放手該同感共鳴的身分；並且發問者與該器皿雙方活得如同(兩個)實體處於該器皿的心理/情感複合體的一部分之中。

May we ask for one more full query at this working and remind the instrument that it is appropriate to reserve some small portion of energy before a working? 容我們在此次工作中、請求再一個完整的詢問，並提醒該器皿在一次工作之前，保留一小部分能量是恰當的。

106.23 ▶

106.23 Questioner: I would just ask if there' s anything we can do to help the instrument and make her more comfortable or improve the contact, and what would be the soonest Ra would recommend the next contact? And we would certainly— I would certainly appreciate the return of the golden hawk. It gave me great comfort.

106.23 發問者：我只要問，是否有任何我們能做的事情、以幫助該器皿、使她更舒適、或改善該通訊？接著，Ra 可願推薦下次通訊最快的時程？我們當然...我當然會感激(欣賞)該金色鷹隼的返回。它給我巨大的安慰。

Ra: I am Ra. You have complete freedom to schedule workings.

RA：我是 Ra。你們有完整的自由去安排工作時程。

We suggest the nature of all manifestation to be illusory and functional only insofar as the entity turns from shape and shadow to the One.

我們建議所有顯化的本質都是虛幻的、並且只有當該實體從外形與陰影轉向太一時，(顯化)才某個範圍內起作用。

I am Ra. We leave you, my friends, in the love and the glorious light of the One Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the

One Infinite Creator. Adonai.

我是 Ra。我的朋友，在太一無限造物者的愛與榮耀之光中，我們離開你們。那麼，向前去吧，在太一無限造物者的大能與和平中歡喜慶祝。Adonai。

尾聲

1983 年秋天，我們將 L/L 研究中心搬遷到位於亞特蘭大北部的喬治亞州、卡明市，唐在那裡作為東方航空公司的飛行員。我們認為這將有助於他居住在該地區，於是他不必從路易斯維爾到亞特蘭大長途通勤。但那時，對我們來說、沒有什麼事進行順利，這事也不例外。亞特蘭大周圍的交通非常繁忙。他花了很長時間才從喬治亞州、卡明開車到機場，就像他從路易斯維爾飛到那裡一樣。更慘的是：我們房屋裡的水管凍結、浸透了地毯，產生令唐和卡拉過敏的黴菌。這對我們是一次至為不幸的搬家。

到了 1984 年的春天，我們集體能夠讓自己處於良好的狀態，舉行一次和 Ra 群體的集會、最終成為最後的一場。在這場集會中，我們發現了唐和卡拉為何遇到這樣的困難。Ra 說，兩者都經歷了一個艱難的啟蒙過程。但是這種啟蒙過程因為 Ra 稱之為的「有害能量交換」、介於唐和卡拉之間、而變得更加困難。卡拉和我注意到唐在過去一年間的不適和衰落。所以她告訴唐，她會擔心我們將如何通過惡劣的住房形勢、東方航空公司破產的威脅，以及通過這兩方面造成的身體疾病，繼續生存。然後她補充說：他可以放鬆，像她一樣「瘦小又愚蠢」。

完全不知道這種能量交換是可能的，唐同意了，更多的是要安撫她、不為了任何其他事。但 Ra 說過，既然唐和卡拉「在時間之前已經是一體的」，那麼能量交換就完成了。這一行動導致他們所有的困難增加了幾個缺口。Ra 說，這種選擇使得「一個人的問題在同感作用下、對另一個人同樣是個問題。」現在，他們不只有自己的問題、還有對方的問題。我很確定、我們的負面極性朋友可以找到充分的機會目標、進一步地加劇他們的困難。

藉由搬回路易斯維爾，我們能夠解決住房的問題。唐當時能夠找到和購買了一棟美麗的兩層小屋、周圍有許多樹木和園藝空間。在唐的人生的最後七個月裡，在那所房子裡，他繼續身心衰退。由於有害的能量轉移、這情況加劇了；他不再擁有正常的光之盔甲來保護他。他開始擔心更多、吃更少，失去體重，並且找不到方法接受 Ra 的建議：對所發生的一切表示讚美和感恩。對他而言、每一天都比前一天更糟。

1984 年 6 月，唐自己登記進入當地醫院的精神病房。他知道他需要幫助、並且試圖得到幫助，但是，長話短說，他沒有從醫院收到幫助。

經過整個夏天和初秋，卡拉和我都無法對唐有任何真正的幫助，因為他在心理和情感上越來越不正常。雖然我們嘗試了我們能想到的一切，但似乎都無濟於事。唐於 1984 年十一月 7 日奪走自己的生命。是故，Ra 接觸就此結束了。

我們對唐的死感到無比悲痛，儘管我們看見這結局的到來、並且無能為力。然而，就

在他去世後的一周內，卡拉在兩次清醒的異象中看見唐。他被金色的光包圍著，他告訴她所有發生的事情都應該發生，一切都是好的，但是，我們不能夠理解，直到、我們最終也通過死亡之門的那一刻。

在這三年零三個月裡，與 Ra 群體的接觸是我們三人的頂峰經歷。我們進入這個光榮的冒險之旅、帶著巨大的渴望要服務他人，我們通過學習如何應對真正具魔法的情況，甚至通過學習如何處理我們能想像的、最困難與最持久的超心靈問候；來完成與 Ra 交流的 106 場集會。現在回顧起這種情況，我很驚訝我們能夠繼續這麼長時間，因為我們對服務的巨大渴望與我們神奇的天真程度是相等的。正如 Ra 所說的那樣，我們必須通過自己的方式來呼喚光作為我們的盾牌和圓盾、以度過那些挑戰和驚奇。所以，為了唐和卡拉以及 Ra、為了所有我們有幸服務的人，我獻上「Ra 接觸：教導一的法則」，讚美與感恩太一無限造物者。這是一個光榮優雅的舉止，我認為我們讓造物主微笑了。

吉姆·麥克卡提

2017 年 4 月

關於塔羅牌的說明

唐·艾爾金斯用於詢問的原初牌組是 C.C. Zain 的著作，他是光之教堂的創辦人。C.C. Zain 的第一套牌組於 1918 年發行。隨後在 1930 年代修訂，接著在 1960 年代發行一套單色牌組。唐、吉姆和卡拉用於詢問 Ra 的牌組就是 1960 年代的那套；他們藉此探討原型心智。不幸的是，那些圖像並未重新印刷。

在接下來的書頁中，首先的七張奧秘牌是由 L/L 研究中心重新繪製、依照 Ra 的建議。

因為 L/L 研究中心並未得到光之教堂的許可印刷這些塔羅圖像，接下來的圖像、奧秘 8~22 號、來自一套很類似的牌組，作者是喬治·法斯曼，印製在他的書中，即皇家之路。

THE MAJOR ARCANA - 大奥秘牌

奧秘牌 01 號 - 心智的母體

MATRIX OF THE MIND

心智的母體



The Magician
Arcanum No. I

魔法師 - 奧秘牌 1 號

奧秘牌 02 號 - 心智的賦能者

POTENTIATOR OF THE MIND

心智的賦能者



The High Priestess

Arcanum No. II

高等女祭司 - 奧秘牌 2 號

奧秘牌 03 號 - 心智的催化劑

CATALYST OF THE MIND

心智的催化劑



The Empress
Arcanum No. III

皇后 - 奧秘牌 3 號

奧秘牌 04 號 - 心智的經驗

EXPERIENCE OF THE MIND

心智的經驗



The Emperor
Arcanum No. IV

皇帝 - 奧秘牌 4 號

奧秘牌 05 號 - 心智的形意者

SIGNIFICATOR OF THE MIND

心智的形意者



The Hierophant
Arcanum No. V

解經祭司 - 奧秘牌 5 號

奧秘牌 06 號 - 心智的蛻變

TRANSFORMATION OF THE MIND

心智的蛻變



The Lovers or Two Paths
Arcanum No. VI

情侶或兩條途徑 - 奧秘牌 6 號

奧秘牌 07 號 - 心智的大道

GREAT WAY OF THE MIND

心智的大道



The Chariot
Arcanum No. VII

雙輪戰車 - 奧秘牌 7 號

奧秘牌 08 號 - 身體的母體

MATRIX OF THE BODY

身體的母體



Justice or Balance
Arcanum No. VIII

公正或平衡 - 奧秘牌 8 號

奧秘牌 09 號 - 身體的賦能者

POTENTIATOR OF THE BODY

身體的賦能者



Wisdom or The Sage

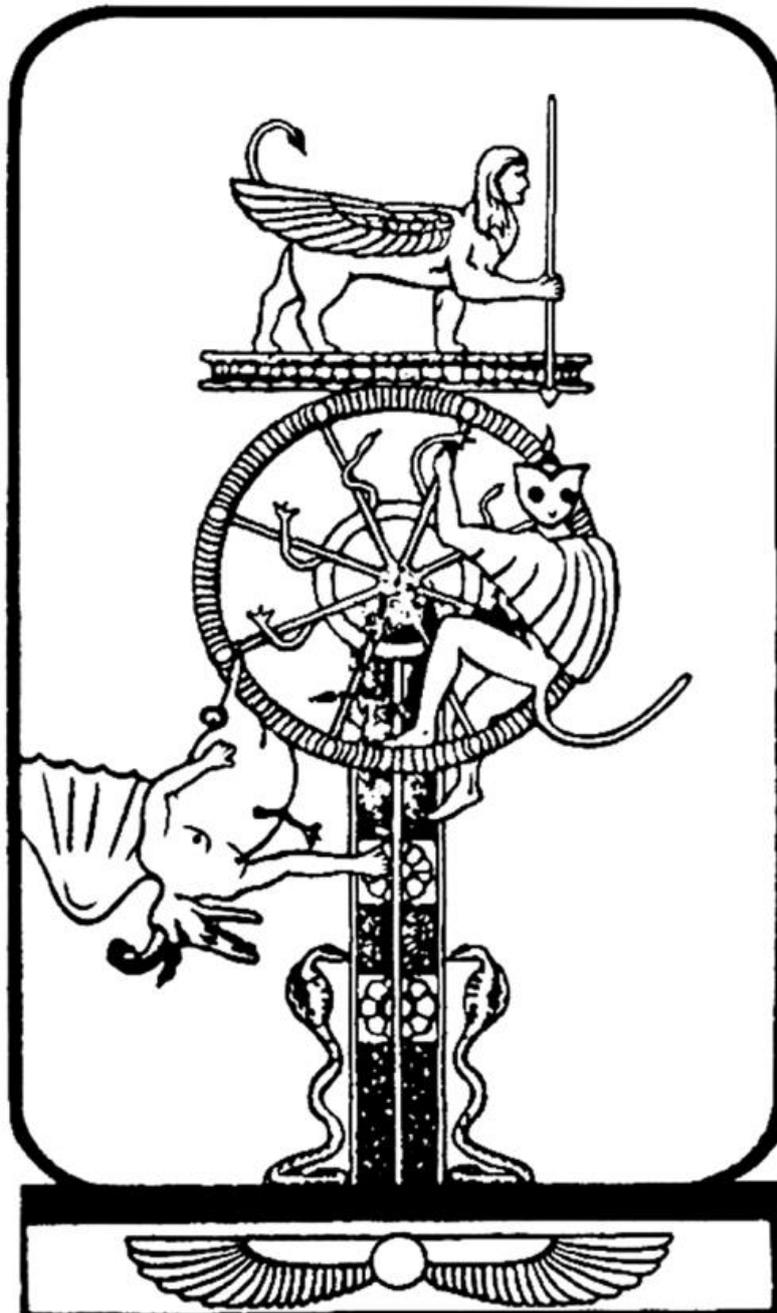
Arcanum No. IX

智慧或賢者 - 奧秘牌 9 號

奧秘牌 10 號 - 身體的催化劑

CATALYST OF THE BODY

身體的催化劑



Wheel of Fortune

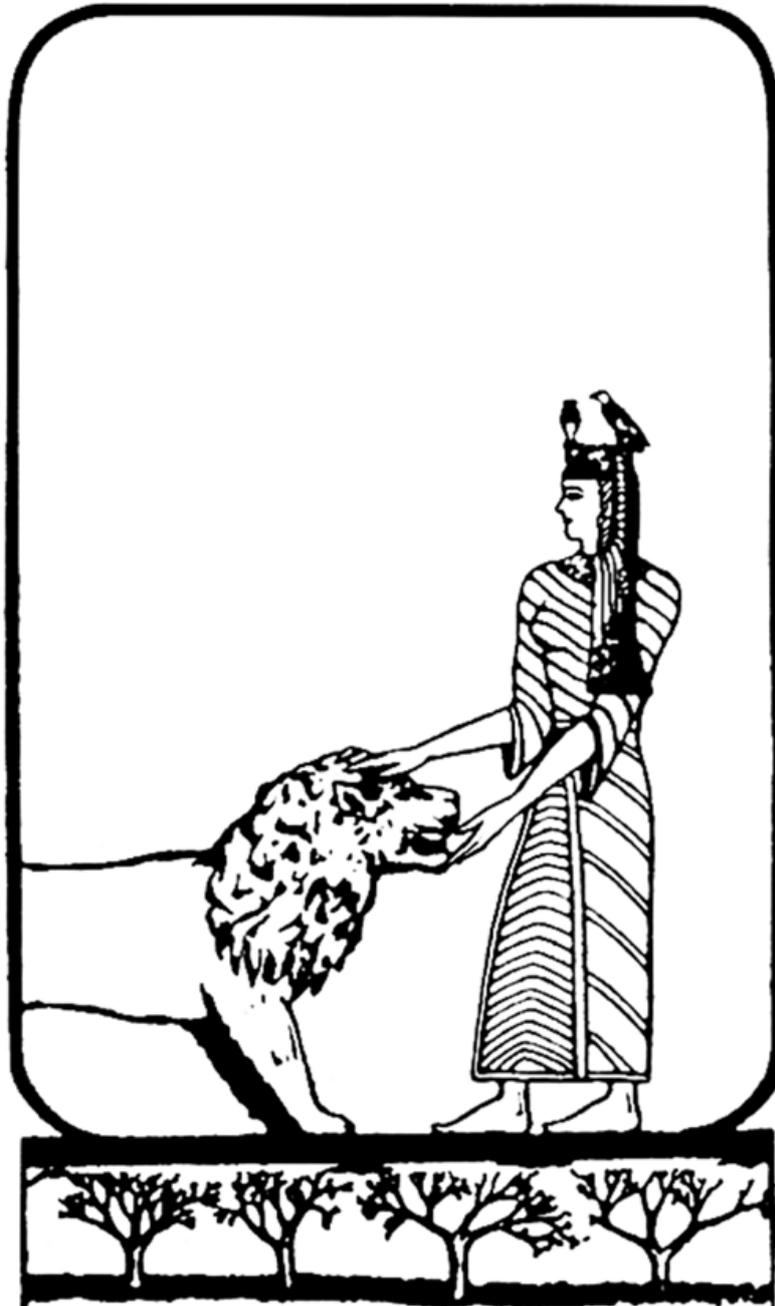
Arcanum No. X

命運之輪 - 奧秘牌 10 號

奧秘牌 11 號 - 身體的經驗

EXPERIENCE OF THE BODY

身體的經驗



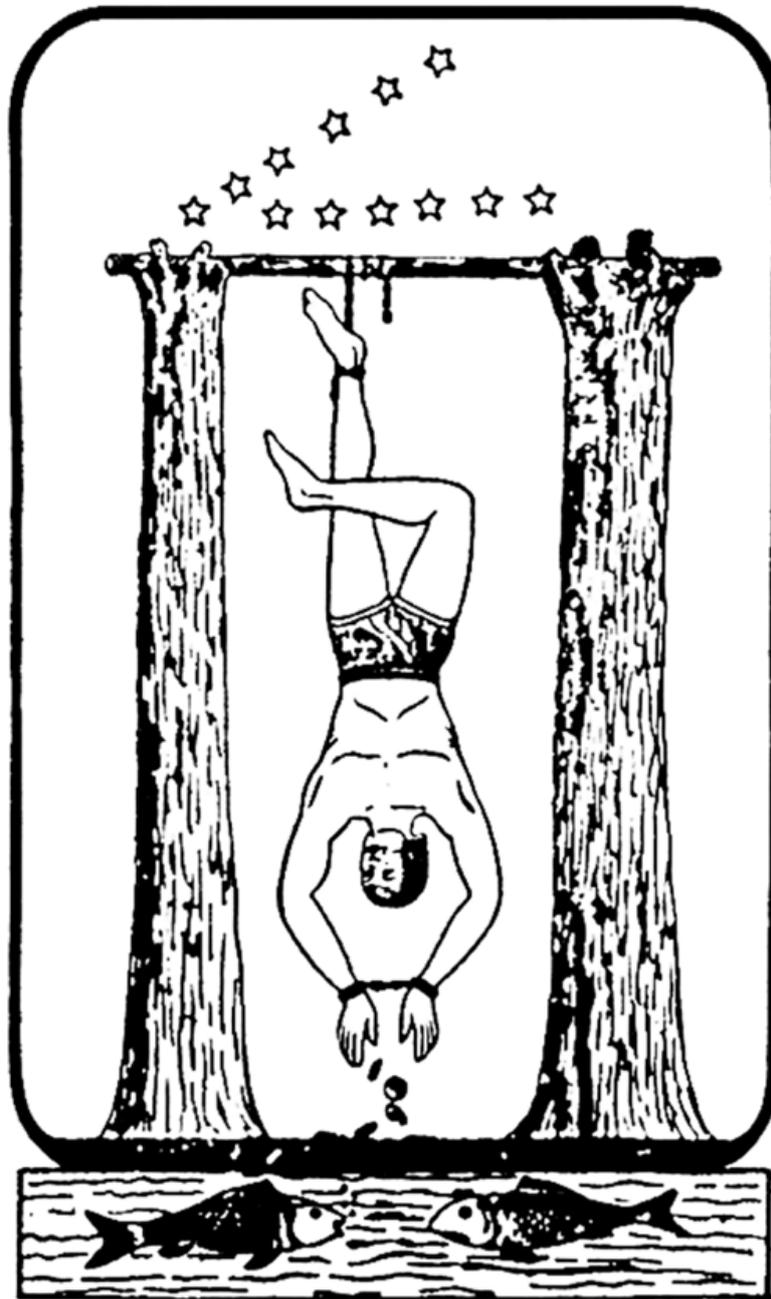
The Enchantress
Arcanum No. XI

媚惑女巫 - 奧秘牌 11 號

奧秘牌 12 號 - 身體的形意者

SIGNIFICATOR OF THE BODY

身體的形意者

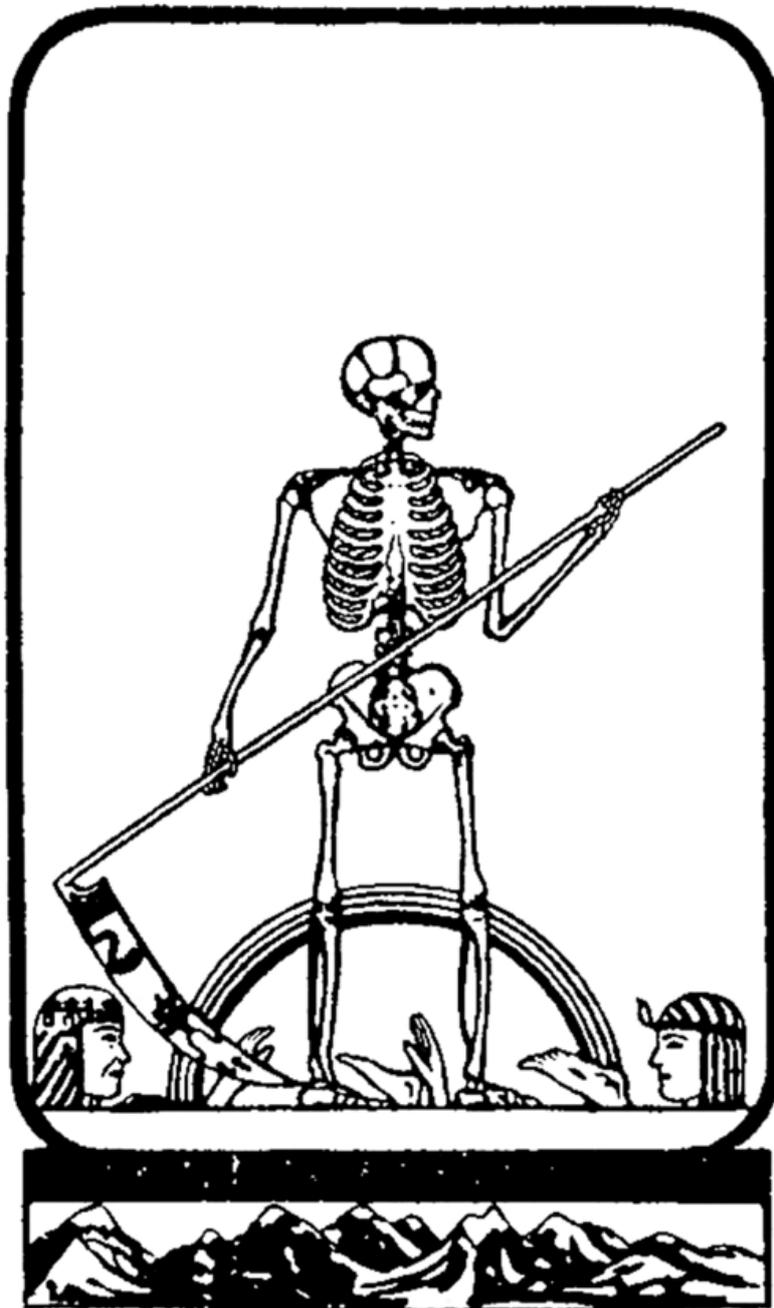


The Hanged Man or Martyr
Arcanum No. XII

倒吊之人或殉道者 - 奧秘牌 12 號

奧秘牌 13 號 - 身體的蛻變

TRANSFORMATION OF THE BODY
身體的蛻變



Death

Arcanum No. XIII

死亡 - 奧秘牌 13 號

奧秘牌 14 號 - 身體的大道

GREAT WAY OF THE BODY

身體的大道



The Alchemist
Arcanum No. XIV

煉金術士 - 奧秘牌 14 號

奧秘牌 15 號 - 靈性的母體

MATRIX OF THE SPIRIT

靈性的母體



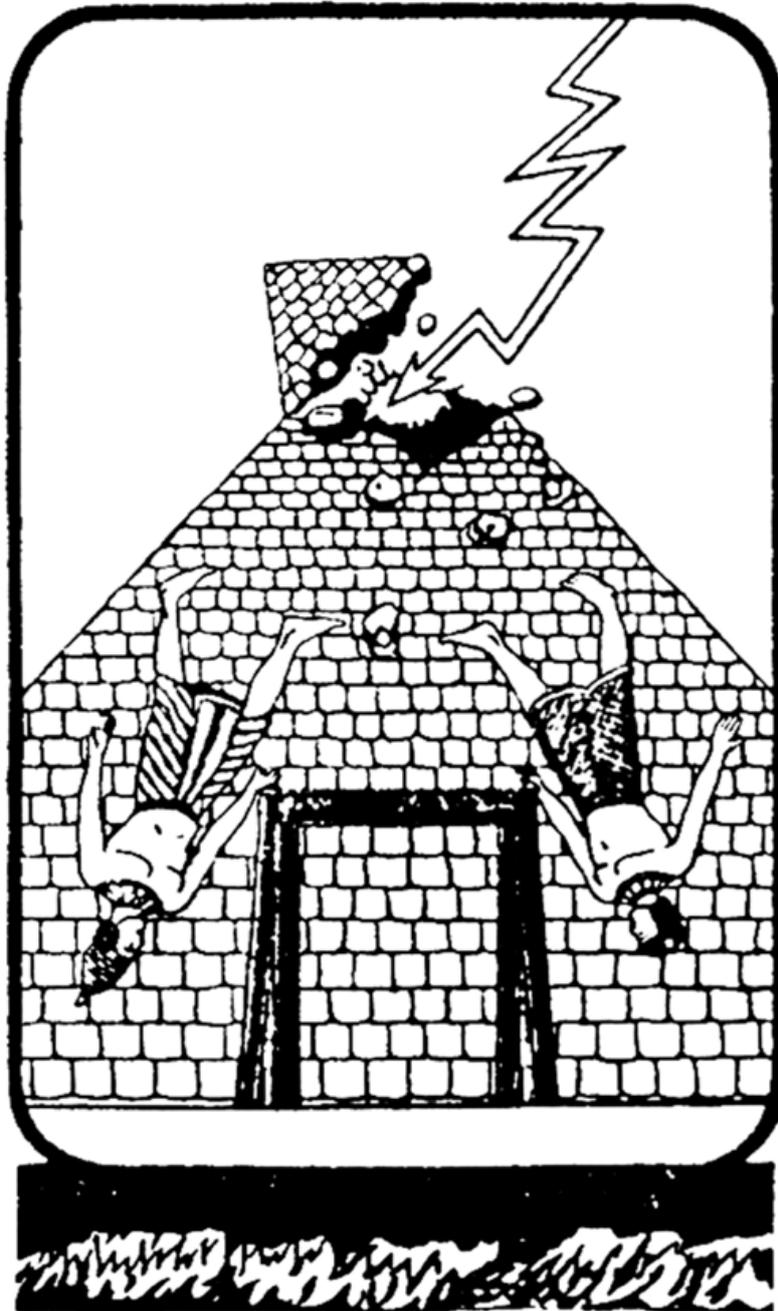
The Devil
Arcanum No. XV

魔王 - 奧秘牌 15 號

奧秘牌 16 號 - 靈性的賦能者

POTENTIATOR OF THE SPIRIT

靈性的賦能者



Lightning Struck Tower

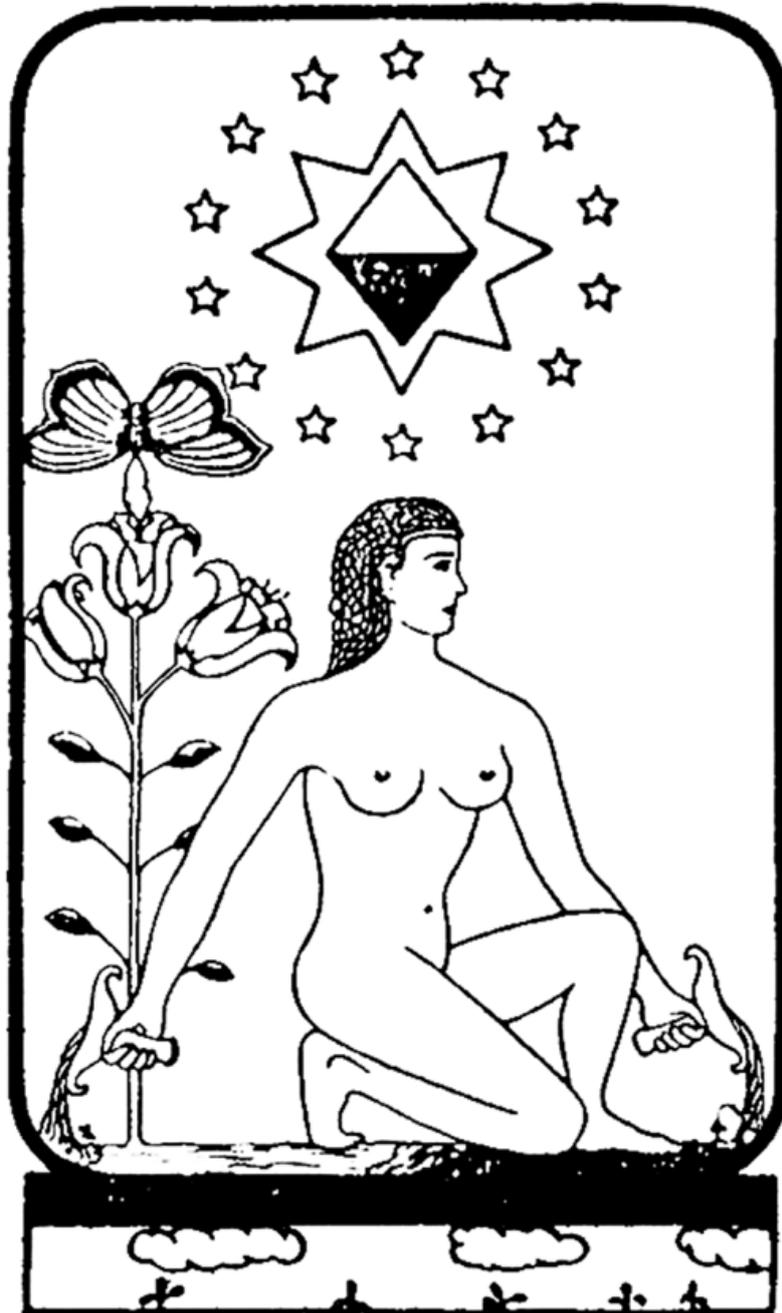
Arcanum No. XVI

被閃電擊打的高塔 - 奧秘牌 16 號

奧秘牌 17 號 - 靈性的催化劑

CATALYST OF THE SPIRIT

靈性的催化劑



The Star or Hope
Arcanum No. XVII

星星或希望 - 奧秘牌 17 號

奧秘牌 18 號 - 靈性的經驗

EXPERIENCE OF THE SPIRIT

靈性的經驗



The Moon
Arcanum No. XVIII

月亮 - 奧秘牌 18 號

奧秘牌 19 號 - 靈性的形意者

SIGNIFICATOR OF THE SPIRIT

靈性的形意者



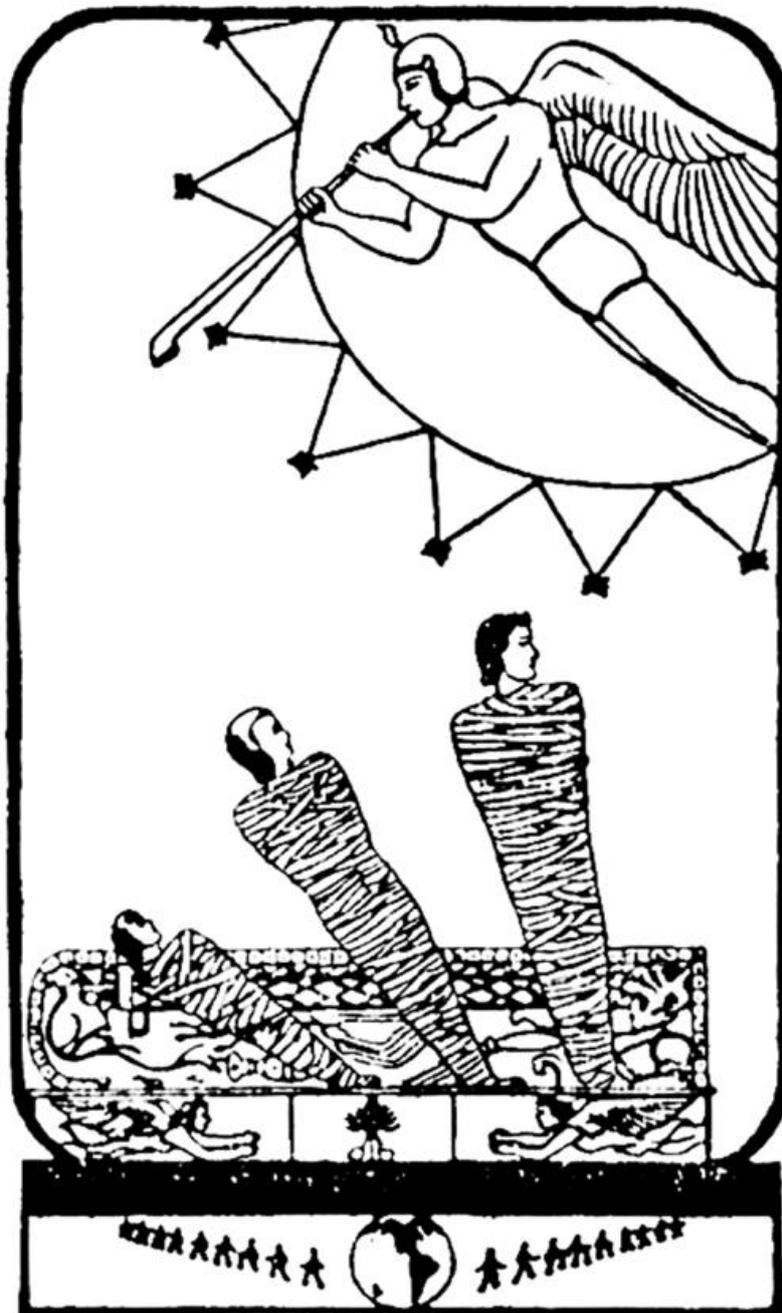
The Sun
Arcanum No. XIX

太陽 - 奧秘牌 19 號

奧秘牌 20 號 - 靈性的蛻變

TRANSFORMATION OF THE SPIRIT

靈性的蛻變



Judgment

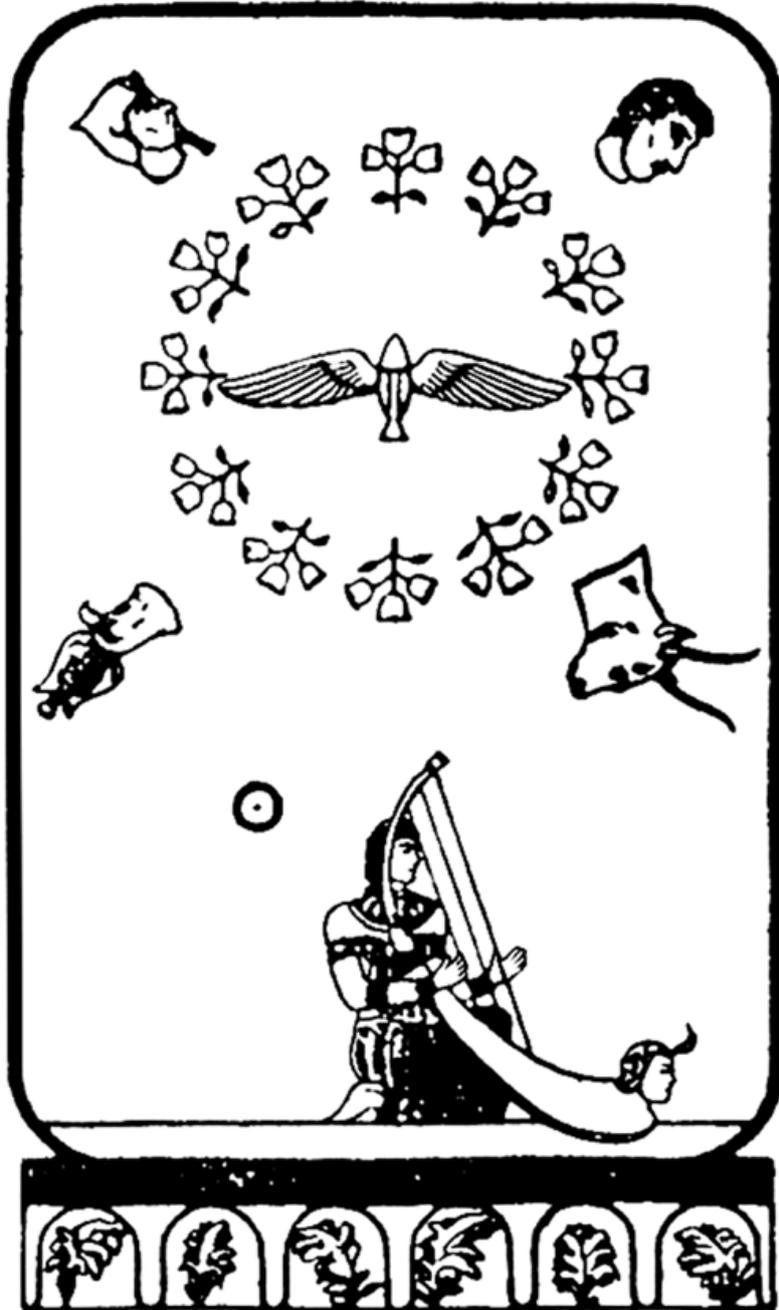
Arcanum No. XX

審判 - 奧秘牌 20 號

奧秘牌 21 號 - 靈性的大道

GREAT WAY OF THE SPIRIT

靈性的大道



The World
Arcanum No. XXI

世界 - 奧秘牌 21 號

奧秘牌 22 號 - 選擇

THE CHOICE
選擇



The Fool
Arcanum No. XXII

傻子 - 奧秘牌 22 號

Glossary - 術語表

(編註：以下術語按照原英文字母順序排列)

行家 (Adept)

One who devotes the self to seeking the Creator using the disciplines of the personality in the work of faith and spirit. After having adequately balanced the preceding energy centers, the adept proceeds into indigo-ray to make contact with intelligent infinity. The adept may bring intelligent energy through the indigo gateway in order to heal, teach, and work for the Creator in ways that are both radiant and balanced. Whatever the outer service, though, the adept's primary work is not that of doing, but of being.

在信心和人靈之工作中使用人格修煉將自我奉獻於尋求造物者的實體。在已經適當地平衡好先前的能量中心後，行家接著進入靛藍色光芒以與智能無限接觸。行家可以透過靛藍色門戶帶來智能能量，從而以放射且平衡的方式為造物者而治療、教導和工作。不過，無論外在的服務是什麼，行家的主要工作並非行動，而是存在。

原型心智 (Archetypal Mind)

The architecture of the nature of the evolution of mind, body, and spirit, containing all facets which may affect mind or experience. It is a resource within the deep mind that is of great potential aid to the adept. The archetypal mind is not specifically a plan for evolution but is rather, when penetrated lucidly, a blueprint without distortion of the builded structure of all energy expenditures and all seeking.

心智、身體、靈之進化本質的架構，包含著可能影響心智或經驗的所有方面。它是位於深層心智內部的一個資源，對行家有著巨大的潛在協助。原型心智並不是一個明確的進化計劃，而是，當它被清晰地洞察時，關於所有能量開支和所有尋求之建築結構、一張沒有扭曲的藍圖。

身體，七層次 (Bodies, Seven)

One of the preconditions for space/time existence is some form of body complex. Each body offers a vehicle for learning, movement, and experience in a particular environment. Including the present physical body, there are seven basic bodies.

在空間/時間中存在的先決條件之一是某種形式的身体複合體。每個身體都提供一個載

具用於在一個特定環境中學習、移動和經驗。包括當前的肉體在內，存在七個基本的身體：

紅色光芒的 (Red Ray)

The unconstructed material of the body, the elemental body without form, the chemical body. Not, however, the biological system of bone, tissue, organs, muscle, nerves, hormones, electrochemical impulses and so forth that is the human physical body. This basic unformed material body is important to understand for there are healings which may be carried out by the simple understanding of the elements present in the physical vehicle.

未建構的身體材質，沒有形態的元素體，化學體。然而，它並不是由骨骼、組織、器官、肌肉、神經、荷爾蒙、電化學脈衝等所組成的、做為人類肉體的生物系統。理解這個基本的材質體是重要的，因為憑藉對於肉體載具內存在的元素的單純理解，有一些治療就可以實施。

橙色光芒的 (Orange Ray)

This purely physical body complex formed without self-awareness, the body in the womb before the spirit/mind complex enters. This body may live without the inhabitation of the mind and spirit complexes. However, it seldom does so. 沒有自我覺知的、已形成的純粹肉體複合體，在靈/心複合體進入之前就在子宮裡的身體。這個身體不需要心智和靈性複合體入住就可存活。然而，它很少這樣做。

黃色光芒的 (Yellow Ray)

The body that is in activation within third-density incarnation; the physical vehicle as we now know it that is integrated with mind and spirit.

在第三密度投生期間處於啟動中的身體；我們現在所知的、與心智及靈性整合在一起的肉體載具。

{The following higher bodies—often referred to as subtle bodies—are available to the third-density entity, but there is skill and discipline needed in order to avail the self of the more advanced or lighter vehicles. They are not necessary for third-density work but are useful to the adept. }

{以下這些常被稱為精微體的較高層身體，對第三密度實體是可得的，但為了使這些更為先進或輕盈的載具對自我有用，則需要技藝和修煉。它們對第三密度的工作來說不是必要的，但對行家是有用的。}

綠色光芒的 (Green Ray)

A lighter body packed more densely with life, called by some teachings the astral body. It is the body that will be activated and enjoyed by those in the fourth-density cycle of experience.

一個更輕盈的、更密集地充滿生命的身體，某些教導稱之為星光體。它是第四密度經驗周期的實體將啟動與享受的身體。

藍色光芒的 (Blue Ray)

A body of light which may also be called the devachanic body. There are many other names for this body, especially in the Indian Sutras as those of that culture have explored the regions available to the blue-ray body.

光體，也可稱為提婆體。這個身體有許多其他名稱，特別是在印度經典中，因為那個文化的實體已經探索過藍色光芒體可到達的多個區域。

靛藍色光芒的 (Indigo Ray)

The etheric, or gateway, or form-maker body, described both as the “analog for intelligent energy” and “being intelligent energy.” In this body, form is substance; it would be perceptible to our eyes only as light, as it may mold itself as it desires.

以太體或門戶體或形體製造者之身體，同時被描述成「智能能量的類似物」和「做為智能能量」。在這個身體中，形態是實質；它將僅僅做為光而對我們的眼睛可見，因它可以依其渴望而塑造自己。

This is the first body activated upon what we call death (the cessation of the yellow-ray body). The indigo body also plays a critical role in health and healing, adopting the desired configuration and manifesting it in the yellow-ray body.

這是在我們稱為的死亡(即黃色光芒體停止)之際、啟動的第一個身體。靛藍色身體在健康與治療中也扮演著關鍵角色：採取渴望的配置並將其顯化於黃色光芒體。

紫羅蘭色光芒的 (Violet Ray)

The violet-ray body may perhaps be understood as what we might call the Buddha body or that body which is complete. It is also the body activated during the anomalous moment of harvest in order to gauge the harvestability of the entity.

紫羅蘭色光芒體也許可被理解為我們或可稱為的佛陀體或圓滿體。它亦是在異於常態

的收割時刻、為了測量實體的可收割性而啟動的身體。

催化劑 (Catalyst)

A neutral instigator that, when used, offers learning (especially of pre-incarnatively chosen lessons), facilitates evolution, develops will and faith, precipitates experience, and polarizes the third-density entity. Essentially all that reaches the senses and everything that comes before the notice of an entity is catalyst, though other-selves are the primary mechanism of catalyst, serving as mirrors that offer reflections of the fruit of beingness.

中性的刺激物(instigator)，當它被使用時，便提供學習的功課(特別是投生前所選擇的功課)，促進進化，發展意志和信心，促成經驗，並且極化第三密度的實體。儘管其他自我是催化劑的首要機制，充當著一面給自我存在之果實提供反射的鏡子；但本質上，抵達感官的一切以及讓實體注意到的每件事物都是催化劑。

選擇 (The Choice)

The primary function of the very intense, very short third-density experience is the making of the Choice: to choose and dedicate the self to the positive path of service to others or the negative path of service to self. If the catalyst of third density is successfully used to make the Choice, that is, to polarize and bias the consciousness (measured in vibratory rate of 51% for service to others and 95% for service to self), then, at the time of harvest, the entity will graduate from third to fourth density.

這個非常強烈且短暫的第三密度經驗之首要功能是做出選擇：即去選擇並奉獻自我給服務他人的正面途徑，或服務自我的負面途徑。如果第三密度的催化劑被成功地運用來做出這個選擇，也即讓意識極化並產生偏向(以 51%服務他人與 95%服務自我之振動率來測量)，那麼該實體在收割時將從第三密度畢業到第四密度。

複合體 (Complex)

A term used by Ra essentially as a noun in the same fashion as Merriam-Webster defines it: "A whole made up of complicated or interrelated parts." Ra speaks of it this way in context of the archetypes: "A concept complex is a complex of concepts just as a molecule is a complex structure made up of more than one type of energy nexus or atom."

這個術語在本質上被 Ra 用作名詞，詞義跟韋氏詞典所定義的一樣：「由複雜或相互關聯的多個部分所組成的一個整體」。Ra 在原型的文脈中這樣談到它：「一個概念複

合體是由多個概念所組成的一個複合體，正如同一個分子是由一種以上的能量鏈結或原子所構成的複雜結構」。

Some examples include: mind/body/spirit complex, mind complex, body complex, spirit complex, social memory complex, sound vibrational complex, and many more.

一些例子包括：心/身/靈複合體，心智複合體，身體複合體，靈性複合體，社會記憶複合體，聲音振動複合體，等等。

It may also mean a complex of something. When used this way, it may denote either a whole made of up interrelated parts (as in the above definition), or an assortment of multiple things, e.g.: "a complex of thought, ideas, and actions."

它也可以意味著由多樣事物組成的複合體，例如「一個思維、觀念、行動之複合體」。

邦聯 (Confederation)

全稱：*服務於無限造物者的衆星球邦聯 (Confederation [of Planets In the Service of the Infinite Creator])*

The Confederation of Planets (often called the "Confederation" for shorthand) is a group consisting of approximately fifty-three civilizations, comprising approximately five hundred planetary consciousnesses, along with entities from Earth's inner planes and graduates from Earth's third density. It is a true Confederation in that its members are not alike but are all allied in service according to the Law of One. In this Confederation each of the constituent social memory complexes voluntarily place their collective data in a central repository that becomes available to all members.

衆星球之邦聯(經常簡稱為「邦聯」)是由大約 53 個文明所組成的一個群體，包含了大約 500 個行星意識，連同來自地球內在層面和從地球第三密度畢業的實體。它是一個真正的邦聯，因為它的成員們並不相像，卻都根據一的法則在服務中聯合起來。在這個邦聯中，構成它的各個社會記憶複合體都自願將他們的集體數據存放在一個中央寶庫中，而該寶庫可以被所有成員使用。

There are many Confederations in the galaxy, but in almost all cases this term refers to the one currently serving Earth.

在這個銀河系中有許多邦聯，但在大多數情況下，這個術語指的是當前正在服務地球

的邦聯。

Whereas their counterpart, the Orion Empire, calls itself to conquest, the Confederation of Planets awaits the call to service.

他們的對手，獵戶帝國，號召自身去征服，而眾星球之邦聯則等待著服務的呼求。

結晶體 [結晶化, 結晶化的存有] (Crystallization [Crystallize, Crystallized Being])

Used in reference to energy centers or entities themselves. As Ra describes it, when a crystalline structure is formed of physical material, the elements present in each molecule are bonded in a regularized fashion with the elements in each other molecule. Thus the structure is regular and, when fully and perfectly crystallized, has certain properties. It will not splinter or break; it is very strong without effort; and it is radiant, traducing light into a beautiful refraction giving pleasure of the eye to many.

在提及能量中心或實體自身時使用。如 Ra 所描述的，當一個結晶狀結構由物理材質形成時，存在於每個分子中的元素便以一種規律化的方式與其他分子中的元素彼此鍵結在一起。因此該結構是規則的，當完全且完美地結晶化後，還具有特定的屬性。它不會斷裂或破碎；它不費力即十分強韌；它是向外放射的，將光轉換為美麗的反射，給予許多實體視覺上的愉悅。

Through consistent work in consciousness over a period of time (aka: the “discipline of the personality”), energy centers themselves become crystalline, forming unique crystal structures described in 51.8.

透過持續一段時間的意識內工作(亦稱「人格修煉」)，能量中心自身會變成結晶狀，形成 51.8 中所描述的獨特結晶結構。

密度 (Density)

One of seven (or eight, depending on the perspective) dimensions or cycles of evolution in an octave of experience. It is called “density” because each successive density is more densely packed with light. Akin to a musical scale, seven densities are grouped together in an octave, where the eighth density begins the first of the next octave in an infinite string of octaves. Each density represents a quantum vibrational spectrum or portion of intelligent energy, and each density cycles, or moves to the next density, according to the

predetermined clock-like rhythms of intelligent energy.

在一個八度音程的經驗中，進化的七個(或八個，取決於視角)次元或周期之一。它被稱為「密度」是因為每個相繼的密度都更密集地充滿了光。與音階類似，七個密度被一起分組在一個八度音程中，而第八密度開始了無限的八度音程串列中、下個八度音程之第一階。每個密度都代表了智能能量的一部分或一個量子振動光譜，並且每個密度都根據預先確定的、時鐘般的智能能量韻律，周期運轉或移動到下個密度。

Designed by the Logos, each density of experience offers its own set lessons and parameters that must be learned and understood in order to cross the threshold and graduate from one density to the next. Each density has seven sub-densities. Each sub-density has seven sub-sub densities. And so on, infinitely. The core vibrations of the seven densities have correspondence to the seven true colors and the seven energy centers.

由理則所設計，每個經驗的密度都提供了自己的一套功課和參數：它們必須被學習與理解，以便跨過門檻並從一個密度畢業到另一個密度。每個密度都有七個子密度。每個子密度又有七個子子密度。以此類推，無窮無盡。七個密度的核心振動跟七個真實顏色和七個能量中心有著對應關係。

人格的修煉 (Disciplines of the Personality)

The paramount work of any who have become consciously aware of the process of evolution. The heart of the discipline of the personality is threefold: One, know yourself. Two, accept yourself. Three, become the Creator.

任何已開始有意識地覺察到進化過程的實體之首要工作。人格修煉的核心有三方面：一、知曉你自己。二、接受你自己。三、成為造物者。

The discipline of the personality results, eventually, in the whole knowledge of the self in micro- and macrocosm, and in a finely tuned compassion and love which sees all things as love.

人格修煉最終導致自我在小宇宙和大宇宙之中具備完整知識，以及一種精細調諧的悲憫心與愛：看見一切事物皆為愛。

變貌 (Distortion)

The second definition given for “distort” in Merriam-Webster is “to twist (something) out of a natural, normal, or original shape or condition.” In a similar sense, Ra uses the term “distortion” to convey the twisting, modification, misrepresentation, or concealment of the un-differentiated, un-

potentiated intelligent infinity in its pure form, i.e., the Creator.

韋氏詞典給「扭曲」(distort)的第二個定義是：「扭轉(某物)而使其偏離自然、正常或原來的形狀或狀態」。以一種相似的含義，Ra 使用「變貌」這個術語來傳達這種對於未分化、未賦能的智能無限[處於其純粹形式，即造物者]的扭轉、更改、曲解或隱藏。

Everything in the universe, then, is a distortion, beginning with the First Distortion of Free Will, moving to Love, then to Light, then to the created universe, including stars, planets, people, space, time, etc.

那麼，宇宙中的一切事物都是一個變貌，始於自由意志之第一變貌，進而到愛，接著到光，接著到受造的宇宙：包括所有恒星、行星、人群、空間、時間等等。

“Distortion” can have any value assigned to it (“good,” “bad,” “beautiful,” “terrible,”) but ultimately lacks positive and negative connotation. It is used as a strictly neutral term to indicate that everything experienced within creation is a distortion of the One Creator.

「變貌」可以具有任何賦予給它的價值(好的、壞的、美的、可怕的)，但終極而言、不具正負面的意涵。它被用作一個完全中性的術語，以表明在造物中所體驗到的一切事物都是太一造物者的一個變貌。

雙重啓動的[身體、實體] (Dual-Activated Bodies, Entities)

Entities harvested from other third-density planets who have incarnated in Earth’ s third density to make the transition with this planet into fourth density. These entities are not wanderers in the sense that this planetary sphere is their fourth-density home planet. They are the pioneers or forerunners of Earth’ s fourth density.

從其他的第三密度行星收割而來、投生於地球第三密度來和這顆行星一起過渡到第四密度的實體們。該星球即是他們第四密度的家鄉行星，從這個意義來說，這些實體不是流浪者。他們是地球第四密度的先鋒或先行者。

They incarnate with a third-density/fourth-density double body in activation. This transitional body is one which will be able to appreciate fourth-density energies as the instreaming increases without the accompanying disruption of the third-density body. (If a third-density entity were electrically aware of fourth density in full, the third-density electrical fields would fail due to incompatibility.)

他們帶著一個第三密度/第四密度雙重啓動的身體而投生。這個過渡性的身體隨著第四密度能量內流逐漸增強而將能夠辨識覺察這些能量、却不會伴隨第三密度身體瓦解。

(如果一個第三密度的實體在電性上充分覺察到第四密度，第三密度的電場將會由於不相容而失效。)

The purpose of such combined activation is that such entities are to some extent consciously aware of those fourth-density understandings which third density is unable to remember due to the forgetting. Thus fourth-density experience may be begun with the added attraction of dwelling in a troubled third-density environment and offering its love and compassion. It is a privilege to be allowed this early an incarnation as there is much experiential catalyst in service to other-selves at this harvesting.

這樣的聯合啓動之目的是：這類實體在某種程度上有意識地覺察到第四密度的理解，那是第三密度由於遺忘過程而無法記得的。因此第四密度的經驗可以開始於這個額外的吸引力，即居住在一個混亂不安的第三密度環境中，同時提供它的愛與悲憫。能够這麼早投生是種特別待遇，因為在這個收割過程中，有著許多服務其他自我的經驗性催化劑。

At the time of the Ra contact, dual-activated entities were limited to those harvested from other planets. It is possible that entities harvested from Earth have since joined their ranks.

在 Ra 通訊的時期，雙重啓動的實體僅限於那些從其他行星收割而來的實體。收割自地球的實體可能從那時起也加入他們的行列。

能量中心 (Energy Centers)

The seven rays or centers of consciousness that filter and process the love/light energy of the One Creator, drawn in through both the south and north poles of the energy system.. Each energy center (or ray, or chakra) represents a stage or modality of consciousness with its own expressions, lessons, and aspect of the overall identity of self. Arranged sequentially in hierarchical, ROYGBIV structure, all life experienced is processed through the sequence of energy centers.

七種光芒或意識的中心：過濾並處理太一造物者之愛/光能量，同時透過能量系統的南極和北極。每個能量中心(或光芒或脈輪)都代表著意識的一個階段或模式，帶有它自己的表達、功課以及自我認同之全體的一方面。能量中心以「紅、橙、黃、綠、藍、靛、紫」的層級式結構而循序排列，所有的人生經驗都通過能量中心的這一順序而被處理。

收割[畢業，一般稱謂] (Harvest, General Graduation)

The point of transition between the densities within an octave that operates according to what might be perceived as a three-dimensional clock-like face stretched across the entire galaxy. As the galaxy revolves or spirals, each constituent solar system and planet moves through the scheduled density of experience. The cycles move precisely as a clock strikes the hour. Upon completing a density, or cycle therein, those who have successfully learned the lesson of that cycle are harvested in order that they may ascertain whether they are ready to graduate to the next density. This is perhaps somewhat analogous to passing a final exam at the end of a grade in school in order to move onto the next grade.

在一個八度音程內、兩個密度之間的過渡點，它根據一個或可被這樣感知的、貫穿整個星系的三維鐘面而運轉。隨著這個星系旋轉或呈螺旋形運轉著，每個做為構成部分的恆星系統和行星都移動通過預定的經驗密度。這些周期像時鐘報時般精確地移動。當完成了一個密度或其中的周期，那些已成功學到那個周期之功課的實體就被收割，以便他們可以確定自己是否已經準備好畢業到下個密度。這也許有點類似在學校裏為了升到下個年級而通過一場在一個年級結尾時的期末考。

高我[超靈] (Higher Self [Oversoul])

A being beyond polarity in the mid-sixth density that exists with full understanding of the accumulation of experiences of the entity. Operating from what we would consider our future, the higher self is you at mid-sixth density: the end result of all the development experienced by you up to that point. Every entity—whether positive, negative, or undecided—has a higher self. Whatever guidance is received from the higher self may be interpreted in a positive or negative light depending upon the polarity of the seeker, though the negative entity, separated from itself, is not likely to seek such guidance.

一個超越極性、位於第六密度中期(以後)的存有，它帶著對於該實體之累積經驗的完整理解而存在著。從我們所認為的未來而起作用，高我是位於第六密度中期的你：直到那一點為止、你所經歷的所有發展之最終結果。每個實體，無論正面、負面或未決定的，都有一個高我。從高我那裡接收到的任何指導都可以從正面或負面的角度來解讀，取決於尋求者的極性，儘管分離於自我的負面實體不大可能尋求這種指導。

The higher self also works closely with the entity in between incarnations, aiding the entity in achieving healing of the experiences which have not been learned properly, and assisting in further life experience programming. Whatever its activity, though, the free will of the incarnate entity is paramount

in the service it offers.

在投生之間的中陰期，高我也密切地與該實體一同工作，協助該實體獲致先前還沒有被適當學習的經驗之治療，接著協助進一步的人生經驗之編程。不過，無論高我有何活動，在它所提供的服務中，處於投生狀態的實體、其自由意志是至高無上的。

榮譽/責任 (Honor/Responsibility)

榮譽/責任、榮譽/職責，反之亦然 (*Honor/Responsibility, Honor/Duty, vice versa*)

Each responsibility is an honor; each honor, a responsibility. Responsibilities and duties are not seen as chores or obligations to which one is shackled in a pejorative sense; rather, the seeker has the freedom to accept the responsibility or duty as an honor, and freedom to fulfill the responsibility or duty as a service. (It is Ra' s honor/responsibility to stay with those of planet Earth to eliminate the distortions given to the Law of One.)

每個責任都是一個榮譽；每個榮譽都是一個責任。責任和職責並沒有被貶低地視為束縛著人的雜務或義務；相反，尋求者擁有自由去將責任或職責接受為一個榮譽，去將責任或職責做為一種服務而履行。(繼續與行星地球的人群同在、以消除被給予一的法則的扭曲，那是 Ra 的榮譽/責任。)

入門 (Initiation, 又譯為啟蒙)

A person will move through multiple initiations during the course of their incarnation. Each initiation may be characterized generally by stating that a threshold is crossed that delineates the former experience from the newer. This may transpire in a moment or over a long period of time. There is often a challenge or difficulty associated with the crossing of the threshold, and some measure of will and faith needed. For some this may manifest as a dark night of the soul.

一個人在其投生期間將通過多次 入門。每次入門的特點都可以藉由如下陳述而被一般性地描述：跨過一個將先前經驗從較新經驗中劃分開來的門檻。這可能在一個時刻發生，或在一段長時間中發生。在跨過門檻時，經常會有一種與之相關的挑戰或困難，並且需要某個程度的意志和信心。對於某些人來說，這可能表現為靈魂的暗夜。

Ra speaks of initiation as a process and means whereby the mind/body/spirit complex becomes a purified or initiated channel for the Law of One. The mind, the body, the spirit, or all of the above may move through an initiation. Such

an initiated person may then channel the love/light of the One Infinite Creator through the gateway in order to be of service, whether that service be radiance of being alone, or the magical work of indigo ray, the communication of blue ray, or the healing of green ray.

Ra 講述入門為一個過程或方法，心/身/靈複合體藉此成為為了一的法則而被淨化或啓蒙的管道。心智、身體、靈性或上述三者做為整體都可以通過一個入門(過程)。那麼，這樣一個已入門的實體就可以傳導太一無限造物者之愛/光通過門戶，以便有所服務，不管這個服務僅僅是存在之放射，還是靛藍色光芒之魔法工作，藍色光芒之溝通，或綠色光芒之治療。

內在之光 (Inner Light)

The energy which dwells within an entity, that which is the entity' s heart of being, the birthright and true nature of all entities. Drawn by the strength of the inner light, the upward spiraling light enters the red ray and moves northward through the energy centers of an entity to be met and reacted to by the inner light, indicating the level of an entity' s progression. The strength of the inner light equals the strength of will to seek the light.

居住在一個實體內在的能量，那是該實體的存在之心，所有實體的真實本質和與生俱來的權利。受到內在之光的氣力吸引，上行的螺旋光進入紅色光芒，接著向北移動通過一個實體的各個能量中心，去和內在之光相遇並產生反應；這表明了一個實體的進展水平。內在之光的氣力等同於尋求光的意志之氣力。

內在層面 (Inner Planes)

Whereas humans in their physical bodies experiencing incarnation in the physical world are in space/time or outer planes, the non-physical portion of the third-density experience is in time/space, or inner planes. The inner planes are also experienced in between incarnations in the review and healing of the previous incarnation and the planning of the coming incarnation. They are also entered in the dreaming state and in other modes of non-ordinary consciousness.

人類，當在肉體中體驗物質世界內的投生時，位於空間/時間或外在層面；而第三密度經驗的非物質部分則位於時間/空間或內在層面。在兩次投生之間的中陰期，在回顧并治療上次投生、接著計劃即將到來的投生之際，內在層面也被體驗到。在做夢狀態和其他非常態的意識模式中，也可進入內在層面。

業力 (Karma)

Ra likens karma to inertia: those actions which are put into motion will continue using the ways of balancing until such time as the controlling or higher principle, which may be likened unto braking or stopping, is invoked. This stoppage of the inertia of action may be called forgiveness. These two concepts are inseparable. In forgiveness lies the stoppage of the wheel of action, or what you call karma. Actions undertaken in a consciously unloving manner with other beings are those which may generate karma.

Ra 將業力比作慣性：那些被發動起來的行動將持續使用平衡之道、直到管制的或更高的原則[這可以被比喻為剎車或停止裝置]被祈請為止。行動之慣性的停止可以被稱為寬恕。這兩個概念是不可分的。在寬恕中包含了行動之輪或你們所稱的業力之止息。有意地以一種對其他存有(生靈)沒愛心的方式而從事的行動，即是那些會產生業力的行動。

一的法則 (Law of One)

Beyond the limitations of language, the Law of One may be approximated by stating that all things are one, that there is no polarity, no right or wrong, no disharmony, but only identity. You are every thing, every being, every emotion, every event, every situation. You are unity. You are infinity. You are love/light, light/love. You are.

超越了語言的限制，一的法則可以被近似地陳述為：所有事物為一，沒有極性，沒有對或錯，沒有不和諧，只有同一性。你是每一個東西、每一個存有、每一種情緒、每一個事件、每一個處境。你是合一。你是無限。你是愛/光、光/愛。你是。

To state that another way: All is one. That one is love/light, light/love, the Infinite Creator. This is the Law of One.

以另一種方式陳述：一切為一，而那個一是愛/光、光/愛、無限造物者。這就是一的法則。

責任法則 (Law of Responsibility)

A law or way which begins to be effectuated by the increasing ability of entities to grasp the lessons to be learned in this density. If a quickened or increased rate of learning is sought, the Law of Responsibility requires that the greater understanding be put into practice in the moment to moment experience of the entity. Likewise, the closer to the light one seeks to stand, the more the Law of Responsibility goes into effect. When in earlier cycles of

this third-density experience the catalysts went unused, the lessons not learned, the fruits of learning not demonstrated, the life span became greatly reduced, for the ways of honor/duty were not being accepted.

由於實體們越來越能夠掌握在這個密度中需要學習的功課而開始生效的一個法則或一條道路。如果一個實體尋求加快或增加學習的速度，責任法則就會要求更大的理解在該實體時時刻刻的經驗中被付諸實踐。同樣地，一個實體越是尋求靠近光而站立，責任法則就越是多地產生效力。在這個第三密度經驗的較早周期，當催化劑變得沒有得到使用，功課沒有得到學習，學習的果實沒有得到展現時，壽命便大大地縮短，因為榮譽/職責之道沒有被接受。

法則 (Laws)

Though the field of physics as it applies to the material realm (i.e., space/time) is a limited approach to understanding what Ra may mean by "Law," the definition can begin there. Scientific laws are understood to be fundamental operations of the physical universe that are not human-designed but human-discovered. Among their characteristics, scientific laws are verifiably empirically true, simple, absolute, stable, constant, and universal. Everything in the universe must in some way comply with or conform to or operate within these laws.

雖然適用於物質領域(即空間/時間)的物理學是一條受限的途徑、用以理解 Ra 所意指的「法則」，(但)定義可以從這裡開始。科學法則被理解為物理宇宙的根本運作，它們並不是由人類設計的，而是由人類發現的。科學法則具有許多特徵，如在經驗上可被證實為真實的、簡單的、絕對的、穩定的、恒常的、普遍的。宇宙中的任何事物都必須以某種方式遵守或符合這些法則，或在它們之內運作。

Ra indicates that there is actually only one law: the Law of One. Other so-called laws are distortions of this law, though some of them being primal and incredibly significant for evolutionary progress. Ra nevertheless does use the word "Law" when referring to the law-like distortions of the Law of One, such as Law of Confusion, Law of Love, Law of Light, etc. Ra indicates that the term "law" is interchangeable with "way."

Ra 指出，實際上只存在一個法則，即一的法則。其他所謂的法則都是這個法則的變貌，儘管其中有些是原初的變貌，並且對於進化進程是至為重要的。雖然如此，在提及類似法則的一的法則之某些變貌時，Ra 確實使用「法則」一詞，好比混淆法則、愛的法則、光的法則等等。(此時，)Ra 指出，「法則」這個術語與「道路」(way)是可互換的。

學習/教導[教導/學習] (Learn/Teaching [Teach/Learning])

Learn/teaching and teach/learning are inverse terms, one to the other. A teacher is a teach/learner; a student a learn/teacher. To learn is the same as to teach, unless you are not teaching what you are learning; in which case you have done you/they little or no good. One cannot learn/teach for another, but only teach/learn.

學習/教導與教導/學習是一對彼此倒置的術語。老師是教導/學習者；學生是學習/教導者。學習與教導是相同的，除非你沒有教導你正在學習的東西；在這種情況下，你對於你/他們就只有很少或沒有益處。一個實體不能替另一個實體學習/教導，而只能教導/學習。

理則 (Logos, Logoi)

Logos is the Second Primal Distortion of the Law of One, the focusing of intelligent infinity through free will into intelligent energy, the Creative Principle, or Love. Each Creative Principle, Love, or Logos designs its own creation or system. Each Logos determines the paths of intelligent energy, designing the natural laws and ways of expressing them mathematically and otherwise. This energy is of an ordering nature which creates its patterns in holographic style.

理則是一的法則的第二原初變貌，即「智能無限透過自由意志而聚焦進入智能能量」之焦點，亦即創造性原則，或愛。每個創造性原則、愛或理則設計了它自己的造物或系統。每個理則決定了智能能量的途徑，設計了自然法則以及在數學和其他方面表達這些法則的方式。這個能量具有一種有序的性質，以全息式的風格創造了它的樣式。

The mind/body/spirit complex, or human being, once sufficiently awakened, is itself a Logos—or, more technically, a sub-sub-sub-Logos.

一個心/身/靈複合體或人類，一旦充分地覺醒，它自己就是一個理則，或更嚴格地說，一個子子子理則。

子理則 (Sub-Logos, Sub-Logoi)

The One Great Logos (Primal Logos, Great Central Sun) that creates the octave (universe, creation) is the Logos. Ra also commonly uses the term “Logos” to refer to the galactic Logoi, thus using the term “sub-Logos” to refer to the solar Logoi (sun body) and “sub-sub-Logos” to refer to mind/body/spirit complexes. All levels of sub-Logoi, like the Logos, are possessed of free will. Within the guidelines or ways of the senior Logos, the junior sub-Logos may

find various means of differentiating and refining experiences without removing or adding to these ways. Every entity that exists is a sub-Logos of some order down to the limits of any observation, for the entire creation is alive. Each is also a co-Creator which, in holographic style, contains the whole. 太一偉大理則(原初理則，大中心太陽)創造了該八度音程(宇宙、造物)、祂是理則。Ra 也通常使用「理則」這個術語來指稱星系的理則，因此使用「子理則」這個術語來指稱太陽理則(太陽體)，用「子子理則」來指稱心/身/靈複合體。每個層次上的子理則，就像理則一樣，都擁有自由意志。在級別較高的理則之道路或指導方針內，級別較低的子理則在沒有移除這些道路或對其有所增加的情況下、可以找到多種方式來分化與精煉經驗。每一個現存的實體，下至任何觀測的極限，都是某個次序中的一個子理則，因為整個造物都是活的。每個理則也是一個共同創造者，全息式地包含著整體。

Ra may, at times, use the “sub” prefix inconsistently, though it is always used to indicate a hierarchical architecture of the Logoi. If the one Primal Logos of the octave is seen as the first or original tier in the Logos hierarchy, and if it is thereby used as the basis for the “sub” prefixes, then sub-Logos could refer to the next tier (galactic Logoi), sub-sub-Logos to solar Logoi, and sub-sub-sub-Logoi referring to mind/body/spirit complexes. (92.22 may be an example of this nomenclature.)

Ra 有時會不一致地使用「子」這個前綴詞，儘管它總是被用來表示理則的一種層級架構。如果這個八度音程的太一原初理則被視為理則層級中的第一層或起初層，並且如果它因此被用作「子」這個前綴的基礎，那麼子理則就可以指稱下一層(星系的理則)，子子理則就可指稱太陽理則，而子子子理則就可指稱心/身/靈複合體。(99.22 可能是這種命名法的一個例子。)

愛/光[光/愛] (Love/Light [Light/Love])

In the infinite universe there is only one energy: love/light or light/love or intelligent energy—the universe is made from and of love/light, light/love. It is that energy which heals, builds, removes, destroys, transforms, and forms the pathways or so-called natural laws of any particular universe. This energy comes into being as Love (the Second Primal Distortion), using Free Will, creates Light (the Third Primal Distortion), thus becoming love/light.

在無限的宇宙中，只有一種能量：愛/光或光/愛，或智能能量—宇宙是從愛/光、光/愛中被製造、並由其構成。它是治療、建造、移除、破壞、轉變的能量，形成任何特定宇宙的道路或所謂的自然法則。該能量在愛(第二原初變貌)使用自由意志創造了光(第三原初變貌)之際、從而變成愛/光之時開始存在。

Love and light (like love and wisdom), are not black and white, but faces of the same coin. There is the same difference between love/light and light/love as there is between teach/learning and learn/teaching. Love/light is the enabler, the power, the energy giver. Light/love is the manifestation which occurs when light has been impressed with love.

愛與光(就像愛與智慧)不是黑白分明的，而是同一枚硬幣的兩面。愛/光與光/愛的不同就如同教導/學習與學習/教導的不同。愛/光是致能者，力量(動力)，能量的給予者。光/愛是在光被愛所銘印時出現的顯化。

魔法 (Magic)

The ability to create changes in consciousness through will, or the ability to consciously use the unconscious. Magic is the work of the adept; it is a sacramental connection undertaken at the level of the gateway, or indigo ray, which is fed by the disciplines of the personality. The heart of white magic (the positive use of magic) is an experience of the joy of union with the Creator that joins body, mind, and spirit with the One Infinite Creator and radiates throughout the life experience.

透過意志在意識內創造改變的能力，或有意識地使用無意識的能力。魔法是行家的工作；它是在門戶或靛藍色光芒層次上被從事的一種聖禮的連結，由人格修煉所餵養。白魔法(對魔法的正面使用)的核心是體驗與造物者聯合的喜悅，它使得身體、心智、靈性和太一無限造物者結合，並且這種喜悅可以照耀貫穿一生的經驗。

魔法人格 (Magical Personality)

When the higher self is properly and efficaciously invoked for the purpose of a working, it is called the magical personality. Upon this invocation, a bridge is made between space/time and time/space. As consequence, the higher self directly experiences the third-density catalyst for the duration of the working. And the third-density self takes upon itself something of a vestment of a personality of consciousness that bestows magical perception and power.

為了一場工作的目的，當高我被恰當地、有效地祈請時，它被稱為魔法人格。在祈請之後，一座橫跨時間/空間與空間/時間的橋梁便被打造。於是，高我就在這場工作期間直接經驗到第三密度的催化劑。接著該第三密度的自我給自己穿上了某種意識人格之禮袍，那贈與了魔法感知與力量。

大師周期與主要周期 (Master & Major Cycles)

Third density begins and ends in the span of a master cycle, ours being approximately 75,000–76,000 years. At the end of the master cycle, all are harvested regardless of their progress. Those who have successfully polarized will transfer to a polarized fourth-density home. Those who have not made the Choice will repeat third density elsewhere. Within the master cycle are three major cycles of approximately 25,000 years.

第三密度在一個大師周期的跨度中開始與結束，我們的周期的跨度大約是 7 萬 5 千到 7 萬 6 千年。在該大師周期的結尾，所有實體，不管其進展如何，都要被收割。那些已成功極化的實體將轉移到一個已極化的第四密度家鄉。那些還未做出選擇的實體將在(宇宙)他處重複第三密度。在這個大師周期之內，有三個約 2 萬 5 千年的主要周期。

馬爾戴克 (Maldek)

What we know as the asteroid belt is the remains of a former planet which was home to active first, second, and third densities. There are various names by which this planet has been identified, but in certain quarters of Earth's history (perhaps some of which have been lost) it apparently had the name of Maldek. The third-density population of Maldek had a civilization that gained much technological information and used it without care for the preservation of their planet, following the ways of warfare and service to self which was sincerely believed to be service to others. The escalating devastation wracked their biosphere and caused its disintegration.

我們所知的小行星帶是從前的一顆行星的殘留物，該行星過去是活躍的第一、第二、第三密度之家園。有許多不同名字曾被用來識別這顆行星，但在地球歷史的特定階段(也許其中一些已經遺失)，顯然有著馬爾戴克這個名字。馬爾戴克的第三密度人群曾經擁有一個文明、獲得了許多科技的信息，卻在運用時沒有照顧與保護好他們的行星，而是追隨戰爭與服務自我之道：他們真誠地相信這樣是在服務他人。不斷升級的破壞摧毀了他們的生物圈並造成行星解體。

火星 (Mars)

Was once home to active first, second, and third density vibrations. The tendencies of the native third-density population toward warfare caused the atmosphere to become inhospitable before the end of its cycle. The Confederation aided these entities by transferring them at the start of Earth's third-density experience 75,000 years ago. This transfer was unusual in that

their genetic material was preserved, adjusted, and, through a sort of cloning process, transferred to Earth. Consequently, the quarantine of planet Earth was instituted due to the assessment of the Guardians that the free will of those of Mars had been abridged.

曾經是活躍的第一、第二及第三密度振動之居住地。火星本土的第三密度人群朝向戰爭的傾向，導致了其大氣環境在其周期結束前就變得無法居住。7 萬 5 千年前，即在地球第三密度經驗的開端，邦聯藉由轉移這些實體而協助他們。這個轉移是不尋常的，因為他們的遺傳材料得到了保留與調整，接著透過一種克隆(cloning)過程被轉移到了地球。結果是：地球的隔離機制被設立起來，因為守護者們評估後、認為火星人群的自由意志被刪減了。

冥想 (Meditation)

Ra describes meditation as a foundational prerequisite of the path of the spiritual seeker, for without such a method of reversing the analytical process, one could not integrate into unity the many understandings gained in such seeking. They would not endorse a best way to meditate, but described broad categories:

Ra 將冥想描述為靈性尋求者道路上的一個基本先決條件，因為如果沒有這樣一種將分析過程反轉的方法，一個實體就無法將尋求過程中所得到的許多理解整合為一體。Ra 不願推薦一個最佳的冥想方法，但描述了幾個廣泛的類別：

1. The passive meditation involving the clearing of the mind and emptying of the mental jumble which is characteristic of the human mind complex. This is efficacious for those whose goal is to achieve an inner silence as a base from which to listen to the Creator. It is by far the most generally useful type of meditation as opposed to contemplation or prayer.

1、被動式冥想 (passive meditation) 涉及清理心智以及清空心智混亂。這種混亂是人類心智複合體之特徵。某些實體有如下目標：即獲致內在的靜默、將其做為一個基礎、以此聆聽造物者，對他們而言、這種冥想是有效用的。相對於沉思或祈禱的冥想類別，它是一般情況下、最為有用的一類冥想。

2. Contemplation or the consideration in a meditative state of an inspiring image, text, or spiritual principle.

2、沉思 (contemplation) 或在冥想狀態中思考一幅鼓舞人心的圖像、一段文字或一個靈性原則。

3. The faculty of will called praying. Whether it is indeed an helpful activity

depends quite totally upon the intentions and objects of the one who prays.

3、被稱為祈禱 (praying) 的意志機能。它是否確實為有益的活動完全取決於祈禱者的意圖與目標。

4. The type of meditation which may be called visualization is the tool of the adept. When the ability to hold visual images in mind has become crystallized in an adept, the adept may then, without external action, do polarizing in consciousness which can affect the planetary consciousness. Only those wishing to pursue the conscious raising of planetary vibration will find visualization to be a particularly satisfying type of meditation.

4、可被稱為具像化 (visualization, 又譯為觀想) 的冥想類別是行家的工具。當將視覺圖像持守在心智中的這個能力在行家裡內結晶化, 該行家無需外在的行動便可以在意識內極化, 而這能夠影響行星的意識。只有那些想要從事有意識地提升行星振動的實體會覺得具像化是特別令人滿意的冥想類別。

心智複合體 (Mind Complex)

That aspect of an entity which contains feelings, emotions, intellectual thoughts, ideation, imagination, conceptualization, dreaming, etc. It reflects the inpourings of the spirit and the up-pourings of the body complex. The mind is referred to as "complex" due to the veiling that partitions the conscious from the unconscious mind.

一個實體中包含著感覺、情緒、智力思維、構思、想像、概念化、做夢等功能的那個方面。它反映出靈性的湧入以及身體複合體的上湧。該心智被指稱為「複合體」、由於罩紗過程分隔了有意識心智與無意識心智。

Ra describes the mind as having a configuration of layers or deeper natures. The intuition conveys information to the individual mind from the deeper aspects of the racial mind, the planetary mind, the archetypal mind, and the cosmic mind. The spirit complex then funnels these roots of mind into contact with intelligent infinity.

Ra 描述心智有一個配置、具備多個層面或深層本質。直覺將這些來自種族心智、行星心智、原型心智、宇宙心智之較深方面的信息傳送給個體心智。靈性複合體進而將這些心智的根部注入與智能無限的接觸。

心/身/靈複合體 (Mind/Body/Spirit Complex)

A term Ra uses to refer to entities (aka: people) of third-density or higher.

(Second-density entities are referred to as mind/body complexes.) Mind, body, and spirit are inextricably intertwined and cannot continue, one without the other. The work of third density is done through the interaction of these three components, not through any one.

Ra 用來指稱第三或更高密度的實體(第三密度的實體亦稱為人)的一個術語。(第二密度的實體被指稱為心/身複合體)心智、身體、靈性難解難分地被纏繞在一起，並且任何一方缺乏其他兩者都無以為繼。第三密度的工作透過三個元件的相互作用而完成，而非透過任何一個而完成。

The nature of the mind, body, and spirit as complex (consisting of seemingly separate and distinct components or parts) is a result of the veiling. Pre-veil entities were simply mind/body/spirits (non-complex).

心智、身體、靈性做為複合體(由表面上分離且不同的部件或部分組成)，其本質是罩紗過程的一個結果。罩紗之前的實體單純只是心/身/靈(非複合體)。

混雜的接觸 (Mixed Contact)

It is possible for a positively oriented but un-tuned and confused channel to receive both positive and negative communications. If the channel at the base of its confusion is oriented towards service to others, negative sources may impress messages which speak of coming doom and offer reason to fear. Many channeling contacts have been confused and self-destructive because the channels were oriented towards service to others but, in the desire for proof, were open to the deceptive information of the crusaders who were then able to neutralize the effectiveness of the channel. Tuning and challenging are always counseled for positively oriented channels.

對於正面導向的、却未調諧而充滿混淆的管道來說，同時接收到正面與負面通訊是可能的。如果該管道在其混淆的出發點上仍傾向於服務他人，負面源頭便會銘印那些講述著末日、提供恐懼因素的訊息。許多通靈接觸都曾被混淆，且具有自我毀滅性，因為那些管道傾向服務他人，但渴望得到證據，於是向十字軍具欺騙性的信息敞開，十字軍便能夠抵消該管道的有效性。對於正面導向的管道，調音與挑戰總是被建議的。

八度音程 (Octave)

The system of densities that the evolving entities and social memory complexes move through takes place within a larger cycle known as an octave. Each octave contains seven densities with the eighth density being the first density of the following octave. Each octave is a heartbeat that births a new

universe which begins with first density and is absorbed again at the eighth density. That which is learned in one octave is carried forward in the next. Acknowledging limitations upon their knowledge, Ra assumes that there are an infinite number of octaves, the ways of the octave being without time; that is, there are seven densities in each creation, infinitely.

在進化中的實體和社會記憶複合體都移動通過一個由密度組成的系統，該系統在一個被知曉為八度音程的更大周期中進行著。每個八度音程都包含七個密度，相隨的第八密度是下一個八度音程的第一密度。每個八度音程都是一次心跳，使一個新宇宙誕生，該宇宙始於第一密度，並且在第八密度被再次吸收。在一個八度音程內所學到的東西會被向前帶到下一個八度音程。Ra 承認他們的知識是有限的，假設有無限數目的八度音程存在著，八度音程之道是沒有時間的；也就是說，在每個造物中都有七個密度，無限地(開展)。

As the creation can be seen to have some fractal characteristics, Ra sometimes refers to individual densities, sub-densities, or even certain cycles of experience, as octaves. Octave is also synonymous with the terms universe and creation.

因為造物可被視為有著一些碎形*的特徵，Ra 有時會將單個密度、子密度、甚或某些經驗周期稱為數個八度音程。八度音程也是「宇宙」和「造物」的同義詞。

{*譯注: *fractal* 又稱為碎形、殘形，通常被定義為「一個粗糙或零碎的幾何形狀，可以分成數個部分，且每一部分都至少近似地是整體縮小後的形狀」，即具有自相似的性质}

單一起初思維/起初思維 (One Original Thought/Original Thought)

All things, all of life, all of the creation is part of One Original Thought. In each octave this Original Thought contains the harvest of all experience of the Creator by the Creator from the preceding octaves. For instance, the harvest of the previous octave into our present octave was the efficiency of the male/female polarity, and the Creator of Love manifested in mind, body, and spirit.

所有事物、所有的生命、所有的創造物都是單一起初思維的部分。在每個八度音程中，這個起初思維都包含由造物者從先前的八度音程收割而來的、造物者之全部經驗的成果。舉例來說，先前八度音程進入我們當前八度音程的收成是：顯化在心智、身體、靈性之中的愛之造物者，以及男/女極性的效率。

獵戶 (Orion)

An empire of entities and social memory complexes who have chosen the negative path. Whereas the Confederation of Planets is organized as a confederation of alliances which share power and service on the basis of the oneness of all things, the Orion Group organizes itself on the basis of power against power, establishing a pecking order with the more powerful controlling the less powerful. The Confederation teaches unity and service to others; the Orion Empire teaches separation and service to self. They do this by calling themselves to conquest, attempting to bring third-density entities and planets into their fold using various means of manipulation and enslavement. This is done by finding and establishing an elite and causing others to serve the elite. Due to the problems inherent in pitting power against power, spiritual entropy causes them to experience constant disintegration of their social memory complexes, thus their numbers are perhaps one-tenth of the Confederation's at any point.

由已經選擇負面途徑的實體和社會記憶複合體所組成的一個帝國。基於一切事物之一體性，眾星球之邦聯被組織為一個分享權力與服務的同盟的邦聯；反之，獵戶集團則在權力對抗權力的基礎上組織它自己，確立了一個啄序：其中較有權力的實體控制著較無權力的實體。邦聯教導合一與服務他人；獵戶帝國則教導分離與服務自我。他們的做法是號召自己去征服，試圖使用各式各樣的操縱與奴役手段來將第三密度的實體與行星納入到他們的羊圈當中。這是透過找到並確立一個精英階層進而促使他人來服務這群精英而完成的。由於權力之互相對抗所固有的問題，靈性熵導致他們持續經驗到其社會記憶複合體之崩解，因此他們的數量也許在任何時點都是邦聯的十分之一。

They are referred to as Orion because social memory complexes from the Orion constellation have the upper hand and thus rule the other members. It is unclear whether there are also positive beings from the stars within the Orion constellation.

他們被指稱為獵戶(集團)是因為來自獵戶星座的一些社會記憶複合體居支配地位，因此統治著其他成員。仍不清楚的是：在獵戶星座範圍內、某些恒星系統中是否也存在著正面存有。

其他自我 (Other-Self)

The term Ra uses to refer to entities other than the self, i.e. I am your other-self, and you are my other-self. It is also a term that acknowledges the unity of all things, for each is a self, and each is an other-self to a self, and each is part of one self: the One Infinite Creator.

Ra 用來指稱自我之外的實體的術語，換言之，我是你的其他自我，你是我的其他自我。這也是一個承認萬物一體的術語，因為每個存有都是一個自我，每個存有都是對於自我而言的其他自我，每個存有都同是屬於一個自我：太一無限造物者。

極性[在意識內] (Polarity [In Consciousness])

In order to successfully graduate from the third density, consciousness can and must become polarized toward one pole or the other: "service to others" or "service to self." The purpose of polarity is to develop the potential to do work. This work drives evolution forward and galvanizes the development of will and faith, creating a more vivid and intensive experience of the Creator knowing itself. Called the axis upon which the creation turns, the higher densities do their work due to the polarity gained in this choice until sixth density when the polarities are released.

為了成功地從第三密度畢業，意識可以且必須極化朝向一極或另一極：「服務他人」或「服務自我」。極性的目標是發展做功的潛能。這種功向前驅動著進化，刺激著意志與信心之發展，創造了正在認識祂自己的造物者之更加生動與強烈的經驗。極性的選擇被稱為「造物在其上轉動的軸心」，較高的密度因著在這個選擇中獲得的極性而做他們的功，直到第六密度(的某個點)、屆時極性被釋放為止。

The Law of One blinks neither at the light or the darkness, but is available for service to others and service to self. In sixth density, the density of unity, the positive and negative paths must needs take in each other for all now must be seen as love/light and light/love. This is not difficult for the positive polarity, which sends love and light to all other-selves. It is difficult enough for service-to-self polarized entities that at some point the negative polarity is abandoned. 一的法則既不漠視光明，也不漠視黑暗，而是同時被提供給服務他人與服務自我。在第六密度、合一的密度，正面與負面途徑都必須容納對方，因為現在所有一切都必須被視為愛/光與光/愛。這點對於正面極性的實體並不困難，他們將愛與光傳送給所有其他自我。負面極性在某個時點被遺棄，這對於服務自我極化的實體是足夠困難的。

可能性/或然率漩渦 (Possibility/Probability Vortex)

A term used by Ra to describe possible experiences and scenarios in the future (as we understand it). Some vortices or possibilities may be stronger than others, having a higher probability of unfolding based upon the free will choices of the entities involved and existing patterns of momentum and energy. Any possibility/probably complex has an existence due to infinite

opportunity. Prophecy can be considered a viewing of various possibility/probability vortices, with the stronger vortices being more readily perceivable. The value of prophecy must be realized to be only that of expressing possibilities.

Ra 用來描述(如我們所理解的)未來的可能經驗或情節的一個術語。有些漩渦或可能性要比其他漩渦更強，根據所牽涉的實體們的自由意志選擇以及現有的動量與能量形態，擁有更高的發生概率。由於無限的機會，任何的可能性/或然率複合體都有一席之地。預言可被認為是對於各種可能性/或然率漩渦的一種觀看，其中較強的那些漩渦是更容易被感知的。一定要了解：預言的價值僅只是表達可能性。

編程[此生的] (Programming [Incarnational])

Prior to an entity becoming consciously aware of the path of spiritual evolution, incarnation is automatic and catalyst is generally of a random nature. When the entity becomes aware of the mechanism for spiritual evolution (upon the activation of the green-ray energy center), the entity itself will, prior to incarnation, arrange and place those lessons and entities necessary for maximum growth and expression of polarity in the incarnative experience. Such programming may include: genetic predispositions, selection of parents and family, life circumstances, time period in which the incarnation will take place, personality characteristics, lessons of polarity, balance between love and wisdom, etc.

在一個實體有意識地覺察靈性進化的道路以前，投生是自動進行的，並且催化劑一般具有隨機性。當該實體變得覺察到靈性進化的機制時(即在啟動綠色光芒能量中心之際)，該實體自己將在投生之前、安排並放置其所需的功課與實體們，目的是在投生經驗中獲得最大的成長與極性表達。這樣的編程可能包括：遺傳傾向，父母與家庭的挑選，生活環境，投生所在的時期，人格特質，極性功課，愛與智慧的平衡狀態等等。

超心靈致意[超心靈攻擊] (Psychic Greeting [Psychic Attack])

The energizing of pre-existing distortions of a third-density seeker by higher-density entities. A negative greeting may consist of the tempting of the entity or group of entities away from total polarization towards service to others and toward the aggrandizement of self or of social organizations with which the self identifies. Depending upon the vibratory nature and purpose of the greeting, the third-density entity may be energized, blocked, or its imbalances accentuated.

由較高密度實體所從事的、供能給第三密度尋求者早已存在的扭曲。負面的致意

(greeting)可能包括：誘惑一個實體或一群實體遠離全面的服務他人之極化，轉而朝向自我膨脹或該自我所認同的組織的膨脹。取決於該致意的振動性質與目的，第三密度實體可能被供能、阻塞，或者被加重其不平衡的狀態。

隔離 (Quarantine)

Approximately 75,000 years ago, those who Ra calls the Guardians transferred the genetic material of the third-density Mars population from its destroyed home to Earth. This was deemed to be an abridgement of free will, so a quarantine was placed around Earth by the Guardians at the start of the 75,000 year master cycle of third density. The quarantine prevents interference from entities of other densities except in two circumstances: one, the Council grants permission to break quarantine, or two, a negative entity takes advantage of the window effect.

大約 7 萬 5 千年以前，Ra 所稱為的守護者將第三密度火星人群的遺傳材料從他們被毀的家園轉移到了地球。這被認為是對自由意志的刪減，所以在第三密度 7 萬 5 千年大師周期的開端，一個隔離網被守護者們安置在了地球周圍。這個隔離網可以阻止來自其他密度的實體的干涉，但兩種情況除外：一、土星議會准許打破隔離；二、負面實體利用窗戶效應。

Ra

A social memory complex that evolved upon the planet Venus, experiencing the third-density there 2.6 billion years ago, they have since left the planet and are presently at the sixth-density level of evolution. Their primary purpose is to teach the Law of One in response to the call for service issuing from this planet. They have made historical attempts of this, including interacting with the Egyptians. Their teachings, however, were distorted by the peoples of the time, thus their primary present goal is to heal those distortions given to the Law of One.

一個社會記憶複合體、過去在金星上進化、於 26 億年前在金星經驗第三密度，他們早已離開該行星，目前處在進化的第六密度水平上。他們的主要目標是教導一的法則，回應從地球發出的對於服務的呼求。在歷史上，他們曾做出過這方面的一些嘗試，包括與埃及人的互動。然而，他們的教導被那個時代的人群所扭曲，因此他們當前的主要目標是療癒那些被給予一的法則的扭曲。

老資格振動 (Seniority of Vibration)

The preferential treatment that gives priority of reincarnation to entities who are aware of the need to bend mind, body, and spirit toward achieving harvestability. It can be likened to placing various grades of liquids in the same glass: some will rise to the top, others will sink to the bottom. Layers and layers of entities will ensue, and, as harvest draws near, those filled with the most light and love will naturally, and without supervision, be in line for the experience of incarnation.

一種優先待遇，將轉世優先權給予那些已覺察到要使心智、身體、靈性專注於達成收割狀態的實體。這可被比擬為放置不同等級的液體在同一個玻璃杯中：有些液體會上升到頂部，其他的則會沉到底部。伴隨而來的結果是一層又一層的實體，當收割迫近的時候，那些充滿最多光與愛的實體將自然且無需監督地、進入投生體驗的隊伍中。

服務他人[正面途徑] (Service to Others [Positive Path])

One of two paths of polarity chosen in third-density experience. Also called the path of that which is; love, acceptance, and radiance are the hallmarks of the positive path. The positive path seeks to understand the unity of all things and revolves around the understanding, experiencing, accepting, and merging of self with self and with other-self, and finally with the Creator. In the desire to serve others is the fundamental respect for the free will of all beings and thus the positive entity awaits the call to service, serving only insofar as it is requested. The best way of service to others is the constant attempt to seek to share the love of the Creator as it is known to the inner self. This path attempts to open and balance the full spectrum of energy centers.

在第三密度經驗中被選擇的兩條極性途徑之一。亦稱為那本實存的途徑；愛、接納、放射是正面途徑的正字標記。正面途徑尋求理解一切事物之合一，聚焦於理解、體驗、接納，並且融合自我與自我、以及其他自我、最終與造物者相融合。在服務他人的渴望中有著根本性的對所有存有之自由意志的尊重，因此正面實體等待著對服務的呼求，僅在自己被需要時而服務。服務他人的最佳方式為：持續地試圖尋求分享那份如內在自我所知曉的造物者之愛。這條途徑試圖打開並平衡能量中心群的完整光譜。

服務自我[負面途徑] (Service to Self [Negative Path])

One of two paths of polarity chosen in third-density experience. Also called the path of that which is not; control, manipulation, and absorption are the hallmarks of the negative path. This path is predicated upon separation and

the manipulation, infringement, and enslavement of the free will of all other selves for the benefit of the self. This necessitates an omission and denial of universal love, or the green-ray energy center. Thus lacking empathy, the service-to-self entity does not await the call to service but calls itself to conquest.

在第三密度經驗中、被選擇的兩條極性途徑之一。亦稱為那本不存在的途徑；控制、操縱、吸收是負面途徑的正字標記。這條途徑建基於分離以及為了自我的利益而操縱、侵犯、奴役所有其他自我的自由意志。這就使得省略並否認普世愛或綠色光芒能量中心成為必要的。因此，由於缺少共情，服務自我的實體並不等待對服務的呼求，而是呼叫自己去征服。

性能量轉移 (Sexual Energy Transfer)

Energy transfer in general is the release of potential energy differences across a potentiated space. Sexual energy transfer is the transfer of energy during sexual intercourse between two sexually polarized entities depending upon the male/female principle ratio. Both positive and negative sexual energy transfers are possible. Positive energy transfer requires both entities to be vibrating at a green-ray level. In the positive transfer, the male will have offered the discharge of physical energy to the female, and the female discharges its stored mental and emotional energy. The transfer is mutually uplifting and enhancing, and offers possibility of polarization and service. With careful development this transfer also holds the possibility of opening the gateway and experiencing sacramental communion with the Creator.

一般的能量轉移是位能差之釋放穿過一個賦能空間。性能量轉移是兩個在性上極化的實體在性交時的能量轉移，它取決於男性/女性原則的比例。正面和負面的性能量轉移都是可能的。正面的能量轉移要求兩個實體都在綠色光芒水平上振動。在正面轉移中，男性會把肉體能量釋放給女性，女性則釋放其儲存的心智與情緒能量。該轉移使雙方都感到振奮且互相增強，還提供著極化與服務的可能性。隨著小心地發展，這個轉移也擁有開啓門戶並經驗到與造物者的聖禮交融之可能性。

漠不關心的污水溝 (Sinkhole of Indifference)

The spiritual path being predicated on the choice between the positive and negative polarities, the sinkhole of indifference is the state of remaining unpolarized and not achieving the transformation afforded by making the Choice. It is a state of being less-than-conscious and without power, a blind repetition of patterns. When neither path is chosen, the entity will continue to

receive catalyst until it forms a bias towards acceptance and love or separation and control.

靈性道路建基於正面與負面極性之間的選擇上。漠不關心的污水溝即是一種仍然未極化的狀態，沒有達成藉由做出選擇而提供的蛻變。它是一種較沒有意識又缺少力量的狀態、一些模式的盲目重複。當兩條途徑都沒被選擇時，該實體將繼續接收催化劑，直到它形成一個偏向：朝向接納與愛，或分離與控制。

社會記憶複合體 (Social Memory Complex)

When a collection of related entities, called a social complex, reaches a point of one orientation or seeking, it becomes a social memory complex. In a social memory complex, the experience of each entity is available to the whole, this forming a group memory that becomes available to the entire social complex. This is generally achieved in fourth density by positive and negative groups. The advantages of this complex are the relative lack of distortion in understanding the social beingness and the relative lack of distortion in pursuing the direction of seeking.

由相關實體所組成的一個群體，被稱為社會複合體，當他們抵達同一種導向或同一種尋求時，它將成為一個「社會記憶複合體」。在一個社會記憶複合體中，每個實體的經驗對於全體都是可得的，這就形成了一個群體記憶，它對整個社會複合體都是可得的。這通常在第四密度由正面和負面群體所實現。這個複合體的好處是：在理解社會的存在狀態上相對較少扭曲，以及在貫徹尋求的方向上相對較少扭曲。

Negative social memory complexes are organized in a strict pecking order on the basis of relative power, those more powerful controlling and enslaving the less. Positive social memory complexes are organized on the basis of unity, or the Creator in all things. In this arrangement, power and love are shared and free-will-respecting service is freely given.

負面的社會記憶複合體是以一種嚴格基於權力大小的啄序而被組織的，那些較有權力的實體控制並奴役較沒有權力的實體。正面的社會記憶複合體是基於合一或在所有事物中的造物者而被組織的。在這個配置中，權力與愛被分享，並且尊重自由意志的服務被自由地給予。

空間/時間和時間/空間 (Space/Time and Time/Space)

Space/time is the visible, physical realm that we now experience as conscious, incarnate beings. This is the realm of physics and the proverbial five senses.

Time/space is the invisible, metaphysical realms, also known as the inner

planes. This is the realm of intention and the unconscious. The terminology is likely based upon the theories of physics of Dewey Larson, used by Don and Ra to integrate this scientific understanding with the spiritual understanding. 空間/時間是可見的物質領域，是我們，做為處於投生狀態的有意識存有，現在所經驗到的。這是屬物理學和衆所周知的五官感覺的領域。時間/空間是不可見的形而上領域，亦被知曉為內在層面。這是屬意圖和無意識的領域。這種命名法很可能是以杜威·拉森的物理學理論為基礎的，被唐與 Ra 用來將這種科學的理解與靈性的理解相整合。

Space/time and time/space are complex and complete systems that form fundamental aspects of our illusion. They share an inverse relationship due to the inequality between time and space. In space/time, the spatial orientation of material causes a tangible framework for illusion. In time/space, the inequality is shifted to the property of time.

空間/時間與時間/空間是複雜且完整的系統、構成我們幻象之根本方面。由於時間與空間之間的不平等，它們分享一個倒置的關係。在空間/時間中，物質的空間定向導致了一個可觸的幻象構架。在時間/空間中，這不平等(狀態)則被轉移到了時間屬性上。

These space/time and time/space distinctions, as we understand them, do not hold sway except in third density. However, fourth, fifth, and to some extent, sixth densities, work within some system of polarized space/time and time/space.

空間/時間與時間/空間的區別，除了在第三密度，並不具有支配性影響。然而，第四、第五以及到某種程度的第六密度，都在某種極化的空間/時間與時間/空間系統之內工作。

Note: Ra also uses the term "time/space" to indicate the passage of clock and calendar time as we know it.

原註：Ra 也使用「時間/空間」這個術語來表明如我們所知的時鐘和日曆時間之推移。

靈性複合體 (Spirit Complex)

The fields of force and consciousness which are the least distorted of the mind/body/spirit complex (but which can be realized in many distorted and unintegrated ways by the mind and body complexes of energy fields). When the intelligent energy of mind and body are balanced, the spirit complex acts as a two-way channel, pathway, shuttle or communicator whereby 1) the

inpourings from the various universal, planetary, and personal sources may be funneled into the roots of consciousness, and 2) consciousness may be funneled to the gateway of intelligent infinity. Healing is the realization and undistorted opening of the mind and body to these spiritual instreamings.

心/身/靈複合體中扭曲最少的力場和意識場(但它能够以許多扭曲和未整合的方式被能量場中的心智與身體複合體所認識到)。當心智與身體的智能能量是平衡的，靈性複合體便充當一個雙向的管道、道路、穿梭載具或溝通者，藉此：一、來自宇宙的、行星的和個人的各式各樣的湧入可以被注入意識的根部；二、意識可以被注入智能無限的門戶。療愈是讓心智與身體實現這些靈性內流，並使心智與身體無扭曲地對它們開放。

The apparent addition of the spirit complex happens as second-density entities (mind/body complexes) become self-aware, thus becoming mind/body/spirit complexes and entering third density, the first density of consciousness of spirit. This addition is apparent rather than real as it is simply a realization of the spirit complex which was always available in potentiation. 當第二密度的實體(心/身複合體)變得自我覺察，因而變成心/身/靈複合體並進入第三密度、即靈性意識的首先密度時，靈性複合體之表面上的增加便發生了。這個增加是表面上的，而非真實的，因為這僅僅是對於在賦能狀態中總是可得的靈性複合體的實現。

靈性熵 (Spiritual Entropy)

A type of loss of polarity and cohesion. This is particularly experienced by negative social memory complexes due to their tendency toward inability to act totally as one being, thus causing them to experience constant disintegration of their social memory complexes.

極性和凝聚力的一種損失。這尤其被負面社會記憶複合體所經驗到，因為他們傾向於沒有能力完全做為一個存有而行動，因此導致他們經驗到其社會記憶複合體的不斷崩解。

塔羅 (Tarot)

A system of 22 images (The Major Arcana) first developed by Ra during their third-density experience and later passed to the Egyptians by Ra, it is used as a tool to study the archetypal mind and develop the magical personality. Ra suggests that the Major Arcana not be used as a method of divination but instead used as a means to study the archetypal mind, and to gain knowledge

of the self by the self for the purpose of entering a more profoundly, acutely realized present moment.

一個由 22 張圖像(大奧秘牌)組成的系統，最初由 Ra 在他們的第三密度經驗期間開發出來，隨後由 Ra 傳遞給埃及人。它被用作研讀原型心智與發展魔法人格的一個工具。Ra 建議不要把大奧秘牌當做一種占卜方法來使用，而是要把它當做一種研讀原型心智、並由自我獲得自我知識的方法，目的是進入一個更為深刻、敏銳地被了悟的當下此刻。

{譯註：一般的塔羅定義請參考該連結 <https://tinyurl.com/ydhbrn6z>}

思想形態 (Thought Form)

A pattern or persistence of thought that in some cases can exhibit persistent metaphysical or physical characteristics separate from the original thinker. Physical characteristics may include visual or material beingness. Thought forms can be created by entities consciously (typically higher-density beings) or unconsciously, particularly by the collective unconscious mind.

思想的樣式或思想的持續存在；它在某些情況下會表現出分離於起初思考者的、持久的形而上或物理特徵。物理特徵可能包括可見的或物質的存在性。思想形態可以被實體們(以較高密度的存有為典型)有意識地創造或無意識地創造，尤其是被集體無意識心智所創造。

出神狀態/管道 (Trance State/Channel)

In the context of the Ra contact, the state in which the instrument's mind/body/spirit complex left the physical body and allowed Ra to speak through it in a way supposedly undistorted by the presence of the instrument's own biases. In this state the instrument was unconscious and awoke with no memory of the information which was passed through her.

在 Ra 接觸的背景中，這是指器皿的心/身/靈複合體離開肉體、允許 Ra 透過它說話的狀態。據推測，以此方式傳訊就不會被器皿自身的偏向在場所扭曲。在這個狀態中，器皿是無意識的，而且醒來時不記得透過她傳遞的信息。

短暫信息 (Transient Information)

In the context of the Ra contact, information that is of a specific nature and lacks metaphysical principle or relevance, or is not directly related to the evolution of mind, body, and spirit. The level and purity of the contact was dependent on the level and purity of the information sought. Transient and

specific information, especially if emphasized, was deleterious to the working. 在 Ra 接觸的語境中，是指具有特定性質並缺少形而上原則或相關的信息，或者並不直接與心智、身體、靈性之進化有關聯的信息。通訊之水平與純度取決於所尋求的信息之水平與純度。短暫的或特定的信息，尤其是當它被強調時，對於該進行的工作是有害的。

真實顏色 (True Color)

The frequency that is the basis of each density, every color having specific vibratory characteristics both in space/time and in time/space. It is the basic vibration of a density which is then overlaid and tinged by the various vibratory levels within that density, and the attraction to the vibrations of the next true color density.

做為每個密度之基礎的頻率。每個顏色在空間/時間與時間/空間中都擁有特定的振動特徵。它是一個密度的基礎振動，然後被該密度內的不同振動水平以及下一個真實顏色密度之振動的吸引力所套疊或輕微染色。

調音 (Tuning)

To bring into harmony, reminiscent of tuning a musical instrument. Includes activities such as bringing the energy centers into a harmonious balance or tuning of the self in order to match the vibration of a contact for channeling. 帶入和諧中，類似於給一件樂器調音。它包括一些活動，諸如將各個能量中心帶入到一個和諧的平衡中，或將自我調音，以便與一個通靈接觸的振動相匹配。

無意識 (Unconscious)

A portion of the mind complex which is outside the perception of the entity's conscious awareness. It has various levels and depths ranging from the personal mind to the cosmic mind, and may contain a differing configuration, awareness, or will than the conscious mind. The nature of the unconscious is of the nature of concept rather than word. It corresponds to the female archetypal energy, is represented by the archetype of the High Priestess, and is the Potentiator of consciousness. Ra describes the nature of penetrating the veil to the unconscious mind as being "likened unto the journey too rich and exotic to contemplate adequate describing thereof."

在實體的有意識覺知之感知範圍外的心智複合體部分。它有著各種水平與深度、範圍從個人心智到宇宙心智，並且可能包含著不同於有意識心智的配置、覺知或意志。無

意識的本質具有概念而非言語的性質。它與女性原型能量相對應，由高等女祭司原型所表徵，並且是意識的賦能者。Ra 對「穿透罩紗進入無意識心智」之本質的描述為：「可被比喻為一段太過豐富和奇特、而無法從中沉思出適當描述的旅程」。

未顯化的自我 (Unmanifested Self)

The self which does not need other-self in order to manifest or act; that being which exists and does its work without reference to or aid from other-selves. Meditation, contemplation, and internal balancing of thoughts and reactions are those activities of the unmanifested self, while things such as pain or disease are the catalyst of the unmanifested self. In magic, one is working with one's unmanifested self in body, in mind, and in spirit; the mixture depending upon the nature of the working.

不需要其他自我來顯化或作用的自我；也即不參考其他自我或不依靠其他自我的協助而存在、並且做它的工作的那個存有。冥想、沉思以及對思維與反應的內在平衡都是未顯化自我的活動，同時諸如疼痛或疾病這樣的事物也是未顯化自我的催化劑。在魔法中，一個實體跟在身體、心智和靈性中的未顯化自我一起工作；其混合比例取決於該工作的性質。

向上螺旋光 (Upward Spiraling Light)

Commonly called "prana," this light is the ever-present energy of the Creator which radiates outward from all points in space. The term "upward" is not an indication direction, but an indication of the concept of that which reaches towards the source of love and light (the Creator). It is through this light that we progress in evolution towards the Creator, and it may be called upon and attracted by use of the will to seek the light. Different geometric shapes, such as the pyramid, can harness this light for various purposes.

通常被稱為「普拉那」(prana)，這種光是從空間中所有的位點向外放射的、造物者永遠存在的能量。「向上」這個用語並非表示方向，而是表示「朝向愛與光之源頭(造物者)探求」的概念。正是透過這種光，我們在進化中朝著造物者而進展；並且藉由使用尋求光的意志，它可以被呼求與吸引。不同的幾何形狀，例如金字塔，可以為了各式各樣的目的而利用這種光。

罩紗 (Veil)

An aspect of consciousness and experience that could be described as the separation of the conscious and the unconscious mind, which also results in a

veiling of our awareness from the true nature of the Creator. The veil exists as the result of an experiment of the early creations of the sub-Logoi. This is referred to “extending free will” and resulted in such a significant increase in free will that non-veiled entities were seen as not having free will. Prior to this implementation, non-veiled entities progressed along the path of spiritual evolution very slowly, the non-veiled condition being uncondusive to polarization. The veiling was so effective at increasing polarization that it was adopted by all subsequent sub-Logoi. The conditions created by the veil resulted in what Ra refers to as the Choice, the central purpose of third-density experience.

意識和經驗的一個方面，可以被描述為有意識心智與無意識心智的分離，它導致造物者的真實本質被遮蔽起來，使得我們無法覺察。該罩紗做為子理則的早期造物的實驗結果而存在。這被稱為「延伸自由意志」，其結果是如此顯著地增加了自由意志，以致於沒有罩紗的實體被視為不具有自由意志。在這被實施之前，沒有罩紗的實體們非常緩慢地沿著靈性進化的道路而進展，這種沒有罩紗的條件對於極化來說是沒有助益的。罩紗對於增加極化是如此有效，以致於隨後的所有子理則都採用了罩紗。由罩紗創造的這種條件，促成了 Ra 稱為的「選擇」，即第三密度經驗的中心目標。

The veil is semi-permeable, and while progressive lifting of the veil is third-density work, completely lifting the veil is not.

罩紗是半可滲透的，雖然逐步揭開罩紗是第三密度的工作，完全揭開罩紗則不是。

振動 (Vibration)

A term used to refer to: densities or sub-densities; to sounds, or speaking, or names; to state of mind; to channeling contact; an entity' s overall beingness, or pattern of behavior, or pattern of distortions, or progress of spiritual evolution, or thought-processes; the metaphysical state of a place; the metaphysical state of a planet and the peoples on the planet; vibration or movement in physics, particularly Dewey Larson' s Reciprocal Theory. Ra indicates that everything which is manifest is a vibration, beginning with the photon itself.

這個術語被用來指稱：密度或子密度；聲音或言語或名字；心智狀態；通靈接觸；一個實體的總體存在性，或行為模式，或變貌樣式，或靈性進化之進展，或思維過程；一個場所的形而上狀態；一顆行星及其上人群的形而上狀態；物理學、尤其是杜威·拉森的交互作用理論(Reciprocal Theory)中的振動或運動。Ra 指出，顯化中的每一事物都是一個振動，始於光子本身。

振動聲音複合體 (Vibratory Sound Complex)

振動聲音複合體[聲音振動複合體] (Vibratory Sound Complex [Sound Vibration Complex])

Occasionally used by Ra as a term for “word,” often used when referring to names.

偶爾被 Ra 用來指稱「單詞」，經常在涉及名字時被用到。

生命能 (Vital Energy)

The complex of energy levels of mind, body, and spirit. Unlike physical energy, it requires the integrated complexes vibrating in a useful manner. It may be seen to be that deep love of life and the appreciation of other-selves and of beauty. Without this vital energy, the least distorted physical complex will fail and perish. With this love, or vital energy or élan, the entity may continue though the physical complex is greatly distorted. Vital energy may be used, or reserved, depleted or increased.

心智、身體、靈性之能量水平的複合體。與肉體能量不同，它需要整合的複合體以有用的方式振動。它可以被視為那種對於生命的深沉熱愛，對於造物之美和其他自我的欣賞。沒有這股生命能，扭曲最少的肉體複合體也將失效與毀滅。擁有這股愛或生命能或活力(élan)，則該實體得以繼續存活，即便其肉體複合體是非常扭曲的。生命能可以被使用或保留，被耗盡或增加。

流浪者 [憂傷的兄弟姐妹] (Wanderer [Brothers and Sisters of Sorrow])

Entities from the fourth, fifth, and sixth densities who respond to a calling of sorrow by incarnating into a third-density environment in order to be of service to others by radiating love of others. In performing this service, the wanderer becomes completely the creature of third density, and thus is subject to the forgetting which can only be penetrated with disciplined meditation and working. This decision carries the risk the wanderer will forget its mission and become karmically involved, thus needing to continue reincarnating within third density in order to balance the karma.

來自第四、第五、和第六密度的實體；他們藉由投生進入一個第三密度的環境而回應憂傷的呼求，目的是藉由放射對他人的愛而服務他人。在履行這種服務時，流浪者完

全成為了第三密度的生物，因此受制於遺忘罩紗，唯有透過有紀律的冥想與工作才能穿透它。這個決定承載著風險，即流浪者可能會忘記其使命，並且開始與業力發生牽連，因此需要繼續在第三密度中輪迴轉世以平衡業力。

白魔法 (White Magic)

Magic in general being ritual dedicated to working with the unmanifested being, white magic is directing this working toward experiencing the love and joy of union with the Creator for the purpose of service to others. This love or joy then may be both protection and the key to the gateway to intelligent infinity and will radiate throughout the life experience of the positive adept. White magic is best undertaken in a group, but it may be performed by an individual so long as it is done in the knowledge that to aid the self in polarization towards love and light is to aid the planetary vibration.

一般的魔法是致力於跟未顯化存有在一起工作的儀式，而白魔法是引導這場工作通往一種體驗，即體驗跟造物者合一的愛與喜悅，目的是服務他人。這種愛或喜悅接著就可以成為保護，也可成為通向智能無限的門戶的鑰匙，並且將照耀正面行家的一生經驗。白魔法最好在一個團體中進行，但它也可以由單一個體所執行，只要該個體在以下這種認識下執行白魔法：協助自我極化朝向愛與光即是協助行星的振動。

意志 (Will)

Pure desire; the motivation, or impetus within an individual that becomes awakened and harnessed when directed towards service and spiritual seeking. Will could also be seen as the attraction to the upward spiraling line of light guiding spiritual evolution. It is the single measure of the rate and fastidiousness of the activation and balancing of the various energy centers. The will can be conscious or unconscious, the unconscious utilization of will possibly depolarizing the individual in their seeking. The faculty of will has been greatly enhanced by the veiling. In conjunction with faith, the seeker's will is a vital aspect of many aspects of service and seeking, from the simple utilization of catalyst for evolution to the opening of gateway to intelligent infinity.

純粹的渴望；當被引向服務與靈性尋求時，變得覺醒且得到治理的個體內在之動機或動力。意志也可以被視為受到向上螺旋光線吸引的程度；該光線指導著靈性進化。它是對於各個能量中心啟動與平衡之速率與嚴謹性的唯一度量。意志可以是有意識的或無意識的，不覺知地利用意志可能致使個體在其尋求過程中失去極性。意志的機能已經被罩紗過程大大地增強。尋求者的意志連同信心，是至關重要的、攸關服務與尋求

的許多方面，(範圍)從為了進化而單純地利用催化劑、到開啓智能無限的門戶。

功或工作 (Work)

A term that generally refers to action, experience, or service done in a spiritually significant and effective sense. Such work requires polarity in consciousness, thus it is done far more efficiently—with greater purity, intensity, and variety—when an entity continuously makes the Choice, polarizing in either service to others or service to self. Examples can range from the subtle work of mental balancing to the great work of offering one's life in service as a healer.

這個術語一般指稱，就靈性意義而言、所完成的具有重要性或有效性的行動、經驗、或服務。這樣的工作需要意識內的極性，因此當一個實體持續地做出選擇、在服務他人或服務自我中極化時，該工作便被更富有效率地完成，帶著更大的純度、強度和多樣性。例子的可能範圍從心智平衡的精微工作，到做為醫者、在服務中提供自己生命的偉大工作。

{該術語表由奧斯丁·布裏奇斯、蓋瑞·比恩製作。

這些定義並非旨在成為最終的、或權威性的(定義)。

為了更有深度地審視這些術語，請看《資源書》中的「概念指南」。}

關於索引的說明

下面的索引被獨特地設計，以使得對《Ra 接觸》這份資料的深入研讀成爲可能，因此它以多種方式偏離了標準索引格式。

- 索引編號指向特定的集會場次及問題編號，在其中可以找到相關的信息；而不是指向頁碼。
- 詞條是按字母順序列出的，但某些子條目是根據資料中顯示的概念背景來排序的。（例如，在「能量中心」的條目中，能量中心是按「紅色、橙色、黃色.....」的順序列出的。）
- 列出的索引編號，不僅僅限于那些提到了該術語的問答，還包括那些未含有該術語、却講述著該概念的問答。
- 這個特定的索引針對於《Ra 接觸》卷二，僅包含了引用本卷頁碼中所含集會的編號。卷一包含一個同樣被拆分的索引。任何詞條如果僅含有屬於另一卷的索引編號，則它仍會被包含在內，帶有一個指向那一卷的指針。完整統合的索引列出了標引《Ra 接觸》所有 106 場集會的編號，可在《資源卷》中找到(也可作爲獨立的小冊子被提供)。

這個索引的創建和完善得到了許多人的貢獻，在他們的能力範圍內，它是盡可能地綜合與全面。完整的索引總共含有 590 個術語(包括第一、第二和第三級的)，81 個可替代的措辭，114 個「另見」相關術語，以及 60 個「參見」，共有 9,000 多個問答被列出。儘管很全面，但該索引應被視爲一項持續不斷的工作，將在未來版本中接收後續更新。

與志願者一起，我們發現閱讀特定術語的每個問答是加深對於該資料之研讀的最豐盛的方法之一。我們希望您發現，這份索引對於您研讀該資料中所探討的衆多不同主題是一個有用的工具。

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Balancing : 平衡

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見: 原型, 身體的母體([Archetypes, Matrix of the Body](#))

Balance of the Body : 身體之平衡

5.2 | 12.31 | 51.5 | 61.6 | 61.10 | 64.20 | 88.6 |

Balance of the Spirit : 靈性之平衡

6.1 |

Balancing Exercises & Energy Centers : 平衡練習與能量中心

2.3 | 3.1 | 5.2 | 6.1 | 12.31 | 15.8-9 | 15.12-13 | 18.5 | 18.11 | 29.23 | 29.27 | 36.3 |

38.5 | 38.9-10 | 39.10 | 40.4 | 41.14 | 41.18-19 | 41.23-24 | 42.2-6 | 42.9-11 | 43.8
| 44.14 | 46.8-9 | 48.7 | 49.6 | 51.7 | 52.11 | 54.8 | 54.15-16 | 54.23-27 | 54.32 |
57.6 | 57.13-14 | 57.24 | 57.33 | 58.3-7 | 60.8 | 61.6 | 61.10-11 | 64.6 | 66.8 | 74.6 |
74.8-9 | 75.35 | 80.4 | 85.16 | 86.7 | 104.2-3 |

Ball Lightning : 球形閃電

53.23 |

Banishing Ritual of the Lesser Pentagram : 小五芒星驅逐儀式

41.2 | 67.16 | 72.2 | 72.8 | 72.13-14 | 72.17 | 73.2 | 74.14 | 75.3 | 75.5-7 | 76.4-5 |
79.5 | 80.2 | 95.4 | 103.18-19 |

Battle Beyond the Stars (movie) : 世紀爭霸戰[電影]

23.19 |

Beingness : 存在性

3.13 | 3.18 | 7.2 | 7.17 | 8.1 | 9.2 | 10.9-10 | 11.17 | 12.15 | 12.21 | 13.17 | 13.22 |
15.1 | 19.3 | 19.13 | 25.4 | 26.36 | 26.38 | 27.2 | 27.6 | 28.6 | 29.10-11 | 29.27 |
29.32 | 30.2 | 31.3 | 31.15 | 32.10 | 34.3 | 37.8 | 39.10 | 41.5 | 42.20 | 44.8 | 47.8 |
48.2 | 50.7 | 54.15 | 58.23 | 66.13 | 74.4 | 86.18 | 92.3 | 92.11 | 92.13 | 94.9 | 95.16
| 97.17 |

Bermuda Triangle : 百慕大三角

60.11 |

Bible : 聖經

2.6 | 3.2 | 3.4 | 26.5 | 87.3 |

Bid : 吩咐或命令

53.16 | 55.3-7 |

Bigfoot : 大脚

9.18 | 9.21-22 | 10.4-5 | 64.17 | 64.19 |

Biology : 生物學

見: 科學, 生物學([Sciences, Biology](#))

Biorhythm : 生理節律

61.2-4 | 64.10-14 | 89.4-5 |

Birth Defects : 天生缺陷

34.8 |

Black Hole : 黑洞

29.18-19 | 40.1 |

Body Complex : 身體複合體**Physical Complex : 肉體複合體**

2.3 | 3.16 | 3.8 | 4.17-18 | 5.2 | 6.4 | 10.14 | 11.30 | 14.18 | 15.4 | 15.8 | 18.15 |
18.20 | 18.27 | 19.9-11 | 19.13 | 19.20 | 20.3 | 23.7 | 26.13 | 29.19 | 30.2-3 | 30.5 |
31.6 | 31.15 | 36.8 | 39.1 | 40.9 | 40.12 | 40.14 | 41.12 | 41.21 | 43.22 | 46.9 | 47.8-
10 | 48.2 | 48.10 | 49.5 | 51.5 | 54.6 | 54.17 | 54.27 | 56.1 | 58.3 | 58.19 | 59.17 |
60.20 | 61.2 | 61.6-7 | 61.10-11 | 62.5 | 62.28 | 63.25 | 63.27 | 65.19 | 65.22 |
66.32-34 | 67.23 | 68.6 | 69.5 | 73.22 | 76.20-21 | 77.9 | 77.17 | 78.5 | 78.10-12 |
78.19 | 81.14 | 82.12 | 82.14 | 83.2 | 83.5-6 | 83.19-20 | 83.22-23 | 84.17 | 86.12 |
86.18 | 86.20 | 87.22-23 | 88.17 | 90.11-12 | 90.18 | 91.11 | 92.19 | 94.3 | 94.10 |
97.10 | 99.10 | 105.14 | 105.16 | 105.19-21 | 106.4 |

Red Ray Body Complex : 紅色光芒複合體

3.8 | 47.8 |

Orange Ray Body Complex : 橙色光芒複合體

3.8 | 47.8 | 47.14 |

Yellow Ray Body Complex : 黃色光芒複合體

3.4 | 3.8 | 47.8 | 47.10 | 47.13-15 | 48.10 | 68.6 | 74.3 | 75.24 | 79.9 | 103.2-3 |

Green Ray Body Complex : 綠色光芒複合體

3.8 | 47.8 | 47.11 | 54.6 | 63.25 | 63.27 |

另見: 星光體([Astral Body](#))

Blue Ray Body Complex : 藍色光芒複合體

3.8 | 12.5 | 47.8 | 51.2 | 54.6 | 67.6 | 67.15 |

另見: 提婆體([Devachanic Body](#))

Indigo Ray Body Complex : 靛藍色光芒複合體

3.8 | 47.8 | 47.11 | 47.15 | 48.7 | 51.10 | 54.6 | 66.14 | 70.14 | 70.17 | 71.6 |

另見: 以太體([Etheric Body](#))

Violet Ray Body Complex -紫羅蘭色光芒複合體

3.8 | 47.8 | 48.7 | 48.10 | 54.6 |

另見: 佛陀體([Buddha Body](#))

Body Relationship with Mind and Spirit : 身體跟心智與靈性的關係

6.1 | 19.20 | 32.10 | 40.14 | 47.8 | 48.2 | 51.5 | 61.6-7 | 77.9 |

Sacramental portion of the Body : 身體的聖禮部分

4.18 | 26.38 | 31.3 | 32.6 | 49.2 | 86.20 | 95.5 |

Balancing (and Knowledge) of the Body : 身體之平衡[與知識]

見: 平衡, 身體的([Balancing, of the Body](#))

Brain : 大腦

49.2-4 | 50.11 | 52.2 | 61.13 |

Brothers and Sisters of Sorrow : 憂傷的兄弟姐妹

12.26 | 23.10 | 52.9 | 55.7 | 65.7 |

另見: 流浪者([Wanderers](#))

另見: 眾星球之邦聯([Confederation of Planets](#))

Buddha Body : 佛陀體

47.8 |

另見: 身體複合體, 紫羅蘭色光芒的([Body Complex, Violet Ray](#))

C**Calling : 呼求**

1.0 | 4.8 | 7.1-9 | 8.12 | 10.12-13 | 11.18 | 12.26 | 14.2 | 14.18 | 14.24 | 21.14-16 |
21.18-20 | 22.17 | 22.19 | 22.25 | 23.1 | 23.6 | 23.8 | 24.8 | 26.34 | 27.1 | 43.28-29
| 55.4 | 55.7 | 60.27 | 62.20 | 65.7 | 67.28 | 68.5 | 72.8 | 73.3 | 73.8 | 74.12-13 |
80.14 | 81.25 | 85.4 | 87.6 | 89.39 | 90.3 |

另見: 平方法則([Law of Squares](#))

Cancer : 癌症

40.9 | 40.12-13 | 46.7-8 | 46.10-11 | 46.14-16 | 60.20 | 98.9 | 98.14-15 |

Cassiopeia : 仙后座

11.12 |

Catalyst : 催化劑

4.20 | 5.1 | 17.2 | 17.18 | 19.3 | 19.12-13 | 22.5-6 | 28.1-2 | 28.5 | 28.13 | 29.30 |
33.6-9 | 33.12 | 33.14-17 | 34.6-7 | 34.9 | 34.12-15 | 36.2 | 36.17 | 40.12 | 40.15 |
41.22 | 42.2 | 42.9-10 | 43.9 | 43.18 | 46.7 | 46.9 | 46.14-16 | 47.6 | 48.6-8 | 49.4-6
| 50.2-5 | 52.9 | 54.14-24 | 54.28 | 60.20 | 61.2 | 61.4 | 61.7 | 61.9 | 64.8 | 64.15-16
| 64.20 | 65.15 | 66.9 | 66.13-14 | 66.32-34 | 73.10-37 | 76.21 | 78.36 | 80.13-15 |
81.11-13 | 83.3 | 83.18 | 83.26-27 | 86.7 | 86.20-21 | 92.11 | 92.13-14 | 93.8 |
93.10-12 | 93.20 | 94.10-12 | 94.20 | 94.22 | 95.19 | 95.24-26 | 96.2 | 99.10 |

101.2-4 | 103.4 | 104.4 | 104.16 |

Catalyst (Archetype) : 催化劑[原型]

見: 原型, 催化劑([Archetype, Catalyst](#))

Cats, (Our) : 猫[我們的]

30.13 | 46.2 | 98.6 | 98.9 | 98.13 | 104.7-10 | 104.18 | 104.24 |

Cattle Mutilations : 牛只肢解

16.43 | 16.46 | 42.21 | 43.5 | 48.5 |

Cayce, Edgar : 艾格·凱西 [埃德加·凱西]

14.31-32 | 27.1 | 65.9 |

Celibacy : 禁欲

22.23 |

Cepheus : 仙王座

81.24 |

Chakra : 脉輪

見: 能量中心([Energy Center](#))

Chaldea : 迦勒底

76.6 | 88.22 |

Challenging of Spirits : 挑戰靈體

89.2 | 89.6-7 |

Channel, Trance : 出神通靈

Narrow Band : 窄波段

1.0 | 1.10-11 | 1.13 | 2.0 | 2.4 | 2.6 | 3.15 | 5.1 | 6.1 | 6.3 | 7.10 | 12.15 | 13.13 |
14.25 | 14.32 | 17.14 | 17.22 | 18.3 | 18.14 | 19.22 | 22.1-2 | 22.19 | 22.27 | 26.36 |
27.1 | 30.17 | 33.2 | 35.8 | 36.21 | 37.4 | 38.1 | 44.8 | 48.6 | 55.7 | 60.24-25 | 61.12
| 62.1 | 62.10 | 62.14 | 62.20 | 62.23 | 62.25 | 64.5 | 65.4 | 68.4-7 | 68.11 | 69.3-7 |
69.18-19 | 72.5 | 72.17 | 74.3 | 74.19 | 75.8 | 75.33-34 | 79.4-5 | 81.3-10 | 83.2 |
84.8 | 85.2 | 85.17 | 85.19-20 | 86.23 | 88.5 | 88.10 | 89.2 | 89.6-7 | 89.16 | 91.7-
11 | 94.3 | 94.7 | 94.9 | 97.15 | 102.20 | 103.3 | 103.8 | 106.9 |

另見: Ra 接觸之方法論([Ra Contact Methodology](#))

Chaos : 渾沌

[13.16](#) | [28.6](#) | 40.1 | 78.29 | 83.14 |

Chariot (Archetype) : 雙輪戰車[原型]

見: 原型, 心智的大道([Archetypes, Great Way of the Mind](#))

Children : 小孩

16.10 | 42.12 | 63.16 | 63.18 | 66.14 | 90.13 |

China : 中國

21.28 |

Choice, The : 選擇

16.7 | 16.11 | 17.33 | 19.15-18 | 20.10-11 | 30.1 | 36.12 | 50.7 | 60.16 | 67.11 |
69.11 | 76.15-17 | 77.12-16 | 77.19 | 78.21 | 78.24 | 78.26 | 79.31 | 85.9 | 85.11 |
87.11 | 87.25 | 89.33-34 | 91.16 | 92.22 | 92.33-34 | 95.27 |

另見: 極性[意識內的]([Polarity \[in Consciousness\]](#))

Choice (Archetype) : 選擇[原型]

見: 原型, 選擇([Archetypes, The Choice](#))

Christianity : 基督教

88.19 |

Cleanliness : 清潔

95.7 | 95.16 | 96.4 |

Cleansing Ritual : 淨化儀式

41.1 | 95.4-5 | 95.10 | 95.15-17 | 96.4-5 | 101.6-7 | 105.6-8 | 105.11 | 106.9 |
106.21 |

Colors : 顏色

1.7 | 27.17 | 28.2 | 32.12-13 | 33.3 | 33.20 | 38.5 | 40.3 | 40.5-6 | 40.11 | 40.15 |
41.14 | 41.19 | 41.25 | 42.13 | 43.8 | 44.14 | 47.3 | 47.8 | 48.7 | 48.10 | 49.6 | 51.5 |
54.5-6 | 54.8 | 54.11-12 | 56.5-6 | 57.12 | 58.20 | 59.23 | 62.29 | 63.25 | 63.28 |
64.4 | 67.6 | 67.11 | 74.4 | 77.17 | 78.18 | 81.3 | 85.11 | 92.22 | 92.34 | 93.8 | 94.16
| 94.18 | 94.23 | 97.12-13 | 97.17 | 99.11 |

Compassion : 悲憫心

*有愛的(Loving), 綠色光芒之愛(Green Ray Love), 無條件之愛(Unconditional Love),
普世之愛(Universal Love), 愛之振動(Vibration of Love)*

1.5 | 4.6 | 4.17 | 15.12 | 16.50 | 17.30 | 18.5-6 | 18.11 | 22.6 | 23.6 | 25.5-6 | 27.13
| 32.9 | 33.8 | 33.11 | 33.20 | 34.17 | 41.25-26 | 42.2 | 42.6-7 | 42.20 | 43.14-15 |
44.10 | 47.5 | 48.6 | 52.9 | 54.17 | 59.3 | 60.3 | 60.8 | 61.6 | 61.11 | 62.26 | 63.5 |
63.8 | 63.14 | 64.6 | 65.11 | 67.11-13 | 70.22 | 75.2 | 75.14-15 | 75.32 | 75.39 |
81.23 | 83.18 | 84.4 | 85.11 | 85.16 | 86.7 | 89.29 | 89.35-39 | 99.5 |

Complex : 複合體

79.42 | 83.19-20 | 89.20 |

Body Complex : 身體複合體

見: 身體複合體([Body Complex](#))

Consciousness Complex : 意識複合體

6.24 | 9.18 | 21.9 | 28.19 | 61.2 | 67.6 | 67.13-15 | 68.6-7 | 74.4 | 75.24 | 78.11 | 78.33 | 78.37 | 79.20 | 80.20 | 82.7 | 82.11-12 | 84.8 | 87.7 | 91.33 |

Mind Complex : 心智複合體

見: 心智複合體([Mind Complex](#))

Mind/Body/Spirit Complex : 心/身/靈複合體

心/身/靈複合體([Mind/Body/Spirit Complex](#))

Physical Complex : 肉體複合體

見: 身體複合體([Body Complex](#))

Social Complex : 社會複合體

10.1 | 10.7 | 10.12 | 10.15 | 11.16-17 | 13.23 | 14.4 | 14.6 | 16.6 | 16.10 | 17.1 | 18.6 | 18.8 | 18.21 | 19.11 | 19.14 | 21.28 | 22.6 | 22.22 | 23.1 | 31.4 | 45.1 | 52.2 | 64.15 | 70.7 | 71.14 | 83.10 | 83.14 |

Social Memory Complex : 社會記憶複合體

見: 社會記憶複合體([Social Memory Complex](#))

Sound Vibration Complex : 聲音振動複合體

見: 聲音振動複合體([Sound Vibration Complex](#))

Spirit Complex : 靈性複合體

見: 靈性複合體([Spirit Complex](#))

Concept : 概念

24.19 | 27.4 | 34.4 | 35.8 | 40.1 | 40.15 | 77.12-13 | 78.5 | 78.32 | 79.19-20 | 79.29-30 | 86.6 | 88.16 | 89.20 | 90.12 | 90.30 | 97.9 |

Conditioning : 調節效應

1.0 | 89.2 | 89.7 |

Confederation of Planets : 衆星球之邦聯

1.0-1 | 2.2 | 2.4 | 6.24-25 | 7.1 | 7.6-9 | 7.12 | 7.15 | 8.1 | 8.6 | 8.12 | 8.30-31 | 10.1
| 10.12 | 11.21 | 11.25 | 12.3 | 12.5 | 12.9 | 12.11 | 12.15 | 12.18 | 14.13 | 14.18 |
14.28-29 | 16.8 | 16.13 | 16.19 | 16.22 | 16.32-35 | 17.0-9 | 17.11 | 17.22 | 18.13 |
18.23 | 19.5-7 | 20.26-28 | 21.5 | 21.14-20 | 22.11-12 | 22.16-21 | 24.4 | 25.4-10 |
26.20-22 | 26.32 | 26.36 | 27.1 | 31.12 | 37.5 | 38.1 | 41.26 | 44.8 | 51.1 | 53.3 |
53.6 | 53.9 | 53.12-18 | 60.17 | 60.24-27 | 65.15 | 66.2 | 67.4 | 69.18 | 89.5-7 |
100.4 |

另見：流浪者([Wanderers](#))

另見：憂傷的兄弟姐妹([Brothers and Sisters of Sorrow](#))

Consciousness : 意識

見：複合體，意識([Complex, Consciousness](#))

Consonant with the Law of One : 與一的法則相調和的

6.14 | 7.9 | 18.5 | 18.8 | 42.10 | 52.7 |

Contemplation : 沉思

見：祈禱或沉思([Prayer or Contemplation](#))

Control : 控制

Manipulate : 操縱

11.15 | 11.18 | 11.20-21 | 12.2 | 32.2 | 46.9-12 | 46.16 | 48.6 | 52.7 | 53.14 | 54.19
| 54.25 | 62.20 | 65.7-8 | 67.8 | 67.23 | 75.19 | 83.12 | 87.6-9 | 87.15 | 89.31 | 99.8
| 100.13 |

Cosmic Mind : 宇宙心智

見：心智，宇宙的([Mind, Cosmic](#))

Council of Saturn : 土星議會

6.7-8 | 7.8-10 | 7.12 | 8.1 | 9.4 | 14.28-30 | 22.17 | 23.6 | 23.16 | 24.4 | 26.32 | 39.9
| 53.3 | 60.25 | 70.15 |

Crowley, Aleister : 阿萊斯特·克勞利

18.10-11 |

Crucifixion of Esmerelda Sweetwater (book) : 愛斯米蘭達·甘露的十字架苦刑[書籍]

67.16 | 68.13 | 69.20-21 |

Crux Ansata : 安卡十字架

見: 安卡([Ankh](#))

Crystallization : 結晶體/結晶化[名詞]

結晶化[動詞](Crystallize), 結晶狀(Crystalline)

2.1 | 2.3 | 3.6 | 28.2 | 29.23 | 29.27 | 29.30 | 34.10 | 39.12 | 47.7 | 49.8 | 51.7-8 |
56.3 | 57.6 | 57.8-9 | 57.12 | 57.16-17 | 58.18 | 59.17 | 64.5 | 66.5 | 66.10-11 |
66.15 | 73.10 | 73.17 | 74.6-9 | 74.11 | 75.23 | 81.27 | 83.3 | 83.18 | 84.10-11 |
85.16 |

Crystals : 水晶

2.3 | 6.21 | 14.7 | 22.21 | 29.24 | 29.27-28 | 29.31 | 58.3 |

Crystal Healing : 水晶治療

見: 治療, 水晶([Healing, Crystals](#))

D

D' Obrenovic, Michel : 米歇爾·D' 歐布雷諾維奇

見: 喬治·杭特·威廉森([Williamson, George Hunt](#))

Darkness : 黑暗

7.15 | 11.26-28 | 13.16 | 19.17 | 21.9 | 25.6 | 35.8 | 40.1 | 62.20 | 68.7-8 | 69.14 |
71.7 | 73.4 | 78.11 | 79.20 | 80.7-8 | 80.10 | 80.15 | 85.11 | 89.29 | 89.35 | 91.22 |
94.16 | 97.9 |

Daydream : 白日夢

見: 幻想([Fantasy](#))

Death : 死亡

17.20 | 23.12 | 26.25-28 | 30.3-4 | 31.14 | 33.9 | 33.11 | 34.6 | 34.18 | 47.9 |
47.11-15 | 48.7 | 51.6 | 51.10 | 53.3 | 63.2 | 63.12-14 | 63.20-21 | 65.21 | 67.28 |
68.6 | 69.3 | 69.6-7 | 70.15 | 70.17 | 71.6 | 81.13 | 82.25 | 83.2 | 86.7 | 89.31 |
91.10-11 | 95.25 | 104.9 | 105.18 |

Death (Archetype) : 死亡[原型]

見: 原型, 身體的蛻變([Archetypes, Transformation of the Body](#))

Deconsecration of a Sacred Place : 對一個神聖場所除聖

95.3 |

Deep Mind : 深層心智

見: 無意識([Unconscious](#))

Defense, Magical : 防護, 魔法性的

見: 魔法防護([Magical Defense](#))

Deleterious Energy Exchange : 有害的能量交換

106.13 | 106.22 |

Deneb : 天津四[星系]

10.15 | 21.28 |

Density : 密度

另見: 次元([Dimension](#))

另見: 子密度([Sub-Density](#))

6.14-15 | 7.15-16 | 9.4 | 11.3 | 13.8 | 13.13 | 13.20-23 | 15.25 | 16.2 | 16.21-30 |
16.33 | 16.38 | 16.51 | 16.53 | 17.1 | 17.18 | 17.41 | 18.5-7 | 19.12 | 26.24 | 27.16-
17 | 28.4 | 28.13-16 | 29.2 | 29.13-14 | 29.32 | 30.2 | 32.8-9 | 32.12 | 36.1 | 39.4 |
40.1 | 40.3-6 | 41.7-8 | 41.15-18 | 41.26 | 43.22 | 45.7 | 45.11 | 47.3-6 | 48.1 |
48.10 | 51.2 | 52.3-7 | 52.12 | 54.4 | 57.33 | 60.12 | 62.27-29 | 63.8 | 63.25 | 63.29
| 63.32 | 65.18 | 70.15 | 71.10 | 71.13 | 75.24 | 77.17 | 77.24 | 78.17-18 | 78.24-25
| 78.30 | 82.12-13 | 82.29 | 89.13 | 90.24-26 |

First Density : 第一密度

11.4 | 13.15-18 | 16.21 | 28.6 | 28.15 | 29.11 | 30.5 | 40.3 | 41.7-8 | 41.10 | 76.13 |
76.16 | 78.29 | 90.11 |

Second Density : 第二密度

9.14-15 | 9.17-19 | 10.3-4 | 10.15 | 13.17-21 | 14.1-3 | 16.21 | 19.2-3 | 19.5-9 |
19.13-15 | 20.1-4 | 20.18 | 20.20 | 30.5-7 | 30.9-10 | 30.12-13 | 31.4 | 34.7 | 38.8 |
40.3 | 41.10 | 41.14-18 | 41.17 | 46.2 | 53.14 | 76.13 | 76.16 | 76.20-21 | 77.24 |
89.9 | 90.5-6 | 90.10 | 90.12 | 90.21-22 | 91.12-13 | 94.16 | 98.6-7 | 99.10 | 101.5 |

Third Density : 第三密度

見: 第三密度([Third Density](#))

Fourth Density : 第四密度

6.14-19 | 11.3 | 11.5-6 | 11.8-16 | 12.16-17 | 12.28 | 13.20 | 13.22-23 | 14.17 |
15.20 | 16.11-12 | 16.21 | 16.32 | 16.39-40 | 16.50 | 17.1-2 | 17.15 | 17.18 | 17.22-
24 | 17.34 | 20.8 | 20.27-28 | 20.36 | 25.9-10 | 26.12 | 26.34 | 27.13 | 29.19-20 |
32.8-9 | 33.9-12 | 33.19-20 | 34.16 | 35.6-8 | 36.1 | 38.7 | 38.14 | 40.8-12 | 40.15 |
41.4 | 41.16 | 42.6-7 | 43.9-14 | 43.16-19 | 43.25-29 | 45.11 | 47.2-6 | 48.6 | 50.7-
9 | 51.2 | 52.3-7 | 53.18 | 57.33 | 58.19-21 | 60.20 | 61.13 | 62.18-23 | 62.28-29 |
63.8-32 | 64.8 | 65.6 | 65.10-12 | 65.17-19 | 66.7 | 66.29-32 | 67.7 | 77.15-17 |
78.24-25 | 79.32-33 | 82.29 | 85.9-13 | 87.7-13 | 87.25 | 90.3-5 | 90.9 |

Fifth Density : 第五密度

6.6 | 13.20 | 16.21 | 16.41 | 17.11-21 | 25.9-11 | 29.28 | 32.8-9 | 33.20 | 36.1 |
36.12 | 41.4 | 41.16 | 42.6-7 | 43.14 | 43.20-29 | 45.11 | 47.3 | 48.6 | 51.2 | 52.3-7 |
53.19-20 | 57.33 | 62.18-23 | 63.17 | 65.12 | 66.6 | 67.6-15 | 67.19 | 67.26 | 68.5-7
| 68.15-16 | 71.2-3 | 75.17-19 | 77.24 | 78.24-25 | 80.5-6 | 85.9-13 | 87.6-9 | 89.6
| 90.3-7 |

Sixth Density : 第六密度

1.1 | 6.4-7 | 6.23 | 8.20 | 12.28 | 13.20 | 14.19-21 | 16.21-22 | 25.9-10 | 32.8-9 |
32.11 | 33.20 | 36.1 | 36.7-17 | 36.22 | 37.6 | 41.4-6 | 41.16 | 43.14-15 | 43.24-27 |
45.4 | 45.11 | 48.6 | 51.2 | 52.3-7 | 52.9 | 57.33 | 59.3 | 60.13-16 | 63.17 | 64.6 |
65.12 | 66.6 | 67.27 | 68.10 | 69.11 | 70.6 | 70.9-12 | 75.32 | 75.36 | 77.24 | 78.25 |
81.16 |

Seventh Density : 第七密度

13.20 | 14.19 | 16.21-23 | 32.8 | 36.1 | 36.8-9 | 37.6 | 39.4 | 41.4 | 41.16 |

Eighth Density : 第八密度

6.8 | 14.32 | 16.21 | 16.32 | 28.15 | 36.8 | 40.1 | 51.1 | 52.12 |

Devachanic Body : 提婆體

47.8 |

另見：身體複合體，藍色光芒的([Body Complex, Blue Ray](#))

Devachanic Planes : 提婆層面

17.36-37

Devil (Archetype) : 魔王[原型]

見：原型，靈性的母體([Archetypes, Matrix of the Spirit](#))

Diaspora : 大分散

24.17 | 25.4 |

Diet : 飲食

40.14 | 41.22 | 42.12 | 83.28 | 84.3 | 102.2 | 102.5 | 102.12 | 102.17 | 102.21 |
103.3 | 105.2 |

另見: 食物([Food](#))

Dimension : 次元

3.8 | 4.2 | 4.4-5 | 4.9 | 5.2 | 6.4 | 6.6-8 | 6.13 | 6.15-16 | 6.18 | 6.24-25 | 10.1 | 10.3
| 10.6 | 10.16 | 11.12 | 13.8 | 13.17 | 14.4 | 14.17 | 15.18 | 16.2 | 16.5 | 16.22 |
16.25 | 16.32 | 16.43 | 17.1 | 17.18 | 17.31 | 20.7 | 20.36 | 21.5 | 26.24 | 27.2 | 36.1
| 36.3 | 40.1 | 52.1 | 54.5 | 57.33 | 59.14 | 61.9 | 62.20 | 63.24 | 64.4 | 65.9 | 76.17 |

另見: 密度([Density](#))

Dinosaur : 恐龍

30.6-8 |

Disciplines of the Body : 身體之鍛煉

3.16 | 4.17-18 | 5.2 | 41.21-22 | 61.6 | 64.20 | 66.32-33 |

Disciplines of the Mind : 心智之鍛煉

3.16 | 4.17 | 5.2 | 41.21-22 | 44.10 | 46.9 | 52.2 | 82.3 |

Disciplines of the Personality : 人格修煉

4.8 | 11.20 | 42.2 | 51.2 | 52.1-7 | 52.11 | 54.8 | 54.15-16 | 58.19 | 60.13 | 71.15 |
74.5-11 | 75.35 | 82.3 | 83.3 | 84.22 | 85.16 | 105.20 |

Disciplines of the Spirit : 靈性之鍛煉

4.17-19 | 6.1 | 41.21-22 | 42.12 | 52.3 | 52.11 | 73.17 | 73.22 | 74.11 | 80.9 | 80.20
| 103.8 |

Disease : 疾病

23.13-15 | 34.7 | 40.15 | 45.2 | 60.20 | 61.7 | 63.31 | 65.16 | 66.29 | 66.31-34 |
73.19 | 76.19-21 | 83.3-6 | 83.9 | 84.2-3 | 94.2-3 | 105.17-18 |

Distortion : 變貌

1.1 | 1.5 | 1.7 | 1.10 | 3.4 | 4.9 | 4.19 | 8.31 | 9.9 | 10.10 | 11.17 | 13.12 | 14.10 |
15.9 | 15.21 | 17.33 | 18.6 | 18.22 | 20.32 | 21.3 | 22.6 | 22.19 | 27.7 | 29.25-27 |
31.7-8 | 34.12 | 40.12 | 43.13 | 44.13 | 46.2 | 46.12 | 47.2 | 48.2 | 51.6 | 54.8 |
54.22 | 54.28 | 54.32 | 55.2 | 57.24 | 57.33 | 60.29 | 61.4 | 62.3-4 | 62.14-15 | 64.4
| 64.16 | 64.20 | 66.9 | 66.13 | 66.18 | 67.2-3 | 67.12 | 68.7 | 71.16-17 | 72.10 |
73.19 | 74.3 | 75.16-17 | 76.9 | 78.5 | 80.4 | 80.12 | 82.14 | 82.22 | 84.13 | 86.15 |
86.22 | 89.22 | 90.3 | 91.37 | 94.10 | 95.3 | 101.4 | 102.21 | 104.2 | 105.17-18 |
106.2 | 106.7-8 | 106.12 | 106.22 |

Primal Distortion : 原初變貌

3.14 | 4.20 | 7.15 | 9.10 | 10.12 | 11.20 | 13.8 | 13.12 | 14.10 | 14.18 | 14.28 | 15.21
| 18.5-6 | 19.12 | 19.21 | 21.14 | 22.27 | 27.12 | 56.3 |

First Distortion : 第一變貌

有限(Finity), 自由意志(Free Will), 覺知(Awareness)

2.2 | 3.14 | 4.20 | 6.26 | 7.1 | 7.12 | 7.17 | 8.1 | 9.9 | 10.12 | 11.18-19 | 12.5 | 13.6-
8 | 13.12-13 | 13.16 | 15.13 | 15.20-21 | 15.25 | 16.1-9 | 16.27 | 16.30 | 17.1 | 18.1
| 18.5-6 | 18.20 | 18.24 | 19.12 | 19.16-17 | 20.11 | 20.26 | 20.32 | 21.4 | 21.8-9 |
21.14 | 21.18-20 | 22.2 | 22.17 | 24.8 | 25.1 | 26.13 | 26.36 | 27.5 | 27.8-10 |
27.12-13 | 28.1 | 28.6 | 28.13 | 29.10 | 29.31 | 30.7 | 30.11 | 31.6 | 31.15 | 33.1-2 |
33.9 | 36.7 | 36.12 | 36.20 | 38.1 | 39.6-7 | 40.1 | 41.4 | 41.25 | 42.3 | 42.8 | 43.29-
31 | 47.2 | 47.16 | 48.8 | 51.9-10 | 53.3 | 53.7 | 54.3 | 54.7 | 54.11 | 54.13-14 |
54.18 | 54.27 | 55.4 | 58.7 | 59.1 | 60.9 | 60.26 | 61.8 | 62.0 | 62.20 | 63.18 | 63.30 |
64.7-9 | 65.6 | 65.19 | 66.9 | 66.26 | 67.11 | 67.20-21 | 67.26 | 68.3 | 68.14 |
68.16-18 | 69.3 | 69.8-9 | 69.12 | 69.16-17 | 70.5 | 70.11 | 71.12-14 | 72.7-9 |
73.3-4 | 73.12-14 | 75.16 | 76.12-13 | 77.9 | 77.12-13 | 77.17-20 | 77.24 | 78.5 |
78.8-9 | 78.13-14 | 78.19-20 | 79.6 | 79.10 | 79.13-14 | 79.18 | 79.20-21 | 79.24 |
79.27 | 79.32-34 | 79.42 | 81.30 | 81.32 | 82.10 | 83.28 | 84.3 | 84.20 | 84.22 |
85.16 | 87.7 | 87.9-11 | 88.23 | 89.4 | 89.18 | 89.25 | 89.44 | 90.5 | 90.14 | 91.7 |
92.13-14 | 92.18 | 94.9 | 94.14 | 96.2 | 96.12-13 | 97.5 | 97.7 | 98.5 | 98.12 | 99.10
| 103.4 | 103.9 | 104.26 | 105.8 | 105.11-12 | 106.5 | 106.13 |

另見: 混淆法則 ([Law of Confusion](#))

Second Distortion : 第二變貌

理則(Logos), 愛(Love), 共同創造者(Co- creator), 原初共同創造者(Primal Co-

creator), 創造性原則(*Creative Principle*)

9.10 | 13.7-9 | 13.13 | 13.15-16 | 14.10 | 15.9 | 15.21-22 | 18.6 | 19.12 | 27.11-17 |
28.1-3 | 28.5-11 | 28.20 | 29.2-13 | 29.32 | 30.1 | 30.14-15 | 39.4 | 40.1 | 41.4 |
41.7-8 | 41.12 | 41.18 | 41.25 | 46.14 | 47.2 | 51.10 | 52.2 | 52.11-12 | 54.4-5 |
54.7-10 | 54.17 | 54.27 | 59.24 | 63.29-30 | 65.17 | 71.11-13 | 74.4 | 74.19 | 76.9-
10 | 76.17-18 | 76.21 | 77.11-14 | 77.16-22 | 78.8 | 78.10 | 78.19-20 | 78.22 |
78.26 | 78.33-34 | 79.11 | 79.13-14 | 79.20 | 79.24 | 79.28 | 80.22 | 81.23-25 |
81.30 | 81.33 | 82.8-12 | 82.21 | 83.6 | 83.21 | 83.26 | 84.9 | 84.22 | 90.11-14 |
90.16-21 | 90.23-24 | 90.26 | 91.2-3 | 91.6 | 91.12 | 91.14-17 | 91.35 | 92.10-11 |
92.13 | 92.18 | 93.5 | 93.10 | 93.13-14 | 94.14 | 99.8 | 99.10 |

另見：理則([Logos](#)) & 愛([Love](#))

Third Distortion : 第三變貌

光(Light), 光子(*Photon*)

6.14 | 12.5 | 13.9 | 13.16-17 | 15.4 | 15.9 | 15.21 | 17.18 | 27.13-14 | 27.16-17 |
28.2-5 | 28.7-8 | 29.12 | 29.16 | 32.12 | 39.6 | 40.1 | 40.3 | 40.5 | 40.9 | 41.9 | 47.8
| 52.11-12 | 54.4 | 54.10 | 54.27 | 56.3 | 57.6 | 57.12 | 57.33 | 58.12 | 58.15-18 |
59.10-11 | 59.16 | 59.19 | 60.10 | 60.12-13 | 64.6 | 66.5 | 67.13-15 | 70.19 | 72.8 |
74.17 | 78.9 | 82.7 | 85.11 |

另見：光，向下螺旋的([Light, Downward Spiraling](#))

另見：光，向上螺旋的([Light, Upward Spiraling](#))

另見：普拉那([Prana](#))

Divination : 占卜

76.6 | 88.23 | 93.17 |

Doubling : 倍增或加倍

7.2-5 | 7.7 | 10.13-14 | 11.11 | 22.27 | 26.40 | 37.7 | 39.1 | 59.14 | 62.15 | 65.12 |
73.22 | 83.17 | 87.14 |

另見：平方法則([Law of Squares](#))

Downward Spiraling Light : 向下螺旋光

見：光，向下螺旋([Light, Downward Spiraling](#))

Dreaming : 做夢

14.25-26 | 44.10-11 | 46.2 | 83.3 | 83.16 | 84.8 | 85.19 | 86.7-15 | 95.18 |

Dual Activated (Bodies/Individuals) : 雙重啟動的[身體/個體]

17.1 | 63.8 | 63.11-19 | 63.21-23 | 63.25 | 63.28 | 65.19 | 66.7 |

E

Earth Changes : 地球變動

1.9 | 17.1 | 24.4 | 33.12 | 57.13 | 65.9-10 | 65.15 | 84.7 |

另見: 收割([Harvest](#))

Earth' s Population : 地球人口

6.13 | 10.6 | 20.18-22 | 21.11 | 47.15 | 59.4-5 | 91.13 |

Easter Island, Heads of : 復活節島, 巨頭

20.30-35 | 20.37 |

Ectoplasm : 靈質體

47.8 | 69.3 |

Eden : 伊甸園

77.17 |

Ego : 小我

15.10-12 | 18.5 | 62.20 | 62.23 | 67.7 |

Egypt : 埃及

1.3 | 1.5 | 2.2 | 14.4-5 | 14.26 | 22.21-22 | 23.1-2 | 23.6 | 23.8 | 23.13-14 | 24.4 |
24.6 | 27.1 | 51.4 | 51.6 | 60.14-15 | 76.6-8 | 88.16 | 88.21 | 88.24 | 89.16-17 |
89.22-23 | 90.29 |

Egyptian Tarot : 埃及塔羅

91.18 | 91.26 | 92.7-8 | 93.15 | 103.15 |

Eighth : 第八層級的

11.8 | 14.32 | 34.2 |

Einstein, Albert : 阿爾伯特·愛因斯坦

17.8-9 | 26.20 | 39.4 |

Eisenhower, Dwight D. : 德懷特·D·艾森豪

24.19 | 26.33 |

Elder Race : 長老種族

15.15 | 15.17-20 |

Electricity : 電

19.19-20 | 20.9 | 25.5 | 28.18-19 | 31.2 | 38.12 | 39.4 | 48.2 | 49.4 | 55.16 | 57.18 |
58.16 | 59.17 | 60.18 | 63.13 | 65.12 | 65.22 | 66.22 | 66.26 | 75.33 | 84.10-11 |
87.18 | 88.10 | 93.3-4 | 93.6 | 96.6-8 | 106.6 |

Elemental : 元素[精靈]

16.43-46 | 17.37 | 77.6 | 95.4 | 95.6 | 96.2 | 96.4 | 97.6 | 99.8 |

Elements : 元素

火(Fire), 風(Wind), 水(Water), 地(Earth)

1.12-13 | 6.1 | 6.7 | 9.5 | 13.16 | 13.18 | 15.12 | 20.42 | 29.33 | 49.5 | 54.27 | 57.9 |
73.10 | 73.17 | 73.19 | 73.22 | 74.19 | 75.10-11 | 75.40 | 78.29 | 88.23 | 89.20 |
95.4-7 | 95.14-15 | 96.14 | 101.7 |

Emperor (Archetype) : 皇帝[原型]

見: 原型, 心智的經驗([Archetypes, Experience of the Mind](#))

Empress (Archetype) : 皇后[原型]

見：原型，心智的催化劑([Archetypes, Catalyst of the Mind](#))

Enchantress (Archetype) : 魅惑女巫[原型]

見：原型，身體的經驗([Archetypes, Experience of the Body](#))

Energy Center : 能量中心

15.7 | 15.9 | 15.12 | 17.39 | 21.9 | 32.12-14 | 35.1 | 38.5 | 39.10 | 39.12 | 40.4 |
41.8-9 | 41.14 | 41.16 | 41.18-19 | 42.9-11 | 42.20 | 43.5 | 43.8 | 44.14 | 47.4 |
47.8 | 48.7 | 48.10 | 49.5-6 | 50.2 | 50.12 | 51.5 | 51.7-8 | 54.8-9 | 54.14-17 |
54.25-32 | 55.16 | 56.3 | 57.6 | 57.33 | 60.31 | 66.5 | 71.15 | 72.17 | 73.10 | 74.6 |
75.23 | 78.18 | 84.11 | 84.20 | 86.7 | 90.29 |

Primary Energy Centers : 主要能量中心

39.10 | 40.4 | 41.19 | 41.25 | 47.3 | 48.7 | 49.5 |

Red Ray Energy Center : 紅色光芒能量中心

15.12 | 26.38 | 31.4-5 | 34.15-16 | 39.10-11 | 41.25 | 46.9 | 47.8 | 50.2 | 51.8 |
54.17 | 54.25 | 54.27 | 57.6 |

Orange Ray Energy Center : 橙色光芒能量中心

15.12 | 26.38 | 31.5 | 31.14 | 32.2 | 32.14 | 34.9 | 34.12 | 34.16 | 41.10 | 41.13-14 |
41.25 | 47.8 | 47.14 | 49.6 | 51.8 | 54.17 | 54.25 | 75.23 | 84.18-19 | 85.11 |

Yellow Ray Energy Center : 黃色光芒能量中心

15.12 | 26.38 | 31.5 | 32.2 | 32.14 | 34.9-10 | 34.12 | 34.16 | 39.10 | 41.14-15 |
41.25 | 47.8 | 47.10 | 47.13-14 | 49.5-6 | 51.8 | 54.17 | 54.25 | 66.5 | 66.9 | 66.14 |
70.17 | 75.24 | 82.25 | 84.18-19 | 85.11 | 87.22-23 | 102.2 | 102.11 | 105.13 |

Green Ray Energy Center : 綠色光芒能量中心

12.31 | 15.12 | 21.9 | 26.38 | 31.3 | 31.5 | 31.10 | 32.3 | 32.5 | 32.14 | 34.9-10 |
34.12-15 | 34.17 | 39.10 | 41.16 | 41.25 | 42.7 | 47.3-4 | 47.8 | 47.11 | 48.7 | 49.6 |
50.8 | 51.8 | 54.17 | 54.25 | 54.31 | 57.6-7 | 66.5 | 72.17 | 73.17 | 73.22 | 74.19 |

75.24 | 78.37 | 83.3 | 83.14 | 83.18 | 84.9 | 84.11-13 | 84.16 | 84.18 | 84.20-21 |
85.16 | 86.7 | 86.20 | 87.11 | 87.21 |

Blue Ray Energy Center : 藍色光芒能量中心

15.12 | 26.38 | 32.5 | 32.14 | 39.10 | 41.25 | 47.3-4 | 47.8 | 48.7 | 48.10 | 49.6 |
51.8 | 54.17 | 54.25 | 54.31 | 66.5 | 72.17 | 75.24 | 83.14 | 84.20-21 | 91.35 |

Indigo Ray Energy Center : 靛藍色光芒能量中心

11.8 | 15.12 | 26.38 | 32.5-6 | 32.14 | 47.4 | 48.7 | 49.2 | 49.6 | 50.13 | 51.8 | 54.17
| 54.25 | 54.31-32 | 57.33 | 58.19 | 58.23 | 71.15 | 73.10 | 73.13 | 73.19 | 74.6 |
74.8 | 74.11 | 84.21 | 89.29 | 91.35 | 101.2 | 103.4-5 | 105.2 |

Violet Ray Energy Center : 紫羅蘭色光芒能量中心

11.8 | 12.31 | 14.14 | 15.12 | 19.20 | 26.38 | 29.27-30 | 32.7 | 33.19 | 34.15-16 |
38.5 | 39.10 | 41.19 | 47.8 | 48.7 | 48.10 | 49.2 | 49.6 | 50.12-13 | 51.1 | 51.8 |
54.27 | 54.30-31 | 57.6 | 58.23-24 | 72.17 | 73.7 | 73.13 | 84.20-21 | 85.20 |

Energy Center Blockage : 能量中心阻塞

9.23 | 12.31 | 15.9-12 | 23.7 | 25.1 | 26.38 | 31.2 | 31.9 | 31.14-15 | 32.2 | 32.14 |
38.5 | 41.25 | 50.2 | 50.12 | 51.5 | 51.7 | 54.11-12 | 54.14-15 | 54.31-32 | 56.3 |
58.5 | 60.31 | 73.19 | 74.6 | 84.9-10 | 84.18-19 | 86.7 | 86.11 | 87.18-19 | 87.21 |
91.35 | 98.5 | 102.2 | 102.9 | 102.11 | 103.5 |

Energy Transfer : 能量轉移

General Energy Transfer : 一般的能量轉移

31.2 | 32.5 | 39.10 | 54.25 | 54.31 | 55.8 | 60.8 | 66.5 | 66.9 | 73.21-22 | 76.3 |
84.17 | 106.13 |

Sexual Energy Transfer : 性能量轉移

25.1 | 26.38 | 30.10 | 31.2-7 | 31.9 | 31.11-15 | 32.2 | 32.5-10 | 39.10 | 44.1 | 48.2 |
54.25 | 54.31 | 71.17 | 72.16 | 73.21-22 | 76.2 | 83.3 | 84.9-22 | 86.20-21 | 87.18 |
87.22-27 | 92.20 | 92.25 | 99.10 |

Enlightenment : 開悟

Illumination : 啓悟或啓蒙

1.10 | 2.1 | 4.8 | 15.13 | 17.2 | 17.37 | 18.5 | 23.10 | 48.5 | 49.4 | 52.7 | 57.24 |
57.33 | 70.4 | 71.22 | 78.19 | 79.20 | 80.13 | 80.15 | 97.9 |

Error : 錯誤

錯誤(Mistake), 失誤(Misstep), 不正確(Incorrect)

4.13 | 8.6 | 12.24 | 14.34 | 17.0 | 17.12 | 17.17 | 18.1 | 18.23 | 23.16 | 32.1 | 32.4 |
32.9 | 34.5 | 44.17 | 53.16 | 64.3 | 69.17 | 69.20 | 70.4 | 71.6 | 73.19 | 76.10 | 78.1 |
78.26-28 | 80.0 | 80.8 | 85.12 | 85.14 | 87.17 | 91.8 |

Error In Transmission : 傳輸中的錯誤

17.0 | 17.12 | 18.1 | 32.3-4 | 74.2 | 74.19 | 80.0 | 85.12-14 | 87.17 |

Etheric Body : 以太體

47.8 | 47.11 | 47.15 | 48.7 | 66.14 | 66.26 |

另見：身體複合體，靛藍色光芒的([Body Complex, Indigo Ray](#))

Evolution : 進化

Evolution of Spirit : 靈性之進化

28.13-14 | 30.1 | 30.5 | 30.7 | 30.14 | 36.15 | 36.17 | 37.3 | 39.10 | 40.3 | 41.4 |
41.10 | 41.18 | 45.11 | 47.2 | 48.8 | 50.5 | 51.5 | 52.2 | 52.11 | 54.24 | 60.27 | 65.17 |
| 67.11 | 70.22 | 71.6 | 74.10 | 77.10 | 77.24 | 78.33 | 82.7 | 82.12 | 83.25 | 83.27 |
84.22 | 88.16 | 88.24 | 89.26 | 90.13 | 90.15 | 90.26 | 91.36 | 92.11 | 92.17 | 92.19 |
93.14 | 93.16 | 97.9 | 105.14-16 | 106.23 |

Physical Evolution : 肉體進化

見：科學，進化([Sciences, Evolution](#))

Exercise, Physical (for the Instrument) : 肉身練習[針對器皿的]

18.27 | 25.2 | 34.1 | 39.2 | 53.1 | 66.3 | 84.5 | 100.3 | 103.3 | 104.2 |

Experience (Archetype) : 經驗[原型]

見：原型，經驗([Archetype, Experience](#))

F

Faith : 信心

3.9 | 16.18 | 27.4 | 41.22 | 42.12 | 46.9 | 54.24 | 54.31 | 60.18 | 67.30 | 73.13 |
80.13 | 80.20 | 82.29 | 84.21 | 85.4 | 94.7 | 95.16 | 97.9 | 101.2 | 105.1 |

另見：智能無限([Intelligent Infinity](#))

Faith (Archetype) : 信心[原型]

見：原型，靈性的催化劑([Archetypes, Catalyst of the Spirit](#))

Fantasy : 幻想

16.54-7 | 61.6 |

Fasting : 禁食

40.14 | 41.21-22 | 42.12 | 105.4 |

Faults : 缺陷

59.3 | 75.15 |

Female/Male : 女性/男性

5.2 | 26.38 | 31.7-10 | 54.3 | 74.4 | 78.3 | 78.36 | 84.22 | 87.22-28 | 89.19 | 89.36 |
91.18 | 92.20 | 92.25 | 92.28 | 93.10 | 94.10 | 94.14 | 95.19 | 99.8 | 100.6 |

Food : 食物

4.22 | 18.4 | 18.27 | 19.22 | 21.12-13 | 23.14 | 25.2 | 40.14 | 42.7-8 | 43.17-24 |
64.4 | 65.9 | 77.8 | 77.10 | 81.10 | 83.28 | 85.2 | 88.19 | 98.5 | 99.1-2 | 102.2 |
102.5 | 102.9-10 | 102.12-16 | 104.4 |

Forgetting, The : 遺忘

見: 遺忘罩紗([Veil of Forgetting](#))

Forgiveness : 原諒

17.20 | 18.12 | 26.30 | 34.4-5 | 34.17 | 40.13 | 41.25 | 50.7 | 52.7 | 65.19 | 71.6-7 | 78.5 |

Form-maker Body : 形體製造者身體

47.11 | 48.7 | 51.10 | 71.6 |

另見: 身體, 靛藍色光芒的([Body, Indigo Ray](#))

Franklin, Benjamin : 本杰明·富蘭克林

26.15-16 |

Free Will : 自由意志

見: 第一變貌([Distortion, First](#))

Frontal Lobes (of the brain) : 前額葉[大腦的]

49.2-4 | 52.5 | 61.13 |

Frye, Daniel : 丹尼爾·弗萊

8.30 |

Fusion : 融合

32.9-10 | 41.4-5 |

G

Games : 遊戲

19.17 | 34.12 | 50.7 | 75.24 |

Garlic : 大蒜

95.4 | 95.6 |

Gateway to Intelligent Infinity : 通往智能無限的門戶

見: 智能無限之門戶([Intelligent Infinity, Gateway to](#))

Genghis Khan : 成吉思汗

11.9-15 | 17.25 |

Ghosts (Lingering Spirits) : 鬼魂[留連不去的靈體]

47.12-14 |

Gnosticism : 諾斯底主義

51.6 |

Goering, Hermann : 赫曼·戈林

35.5 |

Golden Dawn : 金色黎明

42.17-18 | 69.22 |

Graduation : 畢業

10.4 | 10.9 | 11.6 | 19.5 | 20.3 | 20.18 | 30.5 | 34.16 | 36.12 | 38.6 | 38.14 | 40.4 |
41.26 | 47.5-6 | 52.12 | 63.9 | 82.21-22 | 82.26-29 | 89.35 | 89.40 | 104.11 |

另見: 收割([Harvest](#))

Gravity : 重力

20.7 | 29.15-22 | 37.8 | 40.1 | 52.2-5 | 59.7 | 70.23 | 71.14 |

Great Pyramid at Giza : 吉沙大金字塔

3.6 | 3.12 | 3.15 | 4.6 | 23.6 | 23.8 | 51.6 | 55.11-16 | 56.3-6 | 57.12 | 59.15 | 60.13

| 64.9 | 66.23 | 66.25 | 89.14-16 | 96.21 |

另見：金字塔([Pyramids](#))

Great Record of Creation：造物的偉大紀錄

60.16 |

Great Way (Archetype)：大道[原型]

見：原型，大道([Archetype, Great Way](#))

Great Work：偉大工作

6.1 | 48.6 | 52.2 |

Greeting, Psychic：致意，超心靈

見：超心靈致意([Psychic Greeting](#))

Guardians：守護者

7.9 | 9.6-9 | 9.18 | 12.3-5 | 16.1 | 16.5-6 | 20.28 | 21.8 | 21.14 | 24.4 | 30.14 | 48.8 |
50.5 | 51.1 | 52.12 | 54.10 | 67.13 | 95.22 |

另見：保護([Protection](#))

Guides：指導

Guidance System：指導系統

12.14 | 14.18 | 18.8-9 | 36.12 | 54.3 | 67.28 | 69.3-6 | 70.11 | 86.7 |

另見：天使([Angels](#)) & 高我([Higher Self](#))

H

Hair：頭髮

19.9 | 19.13 | 20.6 | 49.5 | 69.0 | 75.33-34 | 106.4 |

Hall of Records：紀錄的大廳

見：阿卡西紀錄([Akashic Records](#))

Hanged Man (Archetype) : 倒掉之人[原型]

見：原型，身體的形意者([Archetypes, Significator of the Body](#))

Harmony : 和諧

1.1 | 2.0 | 4.13 | 7.9 | 7.14-15 | 15.24-25 | 16.5 | 17.18 | 18.6 | 18.11 | 20.13 | 22.3
| 29.9-10 | 29.30 | 30.14 | 32.8-9 | 33.1-2 | 36.1 | 36.17 | 36.21-22 | 37.3 | 38.1 |
38.6 | 38.9 | 40.4 | 41.26 | 42.2 | 42.7 | 43.11 | 47.6 | 47.15 | 48.6-7 | 49.9 | 50.7 |
53.2 | 54.6 | 54.15-16 | 54.32 | 55.7 | 57.9 | 57.34 | 60.5 | 60.18 | 60.20 | 61.5 |
62.13 | 64.8 | 65.12 | 66.3 | 67.28 | 67.31 | 68.16 | 69.6 | 71.14 | 71.21 | 75.28 |
77.9 | 77.17 | 80.4 | 85.11 | 87.6 | 88.14 | 89.35 | 91.38 | 92.3 | 92.5 | 94.9 | 95.2 |
95.4 | 95.16 | 96.4 | 96.22 | 97.6 | 99.5 | 99.11 | 100.15 | 101.2 | 101.8 | 103.8 |
103.20 | 104.4 | 105.4 | 105.22 | 106.5 | 106.13 | 106.17 |

Harvest : 收割

1.9 | 6.11 | 6.13-15 | 6.19 | 7.16-17 | 8.2 | 8.6 | 8.25 | 10.9 | 11.3 | 11.6 | 11.8 |
11.19 | 12.27-28 | 13.22-23 | 14.4 | 14.14-20 | 15.14-20 | 16.11 | 16.13 | 16.39-41
| 16.61 | 17.1 | 17.15 | 17.22-25 | 17.29 | 17.31-34 | 17.41-43 | 19.1-11 | 20.1-2 |
20.20 | 20.27-29 | 21.13-14 | 21.28 | 22.7-16 | 24.8 | 26.12 | 26.28 | 26.34 | 33.12-
13 | 34.2 | 34.15-18 | 35.4-5 | 40.7-11 | 41.19 | 42.6 | 43.8 | 43.13-15 | 43.25 |
45.7 | 46.2 | 47.3-8 | 48.6-8 | 49.6 | 50.5 | 50.8 | 51.1 | 52.8-9 | 52.12 | 53.16 |
54.18 | 55.3-4 | 59.4 | 62.15-17 | 62.20 | 63.8-16 | 63.18-32 | 64.8 | 65.3 | 65.5 |
65.13-15 | 65.19 | 66.7 | 66.29-32 | 67.28 | 68.16 | 70.16 | 71.2-3 | 77.16 | 78.10 |
78.22 | 79.28 | 80.5 | 82.10-12 | 82.29 | 84.22 | 85.11 | 87.6 | 87.11-15 | 89.26-35
| 89.39-41 | 89.45 | 90.19 | 90.22-23 | 91.17 | 92.18 | 93.5 | 98.6-7 | 98.14 |
104.18 |

另見：地球變動([Earth Changes](#))

Harvestable : 可收割的

17.15 | 21.28 | 30.13 | 34.16-17 | 35.4 | 38.14 | 40.4 | 41.19 | 47.3 | 47.6 | 47.8 |
48.7 | 49.6 | 50.8 | 54.18 | 71.2-3 | 77.16 | 82.29 | 87.6 | 90.23 | 98.6-7 |

Hawk : 鷹隼

23.1 | 96.11-12 | 97.3 | 97.5 | 97.7 | 105.12 | 106.23 |

Healing : 治療

2.2-4 | 3.14-15 | 4.5-20 | 5.1-2 | 6.1 | 9.3 | 10.9 | 11.7 | 12.31 | 14.4 | 14.6 | 14.10-11 | 15.14 | 17.18 | 18.10-11 | 21.3 | 21.5 | 21.7 | 21.9 | 22.6 | 22.21-23 | 22.28 | 23.6-7 | 23.12 | 26.26-31 | 27.1 | 29.31 | 29.33 | 34.10 | 35.8 | 36.2 | 38.5 | 39.10 | 40.12-14 | 41.21 | 47.8 | 48.7 | 50.13 | 54.31 | 55.1 | 55.11-17 | 56.3-7 | 57.4-33 | 58.3 | 58.7 | 58.23 | 59.8 | 59.11 | 59.17 | 61.6 | 61.10 | 61.13 | 62.4-6 | 62.10-11 | 62.26 | 64.15 | 64.20 | 66.5-16 | 66.28 | 69.6 | 70.17 | 71.6-8 | 73.10 | 73.13-14 | 73.17-19 | 75.10-13 | 75.35 | 76.8 | 77.9 | 77.25 | 78.5-6 | 82.24 | 83.24 | 84.2 | 84.6 | 85.16 | 86.12 | 86.15 | 87.27 | 92.6 | 98.5 | 98.12 | 99.2 | 101.2 | 102.2 | 102.21 | 105.2-4 | 105.18 | 106.18 |

Allopathic Healing : 對抗式治療

64.15-16 | 66.10 | 98.5 | 102.2 | 102.17-21 | 103.4 | 104.7 | 104.18 | 104.22 |

Crystal Healing : 水晶治療

2.2-4 | 14.4 | 14.7 | 22.21-23 | 23.6 | 27.1 | 29.23-31 | 33.3-5 | 55.16-17 | 56.3 | 57.4-12 | 58.3-6 | 58.18 | 60.31 | 66.5 | 88.7 |

Healing Through Fasting : 通過禁食的治療

40.14 | 41.21-22 | 105.4 |

Hebrew : 希伯來

74.17-19 | 75.26 |

Heraclitus : 赫拉克利特

25.4 |

Hickson, Charlie : 查理·希克森

8.15-22 | 38.10-11 |

Hierophant (Archetype) : 解經祭司[原型]

見: 原型, 心智的形意者([Archetypes, Significator of the Mind](#))

High Priestess (Archetype) : 高等女祭司[原型]

見: 原型, 心智的賦能者([Archetypes, Potentiator of the Mind](#))

Higher Self : 高我

35.3 | 36.1-15 | 36.22 | 37.6-7 | 41.22 | 42.12 | 44.12 | 48.8 | 51.1 | 54.3 | 60.4 |
61.7 | 67.28 | 68.6-7 | 69.6 | 69.11 | 69.13-14 | 70.6-14 | 71.6 | 75.32 | 75.36 |
75.38 | 83.3 | 86.7-8 | 97.5 | 101.3-5 |

另見: 指導([Guides](#)) & 保護([Protection](#))

Himmler, Heinrich : 海因裏希·希姆萊

35.5 | 36.12-15 |

Hiroshima : 廣島

26.23-31 |

另見: 核子能量([Nuclear Energy](#))

Hitler, Adolph : 阿道夫·希特勒

7.14 | 11.7 | 35.4-5 |

Hole : 洞

6.1 | 65.2 |

Holograph : 全息

13.8 | 13.13 | 26.23 |

Holy Communion (Christian) : 聖餐禮[基督教]

64.4 | 88.19 |

Homosexuality : 同性戀

31.8-10 |

Honor/Duty : 榮譽/職責

Honor/Responsibility : 榮譽/責任

2.2 | 3.6 | 4.20 | 5.2 | 10.8 | 16.18 | 16.41-42 | 17.25 | 18.6-8 | 22.5 | 22.26 | 23.10
| 23.16 | 31.17 | 33.1 | 34.17 | 35.8 | 36.9 | 36.12 | 37.3 | 37.6 | 44.2 | 51.1 | 54.10 |
56.3 | 57.12 | 60.16 | 73.16 | 80.5 |

Horus : 荷魯斯

23.1 |

Humor : 幽默

21.9 | 37.5 | 53.9 | 57.1 | 67.26-27 | 91.8 | 106.20 |

Hypnosis : 催眠

70.5 |

|

Ikhnaton : 易克那頓

見: 阿肯那頓([Akhenaten](#))

Illness : 疾病

25.1 | 66.13 | 66.32 | 83.2 | 84.23 | 101.5 | 102.2 | 105.4 | 105.18 | 106.13 |

Imhotep : 印何闐

23.8-9 |

Impatience : 不耐心

5.2 | 34.6 | 45.2 | 82.3 |

In Potentiation : 賦能態中

30.5 | 35.1 | 38.5 | 41.17 | 47.9-11 | 48.10 | 62.29 | 79.20 | 85.9-11 | 92.20 |

Incarnation : 投生

見: 輪回轉世([Reincarnation](#))

Industrial Revolution : 工業革命

11.29 | 26.13 |

Infinity/Infinite (adjective) : 無限/無限的

3.8-9 | 4.2 | 4.18 | 5.2 | 7.8 | 7.12 | 7.16 | 9.14 | 10.10 | 10.13 | 10.15-16 | 11.26 |
12.26 | 13.7-13 | 14.28 | 15.7 | 15.12 | 16.21 | 16.36 | 16.38 | 16.51 | 16.53 | 17.35
| 18.1 | 18.6 | 19.1 | 19.3 | 19.17 | 20.27 | 26.36 | 27.15 | 28.7 | 28.13 | 28.16 |
29.18 | 30.14 | 31.3 | 32.12 | 33.17 | 37.6 | 37.8 | 39.10 | 41.4 | 51.2 | 52.12 | 54.9 |
64.6 | 65.17 | 67.11 | 70.5 | 71.11 | 72.7 | 73.21-22 | 78.15 | 80.8 | 80.10 | 80.20 |
81.8 | 81.19-20 | 81.23 | 81.28 | 82.4-6 | 82.19 | 83.9 | 86.20 | 90.9 | 91.36 | 100.4
|

Initiation : 入門或啓蒙

2.3-4 | 3.15-16 | 4.1-8 | 14.6 | 14.10 | 17.18 | 22.22 | 23.6 | 23.16 | 41.23-24 |
42.18-19 | 55.11 | 56.3 | 56.6-7 | 57.14 | 57.24 | 57.28 | 58.23 | 59.8 | 60.16 |
76.6-8 | 83.3 | 88.21-24 | 94.7 | 106.3 | 106.12 |

Inner Earth : 內在地球

60.21-25 |

Inner Light : 內在光

內在本性(Inner Nature), 內在火焰(Inward Fire), 自我之北極星(Polaris of Self), 指導之星(Guiding Star)

29.6 | 49.6 | 54.27 | 54.29 | 56.3 | 57.6 | 57.14 | 57.33 | 73.8 | 73.10 |

Inner Planes : 內在層面

6.11 | 7.9 | 10.1 | 11.7 | 12.14 | 14.30 | 16.44 | 16.48 | 17.1 | 17.36-39 | 18.10-11 |
20.26 | 21.5 | 21.7 | 23.6 | 25.4 | 25.6 | 26.22 | 26.25 | 43.7 | 47.8 | 47.15 | 51.1 |
60.23 | 63.25-26 | 69.3 | 69.6 | 70.17 | 71.6 | 71.20 | 74.12 | 74.14 | 83.3 | 90.4 |
90.25 |

Innocence : 天真

8.15 | 19.15 | 21.9 | 30.1 | 31.11 | 32.1 | 75.16 | 92.10 |

Insanity : 瘋狂

35.4 | 36.24 |

Inspiration : 靈感

14.25 | 17.2 | 22.21 | 23.10 | 26.38 | 38.2-4 | 42.13 | 42.15 | 49.8 | 52.2 | 54.31 |
65.12 | 74.4 | 82.19 | 84.20 | 87.27 |

Instrument, The : 器皿

另見: 超心靈致意([Psychic Greeting](#)) & Ra 接觸([Ra Contact](#))

Dedication/Purity : 奉獻/純度

21.1 | 22.1 | 44.7-8 | 46.6 | 60.3 | 69.5 | 80.5 | 94.7 | 94.9 | 102.2 |

Martyrdom : 殉道

44.1 | 75.14-15 | 84.4 | 92.3 | 100.3 | 103.8 | 104.3 | 106.4 |

Intelligent Energy : 智能能量

3.8 | 4.14 | 8.2 | 9.4 | 10.15 | 12.31 | 13.7-9 | 13.13-15 | 14.32 | 15.9 | 15.12 |
15.21 | 16.5 | 17.18 | 18.6 | 18.15 | 19.1 | 19.3 | 19.12 | 19.20 | 21.13 | 22.3 | 26.22
| 26.24 | 26.38 | 27.2 | 27.5-7 | 27.12 | 27.17 | 28.2 | 28.6 | 28.11 | 28.13 | 28.19 |
29.2 | 29.23-30 | 30.2 | 31.3 | 36.7 | 39.10 | 41.4 | 47.4 | 47.8 | 47.15 | 48.7 | 50.8 |
51.5 | 51.10 | 52.2-3 | 54.7-8 | 54.11 | 54.19 | 54.23 | 54.27 | 54.31 | 58.12 | 58.19
| 58.23 | 61.13 | 63.6-7 | 63.19 | 66.10 | 73.13 | 76.8 | 80.21-22 | 92.10 | 92.13 |
92.18 |

Intelligent Infinity : 智能無限

無限(Infinity), 太一無限造物者(One Infinite Creator), 合一(Unity)

1.7 | 3.8-9 | 4.2 | 4.5 | 4.8 | 4.13-14 | 4.17-18 | 4.20 | 4.23 | 5.1-2 | 6.1 | 6.7 | 7.15 |

7.17 | 8.2 | 8.30 | 9.4 | 10.15 | 11.8 | 11.10 | 11.20 | 12.2 | 12.26 | 12.31 | 13.5-9 |
13.12-17 | 14.16 | 14.28 | 14.32 | 15.7 | 15.12 | 16.21 | 16.49 | 17.2 | 17.17-19 |
17.25 | 17.33 | 18.1 | 19.1 | 26.38 | 27.2-13 | 28.1-2 | 28.6 | 29.10 | 29.27 | 29.29-
30 | 29.32 | 30.2 | 30.14 | 31.3 | 32.2 | 34.2 | 34.16 | 36.7 | 38.14 | 39.10 | 39.12 |
40.1 | 41.4 | 41.19 | 41.25 | 44.13 | 47.3-4 | 48.7 | 48.10 | 49.2 | 50.8-10 | 51.10 |
52.12 | 54.31-32 | 57.24 | 57.33 | 58.23 | 61.13 | 62.23 | 64.4 | 65.6 | 66.5 | 67.28 |
67.30 | 71.17 | 74.11 | 80.20-22 | 82.4 | 84.20 | 86.20 | 92.13 | 92.17-18 | 92.22 |
95.27 | 100.7 |

另見：信心([Faith](#)) & 太一無限造物者([One Infinite Creator](#))

Gateway to Intelligent Infinity : 通往智能無限的門戶

4.2 | 4.13 | 6.1 | 7.12 | 7.17 | 8.2 | 9.4 | 11.8 | 11.10-11 | 11.20 | 14.16 | 14.32 |
15.12 | 16.21 | 17.2 | 17.18 | 17.25 | 17.33 | 29.27-30 | 30.2 | 31.3 | 34.16 | 39.4 |
39.10 | 39.12 | 40.4 | 41.6 | 47.8 | 48.7 | 48.10 | 49.2 | 50.13 | 52.2 | 54.31-32 |
57.24 | 57.33 | 58.19 | 58.23 | 61.13 | 63.19 | 64.4 | 65.6 | 66.5 | 67.28 | 67.30 |
73.10 | 73.13 | 74.11 | 84.20-21 | 86.20 |

Negative Contact With Intelligent Infinity : 與智能無限的負面接觸

11.8 | 34.16 | 38.14 | 39.12 | 47.3-4 | 75.23 | 85.11 |

Intention : 意圖

7.14 | 18.1 | 24.4 | 37.5 | 47.6 | 49.8 | 56.3 | 57.12 | 60.29 | 65.11 | 69.5 | 72.6-7 |
83.14 | 93.10 | 95.5 | 95.23 | 96.4 | 96.14 | 105.4 | 106.13 |

Intuition : 直覺

19.11 | 19.13 | 26.38 | 30.2 | 37.3 | 38.4 | 49.4 | 58.23 | 65.17 | 74.4 | 78.34 | 88.17
|

Investment (Evolutionary) : 投資[進化的]

13.12 | 13.21 | 14.1-2 | 30.13 | 46.2 | 77.24 | 90.11-12 | 105.10 |

J

Jefferson, Thomas : 托馬斯·杰斐遜

26.15-16 |

Jesus : 耶穌

拿撒勒的耶穌(*of Nazareth, Jehoshua*)

17.10-12 | 17.16-22 | 33.11 | 73.13 | 73.16 | 75.14-15 | 75.17 | 88.19 | 104.25 |

“Second Coming” : “第二次降臨”

17.22 |

Judaism : 猶太教

17.20 | 75.14 |

Judas Iscariot : 加略·猶大

17.17 |

Judgment : 審判

5.2 | 7.9 | 26.8 | 32.9 | 38.5 | 44.1 | 78.11 | 78.28 | 93.3 | 94.9 | 100.4 | 101.8 |

K

Ka

47.11 |

另見: 靛藍色光芒身體([Indigo Ray Body](#))

Karma : 業力

9.2 | 9.18 | 10.1 | 10.4 | 12.28-29 | 16.61 | 17.20 | 18.12 | 34.4-5 | 34.17 | 35.1 |
35.8 | 71.20 |

King, Martin Luther : 馬丁·路德·金

34.10-11 |

Knot of Fear (Maldek) : 恐懼的結界[馬爾戴克]

10.1 | 10.7 | 21.5 |

Kundalini : 亢達裏尼

11.10 | 17.39 | 34.2 | 42.9 | 42.11 | 49.5-6 | 50.2 | 52.7 | 52.11 | 54.27 | 54.29-31 |
57.6 | 57.14 | 57.33 | 72.17 | 73.8 | 73.10 | 93.21-22 |

L

Larson, Dewey B. (Physics of) : 杜威·拉森[的物理學]

20.6 | 20.7 | 27.14 | 28.1 | 28.18 | 39.4 | 41.20 |

Law of Confusion : 混淆法則

Way of Confusion : 混淆之道

3.14 | 11.19 | 16.1-2 | 16.6-7 | 16.9 | 20.26 | 21.9 | 26.36 | 27.10 | 36.19-20 | 48.4 |
54.13 | 58.7 | 61.8 | 67.25 | 68.5 | 69.12 | 72.7-8 | 73.13-15 | 76.12 | 79.10 | 79.23
| 79.33 | 88.23 | 98.5 |

另見：第一變貌([First Distortion](#))

Law of One : 一的法則

1.0-1 | 1.5 | 1.7 | 1.9-10 | 2.1-4 | 2.6 | 3.6 | 3.9-10 | 3.14 | 4.13-14 | 4.17 | 4.19-20
| 6.10 | 6.14 | 6.24-25 | 7.1 | 7.9 | 7.12 | 7.15 | 7.17 | 8.19 | 8.25 | 9.9-10 | 10.11-12
| 10.14 | 11.12 | 11.18 | 11.21 | 11.28 | 12.3 | 12.5 | 12.7 | 12.13 | 12.24-25 | 13.4 |
13.8 | 13.12 | 14.7-8 | 14.10-11 | 14.18 | 14.20 | 14.23-26 | 14.28 | 14.34 | 15.5-8 |
15.12 | 15.14 | 15.21-22 | 16.18-21 | 16.24 | 16.28-29 | 16.38-41 | 17.2 | 17.15 |
17.33 | 17.43 | 18.1 | 18.5-6 | 18.8 | 18.21 | 19.1 | 20.36 | 22.6 | 22.21 | 22.27 |
23.6 | 23.10 | 23.12 | 23.15 | 23.19 | 24.9 | 25.4 | 26.4-9 | 26.12 | 27.8 | 27.10 |
27.13 | 28.1 | 28.16 | 37.6 | 41.4 | 42.10 | 49.6 | 52.7 | 52.11 | 57.24 | 57.33 | 62.15
| 64.6 | 67.11 | 71.13 | 71.17 | 71.19 | 72.17 | 73.14 | 75.29 | 76.6 | 76.8 | 80.11 |
84.13 | 87.3 | 88.12 | 90.29 | 97.9 | 104.26 |

Law of Responsibility : 責任法則

20.17 | 22.5-6 | 23.15 | 34.17 | 60.16 | 60.27 | 76.21 | 99.5 | 101.8 | 104.3 |

Law of Squares (Doubling/Empowerment) : 平方法則[倍增/賦權]

Law of Service, Law of Seeking : 服務法則, 尋求法則

7.1-7 | 7.9 | 10.12-14 | 11.11 | 14.18 | 15.6-7 | 17.2 | 17.30 | 18.13 | 22.25 | 22.27 |
24.8 | 26.40 | 29.29 | 37.7739.1 | 62.15 | 65.15 | 66.15 | 67.11 | 67.26-27 | 70.5 |
72.10 | 83.17 | 89.30 | 89.39 |

另見: 呼求([Calling](#))

Laws of Foreverness : 永恒的法則

3.10 | 27.10 |

Laws of Light : 光之法則

3.10 | 16.50 | 90.5 |

Laws of Love : 愛之法則

3.10 | 9.10 | 14.10 | 22.21 |

Laws (Natural) : 法則[自然的]

13.13 | 13.15-16 | 17.18 | 18.6 | 19.12 | 22.27 | 27.15 | 27.17 | 28.1 | 28.5 | 28.8 |
29.2 | 29.11 | 29.16 | 41.4 | 41.8 | 46.14 | 47.2 | 54.17 | 70.17 | 71.11 | 77.17 |
78.20 | 93.14 |

Learn/Teaching : 學習/教導

1.10 | 2.1 | 3.6 | 4.10 | 5.2 | 6.1 | 9.3 | 14.10 | 15.13 | 15.22 | 16.48 | 17.25 | 17.38 |
17.43 | 20.24 | 20.26 | 22.5 | 26.13 | 27.1 | 28.6 | 32.5 | 39.10 | 41.7 | 42.2 | 42.8-9 |
42.20 | 43.26 | 46.14-15 | 48.7 | 52.9 | 52.11 | 56.4 | 57.29 | 58.23 | 60.9 | 60.16 |
71.6 | 73.16 | 73.22 | 74.4 | 74.11 | 76.6 | 76.8 | 76.12 | 77.23 | 82.14 | 83.3 | 86.7 |
89.18 | 89.22 | 89.25 | 90.29 | 93.16 | 93.23 | 94.14 | 99.6 |

另見: 教導/學習([Teach/Learning](#))

Lemuria : 雷姆利亞

姆(*Mu*)

10.15 | 14.4 | 21.24-25 | 21.27-28 | 24.6 |

Lesser Banishing Ritual of the Pentagram : 五芒星的小驅逐儀式

見: 小五芒星驅逐儀式([Banishing Ritual of the Lesser Pentagram](#))

Light : 光

另見: 第三變貌([Distortion, Third](#))

Downward Spiraling Light : 向下螺旋光

4.5 | 4.18 | 6.1 | 12.31 | 49.5-6 | 54.27 | 54.29 | 54.31 | 56.3 | 57.6 | 57.14 | 57.33 |
59.11 | 66.5 | 72.17 | 73.5 | 73.7-8 | 73.10 | 73.19 |

Upward Spiraling Light : 向上螺旋光

4.18 | 6.1 | 9.14 | 13.15 | 13.17 | 13.23 | 14.2 | 19.3 | 28.14 | 29.16 | 29.18 | 30.5 |
41.10 | 49.5-6 | 50.2 | 54.27 | 54.29 | 54.31 | 56.3-4 | 56.6-7 | 57.6 | 57.14 | 57.20 |
57.33 | 58.11-12 | 58.19 | 59.6-11 | 59.13-16 | 66.5 | 66.22 | 66.25-26 | 72.17 |
73.8 | 73.10 | 73.17 | 74.5-6 |

Light Touch : 輕觸

18.6 | 34.6 | 50.7 | 106.20 |

Light/Love : 光/愛

另見: 愛/光([Love/Light](#))

1.7 | 3.4 | 3.15 | 4.20 | 6.14 | 7.17 | 12.3 | 14.20 | 15.4 | 15.9 | 15.22 | 16.21 | 29.16
| 51.1 | 52.11 | 64.6 | 78.25 | 87.6 |

Lightning Struck Tower (Archetype) : 被閃電擊打的高塔[原型]

見: 原型, 靈性的賦能者([Archetypes, Potentiator of the Spirit](#))

Lincoln, Abraham : 亞伯拉罕·林肯

26.15 | 26.17-19 | 35.6 | 35.8 |

Logos : 理則

13.7 | 13.16 | 15.21 | 18.6 | 19.12 | 28.1 | 28.6-7 | 28.9-11 | 28.13 | 28.18 | 28.20 |

29.2-5 | 29.13 | 30.15 | 39.4 | 41.4 | 41.8 | 41.12 | 41.18 | 41.25 | 47.2 | 51.10 |
52.12 | 54.4-5 | 54.9-10 | 59.24 | 63.29-30 | 65.17 | 71.13 | 74.19 | 76.17-18 |
78.22 | 80.22 | 81.23 | 81.33 | 82.12 | 91.35 | 92.10 | 92.13 | 92.18 | 93.5 | 93.10 |

Love : 愛

13.7 | 15.21 | 18.6 | 27.11-17 | 28.1-6 | 29.11-13 | 47.2 | 47.4 | 54.27 | 82.11 |
92.13 |

Local Sub-Logos : 本域的子理則

28.20 | 29.1 | 30.14 | 40.1 | 41.4 | 41.7 | 41.12 | 54.7 | 54.17 | 65.17 | 74.4 | 76.8 |
76.10 | 76.21 | 77.11-17 | 77.21 | 77.24 | 78.20 | 78.22 | 78.33 | 81.25 | 90.11-14 |
90.16-21 | 90.23-26 | 91.2-3 | 91.6 | 93.13-14 | 94.13 | 99.8 | 99.10 |

Milky Way (Galactic) Logos : 銀河[星系]理則

13.15-16 | 15.21 | 19.12 | 28.8-10 | 28.18 | 29.2 | 29.4 | 29.32 | 30.15-16 | 41.7-8 |
52.12 | 63.27 | 63.29-30 | 65.17 | 71.11 | 78.8-10 | 78.22 | 80.22 | 81.24 | 81.32-
33 | 82.5-6 | 82.8-9 | 82.12 | 93.5 | 93.7 |

Sub-Logos/Logoi : 子理則

28.10-11 | 28.20 | 29.1-2 | 29.4-7 | 29.9 | 29.13 | 40.1 | 41.4 | 41.7 | 41.12 | 46.14 |
47.2 | 51.10 | 52.2 | 54.5 | 54.17 | 54.27 | 65.17 | 71.11-12 | 77.17-22 | 78.19-20 |
78.26 | 79.11-14 | 79.20 | 79.24 | 79.28 | 81.23-25 | 81.30 | 81.33 | 82.7-10 |
82.12 | 82.21 | 82.24 | 82.29 | 83.6 | 83.21 | 83.26 | 84.9 | 84.22 | 90.11 | 90.13-17
| 90.23 | 91.2-3 | 91.12 | 91.14-17 | 92.10 | 92.13 | 92.18 | 92.22 | 93.13-14 |

Logoic Bias : 理則的偏向

16.30-31 | 55.7 | 84.22 | 86.20 | 90.20-23 | 90.25-26 | 92.33 | 94.20 | 99.8 | 99.10
| 100.8 | 100.13 |

Local Sun Body (physical) : 本域的太陽體[物理]

見: 太陽系, 太陽([Solar System, Sun](#))

Love : 愛

見: 悲憫心([Compassion](#)) & 第二變貌([Distortion, Second](#)) & 理則([Logos](#))

Love/Light : 愛/光

1.7 | 2.3 | 2.6 | 3.4 | 3.15 | 4.20 | 7.17 | 10.9 | 10.12 | 12.5 | 12.7 | 13.13 | 14.20 |
15.9 | 15.12 | 15.22 | 15.25 | 16.21 | 17.37 | 18.5-6 | 23.6 | 36.12 | 48.3 | 64.6 |
52.11 | 65.12 | 78.25 | 87.6 |

另見: 光/愛([Light/Love](#))

Lovers (Archetype) : 情侶[原型]

見: 原型, 心智的蛻變([Archetypes, Transformation of the Mind](#))

LSD

6.1 | 18.3 | 19.22 | 25.1 | 26.40 |

M

Magic : 魔法

11.11 | 12.14 | 16.54-57 | 18.5 | 22.2 | 25.5 | 31.3 | 42.13 | 42.16-17 | 49.8 | 50.8-
9 | 50.13 | 55.2 | 55.6 | 61.3 | 61.12 | 62.6 | 64.4 | 64.10 | 64.12 | 67.7-9 | 67.13-15
| 67.19 | 68.11-12 | 68.16 | 69.17 | 69.20 | 69.22 | 71.15-18 | 72.7-8 | 72.14 | 73.2-
3 | 73.7-8 | 73.10 | 73.12 | 73.14 | 73.22 | 74.11-16 | 75.2-7 | 75.11 | 75.16 |
75.28-29 | 75.36-37 | 76.4-5 | 78.33 | 79.5 | 79.32-33 | 80.2 | 80.4 | 80.10 | 85.4 |
85.6-7 | 87.2-3 | 88.10 | 88.19 | 89.44 | 91.19 | 91.35 | 92.25 | 93.18 | 93.21 |
93.24 | 94.20 | 95.3-5 | 95.7 | 95.24 | 96.4-5 | 96.14 |

White Magic : 白魔法

42.13-19 | 44.14-15 | 49.8 | 55.2 | 64.4 | 67.16-17 | 69.22 | 71.16-18 | 72.7 |
72.11-14 | 73.2-11 | 73.13-15 | 74.4-8 | 74.11-19 | 75.3-7 | 75.10-11 | 75.26-31 |
87.6 | 98.2 |

Magical Defense/Protection : 魔法防護/保護

32.1 | 44.10 | 63.5 | 64.4 | 68.11-12 | 69.3 | 69.5 | 72.7-8 | 72.13-14 | 72.17 |
74.12-14 | 75.2-4 | 76.2 | 91.38 | 95.4-8 | 95.14-15 | 96.4-5 | 101.7 | 103.16-19 |

105.6 | 105.8 | 106.9 |

Magical Personality : 魔法人格

73.7 | 73.10-11 | 73.17 | 73.22 | 74.16 | 75.32 | 75.36-39 | 79.5 | 86.7 | 88.14 |
89.19 |

Magician (Archetype) : 魔法師[原型]

見: 原型, 心智的母體([Archetypes, Matrix of the Mind](#))

Magnetism : 磁性

4.18 | 30.10 | 31.7 | 48.2 | 49.4-6 | 50.2 | 56.3 | 57.18 | 58.3 | 58.5 | 58.16 | 59.7 |
59.16 | 59.20 | 60.10-12 | 67.27 | 68.7 | 68.14 | 76.9 | 93.3 | 98.16 |

Major Cycle : 主要周期

6.14-15 | 9.4 | 20.27 | 22.14 |
另見: 大師周期([Master Cycle](#))

Maldek : 馬爾戴克

見: 太陽系, 馬爾戴克([Solar System, Maldek](#))

Male/Female : 男性/女性

5.2 | 26.38 | 31.7-8 | 31.10 | 54.3 | 74.4 | 78.36 | 84.22 | 87.27-28 | 89.36 | 91.18 |
92.20 | 92.25 | 94.14 |

Manhattan Project : 曼哈頓計劃

11.23 | 26.20 |

Manipulate : 操縱

見: 控制([Control](#))

Marijuana : 大麻

19.22 |

Marriage : 婚姻

31.16 | 32.9 |

Mars : 火星

見: 太陽系, 火星([Solar System, Mars](#))

Martyrdom : 殉道

42.6 | 44.1 | 60.3-4 | 72.10 | 75.14-16 | 81.8 | 84.4 | 92.3 | 100.3 | 103.4-5 | 103.8 |
104.3 | 105.2 | 106.4 |

Master Cycle : 大師周期

9.4 | 9.14 | 14.4 | 15.18 | 16.61 | 19.8 | 20.12 | 21.6-9 | 21.13 | 21.25 | 33.12 | 59.5
| 69.12 |

另見: 主要周期([Major Cycle](#))

Masturbation : 自慰

31.11 |

Matrix (Archetype) : 母體[原型]

見: 原型, 母體([Archetypes, Matrix](#))

Meditation : 冥想

10.14 | 12.1 | 15.14 | 17.40 | 19.13 | 21.3 | 23.16 | 25.2 | 38.10 | 41.1 | 42.13-16 |
43.31 | 44.10 | 44.13 | 46.2 | 49.6-8 | 50.12 | 52.11 | 54.32 | 57.13-14 | 57.24 |
58.14 | 58.16 | 59.23 | 60.2 | 60.25 | 60.27 | 61.11 | 63.17 | 66.12 | 66.18-19 |
66.28 | 69.19 | 71.5 | 73.20 | 75.8 | 78.36 | 99.5 | 101.2 |

Memory : 記憶

4.2 | 6.20 | 6.23 | 11.10 | 16.22 | 21.3 | 30.2 | 31.16 | 36.24 | 37.6 | 38.9 | 50.7 |

64.14 | 64.20 | 65.19 | 66.6 | 67.11 | 68.14 | 70.5 | 84.8 | 85.9 | 86.10 | 91.7 | 92.14
|

Men In Black : 黑衣人

12.20-23 |

Mental Illness : 心智疾病

40.15-16 | 66.32 | 66.34 |

Mesopotamia : 美索不達米亞

76.6 |

Metal-Bending : (心智)彎曲金屬

40.15 | 50.10 | 58.19-23 | 63.16-19 |

Metaphor by Ra : Ra 的比喻

19.17 | 50.7 | 54.6 | 54.8 | 54.16 | 65.9-10 | 76.4 | 82.25 | 82.28 | 99.11 | 104.26 |

Mind : 心智

Cosmic Mind : 宇宙心智

22.1 | 30.2 | 49.5 | 67.28 | 74.4 | 90.14 | 91.2-4 | 91.17 |

Archetypal Mind : 原型心智

16.49 | 30.2 | 42.16 | 65.22 | 66.21 | 67.28 | 67.30 | 71.13 | 74.4 | 76.8-12 | 77.12-14 | 77.21-23 | 78.11-13 | 78.18-20 | 78.26 | 78.30-33 | 79.13-15 | 79.17 | 79.20 | 79.28-30 | 80.20 | 88.14-15 | 88.17-19 | 88.23-24 | 89.19-20 | 89.23 | 89.25-26 | 89.44 | 90.11 | 90.13-18 | 90.20-21 | 90.27-30 | 91.3-4 | 91.7 | 91.14-18 | 91.25 | 91.34-37 | 92.8 | 92.11-12 | 92.16-17 | 92.34 | 93.13-14 | 93.23-24 | 94.18 | 97.9 | 99.6 | 100.10 | 101.4 | 104.26 | 105.2 | 105.9 | 105.19 |

另見: 塔羅([Tarot](#))

Planetary Mind : 行星心智

種族心智(Racial Mind), 大眾心智(Mass Mind)

2.4 | 3.10 | 5.2 | 7.16 | 10.6 | 10.8 | 14.32 | 30.2 | 31.16 | 38.9 | 40.8 | 40.11 | 41.14
| 43.5-6 | 66.31 | 67.28 | 90.14 | 91.5-7 | 91.12 |

另見: 阿卡西紀錄([Akashic Record](#))

Tree/Roots/Trunk of Mind : 心智的根部/樹幹

10.14 | 11.17 | 16.49 | 20.33 | 22.1 | 30.2 | 36.10 | 41.21 | 42.16 | 50.2 | 52.2 |
61.13 | 64.4 | 65.17 | 66.13 | 67.28-30 | 76.8 | 77.13 | 78.26-27 | 84.8 | 86.12 |
90.14 | 90.21 | 91.7 | 91.12 | 99.8 |

另見: 無意識([Unconscious](#))

Unconscious/Subconscious : 無意識/潛意識心智

見: 無意識([Unconscious](#))

Mind Complex : 心智複合體

心智(Mind)

3.1 | 3.16 | 4.17 | 5.2 | 6.1 | 10.3 | 10.8 | 10.14 | 11.17 | 16.48-49 | 18.19 | 19.11 |
19.13 | 19.20 | 19.22 | 20.33 | 22.1-2 | 23.7 | 26.13 | 30.2 | 30.4-5 | 31.15 | 32.10 |
35.8 | 36.10 | 39.1 | 40.14 | 41.21 | 46.2 | 46.9 | 46.12 | 49.4-5 | 49.8 | 51.5 | 52.2 |
53.11 | 56.1 | 61.2 | 61.9 | 61.13 | 63.31 | 64.4 | 65.17 | 66.34 | 67.23 | 67.30 |
73.22 | 76.8 | 77.6 | 77.12-13 | 78.10-12 | 78.19 | 78.31 | 78.33 | 79.13 | 79.37 |
79.40-42 | 81.14 | 83.19 | 84.13 | 86.18 | 86.20 | 88.16-17 | 90.14 | 90.28-29 |
92.19 | 94.3 | 94.11 | 97.10 | 106.4 | 106.22 |

Mind/Body : 心/身

2.2 | 4.18 | 9.4 | 10.1 | 13.21 | 18.18-22 | 19.20 | 20.3 | 29.9 | 30.5 | 30.7 | 31.4 |
39.10 | 46.9 | 86.18 | 106.4 |

Mind/Body/Spirit Complex : 心/身/靈複合體

1.7 | 3.8 | 3.16 | 4.9 | 4.10 | 6.1 | 8.16 | 10.6 | 10.9 | 11.8 | 11.10 | 11.17 | 12.10 |
12.31 | 13.21-22 | 15.9-10 | 15.12 | 15.14 | 16.59 | 17.1 | 17.15 | 17.18 | 17.30 |
17.38 | 18.6 | 18.15 | 19.7 | 19.20 | 20.24 | 20.32 | 21.9 | 26.23 | 26.38 | 28.13-14 |
29.7* | 29.10 | 29.23-27 | 30.2-5* | 30.7 | 31.2 | 32.7 | 33.8 | 34.8-9 | 36.1-2 |

36.4-9 | 36.11-12 | 37.6 | 40.12 | 41.14 | 41.21 | 43.14 | 43.30 | 46.2 | 47.8 | 48.2 |
48.7-10 | 49.5-6 | 50.2-3 | 50.9 | 51.1 | 51.4-6 | 51.8 | 51.10 | 52.2 | 52.11 | 54.3 |
54.5-9 | 54.11 | 54.13-17 | 54.24-25 | 54.27 | 54.30 | 57.6 | 57.9 | 59.11 | 60.16 |
63.7 | 63.14 | 63.25 | 63.28 | 63.32 | 64.10 | 65.16-17 | 65.19 | 66.9 | 66.12 | 66.14
| 67.4 | 68.11-17 | 69.7 | 70.7-11 | 70.14-15 | 72.5-7 | 72.10 | 73.8-9 | 73.21 | 74.3
| 76.1-2 | 76.21 | 77.10 | 77.15 | 77.17 | 78.19-20 | 79.6 | 79.17 | 79.19 | 81.27 |
82.12 | 82.17* | 82.22 | 83.16 | 83.19 | 84.4 | 84.10 | 86.7-10 | 86.15 | 86.18 |
87.17 | 87.22-23 | 87.25 | 88.17 | 88.23 | 90.6 | 90.23 | 90.28 | 91.11 | 92.11 |
92.13 | 92.17-19 | 93.10-12 | 94.10-11 | 95.18 | 95.25 | 97.17 | 98.5 | 98.14 |
100.9 | 101.2 | 105.4 | 105.13-14 | 105.16 | 105.18-20 |

Mind/Body/Spirit Complex Totality : 心/身/靈複合全體

9.2 | 10.9-10 | 12.10 | 16.22 | 34.8 | 35.3 | 36.1-2 | 36.4 | 36.8 | 36.10 | 36.12 |
37.6-7 | 47.11 | 48.8 | 50.7 | 51.1 | 51.8 | 51.10 | 52.9 | 73.10 | 75.36 |

Mind/Body/Spirits : 心/身/靈

32.5 | 36.21 | 47.2 | 50.7 | 77.17 | 82.12 | 83.6 | 84.10 | 84.22 | 85.17-18 | 86.20 |
87.18-21 | 93.5 | 104.26 | 105.18-19 |

Mind/Spirit (Spirit/Mind) : 心/靈[靈/心]

15.12 | 17.38 | 35.8 | 47.8 |

Mixed Contacts : 混雜的接觸

12.5-9 | 12.15 | 14.13 | 16.18-19 | 18.24 | 21.20 | 24.8-16 | 26.34 | 26.36 | 60.18 |
62.14 | 62.20 | 62.23 | 67.7 | 67.20 | 68.16-17 | 72.7-8 | 80.3-7 | 87.9-10 | 89.6-7 |
90.3-4 | 100.4 |

Money : 金錢

11.28 | 22.5 | 23.15 | 34.10 | 60.16 |

Moon (Archetype) : 月亮[原型]

見: 原型, 靈性的經驗([Archetypes, Experience of the Spirit](#))

Mu : 姆

見: 雷姆利亞([Lemuria](#))

Muhammad : 穆罕默德

2.2 |

Mummies : 木乃伊

60.29 |

Mystery, The : 神秘

1.10 | 13.13 | 16.21 | 16.27 | 18.1 | 22.21 | 27.7 | 28.1 | 28.16 | 52.11 | 97.9 |

另見: 智能無限([Intelligent Infinity](#)) & 太一無限造物者([One Infinite Creator](#)) & 合一([Unity](#))

Third-Density Variety : 第三密度之種種

3.14 | 6.25 | 7.12 | 17.2 | 24.9 | 26.21 | 78.33 | 79.21 | 79.40 | 80.10 | 84.20 | 86.20 |

N

Nagasaki : 長崎

26.23-31 |

另見: 廣島([Hiroshima](#)) & 核子能量([Nuclear Energy](#))

Narrow Band Channel : 窄波段通靈

見: 出神通靈([Channel, Trance](#))

Narrow Band Vibration : 窄波段振動

1.0 | 15.1-2 | 18.1 | 30.17 | 33.1 | 59.23 | 61.12 | 64.5 | 65.4 | 72.17 | 74.2 | 85.20 | 88.10 |

Natural Laws : 自然法則

見：法則，自然的([Laws, Natural](#))

Nazca (Lines of) : 納斯卡[的綫條]

20.39-43 |

Negative Contact with Intelligent Infinity : 與智能無限的負面接觸

見：智能無限，負面接觸([Intelligent Infinity, Negative Contact With](#))

Negative Path : 負面途徑

左手途徑(Left-Hand Path)

7.17 | 17.32-33 | 19.15 | 20.29 | 32.2 | 32.5 | 35.4-5 | 36.12-14 | 46.7-12 | 47.5 |
50.6 | 54.9 | 54.22-23 | 54.25 | 55.3-6 | 62.16 | 62.20 | 64.5 | 64.16 | 67.8 | 68.6 |
68.15-18 | 69.11 | 71.8 | 73.4 | 78.25 | 80.8 | 80.10 | 85.9 | 86.22 | 87.7-16 | 89.27
| 90.4 | 90.20-23 | 93.8 | 94.11-12 | 94.19 | 94.29 | 95.21 | 95.26 | 97.13 | 99.8 |
100.9 |

另見：服務自我([Service to Self](#))

Ninety Degree Deflection (tesseract) : 90 度偏轉[四維立方體]

見：四維立方體([tesseract](#))

Nothingness : 空無

見：密實([Plenum](#))

Nuclear Energy : 核子能量

核戰爭(Nuclear War), 核裝置(Nuclear Device)

7.12 | 9.18-19 | 11.23 | 17.3-9 | 24.4 | 26.21-31 | 38.2-3 |

另見：廣島([Hiroshima](#))

O

Oahspe (book) : 歐阿斯比[書籍]

14.28 | 17.31 |

Octave : 八度音程

6.8 | 6.14 | 7.17 | 9.14 | 13.20 | 14.32 | 15.4 | 16.21 | 16.38 | 16.51 | 28.15-16 |
36.8 | 40.1 | 41.7-8 | 47.8 | 48.10 | 49.6 | 51.1 | 52.12 | 54.10 | 71.11-13 | 77.13 |
78.10 | 78.14-15 | 78.18 | 78.22 | 78.30 | 81.16- | 18 | 81.28 | 81.33 | 82.4-5 |
82.11-12 | 91.15 | 97.17 |

One Infinite Creator : 太一無限造物者

另見: 智能無限 ([Intelligent Infinity](#))

26.36 | 29.10 | 30.5 | 39.2 | 43.13 | 49.2 | 55.7 | 56.3 | 60.18 | 67.7 | 67.28 | 71.17 |
72.17 | 73.8 | 74.4 | 75.2 | 75.23 | 78.9 | 80.8 | 80.17 | 80.20 | 81.7 | 81.33 | 82.10 |
82.29 | 87.6 | 87.23 | 88.6 | 88.17 | 88.19 | 92.24 | 94.9 | 95.24 | 97.9 | 100.4 |
105.11 |

One Creator : 太一造物者

12.5 | 13.13 | 15.7 | 16.9 | 16.11 | 17.22 | 18.13 | 19.7 | 19.20 |

Infinity : 無限

1.7 | 3.8 | 6.25 | 7.12 | 10.13 | 13.5-6 | 16.37 | 16.54 | 22.12 | 29.18 | 39.4 | 52.12 |
63.30 | 81.14 | 82.7 | 83.9 |

Unity : 合一

1.1 | 1.5 | 1.7 | 3.10 | 6.7 | 7.2 | 7.9 | 15.4 | 15.7 | 15.25 | 16.21 | 18.1 | 22.21 | 25.5
| 27.5 | 27.7 | 27.12-13 | 27.15 | 28.1 | 28.16 | 29.19 | 30.1 | 32.6 | 36.12 | 36.15 |
46.13 | 47.2 | 47.8 | 48.6 | 50.5 | 52.11 | 53.9 | 57.33 | 63.7 | 64.6 | 70.22 | 71.17 |
75.32 | 78.25 | 81.19-20 | 82.12 | 90.29 | 95.25 | 97.9 | 100.13 | 103.4 | 105.2 |
105.4 |

One Original Thought : 單一起初思維

1.0 | 1.10 | 1.7 | 52.11-12 | 54.8 | 60.27 | 71.12-13 | 77.19 | 78.10 | 78.19-20 |
78.22 | 78.34 | 82.9-12 | 84.22 | 93.5 |

Orion : 獵戶

Orion Constellation : 獵戶星座

11.12 | 62.16 |

Orion Empire/Group : 獵戶帝國/集團

7.12-15 | 8.12-14 | 11.12-13 | 11.18 | 11.21 | 11.31 | 12.2 | 12.9 | 12.14-15 |
12.18-22 | 14.13 | 16.2 | 16.8-10 | 16.13 | 16.15-19 | 16.57-61 | 17.0 | 17.16-17 |
18.20-22 | 18.24-25 | 20.29-35 | 21.21-23 | 24.6 | 24.8 | 24.11-14 | 24.16-17 |
25.1 | 25.4-6 | 25.10 | 26.19 | 26.33-34 | 31.12 | 31.15 | 38.14 | 43.7 | 48.6 | 51.2-
3 | 53.10-11 | 53.14-17 | 53.22 | 55.4-6 | 60.27 | 62.1-2 | 62.14-21 | 67.7 | 68.5 |
69.9 | 69.17 | 72.5-6 | 72.15 | 72.17 | 75.17 | 77.8 | 90.4 |

Other-Self : 其他自我

5.2 | 12.13 | 14.5 | 15.4 | 16.5 | 17.2-3 | 18.5-6 | 18.12 | 19.5 | 20.26 | 20.36 | 25.1
| 26.34 | 26.38 | 30.5 | 30.10 | 31.3 | 32.1 | 32.5-7 | 32.9 | 33.9 | 33.11 | 33.14-17 |
34.5-6 | 36.15 | 38.5 | 40.13 | 41.4 | 41.14 | 42.10 | 42.20 | 42.3-4 | 45.1 | 46.9-10 |
46.12 | 47.13-14 | 47.5 | 48.6-7 | 50.7 | 52.9 | 55.3 | 56.3 | 58.6 | 60.8 | 60.16 |
61.6 | 61.10 | 64.5 | 66.8-9 | 67.7 | 67.21 | 68.18 | 69.17 | 71.5 | 73.22 | 74.9 |
74.11 | 76.3 | 80.11 | 82.17 | 83.18 | 83.27 | 85.8 | 86.20 | 86.22 | 87.21 | 90.26 |
99.8 | 101.2 | 101.8 | 105.2 |

Oversoul (Group) : 超靈[群體]

7.16 | 36.22 | 37.7 | 52.9 |

P

Parallel Existence : 平行存在

11.3 | 36.2-5 |

Paranormal Ability : 超自然能力

6.1 | 65.6 | 88.23 |

Patton, General George : 喬治·巴頓將軍

34.17 | 36.10 |

Perfect : 完美

4.20 | 10.15 | 12.31 | 15.8 | 19.20 | 30.5 | 36.7 | 38.5 | 42.4 | 42.15 | 47.7 | 51.5 |
52.7 | 52.9 | 55.6-7 | 57.33 | 64.15 | 67.11 | 75.15 | 75.24 | 78.5 | 84.4 | 95.25 |
105.4 | 105.17 |

Imperfect : 不完美

4.20 | 8.10 | 62.7 | 92.14 |

Pericles : 伯裏克利

25.4 |

Personality : 人格

1.10 | 2.2 | 3.16 | 12.30 | 17.15 | 35.4 | 51.2 | 52.2-3 | 52.7 | 54.15 | 60.13 | 71.15 |
72.11-12 | 73.17 | 74.9 | 74.11 | 75.32 | 79.5 | 81.27 | 83.3 | 89.35 |

Magical Personality : 魔法人格

見: 魔法人格([Magical Personality](#))

Peru : 秘魯

10.15 |

Pets : 寵物

14.1 | 20.3 |

Philadelphia Experiment : 費城實驗

26.20 |

Physics : 物理學

見: 科學, 物理學([Sciences, Physics](#))

Plane : 層面

17.38 | 90.25 |

Astral Plane (Green) : 星光層[綠色]

10.1 | 11.7 | 16.44 | 16.50 | 17.36-37 | 26.25 | 43.7 | 47.8 | 63.25 | 95.4 | 96.2 |

Devachanic Plane (Blue) : 提婆層[藍色]

17.36-37 | 47.8 |

Etheric Plane (Indigo) : 以太層[靛藍色]

15.4 | 17.1 | 47.8 | 47.11 | 66.26 |

Earth Plane : 地球層

15.20 | 18.7 | 20.34 | 25.4 |

Inner Plane : 內在層面

見: 內在層面([Inner Planes](#))

Physical Plane : 物質層面

17.38-39 | 18.5 | 23.19 | 35.8 |

Planetary Consciousness : 行星意識

Planetary Entity : 行星實體

2.4 | 6.15 | 6.24-25 | 8.15 | 9.4 | 11.18 | 11.26-27 | 13.15-16 | 15.20 | 16.25 |
16.32 | 16.61 | 20.26 | 21.17 | 25.7-8 | 29.9-10 | 30.14 | 37.7 | 53.16 | 65.16-17 |

Planetary Healing : 行星治療

2.4 | 14.7 | 14.10 | 26.27-28 | 26.30-31 | 30.14 | 50.9 | 57.9 |

Planetary Sphere : 行星球體

行星體(Planetary Body)

2.2-4 | 6.6 | 6.10 | 6.13 | 6.16 | 8.7 | 9.2 | 9.7 | 9.13 | 9.18 | 10.1 | 10.4 | 10.6-7 |
11.3-4 | 11.18 | 11.26 | 13.9 | 13.15 | 13.22-23 | 14.3 | 14.7 | 14.10 | 14.23 | 14.32
| 15.4 | 15.9 | 16.1 | 16.6 | 16.13 | 16.25 | 16.30 | 16.33 | 16.59 | 17.0-1 | 17.11 |
18.6 | 19.4 | 19.7 | 19.12 | 20.13 | 20.19-21 | 21.5 | 21.17 | 21.27-28 | 24.4 | 26.20
| 26.27-28 | 26.30-31 | 28.6 | 29.9-10 | 30.14 | 30.16 | 31.8 | 41.4 | 41.12 | 41.15 |
41.26 | 43.28 | 48.8 | 49.5 | 59.4-5 | 60.20-21 | 62.29 | 63.8 | 63.15 | 63.20-21 |
63.24-25 | 63.27 | 63.31 | 65.10 | 65.16-17 | 65.19 | 66.29 | 66.31 | 66.34 | 67.20 |
68.14 | 72.8 | 73.3 | 74.4 | 82.7 | 88.23 | 89.11-12 | 91.13 |

Planetary Vibration : 行星振動

行星靈光圈(Planetary Aura), 電磁場(Electromagnetic Field), 能量網(Energy Web)

2.3 | 4.6 | 8.7 | 12.7 | 12.30 | 13.23 | 14.7 | 14.10 | 15.4 | 15.9 | 22.11 | 41.4 | 42.7 |
49.5 | 49.8 | 50.8-9 | 59.20 | 65.12 | 71.16 | 88.23 |

Planets (Inhabited) : 行星[已有生命居住的]

16.24-25 | 71.9 | 71.11 |

Plenum : 密實

空無(Nothingness)

6.7 | 82.6 | 82.10 |

Polarity (General) : 極性[一般的]

1.1 | 1.5 | 1.7 | 2.2 | 4.10 | 4.20 | 5.2 | 8.7 | 10.1 | 11.20 | 19.16 | 19.20 | 20.29 |
24.8 | 25.4 | 25.6 | 27.6-7 | 28.18 | 29.32 | 26.38 | 31.2 | 31.7 | 31.10 | 31.13 | 32.8
| 32.10 | 36.18 | 39.4 | 39.11 | 45.10 | 49.5 | 52.6 | 53.3-4 | 53.10 | 53.24 | 54.133 |
54.13 | 57.14 | 57.33 | 58.5 | 58.11 | 61.10 | 63.7 | 63.9 | 65.12 | 66.5 | 66.20 |
66.29-31 | 68.15 | 69.18 | 77.6 | 78.13-14 | 78.19 | 79.7 | 79.28 | 79.33 | 80.14 |
83.3 | 84.9 | 84.13 | 85.4 | 85.7 | 87.2717 | 87.22 | 87.27-28 | 89.6 | 89.19 | 89.26 |
89.45 | 91.18 | 91.35 | 92.20 | 95.22-23 | 97.5 |

Polarity (in Consciousness) : 極性[意識內的]

極化 (Polarization)

8.12 | 12.25 | 16.6-9 | 16.15-20 | 16.59 | 17.1 | 17.16-17 | 17.19 | 17.23 | 17.33 |
19.15-19 | 20.9-11 | 20.17 | 20.26-27 | 22.5 | 25.1 | 25.5 | 26.34 | 26.38 | 27.1 |
28.18-19 | 29.10 | 29.33 | 30.1 | 31.2-4 | 31.7 | 31.12 | 31.14 | 32.1-2 | 32.14 |
33.8-9 | 33.11-12 | 34.10 | 34.14 | 34.17 | 35.1 | 35.4-5 | 35.8 | 36.11-12 | 36.14 |
36.16-17 | 38.9 | 38.14 | 41.14 | 42.7 | 42.9 | 42.18 | 44.15-16 | 46.7-12 | 46.14 |
46.16 | 47.4-6 | 48.6-8 | 49.3-4 | 49.8 | 50.6-9 | 52.7-9 | 53.16 | 54.19 | 54.22 |
55.3-4 | 55.7 | 57.6 | 60.16 | 62.15 | 62.17 | 63.18 | 64.6 | 64.16 | 65.5 | 65.7 |
65.12-14 | 66.17-18 | 66.31 | 66.33 | 67.3 | 67.7 | 67.9-11 | 67.26-27 | 68.6-8 |
68.10 | 68.17-18 | 69.3 | 69.5 | 69.7 | 69.9 | 69.11 | 69.14-15 | 69.17 | 70.23 |
71.2-3 | 71.8 | 71.14 | 71.16-17 | 72.7-8 | 73.3-4 | 73.11-12 | 73.13 | 73.18 | 73.22
| 74.16 | 75.16 | 75.19 | 75.35 | 77.13 | 77.15-17 | 77.19-22 | 78.8 | 78.16 | 78.20 |
78.23-26 | 79.32-33 | 80.5 | 80.7 | 80.11 | 80.15 | 81.29-31 | 82.18 | 82.21-23 |
82.26-29 | 83.13 | 83.16-18 | 84.16 | 84.18 | 84.21-22 | 85.4 | 85.7 | 85.9 | 85.18-
19 | 86.5 | 86.7 | 86.12 | 86.15 | 86.18 | 86.20 | 86.22 | 87.5-8 | 87.11-12 | 87.14-
15 | 87.25 | 89.25 | 89.29 | 89.31 | 89.34-35 | 89.39-41 | 89.44 | 90.18 | 90.20-23 |
91.23 | 91.28-30 | 92.5 | 92.10 | 92.20 | 92.22-24 | 92.33-34 | 93.3-9 | 94.11-13 |
94.16 | 94.19-23 | 95.20 | 95.25-26 | 97.13 | 97.16-17 | 100.3 | 100.6 | 100.8-9 |
100.13 | 101.3 | 103.15 | 105.13 |

另見：服務他人([Service to Others](#))

另見：服務自我([Service to Self](#))

Positive Path : 正面途徑

右手路徑 (Right-Hand Path)

1.0 | 10.11-12 | 15.14 | 17.33 | 18.5 | 18.12 | 19.17 | 32.1-2 | 43.8 | 46.13 | 46.16 |
49.6 | 50.8-9 | 52.2 | 52.7 | 52.11 | 54.21 | 54.25 | 55.7 | 60.18 | 64.4 | 64.16 |
66.33 | 73.4 | 73.20 | 74.9 | 74.11 | 75.15 | 75.23 | 80.10-12 | 80.15 | 82.3 | 83.17-
18 | 84.4 | 89.29 | 92.33 | 93.9 | 94.9 | 94.12 | 94.19-20 | 95.21-25 | 99.5 | 99.8 |
101.8 | 102.21 |

另見：服務他人([Service to Others](#))

Possibility/Probability Vortex : 可能性/或然率漩渦

見：或然率/可能性漩渦([Probability/Possibility Vortex](#))

Potentiate : 賦能

賦能作用或賦能狀態(Potentiation)

28.1 | 31.2 | 35.1 | 36.12 | 38.5 | 39.4 | 39.10 | 40.1 | 41.4 | 48.6-7 | 51.10 | 52.7 |
57.6 | 78.34 | 78.37 | 79.20 | 84.20 | 85.9-11 | 91.20 | 92.13 | 92.19-20 | 92.30 |
92.34 | 93.10 |

Potentiator (Archetype) : 賦能者[原型]

見：原型，賦能者([Archetypes, Potentiator](#))

Power : 權力或力量

1.1 | 2.2 | 3.8-11 | 6.1 | 7.15 | 8.2 | 8.6 | 8.11 | 10.13-14 | 11.19-20 | 11.26 | 11.31 |
12.5 | 15.12 | 15.14 | 15.22 | 17.5 | 17.7 | 17.17 | 19.18 | 20.30 | 20.32 | 20.40-41 |
22.23 | 22.28 | 23.3 | 23.6 | 23.12 | 23.15 | 24.17 | 24.19 | 25.1 | 25.5-6 | 27.13 |
29.31 | 30.3 | 31.14 | 32.2 | 34.9 | 34.12 | 35.1 | 35.3 | 38.14 | 44.1 | 44.15 | 47.3 |
49.8 | 50.6 | 50.8-9 | 52.7 | 54.22 | 56.3 | 57.12 | 57.17 | 57.30 | 58.3 | 59.17 |
60.16-18 | 62.16 | 63.19 | 64.6 | 64.10 | 64.20 | 66.30 | 67.13-14 | 67.28 | 68.12 |
68.16 | 68.18 | 69.17 | 74.15 | 74.17 | 75.4 | 75.32 | 75.39 | 78.7 | 78.11 | 80.7-8 |
80.14 | 80.18 | 82.10 | 85.7 | 87.6-8 | 87.12-16 | 89.5 | 89.35 | 90.5 | 90.12 | 93.18
| 93.21 | 94.15 | 94.20 | 97.16 | 99.5 | 103.5 | 103.12 |

Prana : 普拉那

14.2 | 41.10 | 56.3 | 57.33 | 58.12 | 58.14-15 | 58.19 | 59.6-7 | 59.10-11 | 59.16 |
59.19 | 60.13 | 66.5 | 66.26 | 73.17 |

另見：光，向上螺旋的([Light, Upward Spiraling](#))

另見：第三變貌 ([Distortion, Third](#))

Prayer or Contemplation : 祈禱或沉思

10.14 | 12.1 | 15.14 | 21.3 | 22.2 | 42.6 | 49.6 | 49.8 | 60.2 | 71.5 | 77.6 | 86.23 |
89.21 | 94.21 | 103.8 | 104.3 | 105.4 | 105.17 |

Pre-incarnative Choices : 投生前的選擇

見：輪回轉世，投生前的選擇([Reincarnation, Pre-incarnative choices](#))

Pre-veil : 罩紗之前(Pre-veil)

見: 遺忘罩紗, 罩紗之前([Veil of Forgetting, Pre-veil](#))

Primal Distortion : 原初變貌

見: 變貌, 原初的([Distortion, Primal](#))

Primary Energy Center : 主要能量中心

見: 能量中心, 主要的([Energy Center, Primary](#))

Probability/Possibility Vortex : 或然率/可能性漩渦

可能性/或然率漩渦(Possibility/Probability Vortex)

11.3 | 11.6 | 16.53-54 | 16.56 | 17.5 | 19.21 | 33.12 | 36.2-4 | 40.8 | 43.25 | 50.5 |
56.3 | 60.20 | 64.19 | 65.2 | 65.6 | 65.9-10 | 65.12 | 68.14 | 69.5 | 98.15 | 102.2 |
102.17 | 104.9 | 104.11 |

Probert, Mark : 馬克·普羅伯

7.10-11 |

Programming, Incarnational : 投生之編程

8.21 | 10.1 | 17.1 | 17.11 | 21.9-11 | 23.12 | 31.6 | 33.6-7 | 33.9 | 34.5 | 34.8 |
34.17 | 35.1 | 35.3 | 36.1-2 | 36.4 | 36.6-7 | 36.10 | 41.22 | 42.12 | 48.7-9 | 50.4-5 |
54.19 | 54.21-24 | 55.1 | 60.4 | 60.8 | 61.2 | 61.7 | 65.11-12 | 66.18 | 66.34 | 67.7 |
68.16 | 69.6 | 71.6-7 | 72.17 | 73.19 | 75.13 | 83.27 | 84.3-4 | 87.17 | 92.10-12 |
94.7 | 95.25 |

Prophecy : 預言

65.7 | 65.9-10 | 86.7 | 86.13 |

另見: 占卜([Divination](#))

Protection : 保護

19.9 | 32.1 | 33.1-2 | 33.11 | 36.21 | 44.10 | 45.11 | 46.2 | 57.6 | 57.12 | 59.2 | 62.1
| 62.7 | 63.5 | 64.4 | 64.21 | 67.3 | 68.5 | 68.12 | 68.16 | 69.18-19 | 72.2 | 72.5 |
72.7-8 | 72.14-15 | 72.17 | 73.23 | 74.14-15 | 75.2-8 | 76.2 | 76.4-5 | 77.3-5 | 80.2

| 83.14 | 91.24 | 91.38 | 92.32-33 | 93.8 | 94.19 | 95.22-26 | 99.7-8 | 100.13 |
103.16-19 |

另見：守護者([Guardians](#))

另見：高我([Higher Self](#))

另見：超心靈致意/攻擊([Psychic Greeting/Attack](#))

Protection of the Ra contact : Ra 通訊之保護

見：Ra 通訊，方法論([Ra Contact, Methodology](#))

Those who offer protection : 提供保護者

6.7 | 30.14 | 50.5 | 69.3-6 | 70.11 |

Violet-Ray Shell Protection : 紫羅蘭色光芒保護殼

57.6 | 57.12 |

Psychic Greeting/Attack : 超心靈致意/攻擊

25.1 | 44.10-11 | 46.1-2 | 53.1 | 53.22 | 55.1-2 | 56.1 | 57.1-3 | 61.4-5 | 62.0-14 |
62.20-26 | 63.1-5 | 63.32 | 64.5 | 65.1 | 67.1-4 | 67.6-15 | 67.19-23 | 67.26-27 |
68.4-7 | 68.10-18 | 69.3 | 69.5 | 69.7 | 69.9 | 70.3-4 | 70.6-7 | 72.4-9 | 72.14-15 |
72.17 | 75.8 | 75.14 | 75.17-19 | 76.2 | 77.2-6 | 77.8 | 77.24-25 | 78.1-3 | 78.5 |
78.38 | 80.1-9 | 81.1-2 | 85.3-9 | 86.4-5 | 87.5-7 | 87.9 | 88.2-3 | 89.2-4 | 89.6-7 |
90.2-4 | 92.2 | 92.4-5 | 93.2 | 94.2-3 | 94.6 | 94.30 | 95.2 | 96.2-3 | 96.22 | 97.2 |
97.15 | 97.20 | 98.3-5 | 98.15 | 99.4 | 100.3 | 101.2-5 | 102.2 | 102.10 | 103.6 |
105.2 | 106.2 | 106.4 | 106.12 | 106.16 |

另見：保護([Protection](#))

Psychic Sensitivity : 心靈敏感性

44.3-6 | 44.10-12 |

Puharich, Dr. Andrija : 安德裏亞·普哈裏契博士

7.10-11 | 12.1 | 12.10 | 21.3-4 | 23.11 | 39.4 | 39.6-9 | 84.7-8 |

Purity : 純度

4.8 | 10.9 | 12.28 | 17.11 | 21.17 | 23.7 | 25.6 | 26.36 | 29.27 | 30.4 | 37.4 | 38.5 |
39.1 | 40.4 | 41.19 | 41.21 | 55.5-7 | 57.14 | 57.17 | 58.23 | 60.3 | 60.18 | 62.6 |
67.7 | 67.15 | 69.5 | 70.23 | 71.14 | 72.7 | 73.2 | 73.4 | 73.13 | 73.22 | 74.16 | 74.19
| 78.24 | 78.32-33 | 80.5 | 81.5 | 82.10 | 85.19 | 88.17 | 94.9 | 94.26 | 95.23-24 |
96.2 | 96.4 | 96.15 | 98.2 | 98.5 | 99.3 | 100.4 | 105.4 | 106.13 |

Pyramids : 金字塔

2.2 | 3.6-8 | 3.10-16 | 4.1-8 | 14.4 | 14.6-11 | 22.21 | 23.6-8 | 23.10 | 27.1-2 | 45.4
| 58.8-11 | 59.18-23 | 60.13-14 | 60.28-30 | 61.13 | 64.9 | 66.5 | 66.11 | 73.18 |
96.21 |

另見：吉薩大金字塔([Great Pyramid at Giza](#))

另見：金字塔的形而上學(Metaphysics of the Pyramids), 該文位于《資源卷》

Angles : 角度

55.15 | 56.4 | 57.15 | 57.30-32 |

Caution : 告誡

4.6 | 4.8 | 56.3 | 57.12 | 57.17 | 57.30 | 60.16 |

Chamber: King : 國王密室

55.11-12 | 55.16-17 | 56.3 | 56.5-6 | 57.12 | 57.16-17 | 65.20-21 |

Chamber: Queen : 皇后密室

55.10-11 | 56.3 | 56.6 | 57.14 | 57.24 |

Chamber: Resonating : 共振密室

3.16 | 55.13 | 59.17 | 65.20-22 |

Purpose : 目的

2.4 | 3.14 | 23.16 | 55.9 |

Focusing the Spirals : 幾股螺旋之聚焦

50.11 | 56.3 | 57.15 | 57.18 | 58.12 | 58.17 | 59.6-7 | 59.11-12 |

Geometry : 幾何學

4.7 | 57.19 | 58.13-16 |

Healing : 治療

23.7 |

另見: 國王密室([Pyramids, Chamber: King](#))

Initiation : 入門或啓蒙

3.15-16 | 4.2 | 4.5 | 4.7 |

Positive Use: Energizing : 正面使用: 充能

57.13 | 57.20-23 | 59.16 | 60.10 | 66.22-28 |

Positive Use: Meditation : 正面使用: 冥想

56.3 | 57.15 | 57.18 | 60.16 |

Spiral, Zero : 零號螺旋

59.6-7 | 59.10-13 |

Spiral, First : 第一個螺旋

58.23 | 56.7 | 59.8 |

Spiral, Second : 第二個螺旋

58.19-23 | 59.9 | 59.13-15 |

Spiral, Third : 第三個螺旋

57.20 | 58.23-24 | 59.10 | 59.16 | 60.10-12 |

Q

Quarantine (of Earth) : [地球的]隔離

6.25 | 7.8 | 7.12 | 8.15 | 9.9 | 12.3 | 12.5-7 | 16.1-7 | 16.13 | 17.27-28 | 21.8 | 23.16
| 24.8 | 26.34 | 67.13 | 67.19-20 | 72.8 | 90.4 | 100.4 |

Questioner, The : 發問者

4.13 | 11.12 | 37.3 | 38.1 | 42.14 | 44.12 | 64.20 | 67.23 | 69.22 | 102.21 | 105.12 |
105.22 | 106.3 | 106.12-13 | 106.22-23 |

R

Ra

Limits of Ra' s Knowledge : Ra 的知識之局限

81.16 | 81.18 | 81.21 | 82.14 | 85.15 | 90.12 |

Ra' s Communication : Ra 的通訊

1.1 | 1.10 | 2.0-2 | 3.6 | 8.31 | 9.3 | 15.1 | 15.13 | 17.2 | 18.1 | 21.1 | 22.26-27 |
23.16 | 28.16 | 37.4 | 48.3 | 55.7 | 60.9 | 71.20 | 72.17 | 76.8 | 80.0 | 80.5 | 83.28 |
87.17 | 89.18 | 100.4 |

Ra' s Form : Ra 的形體

6.4 | 8.20 | 23.6 | 23.16 | 27.2 | 41.4-6 | 64.6 | 90.12 |

Ra' s History : Ra 的歷史

1.1 | 1.3 | 1.5 | 2.2 | 2.4 | 6.4-5 | 6.7 | 6.21-23 | 14.19-22 | 16.21 | 41.26 | 60.30 |
76.11 | 81.22-27 | 81.29 | 88.13-16 | 88.18-21 | 89.8-13 | 89.16-17 | 89.22 |
89.26-43 |

Ra' s Work on Earth : Ra 在地球上的工作

1.0-1 | 1.3 | 1.5 | 2.2 | 2.4 | 6.4 | 6.7 | 6.21-22 | 14.4-6 | 14.18 | 14.20 | 14.23-27 |
23.1-10 | 26.10-11 | 26.21-25 | 48.3 | 60.16 | 60.27 | 60.29 | 71.20 | 88.21 | 88.24
| 90.29 |

Ra Contact : Ra 接觸或通訊

Energizing the Instrument/Contact : 為器皿/通訊充能

1.11-13 | 3.4 | 5.3 | 11.2 | 15.23 | 17.44 | 18.4 | 18.26-27 | 19.22 | 22.29 | 33.1 |
55.1 | 56.2 | 61.12 | 64.4 | 64.20 | 69.2 | 74.18 | 75.10 | 76.2-3 | 77.25 | 78.7 |
78.38 | 82.2 | 86.23 | 91.37 | 93.23 | 94.7 | 96.21 | 99.9 | 101.9 | 102.20 |

Energizing the Instrument through Sexual Energy Transfer : 通過性能量轉移為器皿充能

39.2 | 44.1 | 44.13 | 48.2 | 68.2 | 72.16 | 76.2-3 | 79.2-4 | 81.7 | 83.2 | 87.27 |

Maintenance : 維護

3.17 | 6.27-29 | 13.26 | 18.4 | 21.29 | 22.2 | 24.2-3 | 24.5 | 24.7 | 24.15 | 24.18 |
24.21 | 25.2-3 | 26.9 | 26.14 | 26.29 | 26.37 | 26.39 | 28.12 | 28.17 | 30.17 | 31.1 |
34.1 | 44.1-2 | 44.7-9 | 44.13 | 45.1-2 | 45.12 | 46.6 | 60.1-9 | 62.0-14 | 62.26 |
66.1-4 | 75.9-11 | 77.10 | 78.5 | 79.43 | 94.3-4 | 94.9 | 97.14 | 97.19-20 | 98.15-17
| 101.1 | 102.1 | 103.2 | 103.15-20 | 104.1-2 | 104.20-21 | 105.1 | 105.11 | 106.16
| 106.20 |

另見: 和諧([Harmony](#))

Methodology : 方法論

1.11-13 | 2.0 | 2.6 | 3.1-5 | 3.18 | 5.1 | 5.3 | 6.3 | 6.26 | 55.7 | 64.5 | 74.3 | 88.10-12
|

另見: 出神通靈([Channel, Trance](#))

Pre-Requisites : 先決條件

1.11 | 2.0-1 | 6.20 | 12.1 | 14.25 | 36.21 | 37.3-5 | 39.9 | 53.2 | 61.4 | 62.13 | 64.5 |
69.5 | 71.21 | 74.3 | 95.10-17 |

Racial Mind : 種族心智

見: 心智, 種族的([Mind, Racial](#))

Random : 隨機的

6.1 | 7.14 | 8.15 | 13.8 | 13.16-17 | 16.4-5 | 17.27-28 | 22.17 | 23.7 | 24.8 | 26.38 |

30.5 | 31.4-6 | 33.12 | 41.10 | 42.8 | 46.9 | 50.5 | 54.17 | 61.7 | 62.21 | 64.16 |
66.33 | 67.20 | 83.3 | 83.5 | 84.22 | 90.15 | 92.11 | 95.19 | 95.24-26 | 101.3 |

Reincarnation : 輪回轉世或再次投生

4.9 | 6.11 | 6.13 | 9.2 | 9.7 | 9.21 | 10.1 | 10.4 | 10.12 | 10.15 | 11.11 | 11.29 | 15.20
| 17.1 | 17.41 | 18.15 | 19.9 | 20.12 | 21.9-10 | 21.28 | 22.6 | 22.15 | 23.12 | 31.4 |
31.8 | 31.10 | 33.6-7 | 33.12 | 34.17-18 | 35.1 | 40.16 | 43.11-12 | 48.7-8 | 50.5 |
50.7 | 52.7 | 54.23-24 | 68.6 | 68.10 | 70.14-15 | 70.17 | 71.6-7 | 76.21 | 79.7-9 |
82.25 | 83.7 | 84.20 | 92.11 | 92.16 | 92.18 | 97.5 | 104.11 |

另見: 老資格振動([Seniority of Vibration](#))

Automatic Reincarnation : 自動的輪回

21.9 | 21.11 | 48.8 | 82.25 |

Between Incarnations : 中陰期

10.12 | 21.9 | 22.6 | 43.12 | 48.7 | 50.7 | 71.6 | 82.24-25 | 82.28 | 83.6 |

Pre-incarnative Choices : 投生前的選擇

8.21 | 31.6 | 35.3 | 50.5 | 53.1 | 54.21-22 | 55.1 | 57.3 | 59.3 | 60.3-4 | 60.8 | 61.2 |
61.7 | 65.12 | 66.34 | 67.7 | 67.23 | 68.16 | 72.17 | 73.19 | 75.13 | 81.1 | 83.27 |
84.3-4 | 85.16 | 87.9 | 87.17 | 92.12 | 94.3 | 94.7 | 95.25 | 102.10 |

Religion(s) : 宗教

1.5 | 2.2 | 14.1 | 14.28 | 16.15-20 | 17.15 | 17.20 | 17.22 | 22.15 | 23.1 | 42.13 |
47.8 | 60.17-18 | 73.13 | 73.16 | 75.14 | 75.17 | 84.13-14 | 88.19 | 104.25 |

Repression : 壓抑

41.19 | 42.9-10 | 46.11-13 | 52.7 |

Reproduction : 繁殖

另見: 性([Sexuality](#))

Cloning : 克隆

18.15 | 18.20 | 24.6 |

Bisexual Reproduction : 兩性繁殖

18.15-18 | 18.20 | 26.38 | 30.7 | 30.9-13 | 31.2-7 | 31.9 | 32.6-8 | 41.15 | 63.27-28
| 83.4 |

Responsibility : 責任

1.1 | 2.2 | 4.20 | 5.2 | 7.9 | 10.12 | 16.33 | 16.42 | 18.7-8 | 22.26 | 23.10 | 24.6 |
33.1 | 48.8 | 61.7 | 66.10 | 80.5 | 94.9 |

另見: 榮譽/責任([Honor/Responsibility](#))

Responsibility, The Law or Way of : 責任(之法則或道路)

見: 責任法則([Law of Responsibility](#))

Rhythm of Reality : 實相之韵律

27.6-7 | 27.13 |

Robot : 機器人

12.18-20 |

Roosevelt, Eleanor : 埃莉諾·羅斯福

35.1-3 |

Roosevelt, Franklin : 富蘭克林·羅斯福

35.1-3 |

Russia : 俄羅斯

8.6 | 10.15 | 17.3-5 | 17.7 | 21.24 | 65.8 |

S

Sacrifice : 犧牲

37.3 | 42.15 | 55.7 | 69.5 | 93.24 | 103.8 |

Human Sacrifice : 活人獻祭

23.16 |

Price : 代價

35.1 | 44.2 | 61.12 | 62.26 | 71.1 | 72.10 | 81.8 | 83.2 | 84.20 | 94.26 |

Saints Teresa, Augustine, Francis : 聖泰瑞莎、奧古斯丁、方濟各

22.15 |

Salt Cleansing : 撒鹽淨化

95.4-8 | 96.5 | 96.14 | 101.7 | 105.6 | 106.9 | 106.21 |

Sanskrit : 梵文

74.17-19 | 75.26-31 |

Sarcophagus (Archetype) : 石棺/審判[原型]

見: 原型, 靈性的蛻變 ([Archetypes, Transformation of the Spirit](#))

Sasquatch : 北美大脚野人

見: 大脚([Bigfoot](#))

Schweitzer, Albert : 阿爾伯特·史懷哲

34.10-11 |

Sciences : 科學

Astronomy : 天文學

11.4 | 16.24-30 | 16.37-38 | 28.6-11 | 29.1-5 | 29.18-19 | 29.32 | 30.15-16 | 40.2 |
41.4 | 71.9-10 | 78.8-9 | 81.19 | 81.28-31 | 81.33 | 82.6-10 | 82.13 |

Biology : 生物學

18.15 | 18.20 | 19.9-11 | 20.12-17 | 20.24 | 21.13 | 23.13 | 31.6 | 41.11-12 | 49.4 |
63.7 | 66.13 | 66.25-28 | 90.5-12 |

Evolution : 進化

9.4 | 9.16-17 | 13.16-21 | 16.28-29 | 16.37-38 | 21.13 | 27.8-9 | 28.6 | 28.10-11 |
28.13-16 | 28.19-20 | 29.2 | 29.6-11 | 29.13 | 29.18-20 | 30.1 | 30.5-16 | 36.15 |
36.17 | 37.3 | 39.4 | 40.1-11 | 41.4 | 41.8-10 | 41.12 | 41.18 | 45.11 | 47.2 | 48.8 |
50.5 | 51.5 | 52.2 | 52.11 | 54.24 | 63.27 | 65.17 | 70.22 | 71.6 | 71.11-13 | 77.10 |
78.8 | 78.10 | 78.13 | 78.16 | 78.19-22 | 78.33 | 81.30-32 | 82.4-5 | 82.10-13 |
83.25 | 88.16 | 89.26 | 90.5 | 90.11-13 | 90.15 | 90.18-19 | 90.24-26 | 90.29 |
91.35-36 | 92.11 | 92.19 | 93.14-16 | 105.14-16 |

Physics : 物理學

20.6-8 | 27.6 | 27.14-17 | 28.1-5 | 28.8 | 28.18 | 29.1 | 29.12 | 29.14-23 | 29.30 |
39.4-5 | 40.1-3 | 40.5-6 | 40.9-11 | 40.15 | 41.4-5 | 41.9 | 41.20 | 70.22 | 75.26 |
75.33-34 | 78.9 |

Scientists : 科學家

8.6 | 9.16 | 11.22-29 | 17.8-9 | 26.20 | 28.5 | 39.4 | 41.12 | 44.12 |

Scribe, The : 書記員

7.10 | 11.2 | 38.1 | 54.2-3 | 59.3 | 59.21 | 61.7 | 67.23 | 85.16 | 89.7 | 96.3 | 99.5 |
101.2 | 101.5 | 105.4 | 105.11 |

Seeker : 尋求者

7.17 | 15.13 | 17.30 | 50.2 | 56.3 | 57.33 | 60.18 | 66.5 | 66.9 | 66.12-13 | 67.30 |
75.23 | 76.9 | 83.16 | 84.20 | 85.19 | 88.17 | 94.9 | 95.24 | 97.9 | 99.8 |

Seeking : 尋求

1.0 | 1.7 | 2.2 | 2.4 | 2.6 | 3.4 | 3.9-10 | 4.14 | 7.15 | 7.17 | 8.1 | 10.12-14 | 11.17 |
11.20 | 11.28 | 12.14 | 14.14 | 14.19 | 14.26-27 | 15.7 | 15.12-14 | 16.11 | 16.22 |
16.32 | 17.2 | 17.20 | 17.30 | 18.5 | 20.27 | 22.17 | 23.1 | 23.8 | 23.10 | 26.8 | 26.38
| 27.13 | 29.16 | 29.18 | 29.27 | 29.29-30 | 30.7 | 31.3 | 31.9 | 32.9 | 36.14 | 37.4 |
41.6 | 41.14 | 43.31 | 48.6 | 49.6 | 50.11 | 51.1 | 53.8 | 54.3 | 56.3 | 57.14 | 57.24 |
57.33 | 58.23 | 60.26-27 | 62.4 | 62.20 | 64.6 | 64.16 | 65.2-7 | 65.11-12 | 65.15 |
66.4 | 66.11-12 | 66.14 | 66.16 | 68.5 | 68.12 | 68.16 | 70.4 | 72.17 | 73.10 | 73.22 |
74.8 | 74.13 | 75.15 | 75.23-24 | 75.31-32 | 76.8-9 | 76.21 | 79.37 | 79.42 | 80.8 |
82.29 | 83.3 | 83.14 | 83.17 | 84.7 | 84.18 | 84.20 | 86.18 | 86.20 | 87.22 | 88.12 |
89.7 | 89.35 | 89.39 | 91.37 | 93.10 | 94.9 | 95.26 | 97.9 | 98.7 | 99.11 |

Self : 自我

1.10 | 3.10 | 5.2 | 10.14 | 11.28 | 11.31 | 12.10 | 12.31 | 13.21 | 14.14 | 15.7 | 15.14
| 16.50 | 16.56 | 17.2 | 17.18 | 17.30 | 17.43 | 18.6-7 | 18.12 | 21.9 | 26.38 | 32.14 |
33.14-17 | 34.6 | 34.9 | 36.5 | 40.12-15 | 41.21 | 42.11 | 48.6-7 | 53.9 | 54.7 |
54.27 | 57.33 | 58.23 | 65.20-22 | 66.32 | 70.9 | 70.11-12 | 71.5-7 | 71.16 | 73.22 |
74.11 | 75.25 | 75.32 | 92.18 |

Self-Acceptance : 自我接納

5.2 | 13.16 | 15.2 | 15.3 | 16.21 | 18.5 | 22.2 | 22.6 | 25.2 | 32.14 | 40.3 | 41.25 |
46.10 | 47.2 | 47.8 | 49.6 | 52.7 | 57.33 | 60.4 | 60.8 | 66.9 | 74.11 | 75.13 | 82.3 |
85.16 |

另見: [自我價值\(Self-Worth\)](#)

Self-Conscious : 自我意識的

自我意識(Self-Consciousness), 自我覺察(Self-Aware), 自我覺知(Self-Awareness)

13.21 | 14.1 | 15.12 | 19.3 | 19.11 | 20.4 | 30.1-2 | 34.14 | 35.4 | 36.14 | 40.3 |
41.10 | 41.16 | 41.19 | 41.21 | 48.8 | 50.5 | 75.23 | 78.33 | 79.20 | 82.12 | 83.10 |
90.9-10 | 92.10-11 |

Self-Worth : 自我價值

12.31 | 15.10 | 15.12 | 32.14 | 103.8 |

另見：自我接納([Self-Acceptance](#))

Seniority of Vibration : 老資格振動

17.41-43 | 26.13 | 31.6 | 33.12-13 | 34.15-16 | 40.16 | 48.5 | 48.7-8 | 57.12 | 61.2 | 65.5 |

另見：輪回轉世([Reincarnation](#))

Service to Others : 服務他人

7.15 | 7.17 | 10.1 | 11.2 | 11.21 | 12.9 | 12.13 | 12.15 | 12.26 | 12.31 | 14.13 | 16.7 | 16.11-12 | 16.30-32 | 16.59 | 17.2 | 17.23 | 17.30-34 | 18.6 | 19.14-15 | 19.17 | 20.9-10 | 20.27 | 22.5 | 25.1 | 25.5-6 | 26.38 | 30.1-2 | 31.3-4 | 31.9 | 33.9 | 33.11 | 33.19 | 34.2 | 34.9-10 | 34.14 | 34.16 | 35.8 | 36.17 | 38.1 | 38.7 | 39.11-12 | 42.2 | 42.9 | 42.18 | 43.8 | 43.19 | 44.1 | 44.8 | 44.15 | 45.1 | 46.7 | 46.9-10 | 46.13 | 46.16 | 47.3 | 47.6 | 49.3-5 | 50.6 | 52.3 | 52.7 | 52.11 | 53.6 | 53.17 | 53.22 | 54.21 | 54.25 | 57.33 | 60.27 | 60.29 | 62.23 | 63.14-15 | 64.2 | 64.4 | 64.15 | 65.14 | 65.21 | 66.18 | 66.33 | 67.3 | 67.7 | 67.11 | 67.21 | 67.26 | 68.16-17 | 69.7 | 69.9 | 69.11 | 69.15 | 70.5 | 70.7 | 71.2 | 71.14 | 71.16-17 | 72.7-8 | 73.2-4 | 73.12 | 74.12 | 74.15 | 75.23 | 77.19 | 78.14 | 78.16 | 78.25 | 79.7 | 79.28 | 79.33 | 80.1 | 80.5 | 80.11-12 | 80.15 | 80.17 | 81.29-30 | 82.18 | 82.22 | 82.28-29 | 83.11-13 | 83.17-18 | 84.18 | 85.4 | 85.7 | 85.9-11 | 85.13 | 87.12 | 87.22 | 88.12 | 89.3 | 89.38 | 89.44 | 90.3 | 90.20-23 | 92.2 | 93.3-6 | 94.12 | 95.23-25 | 97.16 | 99.8 | 100.9 |

另見：正面途徑([Positive Path](#))

另見：極性[意識內的]([Polarity \[in Consciousness\]](#))

Service to Self : 服務自我

7.14-15 | 7.17 | 8.2 | 8.11-12 | 10.1 | 11.3 | 11.11-12 | 11.15-16 | 11.18 | 11.20-21 | 11.31 | 12.9 | 12.13-16 | 14.13 | 16.2 | 16.7-9 | 16.11-12 | 16.15 | 16.17 | 16.30-31 | 16.57 | 17.1 | 17.17 | 17.23 | 17.25 | 17.30-33 | 18.21 | 19.15 | 19.17 | 20.9-10 | 20.32 | 22.5 | 24.6 | 25.5-6 | 26.34 | 26.36 | 26.38 | 30.1 | 30.5 | 30.10 | 31.14 | 32.2 | 33.13 | 33.19 | 34.16 | 35.4-5 | 36.12 | 36.14 | 36.16-17 | 38.7 | 38.14 | 39.11-12 | 41.14 | 42.20 | 44.16 | 46.7 | 46.9-12 | 46.16 | 47.3-5 | 48.6 | 49.4 | 50.6 | 51.7 | 53.11 | 53.14 | 53.16-17 | 54.19 | 54.22 | 54.25 | 55.3-5 | 62.17 | 62.20 | 65.14 | 66.29-33 | 67.7 | 67.26 | 68.6 | 68.16-18 | 69.9 | 69.11 | 69.15 | 70.7 | 70.23 | 71.7 | 71.14 | 72.8 | 73.4 | 75.19 | 75.23 | 77.17 | 78.25 | 80.5-8 | 80.11 | 80.15 | 80.17 | 85.4 | 85.7 | 85.9 | 85.11 | 86.5 | 87.6-9 | 87.11-12 | 87.14-

16 | 87.25 | 89.31 | 89.35 | 89.44-45 | 93.3 | 95.6 | 95.26 | 97.16 | 99.8 | 100.8-9 | 101.2 |

另見：負面途徑([Negative Path](#))

另見：極性[意識內的]([Polarity \[in Consciousness\]](#))

Sexual Energy Transfer : 性能量轉移

見：性能量轉移([Energy Transfer, Sexual](#))

Sexuality : 性

19.22 | 25.1 | 26.38 | 30.10-13 | 31.2-16 | 32.2-11 | 39.2 | 41.5-6 | 44.1 | 44.13 | 46.12 | 48.2 | 53.14 | 54.25 | 55.6 | 60.16 | 61.6 | 64.20 | 66.3 | 66.22 | 66.28 | 71.17 | 72.16 | 73.22 | 76.2 | 79.3 | 83.3-4 | 84.9-22 | 86.20-22 | 92.25 |

另見：繁殖([Reproduction](#))

Fusion : 融合

32.9-10 | 41.4-6 |

Shockley, Paul : 保羅·夏克利

27.1-2 |

Signals and Personal Signs : 信號及個人信號

22.1 | 44.3-6 | 44.10 | 96.11-13 | 105.12 |

Significator : 形意者

見：原型，形意者([Archetypes, Significator](#))

Silver Cord : 銀帶

91.11 |

Silver Flecks : 銀色碎片

16.47-49 | 53.21 |

Simultaneity : 同時性

36.4-5 | 70.9 | 70.11-12 | 81.18 | 82.6 | 91.7 | 105.16 |

Sinkhole of Indifference : 漠不關心的污水溝

3.6 | 17.33 | 19.18 | 20.17 | 40.16 | 46.9 | 46.16 | 64.15-16 | 94.20 |

另見: 極性[意識內的]([Polarity \[in Consciousness\]](#))

Sirius : 天狼星

8.22 | 38.7-8 | 51.2 |

Slavery : 奴役

8.14 | 11.18 | 16.17 | 24.6 | 24.17 | 25.16 | 26.34 | 32.2 | 35.4 | 35.8 | 50.6 | 55.3 |
80.7 | 83.10-14 | 87.7 |

Social Memory Complex : 社會記憶複合體

1.5 | 2.0 | 3.6 | 3.10-11 | 6.4 | 6.16 | 6.23 | 7.2 | 7.8-9 | 7.14-16 | 8.2 | 8.11 | 8.18 |
9.9 | 10.1 | 10.7 | 10.12 | 11.3 | 11.16-17 | 12.26 | 14.7 | 14.18 | 14.28 | 14.32 |
15.18 | 16.13 | 16.21 | 16.32 | 17.13 | 18.6 | 18.13 | 19.7 | 21.1 | 22.1 | 23.16 | 25.5
| 25.9 | 27.1-2 | 33.21 | 36.1 | 36.22 | 37.7 | 38.6-8 | 38.14 | 41.26 | 42.6 | 43.13-15
| 45.4 | 45.11 | 46.17 | 47.2-3 | 48.6 | 52.3-5 | 52.9 | 53.1 | 53.7-8 | 55.4 | 55.7 |
56.4 | 60.14 | 60.16 | 60.25-26 | 62.16-17 | 62.20 | 64.6 | 64.15 | 65.17 | 66.30 |
69.5 | 70.7 | 78.23 | 81.27 | 83.28 | 87.9 | 87.12-15 | 89.7 | 89.12 | 98.5 | 105.11 |

Society : 社會

1.5 | 6.16 | 6.23 | 8.26 | 10.15 | 11.17 | 12.18 | 16.31 | 19.15 | 20.21 | 22.21 | 23.15
| 25.5 | 34.9-10 | 34.13 | 35.6 | 36.12 | 37.4 | 38.9 | 54.25 | 73.12 | 74.13 | 83.10 |

Solar System : 太陽系

6.4 | 6.9-10 | 6.24 | 10.1 | 10.16-17 | 11.4 | 13.15 | 13.23 | 29.4 | 30.14 | 78.32 |
81.24 |

Maldek : 馬爾戴克

6.9-10 | 6.12-13 | 9.18 | 10.1 | 10.3 | 10.6-7 | 11.3 | 11.5 | 11.13 | 21.5-6 | 21.16 |

38.2 | 59.4-5 | 90.18 |

Mars : 火星

9.6-12 | 10.6 | 14.3 | 18.20 | 19.5 | 20.17-18 | 20.20 | 20.26 | 21.8 | 30.14 | 64.14 |
74.4 | 90.18 |

Saturn : 土星

6.8 | 7.8 | 7.12 | 9.4 | 22.17 | 23.6 | 23.16 | 30.14 | 53.3 | 60.25 |

Saturn, Council of : 土星議會

見: 土星議會([Council of Saturn](#))

Sun : 太陽

2.2 | 2.6 | 10.17 | 11.4 | 13.5 | 16.35 | 23.1 | 23.6 | 23.16 | 29.1 | 29.3 | 29.5-6 |
29.10 | 30.14 | 40.1 | 41.4-5 | 41.7 | 54.4-5 | 54.7 | 65.17 | 66.26 | 67.28 | 71.12 |
75.2 | 77.12 | 77.17 | 80.10 | 81.24-25 | 82.8 | 89.8 | 91.2-3 | 92.28 | 102.21 |

另見: 理則, 本域子理則([Logos, Local Sub-Logos](#))

Uranus : 天王星

30.14 |

Venus : 金星

6.4-7 | 6.21 | 6.23 | 29.18 | 30.14 | 41.26 | 76.11 | 88.13-15 | 89.9-12 | 89.28 |
89.32 | 89.39 | 90.18 |

Soul : 靈魂

10.1 | 12.14 | 14.3 | 26.21-22 | 34.10 | 44.10 | 47.15 | 54.15 | 59.5 | 72.5 |

Sound Vibration Complex : 聲音振動複合體

振動聲音複合體(Vibratory Sound Complex)

4.6 | 7.9 | 14.28 | 27.4 | 71.6 | 74.12-19 | 75.14 | 75.17 | 75.26-28 |

South America : 南美洲

1.5 | 2.2 | 8.13 | 10.15 | 14.4 | 20.38 | 21.24 | 21.28 | 22.7 | 23.16 | 24.4 | 45.4 |
57.28 | 60.15 |

Southern Cross : 南十字星

11.12 | 62.16 |

Space/Time : 空間/時間

2.2 | 6.9 | 12.7 | 13.8 | 13.22-23 | 19.1 | 26.22 | 26.32 | 28.2 | 29.11-12 | 29.14 |
29.16-17 | 29.19 | 29.22 | 30.4 | 39.4 | 41.8 | 41.20 | 43.22 | 52.10 | 54.24 | 55.9 |
57.1 | 57.33 | 58.16 | 62.4 | 63.24-25 | 63.27-28 | 65.2 | 65.9 | 66.14 | 70.12 |
70.14 | 70.17 | 70.19 | 70.22 | 71.5-7 | 74.8 | 82.15 | 83.3 | 105.4 |

另見：時間/空間([Time/Space](#))

Spirit Complex : 靈性複合體

2.3 | 3.15 | 4.2 | 4.17-18 | 4.20 | 6.1 | 6.14 | 7.15 | 10.8 | 10.14-15 | 13.21 | 15.12 |
16.59 | 17.18 | 18.11 | 18.18-19 | 19.2-3 | 19.20-21 | 20.24 | 21.9 | 22.2 | 23.7 |
26.21-23 | 26.38 | 27.6 | 29.16 | 29.33 | 30.2 | 30.4-5 | 30.12-13 | 32.10 | 34.6 |
34.12 | 35.8 | 39.1 | 39.10 | 40.14 | 41.21 | 43.9 | 45.11 | 46.2 | 47.8 | 47.12-13 |
47.15 | 48.2 | 48.6 | 48.8 | 49.2 | 49.5 | 50.5 | 50.13 | 51.5 | 52.11 | 53.11 | 60.16 |
60.26-27 | 61.3 | 61.7 | 62.14 | 63.13 | 63.31 | 66.9 | 66.13 | 66.22 | 67.28 | 67.30 |
72.10 | 73.22 | 76.1 | 76.8 | 76.16 | 77.12-13 | 78.5 | 78.10-12 | 78.19 | 79.4 |
79.15 | 79.17-18 | 79.20 | 80.3 | 80.8-10 | 80.13-20 | 81.14 | 83.19 | 85.16 | 88.17
| 88.24 | 90.30 | 91.20 | 91.25 | 92.18-19 | 92.24 | 92.30 | 93.8 | 93.12 | 93.18 |
93.24 | 94.7 | 95.7 | 95.16 | 95.27 | 97.16 | 97.19 | 98.7 | 99.7 | 105.20 |

Spirit as a Shuttle : 靈性作為穿梭載具

6.1 | 23.7 | 30.2 | 49.2 | 67.28 | 67.30 | 79.4 | 80.14-15 | 95.27 | 105.20 |

Spiritual Entropy : 靈性熵

7.15 | 36.15 | 46.9 | 60.26 | 87.14 |

Spiritual Gravity : 靈性重力

29.16-22 | 37.8 | 40.1 |

Spiritual Mass : 靈性質量

靈性密度(Spiritual Density)

27.6 | 29.18-19 | 30.16 | 36.8 | 37.6 | 37.8 | 39.4-5 | 40.1-2 | 52.12 |

Spontaneous Combustion : 自燃

17.26-28 |

Star Wars (movie) : 星際大戰[電影]

16.10 |

Starvation : 饑荒

42.7-8 |

Strength : 氣力

12.31 | 18.19 | 26.38 | 27.15 | 28.13 | 29.10 | 31.3 | 35.1 | 38.5 | 39.4 | 39.10 |
42.12 | 51.1 | 51.8 | 52.2 | 53.22 | 54.29 | 55.4 | 56.6 | 57.14 | 62.17 | 65.10 | 65.15
| 67.3 | 67.27 | 67.31 | 68.10 | 68.14 | 70.2 | 70.19 | 72.7 | 73.3-5 | 74.12 | 75.34-
35 | 76.2 | 78.7 | 79.4 | 83.3 | 84.13 | 87.12 | 88.1 | 99.3 | 99.8-9 | 99.11 | 100.3 |
103.5 | 106.5 | 106.22 |

Light/Dark Strength : 光明/暗黑力量

光明/暗黑勢力(Forces of Light/Darkness)

24.8 | 35.8 | 72.7 | 73.3-5 | 74.12 | 74.14 | 87.6 |

Subconscious : 潛意識

見: 無意識([Unconscious](#))

Sub-Density : 子密度

16.51 | 16.53 | 17.11-12 | 17.34-35 | 17.38-39 | 22.13 | 38.6 | 71.13 | 90.25 |

另見: 層面([Plane](#))

Sub-Logos : 子理則

見: 理則, 子理則([Logos, Sub-Logos](#))

Sumer : 蘇美爾

88.22 |

Sun (Archetype) : 太陽[原型]

見: 原型, 靈性的形意者 ([Archetypes, Significator of the Spirit](#))

Surrender : 臣服

54.16 | 64.16 | 66.15 | 84.4 |

T

Tantric Yoga : 譚崔瑜伽

84.14 |

Taras Bulba : 塔拉斯·布巴

11.8-10 |

Tarot : 塔羅

見: 原型, 塔羅([Archetypes, Tarot](#))

Tau Cross : 忒十字

103.11 |

Teach/Learning : 教導/學習

1.10 | 2.1-3 | 2.6 | 3.4 | 3.6 | 4.19 | 6.1 | 6.3 | 9.3 | 10.6 | 14.11 | 14.28 | 15.13 |
17.2 | 17.17 | 17.20 | 17.37 | 22.26 | 42.2 | 42.20 | 43.18-19 | 43.29 | 47.8 | 48.3-6
| 57.26 | 57.29 | 67.28 | 73.16 | 74.4 | 74.16 | 76.8 | 77.23 | 83.3 | 83.16 | 85.16 |
88.21 | 89.18 | 89.22 | 92.7 | 93.23 | 99.6 |

另見: 學習/教導([Learn/Teaching](#))

Telepathy : 心電感應

12.13 | 14.27 | 20.30 | 26.21 | 38.14 | 90.12 |

Television : 電視

34.13 | 42.2 |

Temptation : 誘惑

18.21 | 18.25 | 62.20 | 62.23 | 67.7 | 68.16 | 81.8 | 87.9 | 87.12 | 90.3-4 |

Ten Commandments : 十誡

16.15 | 16.18 | 16.20 | 60.17 |

Tesla, Nikola : 尼古拉·特斯拉

8.6 | 11.25-26 | 26.20 |

Tesseract (Ninety-degree Deflection) : 四維立方體[90 度偏轉]

52.10 | 94.18 | 95.27 | 103.11 | 103.14 |

Thales : 泰勒斯

25.4 |

Third Density : 第三密度

6.6 | 6.15 | 10.3 | 11.17 | 13.21-23 | 14.3 | 16.2 | 16.21 | 16.39 | 17.35-38 | 18.7-9 |
19.4 | 19.9-11 | 19.13-15 | 20.18 | 20.21 | 20.24 | 20.26-27 | 21.9 | 30.1 | 30.10 |
33.9 | 36.1 | 36.17 | 38.6-7 | 40.7 | 41.14 | 41.16 | 42.3 | 48.6 | 57.33 | 61.9 | 63.8 |
63.13 | 63.32 | 64.8 | 71.2 | 76.15-20 | 77.14-15 | 78.24 | 79.9 | 81.3 | 82.15 |
82.17-19 | 82.21 | 83.10 | 90.8-10 | 91.21 | 92.11 | 95.24-25 | 97.9 | 105.13-16 |
105.20 |

另見: 密度([Density](#))

另見: 選擇([Choice, The](#))

Third-Density Life Span : 第三密度的壽命

14.11-12 | 20.12-17 | 20.23-25 | 21.9 | 22.3-8 | 22.28 | 23.13-14 | 43.11 |

Thought-Form : 思想形態

3.11-14 | 6.14 | 6.23 | 13.23 | 14.7 | 15.4 | 17.1 | 17.17 | 22.1 | 23.6 | 26.20 | 37.6 |
44.5 | 63.32 | 76.2-3 | 77.6 | 78.7 | 83.4 |

另見: 白日夢([Daydream](#))

另見: 禁食([Fasting](#))

Thought-Form Entity or Projection : 思想形態實體或投射

2.6 | 7.12 | 8.30-31 | 12.9 | 12.18 | 16.43-46 | 17.37 | 24.9 | 24.13 | 24.19 | 26.32 |
27.2 | 51.4 | 43.5-7 | 53.8-9 | 53.13-14 | 62.1-4 | 62.23 | 70.19 | 95.4 |

另見: 大腳([Bigfoot](#))

另見: 黑衣人([Men in Black](#))

Tibet : 西藏

10.15 |

Time/Space : 時間/空間

另見: 空間/時間([Space/Time](#))

General (e.g., moment or duration of time/space) : 一般的[例如: 時間/空間的長度或時刻]

1.11 | 1.13 | 2.2 | 2.6 | 3.14 | 4.2 | 6.10 | 6.13 | 7.12 | 8.2 | 10.9-10 | 10.12 | 10.16 |
12.1 | 14.10 | 14.24 | 65.2 | 69.6 | 76.13 | 105.4 |

Time/Space Analog : 時間/空間的類似物

32.12 | 48.7 | 51.10 | 70.14 | 71.5-6 | 73.10 | 75.36 | 86.7 |

Metaphysical : 形而上的

21.5 | 21.7 | 25.4 | 25.6 | 26.22 | 26.30 | 26.32 | 28.18 | 29.13 | 29.17 | 29.19 | 30.2
| 30.14 | 39.4 | 40.1 | 41.4 | 41.20 | 43.12 | 48.7 | 50.7 | 50.9 | 51.7 | 52.10 | 53.3 |
55.9 | 57.12 | 57.26 | 57.33 | 58.16 | 59.14 | 62.4 | 63.25-26 | 65.9 | 66.13-14 |

66.22 | 66.26 | 67.6 | 68.6-8 | 69.11-14 | 70.6-7 | 70.12 | 70.14 | 70.17 | 70.19 |
70.22 | 71.5-7 | 71.21 | 74.8 | 75.33 | 76.3 | 78.5 | 78.24 | 79.20 | 81.4-5 | 82.25 |
83.3 | 83.7 | 84.17 | 86.15 | 87.7 | 87.27 | 95.27 | 96.9-10 | 100.3 | 103.10-12 |
103.14 |

Totality, Mind/Body/Spirit Complex : 全體, 心/身/靈複合體

見: 心/身/靈複合全體([Mind/Body/Spirit Totality](#))

Trance Channel : 出神通靈

見: 出神通靈([Channel, Trance](#))

Transform : 蛻變或轉變

質變(Transmute)

4.18 | 6.1 | 15.12 | 25.6 | 26.22 | 46.9 | 50.8 | 51.7 | 54.17 | 54.25 | 59.14 | 63.25 |
64.4 | 65.20-22 | 77.12 | 79.40 | 80.20 | 80.22 | 81.13 | 91.17 | 92.19 | 93.24 |
94.26 | 95.27 | 96.4 | 99.8 | 100.6-7 | 100.11 | 103.10-11 |

另見: 禁食([Fasting](#))

Transformation (Archetype) : 蛻變[原型]

見: 原型, 蛻變([Archetypes, Transformation](#))

Transient Information : 短暫信息

不重要信息(Unimportant information), 特定信息(Specific information)

3.6 | 6.25-26 | 17.21 | 26.36 | 27.3 | 29.24 | 30.8 | 37.4 | 39.4 | 39.6 | 43.7 | 51.1-2
| 53.3 | 53.18 | 53.24 | 57.4 | 58.17 | 62.23 | 64.18-20 | 67.11 | 71.10 | 81.23 | 84.7
| 91.13 | 96.9-11 | 100.4 |

Tree of Life : 生命之樹

44.16 | 74.4 | 76.9 | 76.12 |

True Color : 真實顏色

33.3-4 | 40.6 | 40.11 | 40.15 | 41.14 | 47.3 | 47.8 | 48.7 | 48.10 | 49.6 | 50.9 | 54.6 |
58.20 | 59.23 | 77.17 | 99.11 |

Tunguska : 通古斯

17.3 |

Tuning : 調音

調和或協調(Attunement)

1.0 | 3.8 | 4.6 | 10.9 | 12.1 | 15.1 | 30.2 | 39.9 | 42.2 | 54.15-17 | 54.31-32 | 60.8 |
66.22 | 67.7 | 71.6 | 71.18 | 72.7 | 74.3 | 75.33 | 77.7 | 89.44 | 105.11 | 106.9 |

Turkey : 土耳其

10.15 |

Two Paths, The : 兩條途徑

16.31 | 19.16-19 | 20.9-11 | 39.12 | 46.10 | 46.16 | 54.25 | 64.16 | 69.11 | 71.14 |
73.4 | 78.25 | 80.9-14 | 85.9-13 | 90.21-23 | 93.3 | 93.10 |

另見: 極性[意識內的]([Polarity \[in Consciousness\]](#))

U

UFOs : 不明飛行物

6.21-25 | 7.12-14 | 8.2-32 | 12.2-12 | 23.3 | 24.20 | 26.20-21 | 26.32-33 | 26.36 |
37.5 | 38.7-8 | 38.11-13 | 51.2-4 | 52.10 | 60.24-25 | 70.18-21 | 87.10 |

Close Encounter : 近距離接觸

8.15-22 | 53.3-17 | 84.8 | 100.4 |

UFO Flap : UFO 鼓動

12.8 | 48.5 |

UFO Mass Landing : UFO 大規模降落

16.8-9 |

Unconscious : 無意識

潛意識(Subconscious), 深層心智(Deep Mind), 較深心智(Deeper Mind)

20.33 | 21.16 | 22.1-2 | 27.1 | 30.7 | 41.21 | 44.11 | 46.12 | 46.14 | 50.12 | 52.7 |
53.1 | 53.8 | 53.12-13 | 55.2 | 64.4 | 65.23 | 66.16 | 69.18 | 70.4 | 70.24 | 73.22 |
74.4 | 78.11 | 78.34 | 78.36-37 | 79.11 | 79.20-24 | 79.33-36 | 79.42 | 83.3 | 83.19-
20 | 84.8 | 85.19 | 86.6-7 | 86.9 | 86.12 | 88.17 | 89.19 | 89.44 | 90.28 | 91.22 |
91.34 | 91.37 | 92.11 | 92.21 | 92.28 | 92.32 | 93.10 | 93.14 | 93.20 | 94.11 | 95.18 |
97.9 | 98.5 | 99.8 | 99.10 | 100.6-7 | 101.4 | 105.19 |

另見: 心智的根部/樹幹([Mind, Roots/Trunk of](#))

Understanding : 理解

1.7 | 3.8 | 4.19 | 5.1-2 | 6.14 | 10.8 | 14.10 | 15.18 | 16.32 | 16.38-39 | 16.59 | 18.6
| 20.24 | 28.2 | 28.5 | 36.10 | 47.6 | 49.5 | 54.7 | 57.24 | 60.16 | 61.9 | 68.3 | 76.9 |

Vibration of Understanding : 理解之振動

13.23 | 16.32 | 16.50 | 26.12 | 84.4 |

另見: 第四密度([Density, Fourth](#))

Unity : 合一

見: 智能無限([Intelligent Infinity](#))、太一無限造物者([One Infinite Creator](#))

Universe (Archetype) : 宇宙[原型]

見: 原型, 靈性的大道([Archetypes, Great Way of the Spirit](#))

Unmanifested Self : 未顯化的自我

未顯化的存有(Unmanifested Being)

33.15-16 | 34.6-7 | 34.9 | 34.12 | 58.23 | 60.16 | 61.6-7 | 61.10 | 66.20 | 71.4-5 |
71.15 | 82.17 | 83.16 | 90.26 |

Upward Spiraling Light : 向上螺旋光

見: 光, 向上螺旋的([Light, Upward Spiraling](#))

Ur : 烏爾

76.6 |

Urantia Book : 玉蘭廈之書

14.30 |

Uranus : 天王星

見: 太陽系, 天王星([Solar System, Uranus](#))

V

Van Tassel, George : 喬治·範·泰塞爾

14.12-13 |

Veil of Forgetting : 遺忘罩紗

12.28 | 16.2 | 21.9 | 30.4 | 36.16-17 | 36.19 | 48.6 | 48.8 | 50.7 | 52.8 | 63.14 |
63.17-18 | 65.12 | 65.18-19 | 69.6 | 75.24 | 77.14 | 77.17 | 77.19 | 78.19-20 | 79.7
| 79.10-12 | 79.21-24 | 79.27-34 | 79.31 | 79.41 | 81.32 | 83.3-4 | 83.8 | 83.10-12 |
83.15-26 | 84.17-19 | 84.21 | 85.9 | 85.17-19 | 86.6-7 | 86.18-22 | 87.17-21 |
88.15 | 89.33-35 | 89.38 | 89.40 | 90.12 | 90.18-19 | 92.21 | 92.25 | 93.5-6 | 93.20
| 94.10 | 95.19-20 | 100.7-9 | 103.11 | 103.14 | 104.26 | 105.13 | 105.17-19 |

Pre-veil Conditions : 罩紗之前的狀況

77.17 | 78.8-10 | 78.13-16 | 79.7-9 | 79.13-17 | 79.20 | 79.32-33 | 82.12-29 |
83.3-12 | 83.20 | 83.23-24 | 84.9-11 | 84.17 | 84.22 | 86.6 | 86.18-20 | 87.18 |
87.20 | 87.24 | 93.4-5 | 94.22 | 95.19 | 105.17-19 | 105.21 |

Venus : 金星

見: 太陽系, 金星([Solar System, Venus](#))

Vibration : 振動

另見: 窄波段振動([Narrow Band Vibration](#))

另見: 聲音振動複合體([Sound Vibration Complex](#))

2.2 | 2.6 | 27.4 | 54.6 | 54.8 | 75.2 | 75.26 | 106.22 |

Basic or Core Vibration : 基礎或核心振動

20.6-7 | 27.14-16 | 28.2-4 | 29.2 | 29.11-14 | 29.23 | 40.3 | 40.5-6 | 40.9-11 |
40.15 | 41.8-10 | 62.27-28 | 71.6 |

Energizing Vibration : 充能振動

1.12-13 | 3.18 | 11.2 | 17.11 | 33.3 | 66.22 | 87.26-27 | 98.16 |

Vibration of Density : 密度之振動

1.1 | 2.2 | 6.14-16 | 8.15 | 10.4 | 13.23 | 16.2 | 16.41 | 17.1 | 17.11-12 | 17.15 |
17.21 | 19.9 | 27.13 | 32.12 | 33.20 | 40.16 | 53.3 | 57.28 | 59.24 | 68.6 | 70.14 |
77.24 | 78.15 | 81.13 |

Vibration of One' s Being : 實體之存在的振動

1.2 | 1.5 | 2.1 | 8.14 | 20.16-17 | 29.29 | 32.2 | 37.3 | 39.10 | 42.7 | 47.3 | 51.1 |
57.12 | 57.33 | 73.20 | 86.23 | 87.17 |

另見: 老資格振動([Seniority of Vibration](#))

Planetary Vibration : 行星振動

12.27 | 12.30 | 16.61 | 49.8 | 65.11-12 | 71.16 |

另見: 行星意識([Planetary Consciousness](#))

Visions : 异象

异象信息(Visionary Information)

14.25 | 25.4 | 44.5 | 49.2 | 58.3 | 84.8 | 86.12 | 86.15 | 88.17 | 89.16 |

Visualization : 具像化或觀想

1.13 | 42.13-15 | 49.8 | 50.8-9 | 56.3 | 61.12 | 67.13-14 | 68.14 | 73.5 | 73.10 |
74.16 | 75.4-5 | 75.11 | 75.39 | 88.19-21 | 88.24 | 98.6 |

Vital Energy : 生命能

生命力(Vitality), 生命力(Vital Force)

13.24 | 15.1 | 15.23 | 17.14 | 18.3-4 | 18.26-27 | 19.22 | 22.29 | 23.6 | 24.1 | 25.1-3 | 26.38 | 26.40 | 29.33 | 33.1 | 44.1-2 | 44.7-8 | 44.13 | 48.1-2 | 53.1 | 63.3 | 63.6-7 | 64.4 | 65.4 | 68.2 | 70.2 | 70.4 | 72.1 | 72.10 | 75.1 | 75.10 | 76.1-3 | 83.2 | 86.1-3 | 86.23 | 88.6 | 92.2 | 96.1-2 | 100.12 | 103.1 |

W

Wanderer : 流浪者

2.2 | 11.25 | 11.29 | 12.26-30 | 12.32 | 13.23 | 14.18 | 15.20 | 15.25 | 16.59-61 | 17.8-9 | 17.11 | 17.18-19 | 23.6 | 26.13 | 26.15-16 | 32.9-11 | 36.16-18 | 36.24 | 37.2 | 42.16 | 45.3-7 | 48.7 | 52.8-9 | 53.7-13 | 58.20 | 59.3-5 | 63.10 | 63.15-18 | 65.3 | 65.5 | 65.11-12 | 65.19 | 66.6-8 | 66.34 | 68.10-11 | 69.10-12 | 70.15-17 | 75.24 | 81.27 | 85.16 | 89.33-39 |

另見: 憂傷的兄弟姐妹([Brothers and Sisters of Sorrow](#))

War : 戰爭

敵對行動(Bellicose Action)

8.16-17 | 8.19 | 9.10 | 9.18-19 | 10.1 | 10.15 | 18.25 | 20.21-22 | 22.5 | 23.15 | 24.4 | 24.17 | 25.4-11 | 26.25 | 32.2 | 33.15 | 34.12 | 34.14 | 34.17 | 35.1 | 35.8 | 38.9-10 | 65.6-8 | 66.31 | 90.18 |

Water : 水

8.3 | 8.13 | 9.5 | 13.16 | 13.18 | 23.14 | 41.10 | 45.7 | 45.12 | 57.9 | 58.15 | 59.7 | 60.11 | 78.29 | 88.23 | 89.20 | 106.4-5 |

Blessed Water (for Cleansing or Drinking) : 蒙福之水[用于淨化或飲用]

1.12-13 | 2.6 | 3.18 | 95.4-7 | 96.14 | 101.7 | 106.9 | 106.21 |

Swirling Water : 漩渦水

75.9 | 80.0 | 82.2 | 84.5 | 89.45 | 91.38 | 92.3 | 93.24 | 95.28 | 99.11 | 100.2-3 | 104.2 | 106.22 |

Weapons (Particle Beam and Psychotronic) : 武器[粒子光束以及靈子的]

8.7 | 65.8 |

Wheel of Fortune (Archetype) : 命運之輪[原型]

見: 原型, 身體的催化劑([Archetypes, Catalyst of the Body](#))

White Magic : 白魔法

見: 魔法, 白魔法([Magic, White Magic](#))

Will : 意志

6.1 | 10.14 | 21.1 | 28.13-14 | 29.29 | 31.3 | 31.7 | 32.2 | 36.11 | 36.14 | 38.4 | 39.3
| 41.18-19 | 41.21-22 | 42.12-15 | 43.8 | 43.30-31 | 44.1 | 44.8 | 44.10 | 46.9 |
46.12 | 47.13-14 | 49.2 | 49.8 | 52.7 | 52.11 | 53.1 | 54.3 | 54.29 | 55.6 | 55.17 |
56.3 | 57.14 | 58.18 | 60.3 | 60.18 | 63.2-3 | 63.6 | 66.14-15 | 66.22 | 67.2 | 67.21 |
67.28 | 68.2 | 70.4 | 72.7 | 72.10 | 73.4 | 73.8 | 73.10-12 | 73.22 | 74.4 | 74.12-13 |
74.16 | 75.35 | 76.1 | 77.9-10 | 77.17 | 79.32 | 79.42 | 80.20 | 81.8 | 82.19 | 82.29 |
84.4 | 84.13 | 84.21 | 85.4 | 85.19 | 86.18 | 87.7 | 87.16 | 88.6 | 90.26 | 90.30 |
91.19 | 92.2 | 92.11 | 94.7 | 95.16 | 96.2 | 97.9 | 99.9 | 100.3 | 101.2 | 102.1 | 103.1
| 104.3 | 105.1 |

Williamson, George Hunt : 喬治·杭特·威廉森

12.1 | 15.18 |

Window Effect : 窗戶效應

12.7 | 16.3-7 | 17.27 | 24.8 | 26.34 | 67.19-20 | 72.8 |

Wisdom : 智慧

4.17 | 8.6 | 16.50 | 22.6 | 25.9 | 30.4 | 33.20 | 36.12 | 36.15-16 | 42.6-7 | 43.15 |
44.1 | 45.11 | 47.5 | 48.6 | 50.6 | 51.10 | 52.9 | 54.17 | 59.3 | 60.3 | 60.8 | 61.6 |
61.11 | 62.20 | 64.6 | 64.15 | 65.11-12 | 67.11 | 67.13 | 67.20-21 | 70.22 | 72.10 |
75.14 | 75.32 | 75.39 | 77.24 | 78.11 | 78.24 | 81.8 | 84.4 | 85.4 | 85.16 | 87.6-7 |
89.29 | 89.35 | 89.38-39 | 90.5 | 93.21 | 99.5 | 101.2 |

Wisdom (Archetype) : 智慧[原型]

見：原型，身體的賦能者([Archetypes, Potentiator of the Body](#))

Work : 功或工作

1.0 | 2.3 | 3.15 | 4.14 | 4.17 | 5.1-2 | 6.1 | 9.2 | 9.18 | 12.1 | 15.12 | 16.32 | 17.1 |
19.19 | 20.9-10 | 22.29 | 26.38 | 27.5-7 | 29.27 | 31.3 | 39.10 | 46.10 | 48.6 | 50.5 |
56.3 | 59.11 | 63.17 | 68.3 | 69.5 | 71.22 | 73.10 | 73.12-14 | 73.22 | 75.16 | 75.23 |
76.16 | 78.11 | 78.24 | 94.9 | 95.23 | 97.5 | 97.7 | 97.9 | 103.8 |

Wrong : 錯誤

1.7 | 4.20 | 54.13 | 56.3 | 57.12 | 77.17 | 103.8 |

Y

Yahweh : 亞威

16.14 | 17.17 | 18.14-24 | 24.6 | 24.9 | 60.17 | 74.19 |

Z

Zeta Reticuli : 齊塔•網罟座

81.24 |

後記

《Ra 接觸》的 106 場集會代表著愛/光研究中心長久歷史中的一個非凡的通靈訊息子集合。在這 106 場集會期間，該器皿是完全無意識的，並且據 Ra 所言，離開了她的身體。這跟愛/光研究中心的大多數通靈形成對比，後者是以一個有意識的發聲器皿而從事的通靈，器皿是清醒的、覺察經過的信息。那種有意識的通靈一直不間斷地延續至今日。

愛/光研究中心在它的線上圖書館中免費提供了這本書、每次通靈的文字抄本以及更多的資料，可訪問該資料庫網站來獲取：www.llresearch.org。

用於進一步研讀《Ra 接觸：教導一的法則》的推薦資源包括：

- 世界上最佳的一的法則研讀工具：www.lawofone.info
- 由吉姆·麥克卡提講述的《Ra 接觸》有聲書，可在 Audible.com 取得。
- 與 Ra 對話的真實錄音，可在 www.llresearch.org 和 www.lawofone.info 免費聆聽。
- 相伴的《資源卷》。
- 最初出版的《一的法則》系列之第五卷、包含對於開展 Ra 接觸之旅程的(作者)評論。

我們為愛/光研究中心而進行這項工作，敏銳地覺察到這世界的背景。對於敏感的尋求者而言，我們星球上的環境似乎有時候能夠受到混亂、不和諧和痛苦的染色。但是，如果你知道要看向何處，以及如何為你的感官調頻，那麼你會發現愛的意識一直在你內心、在他人之中成長。

我們給遇見的每個流浪者的訊息都是一樣的：你並不孤單。你是被愛的。你來這裡是為了協助地球過渡到第四密度，首要的方式是單純地成為你最真實、最可信的自我。我們很榮幸能夠為這種正綻放的愛之意識做出一點貢獻。我們很感激能和你一同幫助治癒這顆星球，一次伴隨一顆開放的心。

封底語

「我是 Ra。我們來到你們人群中以闡明一的法則。我們想要給那些願意學習合一的實體一個印象，即在合一中所有矛盾都得到解決；所有破碎的東西都得到治愈；所有被遺忘的都被帶到光中。」

幾千年以來，Ra 群體一直在尋求向地球上想望學習萬物一體或合一的真理尋求者教導一的法則。這一關於所有造物的基本法則被深埋在我們每個人心中，因為在愛與光、也即宇宙的基石中，我們真的為一。我們都是太一無限造物者之顯化。我們是造物者。我們並非第一次學習這個法則，而是重新記起它，正如所有的神秘主義者在整個地球歷史中所教導的那樣。

我們的自我實現之旅是發現或憶起這一本質真理，即我們的本質身份。就像一些人所說的那樣，在分離的幻象中醒來。

唐·艾爾金斯和卡拉·魯科特共同工作了 12 年，以完善通靈過程并從外星來源獲得哲學靈感和指引。當吉姆·麥克卡提于 1980 年加入時，他們開始從 Ra 群體接收到一種嶄新而獨特的通靈接觸。通過這個接觸，Ra 分享信息來幫助真理尋求者加深他們對自己和他人的認識和接納，並且幫助地球進入正在浮現的、愛與理解之第四密度。

這本書來自發問者與 Ra 之間對話記錄的文字抄本。通過問答，靈性進化的形而上藍圖得到探索——從微觀世界到宏觀世界，從這個地球上生命的特定細節到宇宙生命，再到對於靈性尋求者和流浪者而言：治愈、轉化、和自我實現的可能性。

整理中英文對照版的目的

整理中英文對照版是出於三個目的：

- 1、對於想要深度推敲原義的尋求者而言，英文原文（乃至原音頻鏈接）是很重要的資源。逐段對照閱讀，能夠進一步深刻理解原義。
- 2、目前的中文版沒有適合手持設備的閱讀格式（僅有 pdf）。中英文對照版採取 docx/ epub/ mobi 格式，適合手機以及 kindle 等閱讀器的使用。
- 3、在 docx 格式上有一些軟件可以添加批注（comment），便於閱讀時做筆記。

希望這個版本對您的閱讀提供便利。